Christianus mihi nomen est, Catholicus vero Cognomen." (Christian is my Name, but Catholic my Surname.) - St. Pacian, 4th Century.

VOLUME XXIII.

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NO. 1,188.

The Catholic Record. London, Saturday. July 27, 1901 A CHURCH TRUST.

A short time ago the President of the Endeavorers said that one trust is needed, and that is a church trust. He must be gratified now to know that the sects have combined in order to pervert the Filipino. The Methodists, etc., have portioned out the islands assigning to each denomination a Missionary district. The Episcopalians are arm in arm with the Methodists, cheek by jowl are Baptist and Presbyterians, and they are going to wipe out Rome root and branch. It is about time for the unconventional Dr. Rainsford to say something. Well, at any denominations professing contradictory creeds are all teachers of truth is, of all that does not dampen the enthusiasm | Church. of those zealots who are out for blood.

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ONS.

STUDY OF THE FAITH.

It goes without saying that every Catholic should learn and know his faith. That, of course, has been always a duty, but in our age when so And as to the temporal advantages, many theories and schemes are put forward and championed by individuals of some distinction, it demands even a greater fidelity that will not be with held by the earnest Catholic. Some years ago the study of Christian doc trine was more in evidence than at Vaughan we have heard time and present. We had controversies which whatsoever one may think of the good vanced oftener than others, is that effected by them, were at least calculated to concentrate our attention on the points under discussion. The age of Controversy, however, has passed, and the arena is now occupied by the novelist and scientist who have each his own method of teaching for the new order of things. They are for the most part advocates of what they term honest discussion, manliness; they talk mightily about following one's conscience, and allude compassionately to the old fashioned disputes of the past. They believe in a kind ity. But the fact is it exists, and of God-a shadowy twentieth century God-and with a condescension truly touching commend the Sermon on the Mount, and other parts of the New their paramount duty towards their Testament. Their method of attack- | children. for it is nothing else—on the Church, is more difficult to foil than that of well equipped to take care of the educathe controversialist armed with bits tion of any Catholic body in Canada. ends of texts. One hardly likes to dub a dulcet-tongued novelist with a things that pertain to true education, penchant for home-made dogma an and they are conservative enough to be enemy, and to place a scientist with a wary of the blandishment of the siren taste for giving myeterious names to called technical education and to aim things he cannot understand in the at, rather, the strengthening of mind same category. But they are, uncon- and charactor. sciously if you like, warring against the faith, and the one way to meet and of children as outlined by Christ, to conquer them is to give a prominent and admonishing them that in place among our studies and readings spiritual and religious matters they to the science of our Christian inherit- are subject to the Church, the Cardinal ance. And the more time we devote to that study, the more shall we discover that the bland and unctuous novelist and scientist who compound up to-date capsules are dangerous humbugs. They believe in following when they withdraw them from Cathoone's conscience. So do we, but it must be an educated conscience and not distorded through our own fault. Conscience," said Cardinal Newman, "has rights because it has duties; but in this age with a large portion of the public, it is the very right and freedom of conscience to dispense with conscience, to ignore a law giver and judge, to be independent of unseen obligations. Conscience is a stern

But we must not take them too seriously. The conscience business plays an important role in the motive novel; any pretext is good enough to justify blasphemy. They do not mean it, of course, but the pages of some much. heralded publications bristle with state- -Mme. Dc. Maintenon.

monitor, but in this century it has

been superseded by a counterfeit,

which the eighteen centuries prior

heard of, and could not have mistaken

self-will."

ments that show how well their authors despise St. Paul's "leading every understanding captive to the obedience of faith."

CATHOLIC EDUCATION.

From a letter of Cardinal Vaughan on the Church and Catholic education we quote the following passages which may be of interest to many of our readers. Alluding to the excuses advanced by the parents in order to against all men who are error. How justify the confiding of their children far this willfulness induces guilty reto non Catholic guidance he said :

"When parents send their children to non-Catholic schools they generally plead some excuse and try to justify their conduct. The poor say that the non-Catholic is a little nearer; a trifle cheaper; that the teaching is said to be better, etc. The rich say rate we shall ere long have a good that the public schools of Eng-many fairy tales. But we must say land have a national name; that that this Evangelical Church Trust is they give a social prestige which really in some particulars the greatest really in some particulars the greatest and fashion patronize them; that they thing on earth. It has a bewildering hold out several advantages, social, assortment of opinions, and they are all political or economical; that parents true! This little policy of implying that | must secure for their sons every possible advantage to enable them to compete successfully in the race of life, and to make a fortune; that in such a course, degrading to reason, an insult matter they must not take too seriously to God, and a breeder of disbelief; but or too literally the Gospel or the

> Our Blessed Lord makes short work of all such excuses and calculations. Gentle, merciful and loving as He is, He hesitates not to pronounce a curse upon those who ruin the spiritual tion with the following: prospects of children, as He cursed the blind leaders of the blind, and the hypocritical Scribes and Pharisees. sought at such cost to the children, rich or poor, He reminds them: "It is better for thee, having one eye, to enter into life, than having two to be cast into hell-fire."

The reasons mentioned by Cardinal again. The one, perhaps, that is ad-Catholic institutions have, by some mysterious process, the power of giving the Catholics who frequent them a batter chance of success in life than could be otherwise obtained from a Catholic college.

We do not know how this figment was evolved. It may date from the days when we were handicapped by poverty and prejudice, and it may have been invented by those who sought justification for their unfiltal attitude towards ecclesiastical author exercises an influence upon the worldly minded fathers and mothers, who will not question themselves as to

Again, our colleges are sufficiently They are progressive enough in al

Reminding his people of the dignity asks: How do Catholic parents scandalize their little ones? and he answers:

"When they send them to non-Catholic schools without necessity; lic influences, and from Catholic training and discipline ; when they expose them to the danger of growing up without a proper knowledge of their religion without love for the Mass, the sacraments, for the Mother of God and the saints; when they expose them to loss of faith and morality by companionship with those who are op posed to the doctrines and precepts of their religion."

THE RULE OF THE PASSIONS

We say of a man who has no willmastery: 'He is ruled by his passions. They govern him, not he them. Certuries ago an Arab wrote: "Passion is a tyrant, which slays those whom it governs." It is like fire, which, once for it, if they had. It is the right of horoughly kindled, can scarcely be quenched; or like the torrent, which, when it is swollen, can no longer be restrained with its banks. Call him not a prisoner who has been put in fet but we are convinced that to those who ters by his enemy, but rather him use it, in has no meaning save that whose own passions everpowered him to destruction.

One wearies of all but God who never wearies of those Who love Him. against the existence of God?

HONEST BELIEF.

In his letter which we published in a late issue, and partly commented on, our Montreal Dalst says, " Protestants are not wilfully wrong in their be-

The greatest Christian philosophers agree that error, false judgments and false beliefs, on all subjects, religious or otherwise, in the natural or supernatural order, have their origin in the will; and are therefore in a greater or less degree wilful. The charge of willfulness must therefore be made sponsibility we do not attempt to say. God alone, by reason of His infinite wisdom, has knowledge adequate to determine how far each rational being

has sinned against the light he has, whether that light be of the natural or supernatural order.

The plea that one is not willfully wrong is a plea in mitigation, not in jutification. No man intends by a conscious, direct and immediate act of volition to think error or believe the least of the cannot see it is no evidence that it is not visible. It is, however, evidence is no closer union with him. In rough this devotion we come nearer to Him, and devotion we come nearer to Him, and the virtues of faith, hope and charity are strengthened and renewed in our souls.

This spiritual union is of great importance to Christians, especially in the cannot see it is no evidence that it is not visible. It is, however, evidence to Christian His love is the centre of a felse for its own sake as man desire to false for its own sake, as men desire to believe the true for its own sake But, influenced by passion or interest, he may try to persuade himself that the false is the true and the true the false. In thus pandering to his pas-sions and interests, he becomes the victim to invited delusion. Under such delusion it is possible for him to say that he is not willfully in the wrong, because he has bowed to the majesty of truth in trying to make himself believe he believes it.

"If God has spoken, why are not bonest men convinced?" asks our cor-respondent. We will pair the ques-tion with the following: "If God has created the material world about us, our own bodies, the sun, moon and stars, why are not honest men con-vinced that they are?" The latter question is just as reasonable as the former. If there be honest men who deny revelation there are equally honest men who deny the creation of the external, material world about us. The former are called deists, the latter idealists, and Berkeley is their leading modern exponent.

Does the denial of the existence of the material world by this idealist philosopher and his followers make the world less real to our Montreal Deist and the rest of mankind? We ven ture to say that it affects his belief, and that of mankind in the reality of peliet shot from a toy pop gun would affect a Harveyized steel clad man of war, or the rocks of Gibraltar; as see not what is? That the whole race little as it affected the every-day life of the idealists themselves, whose non belief in material things did not affect their appetites or prevent them from their appetites or prevent them from enjoying a juicy sirloin of roast beef. Their speculations did not dehuman ize or derationalize them entirely and permanently, and as a consequence they came down from their altitudinous stilts several times a day, and ate heartily, like honestly hungry men, of what they taught on their stilts had no existence.

Now, if the denial of matter by these

idealists has and should have no effect on the belief of the Deist and the rest of mankind who believe in matter, why should the Deist's non-belief in revelation have any effect on the Christian and the rest of mankind who believe in the fact of revelation?

The Deist may say that the idealists, in their non belief in matter, are exceptions to the belief of the human race, and that therefore their doctrine is contrary to nature, which never lies. To this the Christian retorts: Vour non belief in revelation is contracy to the belief of the human race that has always believed in revelation, and the voice of the race is the voice of nature which never lies. The human race, as it plods along, persistent in its belief in the reality of the world as in the reality of revelation, heeds the idealist and the Daist only momentarily, and as abnormalities.

Let us pair our Deist's question again with another. When he asked, "If God has spoken, why are not honest men convinced?" he implied two things. First, that honest men are not convinced that God has spoken, and that consequently those who are con-vinced that God has spoken are not As we do not believe he in tended this insult to the race, we suggest a slight change in the wording of his question. Instead of asking, "Why are honest men not convinced?" he should have asked. "Why are some honest men," etc. The second implication, thrown in, interrogatively, is that the fact that some honest men are not convinced that God has spoken, is proof that God has not spoken. With this explanation we now give the parallel question, which we may suppose to come from an atheist, who denies God, and is addressed to the Dist who believes in God and in creation: " If all nature proclaims and reveals the existence of God, why are not honest

men convinced? What would our Deist say in reply? Would he yield the implied point in the question and admit that because some men are not convinced by the argument from creation therefore there is no God? Would be for a moment admit that the non conviction of these same men is a valid argument

We credit him with too much intelli- Spaiding.

gence to think he would. For if he gence to think he would. For if he were to admit the validity of such an argument, drawn from some men's inability to see what he himself clearly sees, he would have to give up his Daism and become an atheist; because denying revelation as he does, he has no proof of God except creation, and if he admits that creation does not prove to him the existence of God because some men do not see its convinc.

or ground for his Deism.

To maintain his present belief, therefore, he must reply to the atheist, who denies God, in the same manner that the Christian replies to himself who deries revelation. He should say:

"Sir, your non vision cannot stand in my mind against my positive and clear vision. Your inability to see is no derived for the construction with the construction of confession. And this forces the closer union with Him. Through this superior's theft, by virtue of his superior's theft, by virtu

way, sir, the fact that you cannot see Christ Himself assured us. The spiritual misery of so many Christians is see Him, proves to me that there is a defect in your intellectual vision, and not that I see what is. I have no objective that the see what is. I have no objective that the see what is. I have no objective the see what is. I have no objective that the see what is. I have no objective that the see what is. I have no objective that the see what is. I have no objective that the see what is a se city to see, with mine; that is legiti-mate and proper. But I cannot con Omega, the beginning and the end of mate and proper. But I cannot con sent to your making your incapacity to see the measure of my capacity to

This eternally sticking their incapacity under our noses looks at first sight like a nosegay of the flowers of humanity! But when we consider its real the schools, and from public life and ity! But when we consider its real the schools, and from public iffe and meaning its odor is anything but refreshing. It means, "What we cannot see cannot be," and then their beyond the Prectous Blood of Jesus mole eyes are made the criterion of all strengthens our faith in Him, the Son the possible and all the real. Everything that is must catch the eye of the
speaker or remain in humble nonexperiments out taken in finite, the solution of the living God, and the Redeemer
of the living God, and the Redeemer
of the world. Who can doubt this
speaker or remain in humble nonexperiments.

OUR PRAYERS.

Reasons Why Some of Them Appear to Remain Unanswered. "Unanswered Prayers" is made the subject of the following sensible dis-

subject of the following sensible discourse in the Angelus:

There are selfish prayers which go unanswered. Human lives are tied up together. It is not enough that any of us think only of himself and his own things. Thoughts of others must qualify all our requests for ourselves. Something which might be good for us, if we were the only person, it may not be wise to grant because it might not be for the comfort and good of others. It is possible to overlook this in our be for the comfort and good of others.

It is possible to overlook this in our not want to condemn the sinner, but to prayers and to press our interests and desires to the harm of our neighbor.

of Our Lord's Blocd is a voice that lesires to the harm of our neighbor. God's eye takes in all His children, and He plans for the truest and best good of each one of them. Our selfish prayers which would work to the injury of others He will not answer.

prayers for earthly things. which appear to be unanswered, but tildis in a vision heard how our Lord whose answer is only delayed for wise Himself encouraged the most despair reasons. Perhaps we are not able at ing sinners to the devout veneration of pupil cannot receive it until the rudi-

ments have been mastered. There are qualities for which we Precious Blood of His Only begotten may pray, but which can be received Son. Thereby we also restrain the after certain discipline. A ripened character cannot be attained by a young person merely in answer It can be reached only to prayer. through long experience. There are blessings which we crave and which God would gladly give, but they come only through long and slow process. God delays to answer that in the end He may give better things than could have been given at the beginning. An immediate answering would have put green fruit into our hands. He waits until it is ripe.

rest is aside from the divine purpose, should not love the flowers if it were always spring; and our purest pleas ures would pail did not pain and loss ployes and resort to such deseptions around it gives us the most pertinent come to teach us their worth. - Bishop

THE PRECIOUS BLOOD

cause some men do not see its convince quity, except in the Precious Blood of or ground for his Deism.

or ground for his Deism.

out where the contribution of the can his employer. One is as guilty never praise and glorify too much the last the other. Being an accessory to

satisfactory to my mind that there is surtuous life, and is at the same time something defective in him. In the same the pledge of eternal happiness, as

tion, sir, to your comparing your capa Blood was the predetermined price of see, and I will not close my eyes because you cannot or will not open how maey are there who lose sight of Him, their God and Redeemer, their Him, their God and Redeemer, their last end? They may as yet call themexploit their incapacity as something to be proud of in the way of argument.

This eternally sticking their incapacity as a something are left of Christ than the mere name. And why does it because their incapacity are not as a something are left of the control of the mere name. comes from the fact that the world tries speaker or remain in humble nonexistence.

What we have made the Deist say to
the atheist can be said with equal force
to himself when he denies revelation.
He cannot see that God has made a
revelation. But the human race has
always seen it and believed it. Which is
the process of the see that God has made as a compunity of it. Every searched is an exhortation to the use of it. Every searcament the church tells of it. Every searcament the church is a unit not in government, but merely in religious belief
and practice, and that when other reacompunity and the sees Him bleeding on the
locality of the Constantinopol.

During all these ages there had been
growing amongst the Church is a unit not in government, but merely in religious belief
and practice, and that when other reation to the use of it. Every searcament
it is compunity and of it. Every searcament in the Church of each

fidence in the mercy of God than the meditation of our redemption? To its fountain God calls the sinners; there they are washed and cleansed from their defilement; there the sinner is lightened of his burden, and a new life for God, and His Kingdom, is in

calls to man ; God does not want the death of the sinner, but that he may return and live. Have you really any reason to fear and be troubled about the sins of your past life? Behold the This limitation applies specially to devotion to the Precious Blood of Jesus, and the meditation on it, will fill you There is yet another class of prayers with hope and confidence. St. Mechthe time to receive the thing we ask for. A child in one of the lower grades of the school may go to a teacher of higher studies and ask to be taught this or that he wash. The devote the devout veneration of the most Precious Blood, so that they might have confidence in this ransom of their souls, and take their refuge to the price of their sally this or that heavy. this or that branch. The teacher may be willing to impart to the pupil this knowledge of higher studies, but the tain of all graces and blessings which we obtain from our Heavenly Father as often as we offer up to Him the most Precious Blood of His Oaly begotten power of the divine justice, so that God does not always punish us as we de-serve for our sins. This Blood was the price and ransom paid to redeem us from the power of the devil and the slavery of Hell. — P. A. Gietl, in the Messenger of the Spiritual Benevolent Fraternity.

ACCESSORIES IN SIN.

At times the actions of some Catholic business men prompts one to believe them seriously deficient in some of the very vital doctrines of their faith. Men who would lash themselves into a white heat at a question of their "Thy will be done" is the sum of all honesty are often the offenders. If by true worship and right prayer. The some smart business turn they manage to substitute inferior goods upon an and could it be realized would make unsuspecting patron they shake hands the world a chaos or a desert. We with themselves for having driven a

upon the positive instructions of their warning as to the company we keep. employers. If they were to express . - James Russel! Lawell.

an honest conviction they would tell you he was a robber. Yet it never seems to strike them that they are equally as guilty. They do not seem to under-stand that they are accessories in the moral as well as the criminal law, and they they are violators of both.

Nevertheless he is on every oc-casion a thief when he so robs a patron by the command, con-sent, contrivance, permission of

ments worthily?
The fact, however, remains that they are thieves, no less than if they had purloined the patron's purse. And restitution is required of them. As much a thief as the man who participates in the profits of stolen goods. These things they learned in their catechism, but it seems that the rivalry of business and the desire for wealth have made it convenient for them to forget. - Church Progress.

THE VARIANCE BETWEEN THE LATIN AND GREEK CHURCHES.

During the first eight centuries there existed no variance between the Greek Church of the East and the Latin Church of the West. But differences and jealousies that gradually developed brought about a separation which finally became formal and fatal in the year 1054, when Pope Leo the Ninth excommunicated the patriarch Michael. The Church of Greece naturally did whatever the Church of the East did, being a part

As a result of the crusades, various Western powers came into possession of Greece and held it for upwards of two hundred years, beginning at about the time of the fourth crusade, in 1204. But this sway of the Franks did not affect the religious belief of the inhabitants. They remained true to

and practice, and that when other rea-sons demand it, the Church of each State or Nation may be entirely free from all jurisdiction coming from foreign authority. According to this principle, each national Church may be independent and autocephalous.

Accordingly the Greek Church has gradually been sub divided. Russia and Greece and Roumania and Servia and other countries, whose religion is identical with that of the ancient Eastern Church, acknowledge no ecclesiastical authority of the patriarch of Constantinopol.—Rev. Daniel Quinn, in Donahoe's for July.

THREE IMPORTANT RULES.

By Which Uncharitable Conversation May be Avoided.

The Right Rev. Francis Mostyn is Bishop of Menevia and has jurisdiction over all Wales except the County of Glamorganshire. In a recent pastoral he has pointed out the obligation under which we are placed to practice the virtue of charity and to avoid the con-trary vice. We quote the following from his letter :

" As there are many ways of practicing the holy virtue of charity, so there are many ways in which we can offend God by transgressing against this His command. It is not our wish on this occasion to bring before your notice the various acts of charity which are incumbent upon us, but rather to warn you against the prevailing vice of uncharitable conversation-of speaking ill of our neighbor.

"If we would avoid speaking ill of our neighor, if we would overcome the habit of publishing his faults, or of causing mischief by tale bearing, we hall do well to try and put in practice the three rules which are often given us by spiritual writers on this point. The first rule is: 'If you can not speak well of your neighbor do not speak of him at all.' This is a most excellent maxim, for if you think ill of another, or if you are prejudiced against him, you may be sure that your conversation in that person's regard will be under the influence of this prejudice. The second rule is: 'Do not say in the absence of your neighbor what you would not say in his presence.' For it is certainly unfair to say hard things or to aim a blow at the good name of one who by his absence is unable to defend himself. The third rule is:
'Say not of another what you would not have another say of you.' Let us endeavor to act in conformity with these rules, and we shall find that they will often put a check on our speech and save us from many a sin against holy charity."

"DRUNK AND INCAPABLE"

BY REV. RICHARD KENNEDY.

It was the November fair. The town of R—, in one of the Munster counties, was noted, some twenty-five, or thirty years ago, and indeed still is, for the size and attendance of its cattle fairs. It was a bright, brisk, frosty day. The town had been filled, long before day broke in the eastern sky, with every variety of beast and man. Sheep lined the footpaths of the town, huddled closely by the shop walls, and spent their time looking stolidly at the tweeds and fancy millinery of one shop and the porter barrels and whiskey of another, or the bull's eyes, tobacco rolls, and perhaps children's dolls, hair oil or perfumes, in a third. The stronger cattle, stall-fed beef, cows, Kerry cattle, calves, held possession of the main street, all the approaches, by streets and lanes of the town, thronging them to suffocation. On the fair hill were gathered horses and donkeys of every age, shape, blood or degree of activity and stupidity that four-footed beasts may fairly lay claim to.

In a quarter of their own, the vagrant tribe, yclept "tinkers," bartered and sold their donkeys or their damaged horses and emphasized their assertions by gesticulation or oath, or jargon, or technical slang, all their own. Watching

horses and emphasized their assertions by gesticulation or oath, or jargon, or technical slaug, all their own. Watching them from a respectful distance, captivated by their strange habits and the number of their women and children congregated in carts, with all their household goods about them, but fearing to an goods about them, but fearing to approach nearer, stood a lad of ten or twelve years of age, absorbed in the curious scene before him.

before him.

The boy had stolen away for a short while from beside his father, whom (if you will come with me) I will point out to you in the fair below, in the market

you will come with me) I will point you to you in the fair below, in the market square of the town, standing beside a cartload of young pigs he has for sale.

Dull and uninviting surroundings these, you will say; nevertheless we will go on a moment to picture still further. The square is full of carts, and each cart is full of squeaking young pigs. Yesterday was the pig fair, when the "heavy" pigs were sold; to-day is the great day for the purchase or sale of the young ones "to fill the vacant places." The small, flesh colored squeakers are patted on the back, carefully moved over or hither, stroked down, soothed and petted; and if you want to know why, it is because they are money makers; some have called them the rent payers, and they are not entirely wrong.

Cast your eye around that vast throng of people from the smartly got-up gentle-man going into the hotel yonder, to that poor worn-out ballad-seller with the short foot, who leans on his crutch, and calls over his sheaf of ballads, to make a penny for his evening meal; from that vender of old clothes, who from his perch exhibits his wares, calls out their prices, and proves to the dullest intellect there that everything is dog cheap (thereby earning his title of Shaun Saur, or cheap Jack), his title of Shaun Saaur, or cheap Jack), to the brave burly farmer in his heavy overcoat of frieze, that has disposed of his score or so of fat bullocks. Look at that multitude of human beings. Each man there, I ween, has a history of his own. Where did all these sleep last night? Where did they eat their dinner yesterday? What did they do last week? What are they thinking now? What are their projects for the future? Here is a man, small and slight and quick, standing beside his rail of "slipe" (i. e. young pige); he is father to the little boy watching with curious eyes the motley crowd ing with curious eyes the motley crowd on the fair hill; that man smiles at on the fair hill; that man similes at those who come near, he puts questions or makes replies lively and gaily; he seems as any there with little to trouble him—but away down in the depth of his

him—but away down in heart there is a tale. Oh!

The wintry sun has faded. Those who look up to the sky see signs of a thaw; clouds are gathering around the horizon, clouds are gathering around to south. The and the wind has veered to south. lamps are just lighting along the streets; and through every avenue and approach to the town blow cold, gusty draughts, precaging rain.
"Are we going home now, father?"

said the boy.

"We are, my child."
"And will it be long, father? I'm "No! we'll be at home soon, and then

you can go to bed, asthore. 'And will mother be well before us, father?" " I hope so,"

the sorrow that had lain down And the sorrow that had lain down deep in the depth of his heart, all day, now mounted to the surface; and a tear stood in his eye, as he gazed upon the pale, cloud-enveloped sun sinking behind his own distant range of hills in the

weet.

Two or three hours have passed, the shutters are up in all the shops of the town; and the shopkeepers are with their wives and families discussing the various wives and families discussing the various topics of the day; the friends or customers that called, or that they saw passing and going into other shops; the niggardliness or "spirit" of those that bought from them during the day; the amount of money that crossed the counter and reached the till; the improbability of obtaining payment of the debts due to them; how young-looking such a person is, and he or she "no chicken;" how haggard and worn another; the matches that might take place or would be suitable; and all the while the tea urn poured forth the

one while the tea urn poured forth the cup 'that cheers, but not inebriates."

Now all this time a solitary cart pursued its way along the darkening road.

"Father, may I drive Jessie?" said the boy, awakened from his drowsiness by boy, awakened from his drowsiness by the cold wind, and seized with that long-ing that little boys have to hold a horse's reins, and think to themselves for the time being that they are men.

"You may, child," said the father, handing him the hard hempen "lines" that guide our country horses. The

that guide our country horses. The father then, arranging a bag stuffed with straw in a corner of the rail, sat down upon it. A two-fold reflection was in his mind. One was to this effect—may we be allowed to put it in the shape of an apostrophe—and when we go on a little farther it will be seen that the poor man's narther it will be seen that the poor man's heart had affection in it for the bag he apostrophizes. "Poor bag! you and I have been acquainted now for many a weary day, and many a still wearier wight."

be sure, prices are low, but things could be worse, and when she'll see all that, won't her heart brighten?—and sh'il know we'll be able to pay all with the help of God; and then she'll cheer up, and God will give her back to me and the little

ones again."

His wife was twelve or thirteen weeks in bed, hovering between life and death. He had no nurse to attend her, he was the attended. unable to pay for one; but he attended her himself, and night after night for that length of time he neither changed his clothes nor stretched on a bed, but lay on bag beside the turfen fire that burned low on the hearth—the bag his couch while an armful of turf supported his

These, friend, are but the simple annals of the poor; signs of affection of fre quent occurrence, thank God! althoug! hidden and unknown.

She had been drawing nigh towards the time of an expected birth, when the firs shock was given her by the arrival of a legal document. It gave notice that they were to be ready to quit their little holding and their humble home. Taken sick, unexpectedly, she lay in the pangs of child birth, when the bedding on which she lay was removed from her in the name of the law. Nay, friend, this pen knows whereof it writes. The few cattle followed; their lowing as they were driven from whereofit writes. The few cattle followed; their lowing as they were driven from their accused pasture fell on her ears, and sounded to her distracted, uncultured mind with sad foreboding, as might the ominous and dismal howling of a lonely dog at night. She turned on the straw which alone remained to her for bed, and what with rain nervousness and fear what with pain, nervousness and fear almost lost hold of her reason. A friend intervened, and got time from the bailiff and the cattle were driven back to the bawn; and now the time was up when this humble man—this man of lowly position, but sensitive, and of an affection-ate nature—had promised that he would

position, but sensitive, and of an allectionate nature—had promised that he would have the money.

His crop of oats was threshed. Did you see him threshing it? Before dawn a light was in the kitchen of that yellow wall; he had no outhouse, no barn, no office wherein to separate the grain from the straw. All day long, from early morning, he threshed, and threshed with the rude, pliable fiail. His only rest was while he was preparing a drink for his wife or cooking his own meals. When the day was over he "tidied" the house, said his prayers—oh, so ferventfy!—saw his little children to bed, and after lingering long by the bedside of his wife, went to his rest on the coal bag filled with straw lying beside the kitchen fire, and laid his head on the armful of peat to snatch what broken and troubled rest he might on that rude couch.

Saturday night came; he was work ing late into the night, filling, with the aid of his little boy, the few sacks of corn that represented his week's toil. When the sack is about half filled, you know, a stout stick is thrust into it and plunged represents around on all sides in order vigorously around on all sides, in order to make the corn rush into and swell ou every portion of the bag; that is called "packing the bags"; it is done that the bags may carry as much as possible. He was not inished on Saturday night—and oh, tell it not where good Christians are-he finished the packing after coming home from last Mass on Sunday. The months of the sacks were sewn by candle

And now when the peaceful inhabitant are all retiring to rest, he is harnessing his good mare, Jessie, to travel to the dis-tant city and dispose of his corn. It after 10 o'clock at night; he looks out the stars are glittering in the sky above the multitudinous stars like pearls flung over the vault of heaven. He knows over the vault of heaven. He knows there will be frost. He goes in turns to the little font beside the bed of his wife where the holy water is, sprinkles him-self with it, takes an affectionate farewell of her that lies in bed, puts the mare to the cart, gets everything ready, goes back again to say good bye once more, pulls out on the road, draws his coarse threadbare on the road, draws his coarse threadbare sleeve across his eyes, blesses himself, and is away upon his journey. It is a lonely travel—the myriad stars on high, the solitary man with his solitary cart—on the midnight road. He walks for a time at the head of his beast; and after walking a few miles—his mind hovering the while ever the simple scenes in the the while over the simple scenes in the little home he has left-he stops the hers

and climbs on to the top of the laden cart.

The ead he travels touches his heart.

Has it been your lot to be taken by fate away from the spot that even to this day you will still call home—unconsciousday you will still call home—unconsciously call home? Have you returned by slow approach, and all alone, to that sacred spot, the only spot in all the wide, wide earth your heart has consecrated—the only spot that your heart will cherish with an unique love all the length of its days, and that it will love the more the farther distance separates you—the only spot whose fresh memory it will carry with gray hair down to the grave? Have you returned in the night time? Have you come to it with drooping spirits and you come to it with drooping spirits and a brooding heart? That road led to the spot where for you, lone man, the years of childhood and young manhood had passed. Every turn on the way brought him nearer to it. The heights and hollows on the road, the thicket of wood or greassy mound the fairy fort or silent grassy mound, the fairy fort or silent churchyard, the old Desmond castle now churchyard, the old Desmond castle now in rains, or the blue lake, ever young, by the verge of the wood, the very build of the roadside fences were famailiar to him; they seemed to know him, hold communion with him, and recalled days and scenes and forms and friends that had faded—by good by to all he once had faded—oh, good by to all he once had loved, now faded i nto the softened and tender past. Tears were gathering in that poor man's eyes, when all of a sudden the light of the rising moon awak. ened him from his reveries. He looke up; it stood, that rich shield of golde hue, glorifying the eastern horizon; it stood directly over an ancient family home going now,like the straggling world around it, to decay. It was there he was born; there he was nurtured; there he was married; there with his wife he ought to have been now, but that he had married her and she was penniless.

With a jerk of the reins he brought the mare to, jumped off the cart, and lest any tempting thoughts should occupy his mind he pulled out his beads and in haste bearen his recovery.

moved as jauntily as if it were beginning its journey. On the nap of the driver's overcoat, on hat, hair eyebrows, beard, rested the hoary rime. He pushed to market; sometimes among the carts and bustle of the city, wholly engrossed in treading his way, sometimes unconsciously wandering back to the little home onsiy wandering back to the little home far away in the country. He sold his corn; and at the store where it was to be taken up, he would have had long to wait, by reason of the number of carts, but that tie foreman "starter" happened to be an old schoolfellow, who pushed the rest aside and made way for him. And for all that the short winter day was wearall that, the short winter day was wear-ing apace, while he went to buy some simple present for his wife, a cap for his little boy, some articles of dress for his little girl, and so on. The "animal" had a feed of oats, he himself a steak and a cup of tea, and with somewhat of a cheery eart-cheery because his face was turn towards home-he sat on the side lease of his cart, and saw the good beast, in response to a free toss of the reins, take

response to a free toss of the reins, take the road at a measured trot.

The lights were dim and infrequent in the windows of the neighbors' houses as reached home. It was with joy that he saw the ruddy light of his own peat fire gleam in the window pane. It was more cheering, it spoke more of comfort to the heart than candle or lamp light might heart than candle or lamp light might have done. Two or three lights, for in-stance, in the house would have been the cause of instant alarm; it would mean bustle or anxiety or unusual stir of some kind : and who would have been the of ject anxiety or stir but his poor wife. He, therefore, felt glad that he saw the light of no candle, but instead the ruddy gleam or the happy peat fire. Hastily he took the horse from the cart, and, giving it its accustomed feed, he removed its "tack-

ling" with many a careesing pat and many a soothing word, and then entered cheerfully his humble home.

The old dog that lay dreaming in the ingle corner was the first to give him a welcome. Immediately that the noise broke on its ears it recognized its master's and whimpering with any insisted proke on its ears it recognized; its master's steps, and whimpering with joy insisted on being let out, when it manifested its delight by all manner of yelp and grimace. The little boy snatched his cap and ran out also; the little girl ran into the mother's room and informed the sick woman that "father was home," as if the poor mother's ears were duller than the dog's or her child's.

log's or her child's.

The father came in at the door with the little boy swinging from his haud. He laid his hat carelessly on the corner of the kitchen table, and turned into the sick woman's room. He did not put off his coat, he did not warm his hands, he did coat, he did not warm his hands, he did not ask for something to eat, but he went to the bedside of his wife. Softly he related how he had succeeded at the market, retailing as he went all the tit-bits of news he had gleaned by the way about places and persons they both knew in earlier days. He was not hungry. His affection was keener than his appetite; and when at length he went to the kitchen, which was their dining room, drawing room and room-of-all-work, and sat to ing room and room-of-all-work, and sat to his meal consisting of potatoes cooked for some time, but kept warm by the fire, and delicious sheep's milk that had been boiled and was now cool—the bedroom door of his wife stood open, and they con

That was Monday night; in an hour or That was Monday night; in an horror two it would be Tuesday; but before that time the house grew silent, the household had retired to rest, and the poor father, laying himself as usual on the bag of straw by the fire, with the armful of turf for a pillow, was soon rapt in sleep. Shortly after the witching midnight the each from the roset over the kitch cock, from the roost over the kitchen door, where all the feathered tribe was gathered, sent the haunting ghosts of the gathered, sent the naunting gnosts of the night to their proper abode. After the cock crows every peasant and peasant's child knows that there need no longer be any dread of ghosts. Some years back, and in remote localities to the present day, the cock is the poor man's alarm clock. Perched on the roost or hurdle above the door, on the inside of the borse he grows are numerically, that from house, he crows so punctually, that from time immemorial his crowing at nigh has been to the watchless peasant what the movement of the sun is in the day,

"an indication of the passing hour."

At the call of the cock the man rose from his hard couch; he needed not to dress, as he had not undressed; and his first visit was to his wife. He then began to make preparations to carry the "big" pigs to market. The market town for pigs was some eight or ten miles distant, and the squeaking rent-payers were usually bought before the break of day. He went, made his market, and though he had sold by the light of waning moon, yet was it high noon and after before it was paid, and night saw him once again approach his home. The same scenes repeated, but he got to his bed somewhat earlier than the previous night.

The morning of the third day saw him on the road once more. He was carrying the young pigs to market. We have seen him standing in the fair; we have seen him returning home with his little boy on the cart; sleep overtakes him as they journey on; at a cross roads his little boy ran to make preparations to carry th

on the carr; sleep overtakes him as they journey on; at a cross roads his little boy calls him to know if the horse is taking the proper road; he wakes up of a start, mistakes the way, draws the poor beast from her own road, falls back asleep again, and they wander aimlessly from road to road; the good beast not knowing whithershe is diven, and the child permitted the start of th whither she is driven, and the child per whithershe is driven, and the child per-plexed and disheartened that they are not coming near home, or near some place that he knows—and the poor father fast asleep. Hour after hour passes; the child is seized with alarm and terror; the tears come from his eyes; he tries to awake his father, but the weariness of three heavy days and the sleeplessness of three nights is on the slumbering man, and he cannot be awakened. And so they wander, wander, aimlessly, from they wander, wander, aimlessly, from road to road, the hungry beast pining for something to eat, the child sobbing and in mortal terror, the father dead asleep, and the cold misty fog surrounding and enveloping all.
At length, as they round a belt of wood,

a bright light grows up before them. A number of lights appear; the child does not know what to make of them; he heart had affection in it for the bag he apostrophizes. "Poor bag! you and I have been acquainted now for many a weary day, and many a still wearier night."

The other reflection was about his wife; and thus might run the current of his thoughts:

"Will so be better when I get home? "Will so be better when I get home? The city ere yesterday; look at what I made of the fat pigs yesterday, and what the little bonneers' made to-day. To counts them ; there is one and another

tart, is dazed with all the lights aroun him, cannot recognize where he is, cannot recall the thread of his being — what brought him there, or in what region of the wide earth he is—he recognizes, however the officers of the law. wide earth he is—it.

r, the officers of the law.

respectively. he exclaims

"Holy Mother!" h Gentlemen, where am I?"

"Gentlemen, where an I?"

At the moment a civilian stands on the pathway. He has a stoop on his shoulders, is dark in features, and wears a heavy beard, the policemen touch their caps; evidently he is a magistrate. He once had a public house, is now a private money lender, got to be chairman of the town commissioners, and a justice of the peace for the time being, a man of airy moods and enviable self-complacency. He has done "a good trade" during the day, has taken in a round sum of money, and "loaned" out just as much, if not more. At present he is evidently satisfied with the day's proceedings, has had a good dinner, and has temperately confined himself to two glasses of punch. He has gone out for a short walk, it is a strict rule of his every night; it is hygienic; he has been thinking of his own good deeds, the tithes he has paid, the alms he has given. He raises his gold eye glass to his eye, and at a glance takes in the situation—nay, do not condemn him we all doit every day. At the moment a civilian stands on the

eye glass to his eye, and at a glance takes in the situation—nay, do not condemn him, we all do it every day.

"Drunk and incapable," the verdict. "Policemen, arrest the man!"

The constables touch their caps once more, as much as to say "All right, your honor." His honor gives one look behind to see that his behest is carried out, and seeing the belated peasant with his child and his cart led away to the barracks, he puffs one of his self-complacent puffs, drops his eye glass, and moves forward into the fog glorifying God that he has added one more to his many good deeds.

Ah, but the heart of the little child!

The autocratic power of the Czarof all the The autocratic power of the Czar of all the Russias is but a feeble type of the awe that the peasant child has of the majesty of the officers of the law. Never in a

of the officers of the law. Never in all their days have the children of the poor seen the power or majesty of the law exercised in any of its beneficent forms; never in any other than to terrorize and to crush. Manacles, bayonets, rifies, police are to them terms of awe, the subsidiary instruments of the ruling class. If spirits from the unseen world had led the horse by the bit, the child could not have been more terrified; but when they had see a brought in from the cart, and the been more terrined; but when they had been brought in from the cart, and the father in the day room of the barrack was taken and somewhat violently pushed to-wards the lock-up or "black-hole" as it is commonly called, and the child was placed on asset with his eyes staring after his father, his pent up feelings burst forth uncontrolled and he cried, while a food of tears like a morning shower gushed from his eyes: "O, my mother! I want to go home to my mother!" and he trembled and sobbed, as if his little heart would break.

The policeman on duty kind-heartedly thought to soothe.

thought to soothe him; but the child could not repress his emotion, and hy-sterically cried, "Oh, my mother! Oh, my mother! I want to go home to my mother!" The father in the dark cell heard the child, and tears burst from his eyes, too; he wrung his hands and shool his head, as was his custom when deep

ly moved but said nothing.
"Oh, my mother, my mother! I want to go home 'o my mother!" sobbed the child.

"But you would not know your way,"
terposed the kind-hearted policeman.
"Oh, my mother, my mother! I wan

to go home to my mother!" persisted the At that instant the wind mouned plain At that instant the wind mounted plantively and a dash of rain rattled rather harshly on the window pane: it but added to the emotion of the child.
"Don't you hear the rain? You'd be drowned, little man," whispered the good-

drowned, little man," whispered the goodnatured policeman.
"I must go home! I must go home,"
burst forth from the child.
Seeing that it was useless to try and
appease him, two of the men who were
then going on patrol volunteered, although
with many a qualm, to take him with
them as far as their beat extended.
The rain fell, and it was pitilessly
dark; but the men encouraged the child,
made light of the journey, told him the
rain would cease and the moon appear.

rain would cease and the moon appear and such other things as they though would give him heart for the road. With touching courtesy, the child held out his little hand as they parted and bade them good night. The men, greatly moved shook him warmly by the hand, and once more renewed the detailed instructions they had already given, regarding the roads he was to take on his homeward

way.

He pushed forward at a quick pace; the winds moaned around him, and the rain ell. The little heart was for a time so full of emotion and so eager to get home that he felt neither rain nor wind, hunger nor fatigue; but the tramp, tramp on the road that was fast changing from the hardness of frost to the slush of thaw, and the strain of pushing forward against the force of the wind soon began to exhaust him; the wind, too, lost the inspiring force of its first eagerness and emotion; by degrees thoughts of harm from natural and preternatural powers began to hant him, and he at length grew so terrified that a leaf whirled by the wind behind him almost took his breath away, and left him with no other strength to move left him with no other strength to move than the fitful evanescent strength that terror lends. Hc was going by the side of the demesne wall; the darkness of the trees seemed to cast a deeper gloom on the ebon blackness of the night. He had heard stories of robbers who lay in wait for the young and kidnapped them. All at once a new and nearer terror occurred at once a new and nearer terror occurred to his mind; he remembered the motley tribe of tins people he saw at the fair that day. It dawned upon him now that it was by the edge of a wood (he had heard) that they always put up for the night; what particular form of harm they would do him, if asked, he could not have told; that the more natural it was the more to but the more unknown it was the more to be dreaded it appeared; his eyes vaiuly strove to pierce the darkness, they opened and looked and exerted and strained, till and looked and exerced and strained, till with the blank effort they feit a terror peculiar to themselves. He stood for a while to listen, but could only hear the melancholy sighing of the wind through the leafless trees and the monotonous patter of the rain on the slushy road. His limbs tottered, a sickness begotten of terror exercity to averence over him bis ror seemed to avercome over him, his head felt dizzy, and stumbling forward a few paces he fell heavily by the side of When consciousness returned a change

when consciousness returned a change had come over the night, the rain had ceased, the curtain of log had risen, and the glad face of the moon appeared, re-vealing the familiar though hazy outlines

of his own strong keep in the distant west. With renewed strength and hopes better founded than at first, he resumed his journey. There was no light in any house that he passed to encourage him, but he needed no encouragement now. There was not a wayfarer on the road, but he did not seem to notice that he was alone. The moon was there. God's aweet lamp The moon was there, God's sweet lamp at night, and nestling near the strong old ep, now not far away, was the home he

At length, at length-how short the distance and yet how long it took to travel—at length he came within sight of the trees that sheltered his home; and before him on the road, half a mile away from home, rejoicing in the moonlight, and welcoming him with every manifes-tation of joy, was the faithful dog. As he approached the door the hens stirred on the roost and the cock crew. He entered quietly; by the clean swept hearth sat his little sister.

"Oh, what kep' ye? Where is my father?" she said.

Tather?" she said.

There are moments when we think we are quite cool, and our hearts farthest removed from thoughts of sorrow, and at that very moment the least word, the slightest incident opens the sluices, and shows (for all our thinking) how charged the poor heart has been.

the poor heart has been.

'Oh, what kep' ye? Where is my father?" she asked. "In the barrack!" he stammered, and

"In the barrack!" he stammered, and burst out crying.
The mother overheard and called him.
"Oh, mother! father is in the barrack!" sobbed the little girl.
The mother called the child once more. At that moment the sound of wheels was heard, and the vehicle stopped. The children ran out, and immediately returned clapping their hands.
"Father! father! it is father, mother!" It was father. The resident magistrate,

It was father. The resident magistrate, one of those good men that recognize that official position has duties as well as emoluments, made it a rule to personally investigate all barrack cases. Seeing that it was all a mistake, he ordered a immediate release; and the poor man immediate release; and the poor man getting his horse and cart ready as fast a

getting his norse and cart ready as near as he could, made all the speed possible to try and overtake his child.

As soon as explanations were made, and first fright over, the household retired to rest; peace entered in, and from its heavenly fan sprinkled celestial drops over their sinless hearts; and the winter sun of the next morning was far advance in its course before they opened thei eyes to its blessed light.—Irish Monthly

THE CHURCH OF THE HOLY OLLA PODRIDA.

The Protestant Missionary Board find themselves face to face with a dil ficult problem in reference to the Phil ippine Islands. Says the Christian Advocate (Methodist):

"A scheme is proposed to establish an Evangelical Church, so as to avoid the confusion of denominations and present one open and unequivocal sub stitute for Roman Catholicism. to be ad apted to meet the wants of those wh are dissatisfied with that body. This should be watched with considerable care by our representatives. No wave of enthusiasm, but the exercise of de liberate judgment is called for in discussing a proposition of permanent

"If one Evangelical Church, so called, departs from sound doctrine, another will have to be started, and Methodism should certainly not affiliate with any body constructed on the jelly fish principle, or with such vague statements of doctrine that persons could belong to it and hold almost any view of the main subject implied in the statement."

The missionaries of the several con flicting evangelical sects do not prac tice their common Protestant rule of faith. Instead of handing the Filipino a Bible and letting him judge for himself, the Methodist missionary teache him Methodism out of it and assures him that it is in it. The Presbyterian missionary tells him that not Methodism, but Presbyterianism is in it, and the Baptist missionary tells him that neither Methodism nor Presbyterianism, but Baptistism is in it.

The intelligent Filipino is very naturally puzzled, and, if he take then seriously, scandalized at their contra-He says : "Gentlemen, this dictions book which you are all so eager to give me must be a very curious book indeed, seeing that you do not agree on what it says. Had you not better take it away and yourselves with it and try to agree on what it says before you come here to muddle my poor head with your disputes about what it

means? Now it is to meet this mental attitude of the Filipino and to avoid scandaliz ing him that it has been proposed to concoct a church—a la cook book composed of ingredients carefully selected from the doctrinal cupboards of the various sects. For instance, equal parts of Methodism, Presbyterianism, Eniscopalianism boiled down to a deli cate jelly in a gallon of Baptistism, with a pinch of Eddyiem, spiritism, Seventh Dayism, Old-two-seed-in-thespirit - Predestinationism, Mormonism, Lutheran and Limburger cheese each. as condiment. This mess presented to the Filipino as the United Church of the holy olla podrida might prove an irresistible temptation if it would only stay on his uneducat-ed and unexperienced stomach and not give him the appendicitis. It would impress him with the idea of its beautiful unity and its multum in parvo, and wean him by degrees from his accustomed more plain and less diversified Catholic aliment. If we mistake not it is to Prof. Schur

man, president of Cornell University, an unofficial philosopher and friend of the Administration, that this great invention in the missionary doctrinal culinary art of right belongs. And no one should dare to rob him of the title of the first hierophant of the church of the holy olla podrida, the unequivocal substitute for the Roman Catholic Church."-N. Y. Freeman's Journal.

THE INDIANS' FRIEND.

Non-Catholie Editor's Praise Church's Work for the Red Mer

Charles F. Lummis, the well known Charles F. Danielle, and well known historian and editor of The Land of Sunshine, delivered a most interesting address on "Indian Education" cently before the Newman Club, of Los Angeles, Cal. Mr. Lummis is not a Catholic. "I have known a great many

Indians of a great many tribes and countries," said Mr. Lummis. I have never known a Protestant Indian. have known several that thought they were Protestants, but never knew one that really was. That Indian system which the Catholic Church and the Spanish Government administered over two-thirds of America for three and half centuries the root of that system was the consideration that the Indian was a human being, born of woman and loved by his mother; that he had a father and tended to love him. would like to be Czar for one weekjust long enough to compel every American and every bigot to read the Spanish laws formulated for the treatment of the Indians—'las Leyes de Indios.' No other nation in the world -and I am willing to stake my reputation on the statement -put into force laws so noble, so far sighted, so humane as those formulated by the Crown of Spain, with Church assistance, and car. risd out by the official and clerical ad ministrators.

"Where are our millions of Indians? There are about 200,000 left now in the United States, and the great ma jority of those are left because they happen to be in the areas that the Spanish Government and the Catholic Church controlled until 1848. It is a proved fact that, take Spanish America all together, the Indian is as numeron there now as in 1520. A reason why these Indians are alive to day is that the missionaries who converted and edu-cated them were Men, with a large letter. They were among them all the time, and came in contact with the le people as well as with the children, and uplifted all of them together. You doubtless know for

something like a dozen years there has been a great cry raised in regard to sectarian education of Indians. in plain language, the fight has been to wipe out the Catholic contract India; schools. 'If it is fair to leave out the Presbyterians and Methodists, it is also fair to leave out the Catholics,' said the sly politicians. The simple fact that there are one or two Methodist schools and five or six Presbyterian and fifty Catholic, does not cut an figure, of course! I am opposed to this campaign against Catholic schools not because they are Catholic, but be cause they are good schools—the only ones I know of that are doing the Indians lasting good. I have not known a child from a Cathelic 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 who have come from a Catholic school. Not one! But I have known many a girl from Carlisle and other government schools. If there is anything in the world, though not a Catholic, that I admire, it is a Sister of Charity. And it seems to me that any American, not to say any Catholi American, could not better employ part of his money than in aiding the support of the Indian schools ducted by these noble and unselfish women, now frowned upon and even actively antagonized by the partizan employees of the government Indian

CURES AT STE. ANNE'S.

It is claimed that four cures of the blind and the crippled were effects by miraculous intervention at Ste. Anne de Beaupre on Sunday last Singularly enough that day reached about the high-water mark of the numbers who worship at the shrine, on pilgrimage bent. There were six distinct pilgrimages

from the West and South, and the as sembled multitude numbered not les than 11 000 people. One of the persons cured was a resident of St. Johns, one of Ottawa, and two of Quebec neighborhood.

The pilgrimages who visited the shrine on this occasion were those of Rev. Father Decare, of St. Henry Rev. Father Plante, of St. Edward de Napierville; Rev. Father Duhamel, 0 St. Hyacinthe; one from Ottawa and two from Quebec City and neighbor-

The announcement of these cures was made immediately after the celebration of High Mass at 10 o'clock, and the persons cured walked in front of the procession both inside and out side the Church .- Montreal Herald, July 11.

Protestant Tribute to a Priest. A number of prominent citizens of Toledo, O., believing that Rev. Edward Hannin, a Catholic priest of that city, had overworked himself in the interests of his parish in the erection of a new Church, quietly collected among themselves over \$1,000, and tendered it to defray his expenses on a health trip abroad. Father Hannin declined the offer on the ground that he cannot this year sever himself from

Sore Throat and Hoarseness with their attendant dangers may be specify averted and remedied by the use of Polson's Nerviline. Excellent to gargle withten times better than a mustard plaster, and more convenient for the outside. Nerviline penetrates the tissues instantly, soothes the pain, allays inflammation, and cures sofe throat and hoarseness simply because that what it is made for. The large 25 cent bottle what it is made for. The large 15 cent bottle of Nerviline is unexcelled as a household liniment. It cures everything.

THE MISTAKE OF PROTEST. ANTISM.

It may be doubted whether the em-phasis which has been placed upon the right of private judgment expresses a right of private judgment expresses sound principle. In no kind of social organization are rights or liberties the imary concern. A family in which first business of every mem ber to assert his own rights, or to mag nify his liberty, will not be a united and happy family. In the organic relations of the family, love and duty are fundamental - not rights and

We may awake, by and by, to the fact that the same thing is true of the State. The attempt to base a commonwealth upon the doctrine of rights will probably result in social disinte gration. A community in which it is the first business of every citizen to assert his own rights will not continue to be peaceful and prosperous. The social and political disorders which threaten the life of the nation all spring from the fact that the people been trained to think more of rights than of duties.

By misplacing the emphasis in the same way, Protestantism has intro duced into its own life a disintegrating element. Neither the right of private judgment, nor any other right, can be safely asserted as the foundation of the Christian Church. The foundation of the Church is loyalty to Christ, and His Kingdom, all rights to be held and interpreted under that obligation. The failure to do this-the assertion of the individual will as against the com mon welfare—has rent the Church into organizations far beyond all the needs of varying tastes and intellects. This is the approbrium of Protestantism; its power is lessened and its life is marred these needless divisions and by the unlovely competitions that spring from them. —Washington Gladden D. D., in the North American Review.

A TOUCHING INCIDENT.

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THE CARE OF CHURCHES.

The Bishop of Fonca, Italy, has s out to the priests of his diocese the

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THE MISTAKE OF PROTEST. ANTISM.

It may be doubted whether the emphasis which has been placed upon the right of private judgment expresses a sound principle. In no kind of social organization are rights or liberties the primary concern. A family in which it is the first business of every memr to assert his own rights, or to mag per to assert all own rights, or to mag-nify his liberty, will not be a united and happy family. In the organic relations of the family, love and duty are fundamental — not rights and

threaten the life of the nation all spring from the fact that the people have been trained to think more of

rights than of duties.

By misplacing the emphasis in the same way, Protestantism has introduced into its own life a disintegrating element. Neither the right of private judgment, nor any other right, can be safely asserted as the foundation of the Christian Church. The foundation The failure to do this—the assertion of the individual will as against the common welfare—has rent the Church into fragments and multiplied creeds and by these needless divisions and by the unlovely competitions that spring from them.—Washington Gladden, D. D., in the North American Review.

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there was scarcely a dry eye in the church. He pointed out the beautiful were also altar boys. All the altar boys from the school attended the funeral, marching in processional order.

THE CARE OF CHURCHES.

The Bishop of Fonca, Italy, has sent out to the priests of his diocese the fol-

lowing circular : "1-In all the Churches immediately after feast days on which there have been very larg congregations, the floors most be disinfected by means of wood sawdust soaked in one tenth per cent, solution of corrosive sublimate. On ordinary days they must be frequently swept, after sprinkling them with water so as to rise no dust,

"2-Every week, and even oftener, the pews and confessionals must be cleaned with sponges and cloths moistened with pure water.

SONS OF LOYOLA

An Appreciation of the Jesuits.

Companions of Jesus! The very words are brimful of meaning! Even as write them, I in imagination see these black robed apostles working under tropic skies, agonising in dun-geons, hungering, teaching, praying, dying at the state. dying at the stake !

The question is, What did not this warrior band endure? In America We may awake, by and by, to the fact that the same thing is true of the State. The attempt to base a commonwealth upon the doctrine of rights to save their souls. Sometimes they will probably result in social disinte | were put to a cruel death ; wreaths of gration. A community in which it is smoke rose like incense to Heaven the first business of every citizen to assert his own rights will not continue to be peaceful and prosperous. The social and political disorders which (being hunted like foxes) died from the like of the action all starvation on lonely moors and wild

Yet were they content. It was all Yet were they content. It was all for Jesus! Jesuits have no politics; they side with the right. If a monarch does righteously, they advise and support Casar; if de is a tyrant, they side with the oppressed people! They fight for God and the Pope!

Look at the good they have done in their colleges; they have been father.

sately asserved as the foundation of the Church is loyalty to Christ, and His Kingdom, all rights to be held and interpreted under that obligation.

Look at the good they have been faithful midst the faithless found, have been "with fire of love" when faith was dull and cold! When a bigoted non-Catholic desires to attack the Church he at once attacks the Order of Jesus Why is this so? Well, I think it is a remnant of the days of persecution organizations far beyond all the needs of varying tastes and intellects. This is the approbrium of Protestantism; its power is lessened and its life is marred by these needless distince and its life is marred by these needless distince and the life is marred by these needless distince and the life is marred by these needless distince and the life is marred by these needless distince and the life is marred by these needless distince and the life is marred by these needless distince and the life is marred by these needless distinct and the life is marred by the life i secrecy, just as the early Christians had in the Catacombs !

These Companions of Jesus are bold, too — yea, very bold. Wheresoever there is the noise of warfare, there are they found, with the banner on which is blazoned "A. M. D. G."

Even so, when the Holy See was as sailed by Protestant controversialists, the Jesuits turned their pens into spir itual swords, and fought !

This is why you see head shakings, and hear mysterious whispers against "Jesuitism" from enemies of the Church. The Companions of Jesus have coped with cant, intelerance and ignorance : have come out victors from he conflict and they know it.

They have fought a good fight, have these soldiers of Jesus. What will be the stars in their crowns when they gather around the great White

Throne. They will be dusky Indians, brown Hindoos, yellow Chinese, almond eyed Japs, confessors whom they have strengthened, youths they have taught, kings they have counselled, slaves they have freed. Sons of Loyola, we bow our heads in reverence asI write these words, and I think that when a Jesuit enters God's rest, he can say-

Tis heard: Thou grantest now my prayer No more despised and forlorn, The victor's branch of palm I bear, The martyr's robe of white is worn.

I rest within Thy love Divine, The last great enemy doth flee; For drink of tears I take Thy wine. Now, Jesus, Thou dost comfort me.

Yes, comfort them; after their tribulation, after the obloquy, the crosses the heat of the day, Jesus will reward His Componions! Who can doubt it? His Componions! -American Herald.

commended.

When the account of the occurrence was seen in the papers many an eye was dimmed. It was touching beyond description. The occurrence in his "Summa Theologian article agriculture in his "Summa Theologian" and Father spoke a few words about the sal event aside all idea of a literal resurrection at the children's Mass on Sunday, and of the flesh except under totally altered conditions. Faith teaches us that we shall rise again with bodies as identical as our own personality itself, but so completely changed in all condition of church. He pointed out the beautiful teaching of the Catholic schools, and the necessity for everybody to be prepared to meet their Creator, and always to be in good company, and asked the children to pray for the little boy who was so suddenly called away. The boys were pupils at the Patrician Brothers' schools. Davies and Morris admitted hereafter. St. Paul tells us the patricular than the patrician admitted hereafter. St. Paul tells us the patrician brothers' schools. the young men of St. Francis Xavier admitted hereafter. St. Paul tells us that there is an anology between the relations of our body's temporal conditions. tions and that relation which exists of the seed of grain sown to the crop which springs from it into new life. The immortality and other gifts which shall distinguish the risen body from the same body before its resurrection prove that its condition of being will be altogether different. All objections against the resurrection of the body may be answered by reference to the omnipotence of God. — American

PLAIN SPEAKING AT A FUNERAL.

From the Chicago Record-Herald.

In the little town of Palsnizt in Saxony lives a very original clergyman, who is known all round the neighbor-hood for the eccentricity of his preach-"3—Every week and oftener, if necessary, the grills of the confessionals are to be washed and polished.
"4—The holy water receptacles must be emptied every week, or must be expected and every week expected every week. Their office wise disconcerted, the Jesuita newered its to raise children for the Republic earlier beautiful every week. Their office wise disconcerted, the Jesuita newered its to raise children for the Republic earlier beautiful every week. Their office wise disconcerted, the Jesuita newered its to raise children for the Republic earlier beautiful every week. Their office wise disconcerted, the Jesuita newered its to raise children for the Republic earlier beautiful every week and polished.

"The reason, sir, is self evident; in all courtesy, but in a tone of voice is to raise children for the Republic earlier beautiful every week. Their office wise disconcerted, the Jesuita newered its to raise children for the Republic earlier beautiful every week. The reason is a self-courted to the result of the

diocesan treasury for transgression of this charming young girl in the sweet any of these hygienic rules.

bloom of her youth?" Then, with a gesture toward the old relatives, he continued : " Could you not have taken one of these old and useless members of

PROFESSIONAL RIGHTS AND DUTIES OF PHYSICIANS.

In a letter on Physicians' Profes sional Rights and Daties, Father Cop-pens, S. J., points out the duties which physicians owe their patients, not as men but as Christians. All of us enby the blessings of Christian civilization, even those who not Christians themselves. We are dealt with by others on Christian principles, and we ought to treat others in the same spirit. What does this impose? When your patients are in real dan-ger of death, let them have a good

all important passage into eternity Give them fair warning of their situa-tion. Doctors and relations are often afraid of alarming the patients and thus injuring their health. But those who attend Catholic patients at least soon find out by experience that the grace and consolations of the last Sacraments usually bring a peace of mind that benefits even the bodily health. In any case, the interests of the future life are too important to be ignored. For the same reason, the physicians should not prescribe such es of morphine or other an a thetics

chance to prepare properly for their

ss will render a patient unconscious at a time when he ought to be preparing to meet his Judge. This would be not kindess, but cruelty. A little suffering more in this life may save much suf fering in the next. If a Catholic priest, on being called to a patient's bedside, finds that the family's physician has been so inconsiderate, he cannot help protesting against employing such a man in Catholic families.

If you attend a woman in childbirth, you may be asked by a Christian mother not to let her child die without baptism. The vast majority of Chris tians believe that this Sacrament is necessary to obtain supernatural hap piness. The ceremony is easily per-formed, no harm can come of it, but immeasurable good for eternity. should properly be performed by the clergy, but if this cannot be done, any man, woman or child, even one not a Christian himself, can administer the Sacrament. Every doctor in a Chris-tian land should learn how to do it, and do it with unerring accuracy. It were a disgrace for him to be ignorant of what even an ordinary child is ex-

CHRISTIAN SCIENCE.

pected to know.

Archbishop Corrigan, at the com mencement exercises of St. Francis Kavier's College, in Carnegie Hall, New York Monday night, made a brief addressto the graduates, in which he denounced Christian Science.

said.
"Only this morning we read in
the papers that there are 500 churches of this belief. Some of them are beautiful temples. What is there in this belief? Where is the Christ.

Of another address which had been made on "A Fantastic Phase of Science" the Archbishop argued that science THE RESURRECTION OF THE highly praised the boy Morris for his Christian act in directing the dying by's thoughts to the Almighty. It was a grand and consoling thing to find boys so young knowing their duty so well. The Christian education they must have received was highly to be commended.

THE RESURRECTION OF THE BODY.

THE RESURRECTION OF THE and religion were to the beliver synonymous terms. He spoke of the exhibit at the Paris exhibition of a human brain, and said that after a prize was awarded it was found that the exhibitor was a poor Spanish priest. He declared that science and faith to whom I related my experiment. The resurrection of the body at the exhibit on the part of the soul in its joys in heaven or the exhibitor was a poor Spanish priest. Still I wasn't sure I was awake until I commended.

were in direct harmony, and that there was no need of agnosticism. God, he said, was like the sun. In His face are science and everything that en lightens the world. Without Him there is nothing but darkness-

"What are people seeking from Christian Science?" asked the Arch-

bishop.
"We know they are seeking something. How many of our own people, Catholice, have we seen led astray by the glamour of this Christian Science where no Christianity is and where no science is: I am glad, indeed, that

THE JESUIT'S REBUKE.

A famous Jesuit Missionary had just oncluded a successful mission, and was walking up and down the platform of a European railway station, awaiting the arrival of a train to convey him observing him and among themselves till then, will this earth see a new order exchanging derisive remarks about him. "Wait one moment," said one of them, "we will have a little fun out of them, "we will have a little fun out of them," we will have a little fun out of them. of hem, "we will have a little full out of him; I will give him a nut to crack." Courteously approaching the Jesuit, he bowed and said: "Pardon me, reverend sir; I have always heard that the Jesuits are very knowing men. Therefore I am so bold as to ask now if you can tell me why it is that you if you can tell me why it is that my head of hair is yet all black, whilst my beard, as you see, is white." No-wise disconcerted, the Jesuit answered

TO ABOLISH TREATING.

A suggestion was made at the K of C. banquet last Sunday afternoon which, if generally acted upon, is calculated to effect much good. The speaker, District Daputy Minahan, with fine sarcasm pointed out the rule which debarred liquor men from joinng the order and asked, if this course is moral and reasonable—and he would not gainsay it—what about the man in front of the bar and what is he, if a Knight of Columbus, doing to promote the cause of sobriety?

It was not for him or any man to deny the privilege of a harmless glass, but there is a factor in our social life which under the guise of friendship and good fellowship turns what is harmless into an engine of degrada tion and destruction. He referred to the senseless and damnable custom of "treating," and in impassioned words appealed to the Councils of Onio to ake the initiative in abolishing the ernicious habit.

The enthusiasm with which the suggestion was received left no room for loubt as to the sentiment of the assembled Knights on the matter, and itinow remains for the individual councils to act. But will they? As so frequently happens, members of the average Catholic Society listen to eloquent speeches, receive them with unbounded enthusiasm, pass resolutions and-do

nothing. However this may be, better things are expected of an organization which aims to reach the highest standards of Catholic manhood. If the 75,000 Knights of Columbus would generally adopt the anti-treating proposition, what a force for real practical good would be set in motion. - Catholic Columbian.

EDISON'S FIRST BIG CHECK

"When I came to New York to sell my first invention," Mr. Edison said, "I was largely in doubt as to its value.

I knew it was a useful contrivance, but it was with some diffilence that I entered the presence of the manufac-turer with whom I opened negotiations for its disposal. As a boy I had often longed to possess five thousand dollars, and I had a good mind to hold out for that much money, though I felt secretly that I would be doing well to get two facturer asked me how much I wanted for the patent rights, I stammered and

asked how much he was willing to pay.
"'Come around in the morning,' he said, and I went home to dream about that five thousand dollar fortune I was going to get-perhaps. When I saw him in the morning he said, with a take that or take nothing air of deter-mination. 'We have decided to pay mination. you forty thousand dollars -not a cent

"I almost fainted : but in less than five minutes I had stuck my name to a ontract and was out in the street lookread by one of the graduates on Christian Science. The Archbishop lars (\$40,000.) Then I began to the color of the said. ing in a half-dazed way at a check in forty millions, and I said to myself:
'Tom, you've been swindled. The
check is no good. And when I went
to the bank—I had never been inside inity? Where is the Christianity? Where is the Science? If it be Christianity, then it comes twenty centuries too late. The Christian religion stands as it always has stood." my fears were confirmed. So I stuffed it in my pocket and went to see a friend, to whom I related my experi-

> Still I wasn't sure I was awake until I began to feel and hear the snap of the bank notes. It was a big bundle of money, and I stuck some of it in every pocket, so that almost anywhere I put my hand I could feel it bulging out? When I went to the hotel that night do you think I took off my clothes. Not much. I slept in them, so I wouldn't wake up and find it was a cruel dream. cruel dream.

A TRIBUTE TO OUR LADY.

In Miss Susan B. Anthony's address delivered on the opening day of the third annual Convention of the National Woman's Suffrage Association at Minneapolis is a passage which seems more than a little strange in view of the purpose of that association. It is this.

"When the mother of Christ shall be made the true model of womanhood and motherhood, when the office of maternity shall be sacred and the mother shall consecrate herself, as did home. On the same platform stood Mary, to the one idea of bringing several well dressed atheists, intently forth the Christ child, then, and not

vote themselves to such an object, the cry for enlarged political rights and wider public carrers of the women must die away. The brawlings of the stump, the intrigue and the heat of primary and convention, all the noisy life of the hall and the market place and so far as women are concerned.

oftener, if necessary, and washed with hot water or a solution of corrosive sublimate."

That the provisions of the circular That the provisions of the circular may be carried cut, the Bishop has in the functions, and among the concourse at the functions and among the concourse at the functions and among the concourse at the function and among the function a sublimate."

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The clergyman began his funeral address as follows:

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"Death! What have you done?

Why did you snatch from our midst of the waiting passengers was not suppressed, and happily for the circular dress as follows:

"Death! What have you done? which more than your brains." The as anything can be from the public lunghter of the waiting passengers was not suppressed, and happily for the circular dress as follows:

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THE CONFITEOR.

The Confiteor bids us look upon God and contemplate His character, and reflect how we have defaced His image within ourselves at the feet of His Im-maculate Mother, and see how unlike we are to her in purity of heart. we turn to the angels who are inflamed with the love of God, prompt in their obedience to the divine will; how does this contrast with our coldness and carelessness? Next we look upon S. John Baptist, the man of penance, the saint of purity and austerity; let his His life rebuke ours. Afterwards be hold the Appstles Peter and Paul, who both fell-for the one denied, the other persecuted his Lord-their repentance, their subsequent zeal and devotion should be our example. Lastly, we behold the whole court of heaven all the saints, greater or lesser in their present glory, illustrious or obscure during their life on earth; let those encourage and invite us to follow their example, to ask their intercession, to strive manfully after the happiness to which they have already attained .-Cardinal Manuing.

Anxious questioners ask, "Is there meanre cure for corns?" We are glad to bable to tell these sufferers that Patnam' Painless Corn Extractor will relieve them it a day, and extract corns without pain. I never fails.

Fifty Against Two.

It is not reasonable to expect two weeks of outing to overcome the effects of fifty weeks of confinement.

Take a bottle of Hood's Sarsaparilla along with you. Three doses, daily, of this great tonic will do more than anything else to refresh your blood, overcome your tired feeling, improve your appetite, and make your sleep easy and restful.

A Dinner Pill—Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the stomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vegetable Pills are wonderful correctives of such troubles. They correct acidity, open secretions and convert the food partaken of into healthy nutriment, They are just the medicine to take if troubled with Indigestion or Dyspepsia.

If you feel too tired for work or pleasure, take Hood's Sarsaparilla—it cures that tired feeling.

feeling.

The great demand for a pleasant, safe and reliable antidote for all affections of the throat and lungs is fully met with in Buckle's Anti Consumptive Syrup. It is a purely Vegetable Compound, and acts promptly and magically in subduing all coughs, colday bronchitis, inflammation of the lungs, etc. It is so palatable that a child will not refuse it, and is put at a price that will not exclude the poor from its benefits.

ONE TEASPOONFUL of Pain-Killer in hot water sweetened will cure almost any case of

water sweetened will cure almost any case of flatulency and indigestion. Avoid substi-tutes, there is but one Pain-Killer, Perry Davis'. 25c. and 50c.

Davis'. 25c. and 50c.

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cooking, climate, etc., frequently brings on summer complaint, and their is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a wide spread reputation for affording prompt relief from all summer complaints.

Mother Graves' Worm Exterminator does not require the help of any purgative medi-cine to complete the cure. Give it a trial and be convinced.

and be convinced.

The never failing medicine, Holloway's Corn Cure, removes all kinds of corns, warts, etc.; even the most difficult to remove cannot withstand this wonderful remedy.

NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nerveus

Prevent Baldness

And Cleanse the Scalp of Crusts. Scales, and Dandruff by Shampoos with



And light dressings with CUTICURA, purest of emollient skin cures. This treatment at once stops falling hair, removes crusts, scales, and dandruff, soothesirritated, itching surfaces, stim-ulates the hair follicles, supplies the roots with nourishment, and makes the hair grow upon a sweet, wholesome, healthy scalp when all else fails.

Millions Use Cuticura Soap
Assisted by CUTICURA Ointment, for preserving, purifying, and heautifying the skin, for cleansing the sead of crusts, scales, and dander the stopping of falling hair, for settlening, whitening, and soothing red, rough, and sore hands, for laby rashes, stehings, and chaffings, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying irritations, inflammations, and chaffings, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative antiseptic purposes which readily suggest themselves to women, especially mothers. No other medicated soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, and the BEST toilet and baby soap in the world.

Complete Treatment for Every Humour, Millions Use Cuticura Soap Complete Treatment for Every Humour,

complete Treatment for Every Humour, consisting of CUTICURA BOAP, to cleanse the skin of crusts and scales and soften the thick-ened cutiele, CUTICURA OINTMENT, to instantly allay itching, inflammation, and irritation, and soothe and heal, and CUTICURA RESOLVENT, to cool and cleanse the blood. A SINGLE SET is often sufficient to cure the most torturing, disfiguring, and humiliating skin, scalp, and blood humours, with loss of hair, when all else fails. Sold throughout the world. British Depot: 27-28 Charter-zouse Sq., London. POTTER D. & C. COEF., Sole Props.

Eruptions

Are signs of diseased blood.

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Agents or collectors have no authority to stop your paper unless the amount due is paid.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

The Editor of The Catholic Record
London, Ont.:

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

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

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

Blessing you, and wishing you success,

e faithful.
sing you, and wishing you success,
selieve me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larisss
Apost. Deleg.

London Saturday, July 27, 1901.

THE CALENDAR.

It was announced several times during the last few years that at last Russia had decided to adopt the Gregorian Calendar with the object to conform itself to the usage of all the Christian States, Protestant and Catholic. The present year 1901 was also stated to be the time when the proposed change was to take effect ; but it now appears from a telegraphic despatch from St. Petersburg that the matter has only advanced to the stage that the change is being seriously considered.

On July 16th a conference was held under the presidency of Grand Duke Constantine Constantinovitch, cousin to the Czar, to take the matter into consideration. The most distinguished scientists, philosophers, financiers, Churchmen and Government officials conferred, and it was resolved still to weigh well the consequences of a change in their business, religious and political aspects, before coming to a decision. The matter will be dis cussed till the year 1903 when it is expected that a decision will be reached; and it is further announced as highly probable that the other states belong ing to the Greek Church will follow Russia's lead, whether it be decided to adhere to their present mode of computation of time, or to adopt the Gregorian Calendar.

The Calendar used in the Greek countries is that of Julius Cæsar, with certain trivial modifications introduced by Augustus Casar through per sonal vanity, and not for any scientific reason. According to this calendar every fourth year, that is every year exactly divisible by 4, without leaving a remainder, was a leap year consisting of 366 days. The three intermedlate years consisted each of 365 days. Thus the average year was recko at 3651 days.

The actual revolution of the earth about the sun is accomplished in 365 days, 5 hours, 48 minutes, 49 seconds and a fraction of a second. This is the solar or natural year, and after this period the equinoxes and solstices, and consequently the seasons make their cycle with the same intervals between them.

It is thus evident that between the Julian and the natural years there is a difference of 11 minutes, 10 seconds and a fraction which amounts to thirtyeight hundredths of a second, the Julian being longer than the solar year by so much.

It will be readily seen that by dropping the extra day of leap year three times in 400 years, the length of the average civil year would be very nearly equal to the solar year, inasmuch as the discrepancy would amount to 1 day only after the lapse of 3,866 years.

This was precisely the correction made to the Calendar by Pope Gregory XIII. in 1582. The feast of Easter was fixed by the Council of Nice in the year 325, being made to depend upon the vernal equinox. Thus ordered to be celebrated on the first Sunday after the full moon occurring on or next after the day of the vernal equinox, the day of Christ's Resurrection having been precisely on that day, as is clear from the Jewish Calen-

In the year 1582, starting with the

salled Oct. 15, and that henceforward the centurial years which are not exactly divisible by 400 should be common and not leap years, the correction of three days in 400 years was effected Julian Calendar thus corrected is called the Gregorian Calendar and this is what the Russian Government appears to be about to adopt so as to conform with the rest of Europe.

It was through a foolish obstinacy arising from the fact that the corrected Calendar was made by a Pope, that Russia and the other Greek nations refused to adopt it, and the Protestant same cause. The Catholic States of Europe adopt-

ed the Gregorian Calendar very soon after Gregory XIII. proclaimed it; but the Protestant nations were very loth | themselves in the mire of criminality? to accept even a scientific fact which a 1700. It was not finally accepted by these States till 1774. England adopted it in 1752, the error then by being robbed of so many days rose up in riot against the change, demanding that the eleven days of which they were robbed should be restored to them. After some time, however, they became reconciled to the change, especially as they found that their opposition to it was fruitless.

The error of the Julian Calenda now amounts to twelve days, and it is for this reason that the Epiphany is sometimes called old Christmas Day. The Russians celebrate Christmas on

CAPITAL PUNISHMENT vs. 80L. ITARY IMPRISONMENT.

The incongruous results arising out of the abolition of capital punishment in Europe have been shown especially in the sentences inflicted on the two Anarchists, the murderers of King Humberto of Italy at Monza, and of the good and inoffensive Empress of Austria at Geneva, Switzerland.

Switzerland and Italy have both abolished capital punishment, and for this reason these two criminals, taken with their hands still red with the blood of their victims, were condemned, not to death, which they richly deserved. but to perpetual imprisonment, and in Italy this imprisonment inflicted upon murderers of the first degree has been made absolutely solitary since the last ten years.

It is now asserted, and generally beleved, that this imprisonment is worse than death. It is, in fact, a living death, and Bresci, the murderer of Humberto, must have so felt it, as he watched his opportunity and committed suicide in his cell some weeks ago.

The murderer of the Empress of ough still defiant against the nobil heads, these being special objects of hatred with all anarchists. We are ourselves not of the opinion

that the death penalty should be abolished. This punishment is undoubtedly a deterrent against crime, though we admit that the thought of it has not abolished the crimes which are usually punished capitally. So differently are the minds of men constituted that there is no penalty which man could think of, which would deter certain criminals from the commission of horrible crimes; but these penalties have a general effect at least, and the fear of them has a beneficial effect in preventing the worst of crimes in many instances. Even the desperate efforts made by criminals to evade capture proves this to be the case. They would not make such efforts if they were not held in terror by the prospective punishment of their crimes. If there are still some who are not entirely turned from the commission of atrocious crimes by the fact that capital punishment may be inflicted upon them, it is because the human mind is so versatile and varied that the same facts have very different effects in the Easter was from that year forward impressions they make upon different people. We are safe in saying, however, that the general effect of the death penalty is deterrent.

One of the arguments used by sopenalty is that it is cruel and inhuman ; had amounted to ten days, and Pope Italy is more cruel than death itself, tention from them.

Gregory, by ordering Oct. 5 to be we do not see that the humanitarians have much reason for self-gratulation that they have succeeded in a few countries in abolishing capital punishment, and we are not much surprised to learn that there is now a movement simply, and it would be 3,866 years in Italy to abolish solitary confinement, before the error of the new Calendar and with this end in view, committees would amount to one day. The have been formed in the chief towns to bring about what is called "prison reform," which is to consist in the abolition of the solitary cell; and for this purpose the Prison Reform Association are about to send a petition to the King and Parliament of Italy.

But what new punishment will the petitioners devise to take the place of solitary confinement? Will they ask a repeal of the law abolishing capital nations held out against it for the punishment, and to restore the death penalty, or will they petition for the giving to the worst class of criminals an opportunity to hold communication with prisoners not so far sunken as

It is to be feared that if the oppor-Pope announced, and the Protestant tunity of communicating with their States of Germany began to adopt it in fellow prisoners be given to the worst class of murderers, the criminals who have been incarcerated for lesser crimes will be made worse than they amounting to eleven days. By Act of are now by being thrown into the com-Parliament the 8rd of September in pany of condemned and unrepentant that year was called the 14th, and in murderers. These criminals of somemany localities the people, imagining what lesser degree are surely already that they had suffered a grievous loss bad enough in regard to morals, without putting them into the temptation of becoming quite as vile as those who are so much worse than themselves. Among such classes of criminals, the bad which is likely to learned from the companionship of the most hardened criminals, will far counterbalance the good which will be effected by throwing the worst class of criminals into the company of those who are to a small degree not so bad as themselves

> at by the humanitarians will surely not be attained. It would seem indeed that the only way to attain the end desired would be to return to the old legislation of inflicting the death penalty, at least on the most hardened criminals. There is no fear that under such legislation punishment would be excessive y cruel; for it is established by statistics that even under it, only 22 per cent. of the murderers condemned were executed even before the abolition of carital punishment. We believe even that the percentage of those actually Irish people. executed might advantageously be increased; but at all events, surely 22 is but a small percentage to represent those criminals who are deserving of the highest punishment which the law inflicts.

Thus the effect supposed to be aimed

It is stated that so severe is solitary confinement, and so dreadful in its effects upon those subjected to it, that 17 per cent of those so punished commit suicide as Bresci did, and 19 per cent. go mad.

WHY NOT MAKE THE EXPERI-MENT?

Many cogent arguments have been adduced in favor of the Irish demand for Home Rule, but among them all it ity, and especially against crowned times brought home to them that the that of Great Britain has become too carry on satisfactorily in many of its large British counties.

The Irish question has been frequently enough brought before Parliament, but this was done by Irish members for the most part, who were invariably regarded with distrust, and looked at sufficient support for its measure. askance by the majority composed of chiefly owing to the fact that the Par-Englishmen and Scotchmen, partly be- liament had no time to consider so cause that majority has been too tired of the persistent claims of the Irish Nationalist party on their attention, to ling the Board schools of England and and for this reason I came up to day to give ear to the Irish members when Wales; for this bill was not intended shake hands with my friends of Toronto they brought measures before the to affect the voluntary or denomina-House of Commons to satisfy those tional schools. It was announced last claims Hence for years before the week that the measure will be with-Irish party attained its present strength, it was enough that a measure emanated from an Irish member to ensure that it should be ignominiously rejected

This was the case when Mr. Isaac Butt was recognized as the Irish leader, and the same thing occurred under the leadership of Mr. Charles Parnell. It was enough that it be came known in Parliament that any measure brought forward was for the relief of Ireland and it was sure to be rejected; and it was not until Mr. Parnell discovered and used the remark- terests of its people. called humanitarians against the death able plan known as the policy of obstruction that the majority of the membut if the reports are true that the bers of Parliament at last discovered

party controlled the Government. whether Conservative or Reform, Tory or Whig, Irish questions were regarded as a bore, and no attention was given to them.

The policy of obstruction, as our readers will remember, laid it down as a principle that the attention of Parliament to Irish questions could not be secured, except by blocking all measures introduced for the general conduct of the affairs of the Empire, in order to force the Parliament to recognize that Ireland had some claim to its attention. In carrying out this policy Mr. Parnell used all the expedients with which a thorough knowledge of the rules of Parliament furnished him to prevent the passage of any legislation, and it was proclaimed openly that the ultimate purpose was to bring Parliament to its senses by making it aware that Ireland had grievances which ought to be redressed, and to which Parliament ought to give some attention.

This plan was an extraordinary device, and was regarded by the English people as a piece of malicious stupidity, and the very objectionable measure known as the closure was passed by Parliament to counteract it. Nevertheless, it ultimately succeeded in its main purpose, for from the date when it was employed must be dated also the salutary measures whereby the condition of the people of Ireland has been greatly ameliorated, though even as yet comparatively little has been done toward removing the real grievances of which Ireland complained.

As soon as the attention of the British Parliament was called to the consideration of Irish questions, it was discovered that the duties of Parliament are too onerous and multitudinous to allow proper attention to be paid to the sub jects with which it ought to deal, and thus the way was paved towards giving Ireland some degree, at least, of local government, and the result has been that measure which even Lord Salisbury's Government felt it to be its duty to concede, whereby many Irish local matters which hitherto were supposed to have been attended to, and which could be attended only by the Imperial Government and Parliament, were handed over to the control of the Irish County Councils, elected by the

The inability of Parliament to deal with matters of the greatest import ance, simply because it is overburdened with work, has had recent illustration from the fate of the education bill which was brought for considera tion before Parliament by the Govern

This bill was not intended to en force uniformity on the schools, but it | Hon. Mr. Brodeur to address the vast | Bishops by the Rev. Canon Dixon, proposed to place the county boards under the general supervision of a central body in every county of England and Wales. It is supposed that by this supervision, the efficiency of the Board schools would be greatly in exhibit a brotherly feeling toward which fact it was expected that greatcreased without interfering with the those of the other Provinces of Canada, er sympathy would be gained local individuality of the counties. In and stated that as a representative of for St. Jude's church schools, and Austria is living, but is said to be would appear that none should have fact, the proposed arrangement would the Province of Quebec he could de- funds obtained to cancel the debt upon broken down in health and spirit, more weight with the British public assimilate very much the British school clare how glad the people of Quebec them. We are pleased to note that an the fact that it has been many system to that of Ontario or Quebec, are to work with their brethren in N where there is direct Government government of so vast an Empire as supervision, which may be compared British Empire. "We are proud," he trades upon the patriotism of Canawith the proposed British county gigantic an affair for the Government supervision, as the Canadian provinces and Parliament of Great Britain to may be compared in population with Day, because as French Canadians we this method of collecting funds if he

There can be little doubt that this provision would improve the British to make Canada a vast and great naboard schools, yet the Government, though having now so decisive a majority in Parliament, could not secure national festival. Every country, small a matter as the education of the but one which brings the people tothree million children who are attenddrawn, as it has been found impossible to consider it in the present stress of parliamentary business; and this is the third withdrawal of similar bills.

Surely, if the Parliament is so overworked, it would be advisable to pass some of its work over to local bodies, such as an Irish Parliament would be : plained of at present as existing between Ireland and England, and which arises from the consciousness that Ire. land is not governed for the best in-

Archbishop Keane may be regarded not a resident either of England or we should undoubtedly be firm and solitary confinement which has taken | that there was an Irish question at all | Ireland, but of the United States. It | faithful to our religious convictions, date of the Council of Nice, the error the place of capital punishment in which was worthy of a moment's at- cannot be supposed, therefore, that he we should not forget that our Lord dewould exaggerate the probability of a fines our neighbors, whom we should Fenelon.

It made no difference what English | future friendly feeling possibly aris- love, to be all men, even those who ing out of changed conditions between the people of the two countries. He recently visited Ireland, and in relating the result of his observations he remarked a few days ago that the people of Ireland do not desire the disruption of the British Empire, but if they were only well governed in accordance with their wishes they would become truly attached to the Empire and would be loval subjects. Would it not be to the interest of the people of England and Scotland to bring about this condition of affairs by granting to Ireland such a measure of Home Rule as is enjoyed by Canadians or Australians?

Surely it would be worth their while for British statesmen to make the experiment, now that they must be convinced that Parliament has too much to do. If Lord Salisbury will not do this, some future statesman will, and says: will so earn the gratitude of the whole Empire.

CANADIAN NATIONALITY.

The speech of the Hon. L. P. Brodeur, M. P. for Rouville, Que., and Speaker of the House of Commons, delivered in Toronto in the Queen's Park on the occasion of the celebration of concerns the home life of their people Dominion Day was noteworthy, from as in French Canada. A land without the fact that Mr. Brodeur is a French. Canadian proud of his nationality and religion, and that as such he was invited by the Toronto Committee for the celebration of the day to deliver a speech, the purpose of which was to cement the union between the two Provinces which are widest apart in the Dominion, both as regards race and creed.

The people of Toronto showed the pest possible will in selecting so able a representative of our French and Catholic Province to speak with such an object in view, and Speaker Brodeur made it manifest that he fully appreciated the object of the gathering, and it was quite equal to the occasion. Lieut Col. Mason, as Chairman of the Committee, introduced Mr. Brodeur, remarking that "the union of the Canadian Provinces, formed thirtyfour years ago, had turned out wellbetter, in fact, than many Canadians had anticipated would be the case.

"Canadians of all the Provinces had become a unit working for the common benefit, prosperity and welfare of their own country, and of the great Empire of which they constitute an of the Dominion.' important part, and now we are approaching the time when Dominion Day will be celebrated with sentiments of unity and fraternity in all parts of the Dominion." Col. Mason was loudly applauded when he introduced the audience before him.

The Hon. Mr. Brodeur then arose to speak amid prolonged cheering. He ing to English papers) upon the urged strongly on the people of Ontario, and especially of Toronto, to in the South African war, from Ontario for the unity of the great this mode of exciting sympathy, which said, "as French Canadians to take dians. We are convinced that Canon part in the celebration of Dominion Dixon himself would not have taken are the pioneers of civilization in this country, and we wish to join with you tion. It is of the highest importance to have in our own country, Canada, a every nation must have its national festival-not a feetival written merely on the cold leaves of the statute book. gether en fete as you are here to day ; on this great national day."

Mr. Brodeur then urged upon all Canadians, whether Catholic or Protestant, to be tolerant, friendly and brotherly to one another to make of Canada a great nation, for we have great common interests to mention.

In conclusion he asked that differences of religion and race should not keep us asunder as Canadians. He continued: "Let us not forget and if this were done, there would not that we are members of the great be that constant friction which is com. Christian family; that we are building up a nation under the protection of the British flag and the great British Empire, and let us write a page of history which our children will be glad to read and to learn.

This is the true keynote to the as a disinterested observer, as he is future prosperity of Canada, and while

differ from us in race and creed. It were much to be desired that friendly interchanges of views, like Mr. Brodeur's address before a Toronto audience, were more frequent between the people of Quebec and Ontario, and then much of the distrust which has marred the relations of the two Provinces with each other would dis. appear.

THE FRENCH CANADIANS.

A respected correspondent calls our attention to the following extract from Mr. Gilbert Parker's dedication of his new book "The Lane that has no Turning," to Sir Wilfred Laurier. The author shows in these words keen appreciation of the noble qualities to be found in the people of the Province of Quebec. Mr. Parker

"I have, as you know, traveled far and wide during the past seventeen years, and though I have seen peoples frugal and industrous as the French Canadians; I have never seen frugality and industry associated with so much domestic virtue, so much edge. much domestic virtue, so much educa-tion and intelligence, and so deep and simple a religious life; nor have ever seen a priesthood at once so de-voted and high minded in all that poverty, and yet without riches, French Canada stands alone, too well educated to have a peasantry, too poor to have an aristocracy : as though in her the ancient prayer has been answered Give neither poverty nor riches, but feed me with food convenient for me. And it is of the habitant of Quebec, before all men else, I should say Born with a golden spoon in his

To you, sir, I come with this book. which contains the first things I ever wrote out of the life of the Province so dear to you, and the last things, also, that I shall ever write about it. I beg to receive it as the loving recreation of one who sympathizes with a people from whom you come, and onors their virtue, and who has no fear for the unity, and not doubt as to the splendid achievements of the nation, whose fibre is got of the two great civilizing races of Europe.

Oar correspondent comments on the above as follows:

"This outpouring of such a noble and generous heart is very consoling d, and more than compensate inde for all that venom and abuse that he been heaped upon the heads of the people of Quebec, and their belove ergy, as wellas, incidentally, upon a fair share of other Provinces, who, with the people of Quebec, form at least 43 per cent. of the people of the

OUT OF PLACE.

A despatch from Montreal states that Anglican circles there are much excied over appeals made in England to Churchmen through the English Rector of St. Jude's Church. These appeals for help are based (accordpart Canada took so willingly Montreal Churc had reflected upon its incongruity and unsuitableness.

The Very Rev. H. A. Constantineau, Rector of the University of Ottawa, has been on a visit to Regina, N. W. T. We trust he will return to Ottaws with renewed strength to carry on successfully for another term the great work of that simirable institution of which he is the distinguished head.

A POSITIVE DUTY

If we Catholics are no better than our neighbors - more truthful, more honest, more charitable, more merciful, more patient, more submissive to Providence, more pious, more holyhow will they be attracted to the Church? Oh, our judgment will be terrible if souls are lost through our bad example or our lack of good example !

SO LOVE HAS ORDAINED.

So I take my life as I find it, as a life full of grand advantages that are linked indissolubly to my noblest happiness and my everlasting safety. I believe that Infinite Love ordained it. and that if I bow willingly, tractably and gladly to its discipline, my Father will take care of it.—J. G. Holland.

Eyerything contributes to try you; but God who loves you will not permit you to be tempted beyond your strength. He will make use of the temptation for your advancement.

A PROTESTANT The Catholic Churc Greatest Civiliz

Catholic Col On the occasion Pope Pius IX., June markable oration wa Protestant gentleman Baker, in the city Ala. The words an as elevated as though consecrated lips. Go of the wonderful world

of the Catholic Chu among other things : yet in that was through calumni ing and often man Church was forced to cross. And he, who Pilate's palace, who Nazarene, craving head down, in toke His sake with that de of the martyr, whi manded of many sine of his successors, and unconquerable scul one who keeps watc at his tomb to-day. The course of Chris

is sometimes traced w darkness and confu days of illiteracy and which it had to pr direction of an arm obscured by smoke view from interven best observed by water that is carried at its of Christianity, the steady columns of e fronting everywher most surely indicated ensign, flashing per history's thickest g been steadily borne s the ages, at the her by the Holy Fathe Of that ensign, thu has never for a mon For eighteen hunds been conspicuously crisis of civilization

We see it there Alaric, when its Ser peror were helpless. powerful barbarian. through the Salarian and, by the light of had set on fire, turn loose to slaughter s see again that ban sacred vessels of th Peter and St. Paul. multitude of terror and children, who is rors crowd around th as by the order of A guard, mingling th with Christian hymn and the golden treas and fire, safely acro eter of Rome and trembling throng

harmed within the fortress of the Vatica Again we catch as he goes out from to confront Attila, t who called himself God," and striking heart with those unarmed justice and warns him away fro aside the whirlwind

We hear people of age, judging all th superstition of the the dark ages. author of the ninet of the most renown the English tongue, Macaulay, takes a d England, fit to rank tured page," declar spoken of by divi Genesis was never during those evil de rode in darkness at deluge beneath w entombed, bearing feeble germ from w more glorious ci spring.

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JULY 27, 190L

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CH CANADIANS.

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SITIVE DUTY.

OF PLACE.

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A PROTESTANT TRIBUTE.

The Catholic Church the World's Greatest Civilizing Power. Catholic Columbian

On the occasion of the jubilee of Pope Pius IX., June 3, 1877, a re-markable oration was delivered by a Protestant gentleman, Gen. Alphonen Baker, in the city of Montgomery, The words and sentiments are as elevated as though they came from consecrated lips. Gen. Baker spoke of the wonderful work and progress of of the Catholic Church, and said, among other things:

And yet in that day, as in this, it was through culumniation and suffer ing and often martyrdom that the Church was forced to pass. For it St. Peter himself had to die upon the cross. And he, who had trembled before a servant maid in the porch of Pilate's palace, when charged with even the companionship of the meek Nazarene, craving but the privilege of being nailed to His cross with his head down, in token of humiliation below his Master, met its tortures for His sake with that death defying spirit of the martyr, which has been demanded of many since in the long line of his successors, and which fires the unconquerable scul of the illustrious one who keeps watch for the Church at his tomb to-day. . . The course of Christianity, it is true,

is sometimes traced with difficulty in the darkness and confusion of those early days of illiteracy and violence through which it had to pass. But, as the direction of an army, now and then obscured by smoke and dust, or lost to view from intervening obstacles, is best observed by watching the standard that is carried at its head, so the course of Christianity, the advance of its steady columns of eternal truth, confronting everywhere the enemies of civilization, innocence and society, is most surely indicated by that cheering shing perpetually through history's thickest gloom, which has been steadily borne aloft throughout all the ages, at the head of the Church, by the Holy Father of the faithful. Of that ensign, thus upheld, history has never for a moment lost the sight For eighteen hundred years it has been conspicuously visible in every

crisis of civilization.

We see it there before the tent of Alaric, when its Senate and the Emperor were helpless, twice saved Rome from sack and pillage. And when that powerful barbarian, upon his third and last invasion, had in the night burst through the Salarian gate into the city and, by the light of palaces which he had set on fire, turned his wild hordes loose to slaughter and to rapine, we see again that banner defending the sacred vessels of the churches of St. Peter and St. Paul, and with them a multitude of terror - stricken women and children, who in that night of hor rors crowd around that only sanctuary as by the order of Alaric, a barbarian guard, mingling their savage shouts with Christian hymns, escort the sacred and the golden treasure, through ruin safely across the wide diam eter of Rome and place it, and the trembling throng that follows, unharmed within the heaven defended

fortress of the Vatican.

Again we catch the sight of it, in oold hands of Pope Leo the Great, as he goes out from shuddering Rome to confront Attila, the Calmuck tiger, who called himself "the scourge God," and striking terror to even his heart with those thunderbolts which unarmed justice and holiness can wield, warns him away from Rome and turns aside the whirlwind with a feather!

We hear people of this enlightened age, judging all things by its standtalk about the ignorance and superstition of the Church of Rome in the dark ages. But an immortal in heaven. Whose glorious history, author of the nineteenth century, one of the most renowned that ever spoke the English tongue, himself a Presbyterian of the straightest sect, the great Macaulay, takes a different view : and in the commencement of his history of England, fit to rank with " Livy's pictured page," declares that the resem-blance of the Church of Rome, often spoken of by divines, to the Ark of Genesis was never more perfect than during those evil days when she alone rode in darkness and tempest on the deluge beneath which all the great of ancient power and wisdom entombed, bearing within her that feeble germ from which a second and more glorious civilization was to

What, for instance, was the effect o this so-called ignorance and supersti-tion upon that country from which we derive our language and laws? For six hundred years, from the time of its invasion by Julius Casar, it had remained under the dominion of the Cæsars, and notwithstanding the en-lightenment of the Augustan age and the splendor that succeeded it; not-withstanding the efforts of the Romans notwithstanding their founding of its cities and their building across it of man remained in barbarism, and enchained by the religious power of what was a dark as well as a bloody super stition. But the instant it is touched by the spiritual power of magic the change! Pope Gregory the first, justly called the Great, sends St. Augustine with forty monks across the channel, who lands in Kent, and with no other weapon than the cross, as it were miraculously, in two years converts the whole island to the Catholic faith. And that Britain, which had almost disappeared from history behind the clouds of barbarism, reappears as the clouds of barbarism, reappears and "merrie England, prosperous and "merrie England," resplendent with the light of that Catholic truth, which shone on verts the whole island to the Catholic faith. And that Britain, which had

her unclouded for a thousand years, and prepared her for that glorious march which has placed her in the front of nations, and made her the most stable government in the world. Who, that has taken the trouble to inquire, does not know that it was the nfluence of the Catholic Church and its hierarchy that softened the dire and mutual hostility of the Norman and the Saxon and at length united them, and that the aid of that hierarchy was signally efficient in extort-ing from King John at Runnemede "the great charter" of English liberty to whose priceless blessings and pro tection we here to day are heirs Well may England's greatest and Protestant historian admit that it is diffi cult to say whether she owes more to

the Roman Catholic religion or to the Reformation. And what does history tell us was the influence of this so-called ignorance and superstition upon another historic land? Once it was the ultima thule of the world—the barbarous island home of a race untamable, of pagan warriors, pirates and marauders. But, about fourteen hundred years ago, Pope Sylvester sends there a Catholic missionary. I believe those of our Protestant friends who are skeptical about St. Peter's faith make question at all upon St. Patrick's. Yes, a Cathelic missionary, who had acquired the language of that country while he was a slave upon its coast, to which he had been carried in his youth by a band of pirates from his native Brittany.

And again, as if miraculously, those bloody savages and pirates all but simultaneously kneel before the cross of Jesus, and accept the faith which He established upon earth. And a hallowing grace descends from Heaven upon that land, to expel forever from it every poisonous influence, and to inspire those virtues which have made its manhood the synonym of valor, generosity and genius, as is its womanhood of truth, tenderness and purity. That martyr people whom suffering for their faith has consecrated! In their native emerald isle of the sea, despoiled by confiscations, enthralled by injustice and tormented by temptation, they have, nevertheless, in cheerful poverty, "showed the in cheerful poverty, "showed the world how to live with honor, and to die with faith." And, when driven by oppression from the green fields of their fathers, they have also taught mankind the pricelessness of their fidelity to the land of their adoption. For who does not know that wherever the fate of the exile may have cast them, there, in peace, civilization's grandest monuments bear witness to their mighty toils, and in war, free-dom's holiest battle grounds are watered with their blood? My friends, I need not name that hallowed counry. In the glowing words of Lacordaire:-these lips are not pure and ardent enough to pronounce that name. But Heaven sees it, and the earth knows it, and every generous country opens its heart to bid its chiliren welcome. O Heaven that sees O earth that knows! Oh all of you purer and worthier than I! name that country for me-name it - yes, say

there from that Church upon the spirit of the immortal Argonaut of 1492! Him whom Catholic, monks and mon asteries first assisted in his mighty scheme, furnishing him, in his por erty, even the means to purchase suf ficiently decent apparel to appear in at the court of Ferdinand, the Catholic, whose aid he desired to invoke. reverently changed the name of his ship, in which he was to plow an unknown sea, in search of new world, from Isabella, his patron Queen on Capitol at Washington, accompanied in every matchless panel by the crucifix, seems the history rather of a saint than of a hero. Who, giving to the world a treasure far more priceless than the golden fleece, planted the cross upon the virgin shores of the New World which he had won-which he placed under the protection of the Queen of angels, and in honor of her, desired to name Maryland. A contin ent, which here where Liberty has built an asylum, for the oppressed of all the world, furnishes to day a glorious proo that the highest prosperity of the Cath-olic Church is not inconsistent with Republican Government and the high est form of human liberty. And which from many a river, bay and headland, from the St. Lawrence to the St. Marys from San Francisco to St. Augustine reminds us of what America owes to the heroism and the daring of Catholic discovers and explorers, who revered the saints above all earthly potentates, and named these countries for them rather than for mortal Kings and

What darkening influence came

Queens. It would be easy but useless to swell the catalogue of benefactions which this Church, through every obstacle in every age, has showered upon man

whose priests, in trial and pestilence, whether on the Ganges or the Savan-nah, show that the spirit of the martyr still survives, whose holy Nuns and Sisters of Charity and Mercy, ignoring sect and nationality, go about, in the beautiful language of another, "stopping only where there is suffering and lingering only where it is intense," to

many shocks and survived so many storms, will outlive and triumph over those that now assail it. - Doubt it Remarkable Work by a Protestan

If any human power could have overthrown the papacy, and with it, of course the Church that Christ had built upon it, it would have been that power which assailed it in the beginning of the present century, commencing with the murder of the priests and ending with the imprisonment of the Pope. A power wielded in the end by the supreme hand of him, who was a combination of the most gigantic faculties that were associated in one human character. Him, that incarnation of both the ancient divinities of war, who possessed Mars; whose genius, spurning every obstacle, led the way to glory and dominion across the earth's wildest vastes, and over nature's dizzies battlements; whose adoring legions following him to victory, startled with their trumpets the Alpine avalanche upon its invaded throne, and rocked with their thunder-tramp the storm's high cradle in its mountain solitudes. What the Eagle of Corsica could not accomplish, seventy years ago, the Sardinian crow need hardly now at-

No, my friends, the powers that ppress the Church, in the words of the Prophet Daniel, "Will become like the chaff of the summer threshing floors, and the wind shall carry them away.—And the stone that smites the mage shall become a great mountain and fill the whole earth. For God has set up a Kingdom which shall never be destroyed. It shall not be left to another people, and it shall stand for-

ever. In one of his otherwise incomparable essays, in which he vainly strives to establish human management as the secret of the miraculous duration of the Catholic Church, the same illustri ous author from whom I have already quoted, says with all the eloquence of truth that thrills the heart. The Church of Rome joins together the two great ages of human civilization. No ther institution is left standing which carries the mind back to the time when the smoke of sacrifice rose from the Pantheon and tigers and camelo-pards bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday compared with the line of the supreme pontiffs. That line extends in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pops who crowned Pepin in the eighth And far beyond the august dynasty extends till it is lost in (what h chooses to call) the twilight of fable. The Church of Rome, he says, saw the commencement of all the governments and all the ecclesiastical establish ments that now exist in the world, and he feels no assurance that she is not destined to see the end of them all. Aud his imagination seeks some inadequate measurement of the term of her long dominion, as it seats that traveler from New Zsaland, in the midst of a vast solitude, on a broken arch of London bridge to sketch the ruins of St. Paul's, while she shall exist in all the undiminished splendor of her youth and vigor.

Ah! my friends, it is no human power that can do all this. It is that Power alone on High which planted the rock of her eternal foundation and promised the guidance of its eternal

truth. God long preserve the Head of that Holy Church of Christ, delivered from evil and sanctified in truth, to bless and purify the world! Holy Father, we, your loving children in this distant land, offer to you this day the humble tribute of our fidelity and affection. We share in all the griefs and humiliations which our holy Father, us your faithful, loving children here. "May your prayers obtain for our beloved country the Divine protection, and the union of all our people of whatever sect or section in the bonds of love. May the hand which you stretch forth to-day over the city of the world extend over us. and may your benediction hasten the hour in which, according to the promise of our Saviour, there shall be but one fold and one Shepherd."

DO NOT WORRY.

Resignation and Peace are the Sacri-fices that God Asks of us.

Let your soul never be disturbed; ignore what worry is. If an affair does not succeed as well as you expected, you must rejoice before God at everything that He is pleased to do. The things that appear most important to nature are only trifles in the estima-tion of a Christian, because nothing has any importance for him except what God wishes. Trouble and worry what God wishes. Trouble and worry are for hell; the children of God ought not to know them. Work in all peace and tranquility; do your utmost according to the nature of the things by which you are surrounded, and to the circumstances in which you find yourselves; leave the rest to the care of God's Providence. If He is pleased to crown your labors with success, rejoice before Him and give Him most humble thanks ; if, on the other hand, everything goes wrong, bless Him still with your whole soul A Christian who acts thus always passes his life in peace, in joy and happiness. At the end of this miserable life, which is of little account, there will come a happiness of which I shall not undertake to speak

PRIESTS HIDING-PLACES.

Writer. In these days of peace and tolerance none but he who has committed a

crime against life or the pocket need way "-again we quote Mr. Fea-"is hide himself from justice. was a time when the Englishman house was a veritable castle, in which he might defend himself against his enemies, or in case of need find a secure concealment. So it came about that the old houses of England were furnished with secret chambers and furtive hiding places, in which the supporters of the weaker side in polities or religion must take refuge. The novelist long since discovered the romantic value of sliding panels and undiscoverable pits. Everybody remembers the cunning "properties" employed by Sir Walter Scott, and no reader of "Esmond" can forget the retreat of Father Holt. But secret chambers are no invention of the novelist, as is shown by Mr. Fea's interesting book, wherein the general use and purpose of hiding-holes are lucidly and historically explained. So when creeds and dynasties changed at a battle or at the death of

King, secret lurking places were a general necessity, and probably no great house was planned without them. But it was to Elizabeth's punishment of the Catholics, and the ingenuity of the Jesuits, to which we owe the most cunning devices of concealment. For a priests' hole " was then contrived in every Catholic mansion, a hole big enough to contain a Jesuit, if need be, but always large enough to hide vestments, books, and sacred vessels. The refuges which already existed were made perfect by modern skill, and if no refuge were there Nicholas Owen, the famous Jesuit and the friend of Farnet, was ready to invent such a lurking place as would elude the vigilance of the cleverest spy. The history of the Catholic plots shows us no mor interesting figure than Nicholas Owen. He devoted his life to the task of co structing places of concealment, and he brought to the work an apt talent, which might have been useless in any other career. As there was no build-ing which Jack Sheppard could not easily pierce, so there was no house into which Nicholas Owen could not bring an unfathomable secret. Though he was but a small man-"Little John" they called him-he could move the heaviest blocks of masonry, and his own hands carried out the curious plans evolved by his active brain.

"With incomparable skill," we are told, "he knew how to conduct priests passages, to hide them between walls and bury them in impenetrable reces ses, and to entangle them in labyrinth and a thousand windings. was much more difficult of accomplishment, he so disguised the entrances t these as to make them most unlike what they really were. Moreover, he kept these places so close a secret with himself that he would never disclose to another the place of concealment of any Catholic. He alone was both their architect and their builder, working at them with inexhaustible industry and labor, for generally the thickest walls had to be broken into and large stones excavated, requiring stronger arms than were attached to a body so dimin-

ntive. However he easily triumphed over such small obstacles as lack of strength. Whatever there was of force or intelligence in him, he turned to the one object of his life. In other words, he was an artist perfect in the command of his materials; an artist, moreover, who loved his art for its own sake. sink a hole beneath the fireplace, to make a huge stone turn on an unseen Church is suffering in the persecutions inflicted upon you. Remember, Holy umphs, a nd few architects have ever enjoyed his unbroken success. However, his hour came after Gunpowder Plot. He was found as Handlin Hall in a hole of his own contriving. Cecil was jubilant at his capture; he was resolved that Owen should yield up all the secrets of his art, and that there would result "great booty to priests." But no secret was wrung from him.
"The man is dead—he died in our hands," thus runs the record, and it is far more elequent than the common de-

tails of torture and suffering.

The method of discovering the famous hiding-places was systematic, if not always successful. The attacking party would measure every wall and note every chimney. If the measurements did not tally, then, of course, there was a priests hole; or if a chimney sent forth no smoke, then it was evident that the chimney was no chimney at all, but a shaft of light and air. Nor were the secret chambers pleasant to inhabit. The unhappy priests were often condemned to live upon marmalade and a few cakes, unless, indeed, a hidden pipe ran down into a well stocked kitchen. Such are the receptacles with which the mansions of England, were, and are still, provided. vington, Ufton, Ingatestone, have all in their day hidden the law breaking priest from a rough and ready justice The dismaniled Harvington, for instance, despite neglect and decay, still shows beneath the stairs a secure retreat. "One particular step of a short flight running from the landing retreat. into a garret is, upon close inspection, indeed movable "-so says Mr. Feaand beneath gapes a dark cavity

To the cleverness and resource of tion. who contrived these hospitable pits there seem to have been no limit. Here, for instance, is the description of a hiding-place to be seen at Oxburgh Hall near Stokes Ferry. "Up in one of the turrent of the entrance gatea tiny closet, the floor of which is com posed of brickwork fixed into a wooden frame. Upon pressure being applied to one side of this floor the opposite side heaves up with a groan at its own weight. Beneath lies a hollow, seven feet square, where a priest might lie concealed, with the gratify ing knowledge that however the ponderous trap door he hammered from above there would be no tell tale hold lowness as a response." That, indeed was the supreme test of good artistry that when the enemy rapped the trap should not sound as hollow as it was. And many an ancient mansion had not only its priests' hole, but its chapel At Wollas Hall, for instance, near Pershore, it was the custom to spread linen upon the hedges as a sign to the village that Mass was to be clebrated; then if the Mass was disturbed, the secret cham-ber was near, by the chapel; nor need the priest shiver in the cold, since his hiding place was curious in being fitted with a fireplace. But by degrees the religious persecution declined, and the hiding places remained ready for the reception of fugitive kings or pur sued cavaliers. The story which Mr. Fea tells of Charles II.'s flight is in tensely interesting. Boscobel and Mosely Hall, Trent and Heal House, all hid him for a while, and there is no doubt that he did not bear his impris onment with one-half the patience which sustained the priests. James II.'s escapes were less ingenious, and as we come down to modern times the ancient hiding places lose their significance. Here and there, to be sure, there is a mansion the secret of whose closed room has never been penetrated. Mr. Fea makes no attempt to fathom the mystery of Glamis Castle. The close room in Forfarshire is no more intelligible to day than it was when Sin Walter Scott stayed at the Castle. But the head of the family of Senhouse has at least acknowledged to Mr. Fea that in his house a mystery exists. he writes to Mr may be romantic," he writes to Mr. Fea, "but still it is true that the secret has survived frequent searches of visit There is no one alive who has been in the secret chamber that I am aware of, except myself." But the Lord of Senhouse is almost as reticient as the Lord of Glamis, and if a mys tery does exist in either case, the prob

CARDINAL GIBBONS ON THE HOPE OF CHRISTIAN UNITY.

ability is that it will never be fath

emed. - London Spectator.

"Dam spiro spero" would seem to be the motto suitable to the movement for Christian Unity. While there's life there's hope, let the pulse of that life beat ever so faintly. Untoward as the auspices presently seem, hope of an ultimate coalescence of the scattered members of the Church is by no means abandoned. His Eminence Car dinal Gibbons, in the course of an impressive treatise in the North American Review for this month, sets forth the grounds why lovers of Christianity hould never give way to despair o such a reunion. It speaks well for the spirit in which the Review is now conducted that it should invite men of such standing as this great representative Catholic to express their views on the higher concerns of life in its pages amidst matters of secular im-We may discern in such an attitude the germ of a future condition that the keenest eve could not tell the land we shall ask for our daily bread difference between the solid wall and and give thanks for what has been al-Owen's opening—these were his tri- ready vouchsafed us before proceeding to eat it. To devour it, like the sav-age, and then rush out to hunt for more is practically what we do now; we have no time for prayer or petition The new god, Commerce, is a most exacting deity; he allows no time for any other devotion than his own. It is in prayer that the Cardinal sees

the faint streak of morning gray of a bridge of hope. Prayer, as the Scripture tells us, may move mountains -nay, move the will of God Himself as we know from many marvelous proofs. Why did our Divine Lord say "Ask, and you shall receive" if there was no efficacy in the prayer of the creature? When a gloomy Calvinism pervades the minds of men—when they say to themselves, "It matters not what I do, pray or say nought, my fate is settled beforehand," then grace dies out and worldly things are sought for as the outlet for the activities of the human mind and soul. When men believe not in any future state, when there is no higher incentive to good than the human need of orderly living for the preservation of modern arrangements, the revolt against heaven is complete. What can avert the Divine displeasure against insurgent man but the piteous, persistent, heart-felt petitions of those who cling to His law despite all inducements to join the crowd of devotees of the strange delty, or the other crowd who laugh at the idea of any deity whatspever?

It is the spirit of earnestness which seems to the Cardinal's mind to be wanted on the part of those who adhere to God in order to attain the great purpose of uniting all men once again ing; hence the significance of in one fold, under the one good Shep. little cross bar.

tion. Our most illustrous teacher, Leo XIII., in his beautiful Encyclical recalling the world to the claims of our Divine Redeemer on the love of mankind, pointed out in solemn words of warning the dangers which menace all human society because of the rejec-tion of the spirit of Christ by States and peoples. This rejection gives rise to wars between States and to war be-This rejection gives rice tween the classes and the masses. These two things are the main obstacles to the unity of Christendom, in the belief of Cardinal Gibbons. By reason of Christ's Vicegerent being deposed from his old rightful place as arbiter between nations and as the Supreme Moral Judge, all human passions are let loose and questions are now decided by force and the power of corrupting gold that erstwhile were ecided solely by the weight of equity. Militarism, together with a godless money-getting industrialism, as Car dinal Gibbons points out, menace the peace of Europe. He might have added the peace of America. "An era of force," he says, "cloaked but poorly by a coarse luxury and license dawns upon the Continental nations with all its sure subversion of hardly conquered popular rights and liberties and the equally sure retaliation of the op-

Now, nothing is clearer than that the conditions here described exist in full vigor on our own continent just now. If the only hope for the re generation of mankind lie in prayer, as surely seems to be the case, we may well begin a process of heart-search ing. If men whose office as spiritual eachers hesitate not to glorify the gods of Militarism and Commerce der the veils of progress and liberty extension, where are we to look for that regeneration which our great Pontiff, Leo, touchingly pleads for before heaven and man? If the bless-ings of God are asked for wars of sordid conquest and aggression by great priests of the Catholic Church, n order that the State may be placated, wherein lies the hope of any favorable response to the petitions of the humbler millions?

Such questions as these are naturally suggested by the course of the distin-guished Cardinal's plea for Christian Unity. They raise the high question of the ultimate morality of war when waged under conditions that were not compulsory. As long as the world rejects the principle of the Supreme Moral Judge, as international arbiter, one may quiet his conscience with the just reflection that in the absence of any such decisive tribunal men are free to act on their own interpretation of the moral law as applied to par-ticular nations and circumstances, and are free from the responsibility that would be theirs were the mundane arrangement on the ideal plan that it ought rightly to occupy.—Philadelphia Standard and Times.

HUMBUGGING THAT PAYS.

There is a man out in Chicago by Last Sunday, addressing a vast assem-blage in the Auditorium, he said: "I am the messenger of the covenant. I am the forerunner of Christ. I am he who will smite the enemies of the Lord of Hosts. I am he who will subjugate all government. I am Elliah.

There is no significance in the fact that there is a lunatic in Chicago. There are many of them roaming about the country, harmless and otherwise. There is, then, no significance in this Dowie's being abroad. The significant fact is that he had a large and applauding audience, and has thousands of followers, and that their contributions for the last few years have made him a millionaire. Barjoke when he said, "The people like

dearly to be humbugged."
There is an old woman up in New
Hampshire who announces to the
world that there is no such thing as stckness or disease. She is the inventor of the Christian Church Scientist, and has, it is claimed, over a million followers, and the adepts among them undertake, for a consideration, to cure diseases whose very existence they deny. This inventor like which he hopes in as the precursor of a Diwie, has accumulated a fortune brighter day. And truly no surer The age of incredulity is the most base could be sought for the beginning credulous age. This may look like a contradiction, but it is an idea of Pas-cal.—N. Y. Freeman's Journal.

MEANING OF I. H. S.

The question is frequently asked by Catholics, what is the meaning of the monogrammic sign, "I. H. S." Many persons believe that the letters I. H. S. mean "I have suffered." Such is not the case. The letters represent the three ancient languages, Latin, Greek and Hebrew. Therefore, as the letters I. H. S. make up, as it were, and essentially so, the mono-grams of Jesus, it follows that in them we find the origin of all monograms. In Latin the first letter in the mono-

gram, "I," stands for the Holy Name Jesus, the second person of the Blessed Trinity "Jesus Hominum Salvador." It will be remembered that in. In the liturgy of the church in ancient times there were no J's; in its stead the letter I was used. The little bar which crosses at the center the up-rights and gives the letter H its character and value as the eighth letter in our alphabet, was evidently placed there to signify the sign of the cross and to remind us of the death of Jesus upon that instrument of suffer-

The evolution which is slowly proceeding in human society is not primarily intellect but religious in character,

nt, more submissive to hore pious, more holy y be attracted to the our judgment will be are lost through our r our lack of good ex-HAS ORDAINED.

ny life as I find it, as a nd advantages that are ubly to my noblest hap v everlasting safety. bow willingly, tractably ts discipline, my Father of it. -J. G. Holland.

contributes to try you; oves you will not permit tempted beyond your will make use of the r your advancement.

ST A PROTESTANT THEOLOGIAN.

CXLVIII.

Professor Faulkner's careful statements supply the other side of the Methodist case, and are therefore very

with us both.

It is to be hoped that the Professor will favor the Review with further communications, on other aspects of the great controversy. I have sometimes thought that his pleas before his brethren in defence of the Roman brethren in defence of the Roman wilsive attempts to trace back Protest-

the people (which is twice as much as Dean Hodges allows), and learning makes the bad God the Creator, makes from Guizot that they had massacred 5,000 Catholics, and from Guizot and Fisher that the Catholics in all had massacred 35 000 Protestants, I say that had the Huguenots been equal in number to the Catholics, they would have murdered seven times 5 000, that is, 35,000, just the same number as the Catholics, and provided in the figure of the same number as the Catholics, they would have murdered seven times 5 000, that is, 35,000, just the same number as the Catholics, and from Guizot and Hadd I will be added the Creator, makes the bad God the Creator, makes the bad God the Creator, makes the which there shall be neither rich may be in which there shall be neither rich may be contemns the Sound when we ask, What says the Christian religion of the needy and the affinent? Just this: As long as stopped on the rich man's superfluities. So that, for expensively the same number as the deemer. is, 35,000, just the same number as the Catholics had killed. I was thinking of their proportion to the whole popu-lation, whereas I should have thought been equal in number to these, they would have slain, not 35,000, but 30,-000. They may therefore claim to been less murderous than the Catholics in the proportion of 6 7 to 1.
On the other hand, their diabolical cruelty in slowly torturing to death the 3,000 ecclesiastics, leaves Catholic cruelties, even including the great cre, almost out of sight.

Careful observation and reflection have persuaded me that we can not, in the sixteenth century, put the number of Waldenses and Protestants massacred in Italy at more than 5 000, the number of Catholics murdered by the

In Spain the number of Protestants and Protestantizers put to death was very small, although the victims were of considerable social note. Llorente can not suppress the sarcastic remark that the Protestants seem more dis-tressed over a mere handful of their own people who suffered in Spain than over the incomparably greater number of baptized Jews and Moors whom the Inquisition put to death or suspicion of tius and a Polycarp, while between secret relapse. Of these, according to Liorente's estimates, there can not have been fewer than from 20,000 to 25.000, allowing a narrow margin for sorcerers, sacrliegious offenders, etc.

Note how largely the Protestants neglect the Catholic, and the Catholics the

Protestant victims in China, as if they had not all died in the name of Christ. This disregard of all but our own, however discreditable, is too common to call for much remark. The later Pro-testants, however, escape Liorente's reproach by vaguely treating all the Jews and Moors condemned for secret eresy as a sort of Protestants, whereas, if guilty at all (which often I am sure they were not) they were secret apostates from Christianity. No matter. They hated the Cathmatter. They hated the Catholle Church, and that virtue, like charity, covers the multitude of sins.
"Turks rather than Papists." As that discreditable Bradbury or Cadbury (or some such name) said lately in Ratter. ome such name) said lately in Boston:
'Better that the Filipinos should be Ingersollites than Catholics."

plety, morality, intelligence, which Mr. Peyton and various other Protest ant agents ascribe to the Filipinos of Luzon, only aggravate their spiritual condemnation, in having consented to receive these benefits from Rome. So also Froude, Protestant zealot though he is, describing the plety, upright ness, love of moral beauty, of the Spanish peasantry, asks: What better can we offer them than they have already? We may call them Osscuranists, but where Osscurantism brings forth such excellent fruits, is not Obscurantism a very good thing? Benighted man! Did he not know that it is infinitely better to be an enlightened New England Protestant, with merely some such trifling faults as cheating in business, and murdering his unborn children, and getting rid of a wife now and then in the divorce court, than to be a mere unenlightened Spanish peasant, how ever devout, upright and pure in life To borrow a suggestiom from the Even-ing Post, we are bound to convince the Spaniards that no one can enter into the kingdom of heaven except through the medium of the English language

Do not misunderstand me. well aware that there is no land where however, that they are apt to be of the kind who, while eager for universal enlightenment, do not think universal Yankeefication the only way to achieve

However, returning from this digression to the comparative statistics of per-

that among the Latins, Calvinists and Catholies were about equally ferceious, and that in the Teutonic countries of the continent, while both parties shrank from bloodshedding on account of religion alone, the Protestants, favored by the bent of the time, were incomparably more inclined to rob and banish.

This explains and justifies Hallam's ments supply the other side of the Methodist case, and are therefore very valuable. Between the two of us there is hope of coming to something like the stereoscopic solidity of things.

It will be observed that Dr. Faulkner is more reserved in defence than I have been in attack. This simply means that he is the better Christian, as everybody knows who is acquainted with us both.

It is to be hoped that the Professor much less the universal gospel. The

will favor the Review with further communications, on other aspects of the great controversy. I have some times thought that his pleas before his brethren in defence of the Roman Catholics were a little precipitate and over charged, but certainly no one can say that of his pleas in behalf of his own church.

In looking over my remarks on the Huguenots, I notice that my mathematics have played me a little trick. Estimating the number of French Protestants in 1590 at one-seventh of the people (which is twice as much as Protestants in 1590 at one-seventh of the people (which is twice as much as Dean Hodges allows), and learning from Guizot that they had massacred 5,000 Catholics, and from Guizot and Fisher that the Catholics in all had massacred 35,000 Protestants, I say the Sacraments, abhors marriage and

Those Protestants do much better who, not troubling themselves about the name, simply call themselves Chrisof their proportion to the Catholics, tians, and enter into those privileges ity's poor. What does Cardinal Manwhich was one sixth, so that had they which they conceived the Redeemer to ning say? "Even good and generated which they contested the field-emist to him say? Note good and general have granted to His people. Such ous people do not know or remember Christians are harder to overcome, and that such a natural right, with its cormuch less disposed to contend, than relative natural obligation, exists.

They pay their poor rate, as they waste their strength in the endeavor to establish an impossible external sucof pure benevolence and gratuitous torical science rises up in deepening unanimity. Let any man read Bossuet's discussion of this point. persists in the attempt we must pro-nounce him hopelessly deficient in the historical sense, or in the sense of humor, or in both.

the foundation of our poor-law is the natural right of the poor to work or to numor, or in both.

Protestantism, therefore, being in the sixteenth century a thing of yesterday, and being, moreover, divided into two irreconcilable halves (not to speak of Anabaptists and Sociniane), ought to have been modest towards the elder Church. The external legitmacy

of this was beyond all cavil. Its hierarchy, its fundamental rites, its principal doctrines (allowing for deelopment of thought and use), went back unbroken to an Irenaeus and a Justin, and back of them to an Ignabreach of continuity. If the apostles, charged with all the consciousness of a divine and supernatural life, com-mitted to them by the Incarnate Son, yet never swerve from a reverent modesty towards the elder economy, how can we justify the Protest-ants, who (as Mr. Gladstone says) did well to urge reformation but certainly had no new revelation. for their immitigable, inhuman fierceness, not against the mere abuses of the Catholic Church, but against her very essence, against her succession, rites and doctrines? One or two of their

Mr. Hallam's deep disgust with the intolerance of the Reformation seems therefore to be be perfectly explicable. CHARLES C. STARBUCK.

Andover, Mass.

North German city

THOUGHTS ON THE SACRED HEART.

The man that prays realizes the re the personal relation of Jesus Christ to nim as a kinsman, and a brother and a friend. And further, by the light of prayer and contemplation of God and of the Sacred Heart of Jesus, a man is "changed into the same likeness from glory to glory, as by the spirit of the Lord."

This does not mean that he is outwardly transformed; nor that there come rays out of his hands or his sides. or that there is any resplendent light upon his countenance; but that there is a gentleness, a sweetness, a kindness, a lowliness, an attraction about life which makes everybody at peace with him. Everybody draws near to him with a tranquil confidence and a rest of heart. We know that with some people, though they are good and just, when we approach them we have sense of fear; but where there is in you can find families of purer virtue, just, when we approach them we have sincerer religion, and higher enlight enment than in New England, I think, any man a likeness to the Sacred lost. Heart of Jesus, there is an attraction

which goes out from him. As our D.vine Master said, "I, if I be lifted up from the earth, will draw all things unto Me." So He communicates to His servants, who are like Him, the same power of attracting secution, and setting aside for the others. The world calls it fascina present the complicated example of the tion; but what the world calls fascina-Netherlands, where four religions were striving, Catholicism, Calvinism, ure in which men have the likeness of Lutheranism and Anapaptism; and the Sacred Heart of Jesus, they draw three races, Datch, Walloons and Span-lards; and three polities, oligarchy, would draw men unto Himself if He democracy and absolutism, we may say were visible now, they do it in His

stead. And there is a special strength and calm and sweetness in such characters, a sweetness which everybody feels—not simply in their charity, but in the finer influences of their charity, of charity carried into the least things, into the delicate consideration of what is due to others ; not only of what is just to them, but what is equitable; not only what ought to be done in such a case, but what would be the best, the highest, the most generous and the noblest thing to do.

PIVE - MINUTES' SERMON

Ninth Sunday After Pentecest RICHES ARE GOD'S. Brethren, a rich man is entitled to the ownership of his wealth. Every the ownership of his wealth. Every civilized nation rightfully guarantees to each of its citizens the possession and use of lawfully acquired property. But let us ask a question: Why is it that the event, in the irrestant providence of God makes some men rich and many men poor? Why is it God's will that there should be such a control in complete of the good of this painful inequality of the goods of this world? Why are some men ready to perish of want, and others overflowing with superfluities? It is true to say, and ought often be said, that a good government will hinder the rich from getting richer, and the poor from growing poorer. But nobedy except a dreamer will hope for a state of things ample, the taxes paid for support of public charities are due by virtue of divine, natural right to the communerroneous, and even immoral, habit of mind. To combat this perversion of morals and to recall people, if possible, to a higher sense of duty, I affirm that

bread." And this is the plain teaching of the Gospel. So much for the principle. We only wish to apply it against the rich man's extravagance, reminding him that by the law of God the poor have a claim upon what he wastes. Be it remembered, brethren, that the rich man is only the steward of the Lord. Let him live fairly up to his state of life. But let him beware of reckless expense, princely state in a republic, the aping of lords and nabobs where such conditions of life are plainly antagon. istic to the providence of God. Let the wives and daughters of the rich bear in mind that every penny they spend has somewhere back, on its journey to their delicate hands, been stained with the painful sweat of the poor. Cardinal Manning quotes St. Ambrose: "It is the bread of the famishing that you keep back, and the clothing of the naked that you put by ;" that is to say, your wasteful extravagance hinders you from that char-ity which the fact of superfluity makes

Brethren, after so many words that may sound harsh, listen to a few that are pleasant. Thank God that our are pleasant. Thank God that orich Catholic people are so often exceedingly charitable, and that they so ceedingly charitable, and that they so ceedingly charitable, and that they so put them at ease and luxury, devoting not only their money but their time and their personal attention to the noblest works of charity! S:ill, where there is wealth we know that there is a tendency to luxury, to sloth, to self-ishness of the most extreme type, and not only to forgetfulness but utter con-tempt for the poor of Christ. Against these tendencies it has been our pur pose to protest in giving you this ser-

IMITATION OF CHRIST.

Love of Jesus Above all Things. Blessed is he who knoweth what it is to love Jesus, and to despise himself for the sake of Jesus. We must quit what we love for this Beloved, because Jesus will be loved

alone above all things.

The love of things created is deceit ful and inconstant; the love of Jesus is

faithful and enduring. He who cleaveth to creatures shall fall with them.

He who embraceth Jesus shall stand firm for ever.

Love him and keep him for thy friend, Who, when all go away, will not leave thee nor suffer thee to perish in the end Thou must at last be separated from

all things else, whether thou willest or Keep thyself with Jesus both in life and death, and commit thyself to His care, who alone can help thee when all

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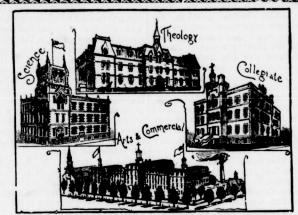
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THE QUEEN OF T Business was very "World famed Mammo Mr. Riesmann, the once

sat in his caravan, puz for a sensation powe draw the fickle publicaravan, smuller and l Strong, the lion-tame It was a curious, in ing, spectacle. The thews of Samson, the fe and nerves of the best and nerves of the best Rough of speech and of man being might and punity, and the fierces menagerie quaited w with his stern grey heaving of his mighty

house on wheels.

As may be imagi slight thing which co he could send his six-y to the sea, the child die. She was then to showman's rough life. avan was withering plant kept without of Strong had no mone which could be tur Reismann could not show was stranded at l horse after another h provide the wild bear till all were gone, an man could not afford to move the cages an more hopeful neighbor The lion-tamer's' li

haired, blue-eyed, she in miniature of the si man who knelt beside her with a strained i to witness. The poor mother ros approaching her husb cate hand on his mass

"You break my hear

in a tiny cot behind th which divided the

He did not speak, n Had he looked into h would have seen an quite foreign to them termination. " I'm going out," s

see if anything can look after Nell?" "Yes," he answered mann to sell any of

There's nobody her much as a pet monke come to this dead alix been all right." And lowford and all its u habitants with a vig that would have sho ened any listener such outbreaks. Mrs. Strong had i

She turned back.
"Oh, Carl! Don' Nell will hear you. will happen if the her, and she hear yo when -when she's an She'd try to blot out t tears. Think of her ing in heaven, Carl-The lion tamer to startled face towards "I'll never swear s an awed tone.

The little woman went out. II. Sometimes when the quaintances express that he should have so opposite to him

laugh, and say :
'She's only a little enough. But when mind, something's g made up her mind s I had to give in." Mrs. Strong was fragile looking. H band could hook his waist belt and swing

six penny doll. He not in the caravan would have played She was absent ne
"Well?" said h "I have seen M has got a sensation f has some new bill

public patronize the us what money he comes. Strong hesits What sort of a se "He did not tell length.
'Menageries are rejoined the lion

Nero tonight. If he Hollowford would co morrow. That wo like a sensation. send Nell away the paid the funeral ex "Daddy!" interi Carl Strong took caravan.

" What is it, Nell "I'd like an orang my last penny."
It was a good ten the common fo the The lion-tamer cover half that time. Bu damp from the prin

in the window: Una. the Child Quantum Tonight, OUR BOYS AND GIRLS.

THE QUEEN OF THE LIONS,

sat in his caravan, puzzling his brains

for a sensation powerful enough to draw the fickle public. In another caravan, smuller and less ornate, Carl

Strong, the lion-tamer, was sobbing

Itke a child.

It was a curious, indeed, an amazing, spectacle. The man had the thews of Samson, the frame of Goliath, and nerves of the best Damascus steel.

Rough of speech and of temper, no hu-man being might anger him with im-

punity, and the fiercest animal in the menagerie qualled when he fixed it with his stern grey eyes. Yet the heaving of his mighty chest shook the

house on wheels.

As may be imagined, it was no

slight thing which caused his grief. He had just been informed that unless

he could send his six-year-old daughter to the sea, the child would assuredly die. She was then too delicate for the

showman's rough life. The stuffy car-

avan was withering her up like a plant kept without water. But Carl Strong had no money, nor anything

which could be turned into cash

Reismann could not help him. The show was stranded at Hollowford. One horse after another had been sold to

provide the wild beasts with food, un-till all were gone, and now the show-man could not afford to hire animals

to move the cages and caravans to a

more hopeful neighborhood.

The lion-tamer's' little daughter lay

in a tiny cot behind the wooden screen which divided the caravan. Fair-

haired, blue-eyed, she was the image in miniature of the silent, tearless wo-

her with a strained intensity painful

to witness.

The poor mother rose presently, and,

approaching her husband, laid a deli-

cate hand on his massive shoulder.
"Don't, Carl — don't!" she said.

He did not speak, nor raise his head.

Had he looked into his wife's eyes he

would have seen an expression there

quite foreign to them - of resolute de-

much as a pet monkey. If we'd never come to this dead alive hole we'd have

been all right." And he cursed Hol-

Mrs. Strong had reached the door.

She turned back.
"Oh, Carl! Don't use such words.

Nell will hear you. Think of what will happen if the Lord should take her, and she hear you swear like that

when - when she's an angel in heaven !

She'd try to blot out the record with her tears. Think of her weeping — weeping in heaven, Carl—because of you!"

The lion tamer turned a haggard

The little woman kinsed him and

laugh, and say :
'She's only a little one; that's right

enough. But when she makes up her

made up her mind she'd have me, and

fragile looking. Her gigantic hus-band could hook his little finger in her waist belt and swing her about like a

mind, something's got to be done.

us what money he can spare."

"What sort of a sensation?"

"He did not tell me," she said at

length.
'Menageries are off — played out,'

rejoined the lion tamer gloomily.
"I've a good mind to aggravate old

"I'd like an orange."
"Then you shall have one, if I spend

my last penny."

It was a good ten minutes' walk from

the common fo the nearest fruit-shop.

The lion-tamer covered the distance in

Mrs. Strong hesitated.

paid the funeral expenses.

What is it, Nell ?"

caravan.

I had to give in."

crockery.

startled face towards his wife.

an awed tone.

went out.

reaks.

"You break my heart !"

termination.

like a child.

s any of the

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half that time. But instead of enter-ing the shop he stood staring at a bill, damp from the printer's, which hung in the window: Una. the Child Queen of the Lions!
Tonight, at Eight.

Come and See Una Perform with Three Untamed Lions of the Desert! iesmann's World-famed Mammoth Men-agerie!

Carl passed his hand over his eyes, and stared again.
"A child!" he muttered. "Why
it's as much as I dare do, now they're
only half fed. Nero'll eat her! Riesmann must be mad!"
He bought a couple of oranges, and Business was very bad with the "World famed Mammoth Menagerie." Mr. Riesmann, the once fat proprietor,

hastened back. As he passed the men-agerie he caught sight of Mr. Ries-

agerie he caught sight of Mr. Riesmann in the pay-box.

"I've just seen your new bill!" he cried. "What does it mean?"

"Better pusiness, my poy," answered the showman. "Der beoples vill coom in der hundreds. You'll be aple to send der little Nelly to der sea, und I'll haf money to hire horses and leaved dis horrible place!" dis horrible place!"
"It's madness! Where's the child's

mother? What does she belong to?"
"Dot ees my pusiness," answered the phlegmatic German.
"But it's certain death!" cried the

lion · tamer angrily. "The lions haven't been half fed for a month. I'll

"Yes, you vill, mein frent," said the showman slowly and confidently. "You'll go dis minute und kill der fivelecked sheep. You'll cut him up und gif him all to der lions. At safen o'clock you'll get ready der bucket of hot coals und der irons—in gase of agsident, frent Carl—in gase of an agsident, dent. Den you'll load your rifle mit ball, frent Carl, and when Una goes in dot cage you'll vatch dem lions like as a cat vatches a mice." Carl Strong broke his word. He

swore loudly, emphatically. "I'll have nothing to do with it," he said; and a great deal more besides. "In dot gase," rejoined Mr. Riesmann gravely, "you liddle Nelly will die. Dot ees how it stands, frent Carl. You haf no money. I haf no money. Ve dake a little risk und ve haf plenty. man who knelt beside her, watching I tell you Una ees goot business.

"That may be. I'd rather lose Nelly than assist in a murder." The lion tamer turned away and entered his own caravan. While peeling an orange for Nell he told his wife what has passed. To his great surprise she agreed with Riesmann.

"A good sensation is our only chance," she said. "This child Una is nothing to us. Nell is everything. If we lose her there'll be nothing left to live for."

"I'm going out," she went on, "to see if anything can be done. You'll look after Nell?" The argument was a powerful one but not convincing. Nevertheless Carl Strong went back to the mena-gerie, killed the five-legged sheep and gave the lions, or, rather, the lion and "Yes," he answered, still with bowed head. "But it's no use asking Riesmann to sell any of the animals. He two lionesses, a square meal. He knew by experience that if Riesmann couldn't if he wanted to ever so. There's nobody here would buy so had made up his mind, nothing he could say would induce him to change it; but by satisfying the animals' hun

ger he might lessen the risk. lowford and all its unappreciative in-As the unlucky sheep's fifth leg wa habitants with a vigor and bitterness that would have shocked and frighta stuffed one, attached oeneath the wool, the showman's loss was not so great as it seemed. The lions fed, ened any listener unaccustomed to Carl prepared the make-shift brazier and from and loaded his rifle in read iness for the announced performance

> Half an hour before the time advertised the great tent was crowded. Carl Strong watched the people streaming in with jealous eyes. They would not pay to see him risk his life, but now that the danger was to be increased twenty-fold they came in their hun-

"I'll never swear again," he said in dreds. But where was the "Child-Queen of the Lions?" He asked himself that question again and again. Nothing was to be seen of her in Riesmann's caravan. Presently he questioned the showman, but Mr. Riesmann, accord-Sometimes when the lion tamer's acquaintances expressed their wonder that he should have married a woman so opposite to him in everything, so delicate, fairy-like, he would addicate, fairy-like, he would sometimes a specific specific specific and specific specific

Riesmann will apologize for Una's non appearance—say she's ill, or something of the sort—and call on me. It won't be good enough to-night. Old Nero will be furious if there's an angry, Mrs. Strong was very small and shouting crowd gaping at him, and I'll be shot if I run the risk. They didn't pay to see me, and they shan't.

If the child don't turn up I shall be

six-penny doll. He often did it, but not in the caravan. Such a pastime would have played havoc with the He looked at the animals in his charge. Nero was dragging his lanky half-starved carcass against the She was absent nearly two hours.
"Well?" said her husband, when bars, perambulating the cage, snar-ling as he went. The lionesses lay each in a corner, Their lord was in a "I have seen Mr. Riesmann. He nasty temper or they also would have been walking to and fro. Carl Strong has got a sensation for to night, and he has some new bills printed. If the public patronize the show he'll give could measure the peril from the old

lion's demeanor.
"If the Child Queen goes in there to night she's a dead 'un," he muttered. "That sheep's only whetted their appetities.

He looked at his watch. It was five minutes past 8. Mr. Riesmann was approaching the cage, which stood in the middle of the circle covered by

light. If he was to kill me, all the tent.
"Now for the apology," said th Hollowford would come to the show tomorrow. That would be something like a sensation. You'd be able to lion-tamer; and, taking up his loaded whip, he cut Nero across the flank through the bars, at the same time shouting, "Up with you, sir!" send Nell away then-after you had

"Daddy!" interrupted a plaintive little voice; "Daddy!" Roaring savage, the lion reared on end, and, clutching the stout iron rods Carl Strong took two strides to the shook them in fury, while the lionesses snarling, bounded to their feet. Thos of the audience nearest the cage surged backwards in alarm.

Seizing the opportunity, Carl Strong slipped away, and, diving beneath a tarpaulin, crawled from the tent into

"Now Riesmann must get out of the mess the best way he can," he mutered; and lay listening for the ex-

pected apology. It was not forthcom-

the familiar voice cry, "de Shild-Queen of der Lions vill now appear." The word struck a chill to the liontamer's heart. "Will now appear!" and scarce a minute had passed since

he had lashed Nero to fury! It would and attractiveness to young people. Shall we lag behind in so important a his hand; now it was death, certain, matter? instant !

and, scattering the excited people right and left, reached the cage.

A girl stood within, fearlessly facing

the tawny monsters, all three crouched now, with their heads pressed beneath their shoulders, watching her with burning eyes, while their tails moved tremulously, beating on the boards. A girl? It was his wife—Nell's mother flowing hair he recognized her in-

stantly.

Carl Strong's locks turned white that night. No wonder. His agony must have been terrible. The lions were crouching for the spring!

"Oh, my God! my God!" he groaned. And snatching a heated her from the heated her form the heated her form the heated.

bar from the brazier, he leaped at the door, drew back the bolts and dashed in front of the daring woman just as Nero launched himself into the air.

One blow he had. The red hot end of the bar struck the furious beast fairly on the head. Half stunned, Nero dropped short in his spring and slunk back, cowed for the instant. The liontamer pushed his wife through the doorway with his shoulders, still facing the lionesses, now as furious as their mate. Both sprang-luckily not together-and both were struck down. Next moment Carl Strong was outside the cage.

The pent-up excitement of the watchers burst forth in loud cheering. But the lion-tamer did not bow his acknowledgements- Striding up to his wife, he seized her roughly by the

arm.
"Why did you do it?" "It was for Nell," she answered bursting into tears. "So that she could go away.'

Carl Strong was silenced.
The audience dispersed. They had had their money's worth.

Terrified almost out of his wits lest the lion-tamer should hold him responsible, Mr. Riesmann carried half of the takings to the Strong's caravan as a peace offering. Carl took the money in silence.

The "Child Queen of the Lions, never appeared again. She left Hollowford with Nell next day. But Una proved "good business," notwithstanding her departure, for people came again and again near and far, to see the man who had beaten three lions, "one down, another up;" and when the menagerie went away, the norses which drew it were not hired

CHATS WITH YOUNG MEN

One who has devoted his energy and talents to the fostering of young men's societies has this to say about the or ganization of

atholic Young Men in Towns land

A Young Men's Catholic Society ought to be founded in every small town and country parish in our land. There is none too small or struggling Villages. maps selder meeting the others but at to organize and support such a union successfully. The good results of a union are by no means possible only to one located in a city; in fact, I think its influence can be better observed in a country village. In the large city the minds of the people are too much occupied with business and social cares, with political excitement of acquaintance. Especially do the to organize and support such a union and amusements, to know or to care local union. In the smaller town the Catholic club rooms may be the most prominent feature to be shown pride to visiting strangers ; its entertainments may be the only elevating ones afforded to the community; its library and reading-room, the attraction to the evil associations so

surely to be sound at work, even in a little hamlet. A rural Young Men's Catholic Union may be a great factor in over-coming the prejudices against our Church existing among the non-Catho-lic residents, a hostility always so much stronger in the country than in the centers of civilization. This feeling is caused by ignorance of our Church's teachings and practice. Let our young men show their neighbors that they are working together for the uplifting of the whole community, that they are striving for self-improvement, for

assist in the good work. it is only a small working part of a

have a fixed aim. It should lay out a plan of work for every year, and when this is once fully formed, should follow and through their attractions we should gradually implant in our meming.

'Latees and shentlemens," he heard owes a debt of self-sacrificing love."

This question has been a trouble-

The social intercourse and practical helpfulness so widely adopted by the members of non-Catholic churches have long been, especially in small commun-ities, the chief means of their growth

matter?
The work of organizing and assist-But surely Riesmann would miss him and delay the performance! No! He heard the bolts withdrawn, and the fron door clang. The scunds roused him to action. Shouting frantically in the hope of awing the lions, he tore through the tarpaulins into the circus, and the containing the scunds roused by the scunds roused by the scunds roused in the burdens themselves, working in harmony with and under the guidance of the press. This will increase their own executive ability, and crease their own executive ability, and being so many, they will exert a wider influence than any one person alone can. In many of our rural parishe the priest meets his people not oftener than once a fortnight. In such place the union will yield a wonderful power in keeping the young men together girl? It was his wife—Nell's mother! and in carrying on, to a great extent Despite her short, childish dress and the work of the priest in his absence

If the rural union can not build for itself costly buildings, it can obtain the use of one or two rooms in which to begin. If it can not hire high-priced musicians and lecturers for its entertainments, it can utilize the home talent of its members and their friends. and have instructive and interesting talks from its own or visiting priests
If it can not maintain a gymnasium equipped with all the modern appliances for muscular development, it can organize ball teams, perhaps rowing city union. As the union grows in age, experience and membership many new possibilities will open up.

"O small beginnings, ye are great and strong!
Based on a faithful heart and weariless
brain,
Ye build the future fair, ye conquer

Ye carn the crown, and wear it not in vain."

We all know of the constant tide of farm and village bred boys toward the great cities, and, alas! we also know how many of them fall victims to the cities' enticements to evil. We have neither wish nor power to stop this cityward stream, but we can and ought to save these boys from ruin. The only way to do this is by making them so strong lof principle and will that evil can have no power over them. A member of a rural union who has thus learned true principles and refined tastes, who can appreciate honorable conduct and social amusement of a high order, will turn from vile companionship with equal disgust for their objects and methods.

Again, a member of a country union who decides to try his fortunes in a great city takes with him a letter of introduction to the city's union. He is there immediately surrounded by friends—friends who have never be fore seen his face, but are, nevertheless, true ones, through the spirit of fellowship inculcated by our unions. He is assisted in securing employment if needs be; perhaps to a broader boarding place, and best of all, he is not left to form acquaintances haphazard and probably to his own eternal

damage. Members of a city congregation live near enough to see one another often. near enough to see one another often, meeting, perhaps, daily in school and business. They learn to know and love and help one another in joy and sorrow. In the country the Catholic farmers' houses are widely scattered; each lives much within himself, perhaps seldem meeting the others but at and amusements, ito know or to care sexes diverge in sympathy, with admuch about the good work done by the local union. In the smaller town the complete estrangement of the natural fraternal intercourse.

An Important Decision. A decision which will interest Catholics benevolent societies throughout the country was that made recently by evidence of a literary taste; and its the Supreme Court of Missouri, where social amusements the only counter by Catholic Mutual Benevolent Socie. ties of that state have the right to ex-pel members who do not live up to their religion. The decision was reached in the case of the minor children of Peter Franta, deceased, against the Bohemian Roman Catholic Central Union of the United States The defendants contended, which con tention was upheld by the Suprem Court, that their association is made up of members of the Roman Catholic Church; that by its constitution no person can be a member who is not a Roman Catholic and who does not perform his duties as required by the Church, and that one of those duties is to go to Confession and receive the they will be astonished to see how the prejudices have melted away, and how their former enemies stand ready to the constitution and bylaws require every member to perform that duty Let each society keep in mind that tis only a small working part of a national union to aid in the general or, failing therein, the society has the advancement of humanity. To be successful a society should layout a fixed aim. It should lay out a blan of work for every year, and when

That plaintiff's father did not receive its details carefully. The social the sacrament of the Holy Communion features should at first predominate, during Easter in 1896 and was charged in the society with that omission in a regular meeting he admitted the should gradually impiant in our members a desire for self-improvement and culture. By culture we do not mean only education and polish. "True culture defeats itself if it exists only for itself. True culture serves and enriches the world. The map at the better is the map to whom only re-

some one in all Catholic fraternal so-ciettes, and the decision will doubtless create a precedent which many will follow.

A POINTER.

Christian Scientists not wholly averse to profiting by suggestions have an excellent one offered them in the lowing :

Last Sunday, about noon, says the New York Sun, the Broadway cars were filled with homeward bound church goers. At Forty-eighth street the number was augmented by the Christian Science contingent, whose services had just ended. Every seat of a certain open car was already filled and many passengers were stand-ing, but notwithstanding the crowded condition two men and a woman pushed into one of the narrow aisles and clung desperately to the hats and shoulders of the people sitting directly in front

of them.

The woman in the case was young and pretty and well-gowned. She car-ried under her arm a copy of Science and Health and several Christian Science printed on the outer

page in glaring type.

A man who had been fortunate enough to secure a seat a few blocks farther down was moved by compassion by the sight of the woman, and was about to relinquish his seat in her favor when his eye lighted on those two words, "Christian Science." He organize ball teams, perhaps rowing crews, and can arrange outing days for indulging in athletic sports with an ease and frequency unknown to the city union. As the union grows in you? They don't believe in getting tired."

And the female wretch in the corner so far forgot her duty to her sex as to answer, "No, I don't believe I

would. And he didn't, and there stood that young woman for a distance of thirty

MIRACULOUS CURE INVESTI-GATED.

St. Louis, Mo., July 10 .- An ecclesiastical investigation is in progress at the Maryville convent of the Sacred Heart into the asserted miraculou cure of a member of the order, Sister Catherine Burke, of a cancerou tumor. Her recovery after she was believed to be at the point of death is pronounced by the attending physicians to be unexplainable from a medi-

cal standpoint.

The investigation is being held under special instructions from Rome and the court of inquiry was appointed by Archbishop Kain of St. Louis. The evidence when complete will be sealed and sent to the Pope. The Sisters made a novena to Mme. Barat, foundress of the order of the Sacred Heart. Several cures have been attributed to prayers through her intercession. The Sisters prayed for nine days and placed a garment that had been worn by Mme. Barat on Sister Burke. On the morning of the ninth day, it is stated, Sister Burke got out of bed entirely cured, dressed herself and reported to the Mother Superior for duty. She is now in perfect health.

THINGS OF VITAL IMPORT.

A healthy public conscience, and distaste for the nasty, are as much a matter of vital import to the body politic as they are to the individual; perhaps all the more so, when one remembers that there is an eternal hell to justify the ways of God to the individual man, but no hell, worth a Machiavelli's consideration, to justify those same ways to a careless state. Anarchy may do that, as it did in the French Revolution; but anarchy can-not last forever. - Providence Visitor.

Catarrh Poisons the System
lowers health and vitality, destroys digestion and makes the victim feel like thirty cents. Foolish, nay criminal to have Catarrh and suffer its evil consequences since Catarrhozone so quickly and pleasantly cures it. It is medicine carried to the lungs, throat and nasal passages, by the air you breathe. It's as absolute, in its power of curing as it is scientific in its method of treatment. Your doctor or druggist will tell you that nothing equals it for Catarrh and all other lung and throat diseases. All dealers 255, and \$1.

MESSRS. NORTHROP & LYMAN CO, are the proprietors of Dr. Thomas' Eclectric Oil which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house. Catarrh Poisons the System

house.

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, wihout distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

INDIGESTION, resulting from weakness of

INDIGESTION, resulting from weakness of the stomach, is relieved by Hood's Sarsapar-lla, the greatest stomach tonic and cure for Dynamics.

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no escaping the germs of consumption; kill them with health. Health is your only means of killing them.

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the hands. Satisfactory in every way in results on the clothes. Sweet and clean, without damage to the

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There no is doubt that the old lies, that we Catholics are disloyal; that we teach that the end justifies the means; that we favor intellectual darkness rather than light, etc., etc., are still strong against us in many quarters. This I know, but I think such tradi-This I know, but I think such tradi-tions are getting weaker and weaker year by year. When I was a boy it was quite a common thing, in the part of England where I was born, to see on the 5th of November many efficies of Guy Fawkes or the Pope building in the public streets, while the pro-prietors of the "Guys" declaimed in rancorous recitative the following ami-able sentiments: able sentiments:

We'll give the Pope a penny loaf, A piece of cheese to choke him, A pint of beer to wash him down. And a good old fire to burn him, Hip, pip, hurrah, boys!

In this, the first year of the twen tieth century, such ribaldry is impossible anywhere in Eugland.

I remember too, when I was but a little fellow in knickerbockers, being

often told that one could always de were called in my birthplace-by their downy, cheerless, dejected air. This was, of course, because they were "priestridden." I do not think even Mr. Johnson of Ballykilbeg, or the Rev. Mr. Jacob Primmer of Dumferline would now maintain such a preposterous opinion. Protestants, through mixing with the Catholic laity, do not believe nowadays that Romanists are ready to fall down upon their knees in terror before the priest if "his reverence" looks displeased at them.

They know, moreover, that Catholics who go to Mass regularly and fre-

stronger calves, a keener sense of honest physical enjoyment, and a quicker power of taking advantage of modern

changes in mobility and baggage than the Catholic clergy.

No. Popery lecturing does not pay like it did. Protestant ministers of any repute are generally conspicuously absent from the Murphy, Slattery, Ruthven type of lecture. The late Mr. Newdigate's crusade for convent inspection fizzled out. Mr. Kensit is not taken seriously by a tithe of the nations and the so-called Wickliff preacher, have covered their cause with ridicule. Lutterworth, the quiet Leicestershire town, which John Wickliff made the headquarters of his unblest propa-

The past has been dead against us. the present is in our hands : the future will be, well, largely what we make it ourselves. - Rev. Anselm Poock in the

THE CONVERSION OF HENRY OF NAVARRE.

By Susan L. Emery, in Donahoe's for July. In the biography of Cardinal Moros ino by the Archbishop of Spoieto, men tion is made that St. Philip often said : " Be surs of this, that God will make use of the King Henry as the instru ment of the purpose of His Eternal Providence for the advantage of France and of the Catholic Church. The same writer declares that among

the principal motives that led the Pope to accept King Henry's abjuration as sincere was the great influence of St. Philip. He, with marked prudence and tact, treated of this urgent question with three very prominent persons who were striving to obtain Henry's absolution from Pope Clement,-Cardinal Gondi and the Duke of Nevers, who frequently discussed the matter with him in the pontiff's presence, and Cardinal Morosino, a Venetian, who had been legate in France in the pontificate of Sixtus V, and understood the character of the French court and nation.

Yet some of Philip's most intimate and devoted friends were opposed to the absolution; in fact, it is said that no question had ever more divided the Sacred College. So, at last, St. Philip began to ask himself if he had not better keep silence, and simply plead in prayer with Almighty God to order all things well. But, at this juncture, the great Oratorian Fathers, Baronio and Bozio, both deeply versed in theology and in the history of the Church, earnestly besought him to heed the words of no man, but to speak out what his conscience bade him speak in favor of Henry of Navarre.

The one secret of life and develop ment is not to desire and plan, but to fall in with the forces at work. to do every moment's duty aright .-George MacDonald.

ARCHDIOCESE OF KINGSTON.

The whole community was shocked when the news arrived in the city of the sudden death in Toronio of Rev. John Brennan, Chaplain of the Hotel Dieu Haspital, so well known in Kingston and the Archdiocese. He left for the West on Monday, stopping in Toronto that night. Next day he was found dead in bed, death having taken place some hours before from apoplexy. He had been in poor health for some years and had been chaplain of the Hotel Dieu Hospital, where his kind, earnest and faithful labors were duly appreciated by the good Sisters, the sick and dying. Of a kind, gentle and earnest died, was loved and respected by all who knew him. The deceased was a nephew of the late Fatner John Brennan, for many years busins in the formany years he was cantest of a time afterwards, removing to Picton where for many years he was carnest and active in building up that important parish. Subsequently he was in Brewer's Mills and Prescott, and in his latter years removed to Kingston. He was buried in St. Michael's cometery, Toronto.

Requiescat in pace!

Requiescat in pace!

Rev. Father William McDonough has been appointed parish priest of Stanleyville and enters upon his duties this week. Father McDonough has been for many years assistant to Very Rev. Father Masterson, Vicar General at Prescott, and by the faithful, earnest and conscientious discharge of the duties of his holy office had endeared himself to the people of that parish, Young, active and vigorous, and an earnest and eloquent preacher the people of Stanleyville are to be congratulated on their new pastor, and we wish the reverend gentleman many years of health and strength to adorn his holy office.

ARCHDIOCESE OF TORONTO.

The annual celebration of the Scapular feast was kept this year—July 16—with the usual ceremony, and was attended by the same large, enthusiastic congregation. The ceremonles were held in the open air. Rev. Father Kreidt directed the music. Rev. Philip A. Best was the celebrant of the solemn High Mass, assisted by Rev. T. J. Sullivan and Rev. B. J. O'Nell as deacon and sub descon respectively. Rev. P. R. Mayer, the ex Provincial, preached a powerful panexyric.

The Rev. P. R. Mayer, the ex Provincial, preached a powerful panexyric.

The Retreat for the diocesul clergy was held last week at the Hospice. The Most Rev. Archbishop presided.

The Rev. Jesuit Father Fargis of Boston conducted the annual retreat for the Sisters of Loretto here last week. NIAGARA FALLS.

ARCHDIOCESE OF ST. BONIFACE. TREHERNE, MAN.

They know, moreover, that Catholics who go to Mass regularly and frequent the sacraments, i. e., who are thorough going Romanists, do not be come of neoessity gloomy, morose individuals, pining to wear hair shirts, or to put tin tacks in their boots, or to courge their backs until the blood flows. They see them extracting a good deal of honey out of life, and a wholesome sort of honey too, and this without having to ask express permission from their "Father Confessors" every time they wish to do so.

The old fashioned Protestant idea of the priest has changed very much. The past generation of Protestants thought a Catholic priest was a being who always aspired to have his head very closely shaven, to wear a long black robe, to sit in his sacristy like a spider in its web, scheming to decoy some Protestant therein, so as to pervert him from Evangelical Truth to Popish Error. The bicycle has had a great deal to do relegating this class of fiction to limbo. The pneumatic tire has brought the priest before the world, and has demonstrated to a nicety that no class of professional men have stronger calves, a keener sense of honest physical enjoyment, and a quicker the community of Regular Canons has recived the news from their islands and a preasure of the priest was a professional men have stronger calves, a keener sense of honest physical enjoyment, and a quicker the community of Regular Canons has recived the news from their labors in our midst. The community of Regular Canons has recived the news from their labors in our midst. The community of Regular Canons has recived the news from their labors in our midst. The community of Regular Canons has recived the news from their labors in our midst. The community of Regular Canons has recived the news from their labors in our midst. The community of Regular Canons has recived the news from their labors in our midst. The community of Regular Canons has recived the news from their labors in our midst. The community of Regular Canons has recived the news from their labor

NOTRE DAME DE LOURDES.

by Father Maur next Sunday.

NOTRE DAME DE LOURDES.

The community of Regular Canons has received the news from France of the passing of the law against relicious orders. As a consequence the venerable Superior General, the Right Rev. Abbot Dom Gres, C. R. I. C., who is now in Eastern Canada, will return here immediately, preparatory to returning to France with the Very Rev. Pere Benoit, C. R. I. C., the Superior at the Monastery here.

On Tuesday, the 16th inst., a Grand High Mass was celebrated by the Rev. Pather Etienne, C. R. I. C., assisted by the Rev. Dom Jean Baptiste as deacon and the Rev. Brother Vincent as anh-deacon. The Holy Mass was offered up for the parishioners to obtain from God the grace and blessing of a good harvest. July 19 the Very Rev, Father Superior Dom Paul Benoit, C. R. I. C., went to St. Boniface to be present at the ordinations next Sunday, of the Rev. Dom Jean Garnier and Dom Augustine Bernier to the priesthood and the Rev. Brothers, Pierre Touvat and Vincent Hardin to the Diaconate

A retreat was preached this last week at the Church of the Sacred Heart, Treherne, by the Rev. Father Grenier. S. J., of St. Boniface College, The Rev. Father Maur. C. R. I. C., of Notre Dame de Lourdes, is the parish priest of Treherne.

DIOCESE OF LONDON

LAYING OF THE CORNER-STONE.

On Sunday, July 28, His Lordship Right Rev. Dr. McEvay will blees and lay the corner-stone of the new church to be erected on Lyle street, this city, a description of which we gave in our columns some time ago. The solemn ceremony will begin at 3.30. The psalms proper to the occasion and the Litany of the Saints will be chanted by a combined choir of the two churches. The preacher will be Very Rev. Father McBrady, recently appointed President of Assumption College, Sandwich, than whom we feel asfe in asying there is not a more eloquent pulpit orator in Ontario. Assisting His Lordship, besides the pastor of the new church, Rev. H. G. Traher, there will be Very Rev, Joseph Bayard, V. G., Very Rev. Father James, Superior of the Franciscon Fathers, Chatham; Very Rev. Dean Kirroy; Rev. T. Noonan, Rev. M. McCormack, Rev. Joseph Kennedy, Revs. Daniel and Francis Forsier, Rev. J. T. Aylward, Rev. P. J. McKeon, Rev. D. J. Egan and a number of other diosesan clergy. The officers of the St. Vincent de Paul Society, the C. M. B. A. St. Peter's Court C. O. F., S. Mary's Court C. O. F. held a preliminary meeting in the school Hall at 43 least Sunlay afternoon for the purpose of making arrangements for the important occasion, which will mark a new era in the progress of Catholicity in our Foret City, and will be taken up on the grounds.

FATHER STANLEY'S FIRST MASS. LAVING OF THE CORNER-STONE.

large and appreciative audience. A collection will be taken up on the grounds.

FATHER STANLEY'S FIRST MASS.

Solemn High Mass was sung in St. Ignatius' Catholic Church here last Tuesday morning at 930. by Father Stanley, who was ordained priest by Right Rev. Bishop McEvay, London, on Sunday last. The morning trains east and west brought in several clergymen, relatives and friends of the young priest, who is a son of our esteemed citizen, Mr. Michael Stanley.

The sacred edifice was filled to the doors, and at the appointed hour the following clergymen and ecclessastics filed into the sanctuary:—Rev. Fathers Stanley, celebrant; D. J. Egan. of London, deacon; John P. Brennan, Windsor, sub deacon; D. Forster, Bothwell, assistant priest; D. Downey, Windsor, master of ceremonies: A. McKeon, Strathroy; J. Aylward, London; M. J. Brady, Wallaceburg; Chas. McGee, Essex; P. J. Gnam, Wyoning; P. Quinlan, West Lorne; D. L. Heureux, Simcoe; Collins, Sandwich; Messre, Francis Powell, F. Barry and Wm. Nolan, of London; John Dunn, Wyoming; F. X. Laundreau, Chatham; Edward McCarthy and John Peter Brennan, Windsor, and others.

Fathers L. Heureux, Brady, Collins, McGee and McKeon ably assisted in the choir. In the absence of the organist, who missed the train from Windsor, Father McKeon presided at the organ, playing sweet accompaniments to the young priest, whose clear tenor voice was heard to advantage in the Preface and Pater Noster. After the first gospel Father Aylward delivered a brief but elequent sermon on the text, "Glory to God in the Highest," closing with a pathetic reference to the celebrant's mother, whose ill health prevented her from assisting at this, the first Massoffered up to God by her son' Father John."

The priests and ecclesiastics were entertained at the pastoral recidence of Father Forster; the other visitors from a distance were entertained at the pastoral recidence of Father Forster; the other visitors from a distance were entertained at "The Brunswick."—Bothwell Times, July 17, 1901. FATHER STANLEY'S FIRST MASS.

MRS. MARY THERESA DONAHUE, ST. THOMAS.

OBITUARY.

MRS. MARY THEREYA DONAHUE, ST. THOMAS.

The following account of the sudden taking off of Mrs. Donahue is taken from the St. Thomas Times of the 12th inst., together with a most touching notice of her obsequies, which is also from the same paper of the 15th inst.:

The public received a terrible shock this morning when the suften as now.

The deceased was up and cond as usual yesterday and in the aftenoon, as was her custom. We out driving with her husband. However, the deceased was up and six o'clock this morning Mrs. Donahue arose to attend housband, who was not feeling very well. She did not complain of being fill and sgain retired and both fell asleep. About 7 o'clock Mr. Donahue awoke and found his wife breathing heavily. Dr. Tufford was immediately summoned, but on arriving found Mrs. Donahue in a dying condition. Dr. Kains was then sent for, and although everything that medical skill could devise was done Mrs. Donahue in a dying condition. Dr. Kains was then sent for, and although everything that medical skill could devise was done Mrs. Donahue passed peacefully away at twenty mintog, having only been ill about an hour and a half. The doctors ascribed the cause of death to paraysis of the brain.

Mrs. Donahue was a woman of noble qualities and her sad death will be heard with the depest expret by her many friends. She was of a jovial nature, kind-hearted and devotedly attached to her husband and only son. She was prominent in affairs connected with the Church of the Holy Angels and was always ready to lend a helping hand to all worthy objects, no matter of what denomination. When the trouble in South Africa was at the highest pitch she evineed great interest in the Red Cross league work and devoted considerable time to its welfare.

Mrs. Donahue was the life of the neighborhood on Wellington street, where she resided. The deceased was the eldest daughter of James Brady, Woodstock, sheriff of the county of Oxford. Besides her husband she leaves one son, James Molphy, a bright young lad aged thi

ious denomination were present to testify the high esteem in which the deceased was held, and to pay her memory the last tribute of respect.

The three altars—the large main altar, the altar of the Blessed Virgin, and the silar of St. Joseph—and the statue of the Sacred Heart, were beautifully illuminated with candles. Mrs. Donahue was President of the League of the Sacred Heart, respectively. The three same with candles are some control of the Confraternity of Mount Carmel.

At the Offertory Mrs. Chas. Waters sang with much feeling and pathos the hymn. "Calvary."

As the remains were being conveyed from the church by the bearers the great majority of those present were visibly affected, many being unable to refrain from sobbing as the casket containing the earthly remains of their noble exemplary relative and friend was silently, gently and reverently removed from their midst forever, in the last stage of its journey to the silent tomb. The shrine of her numberless visits and plous aspirations in life has been paid its final visit in silence. The soul, glowing with devout, zealous charity in confraternity and at large, has win end its way to its eternal reward, and its void in the community, religiously and socially, will stand in the heart of the people as a permanent monument to her virtuous memory.

The Vicar General accompanied the remains to the cemetery and performed the last religious rich with the same of the people as a permanent monument to her virtuous memory.

The Vicar General accompanied the remains to the cemetery and performed the last religious rich exercises were the grave. Hor The vicar General accompanied the remains to the cemetery and performed the last religious rich exercises over the grave. Hor The vicar General accompanied the remains to the cemetery and performed the last religious rich exercises over the grave. Hor The vicar General accompanied the remains to the cemetery and performed the last religious rich exercises. The relatives and friends present from a distance were Sheriff

to Mr. Donohue and his stricken ones our heartfelt sympathy. May her soul rest in peace!

MRS. TIMOTHY GRIFFIN, ASHFIELD
On Sunday morning, July lith, there passed away one of Ashfield's noble ploneers in the person of Mrs. Timothy Griffin. Although deceased was eighty-six years of age she enjoyed excellent health up to a few weeks before her death, when the best medical skill and most tender nursing were of no avail as the hand of death seemed to have rested upon her and she breathed her last at the home of her daughter. Mrs. Flynn, surrounded by all the consolations of Holy Church. Mrs. Griffin, with her husband, who predeceased her some twenty-five years, left Ireland away back in the forties and came to Ashfield to endure many of the hardships and privations of the early settler, and to build for themselves and family a home out of the depths of Canadian forests. As one by one those old landmarks pass away it reminds us forcibly of the debt of gratitude we owe to their memory.

The funeral took place on Tuesday at 9 o'clock from the residence of her, son in-law, Mr. J. Flynn, and the number of carriages is that formed the funeral cortege was an eighbor and her family.

Rev. Father McCormack afterfeelebrating a Requiem High Mass for the soul oi the departed, spoke comforting words to the beneated to the spoke commission of the spoke commission of the spoke c

Fign.
She is survived by all her tamily five some and five daughters. She has also to mours her loss fifty eight grand children and fifteer great grand children.
Although some of her family are residing away from the old home they came to paraway from the old home they came they came they c reat grand chileren.
Although some of her family are residing away from the old home they came to pay heir last respect to their dear mother as seven of them were present at the funeral, viz.: John, James, Mrs. Flynn, of Ashfield; Michael, Mrs. D. Cashen and Mrs. Healey of Ishpinning; Mrs. J. Fitzgerald of Marquette, Mich.
May her soul rest in peace!

GALT SEPARATE SCHOOL.

Results of Entrance Examination.

Galt Separate school sent up six pupils, all of whom passed. The following are the names of candidates and the marks chiained:

Willie Higgins 870; Rose Barrett 821; Mary Radigan 729; Anas McGuness 633; Arthur Gravelle 657; Louisa Bart 640.

The maximum number of marks were 1.100, and the number required to pass 550.

The Galt Reporter of the 19th, says: "Miss McCowell, teacher of the Separate School, as usual, has been very successful with her pupils who wrote on the Entrance Examinations Six scholars wrote and six scholars passed, all making over 690 marks. This is in itself a very creditable record, and when one considers that Miss McCowell, ibesides teaching a goodly sized entrance closs, has also a school of other clesses, making a total of almost 80 pupils, the real value of her work is shown. Miss McCowell, if one may judge by the entrance results or the school inspector's reports, is doing a very faithful and efficient work, and a work that is worthy of the fullest appreciation." Results of Entrance Examination.

Correction. In the announcement of the death of Mrs. T. Murray, which appeared in our issue of July 13, we referred to her late residence as Stratford. In this we made an error. It should have read Paris Ont.

REGINA NOTES.

The Very Rev. Father Tatin, O. M. L. Visitor General of the Oblate Provinces of Canada and the United States, accompanied by Rev. Father (Constantineau, O. M. I., Rector of Ottawa University; spent Sunday in Regins. Rev. Father Constantineau celebrated High Mass and preached an eloquent sermon. Father Constantineau is a very pleasant speaker. His sermons were replete with practical points, with thoughts and truths—deep and forcible, that each one might carry home and mould daily actions therewith. The sacrifice of the Mass was explained and among other things the learned speaker said that not all the penances, mortifications, ay, martyrdoms of the saints could begin to be compared in value before Almignty God to one celebration of the Holy Sacrifice. He also used such a telling comparison, when showing how we fail to grasp and utilize the many means we have of gaining heaven with its eternal bilas. He showed how eagerly a man would grasp at an opportunity which was offered nim of legitimately and honorably amassing wealth—and rightly so. Such actions were to be commended. If commendable in a worldly point, how much more so when we are offered the means of laying up treasures in that heavenly home. In the afternoon at 4 o'clock the Kev. Father at Benediction took for his toot." Man liveth by Faith. "He followed the Curictin by the Holy Sacrament of Baptism to his entrance into the Heavenly Jerusaem where Faith was no longer necessary, but there we would see and enjoy God in His Glory. Rev. Father Van Heertum iwas absent it beine his Sunday in Moose Jaw. However many prominent Catholice called on the Rev. Father at the Presbytery, drove the Rev. Father leading of the Heavenly on the present of the present of the Presbytery and in the even ing Mr. John McCarthy, who is always ready and willing to do anything in his power to contribute towards the comfart and pleasure of visitors at the presbytery, drove the Rev. Father leading of the Government House. His Honor the Lieuting of the Heavenly on the present of the Pr

Successful Separate School Pupils,

The following are the names of the London Separate School pupils in the order of merit) who were successful at the entrance examination of the Collegiate Institute. Of the twenty pupils who wrote from St. Peter's and the Holy Angels all obtained more than the requisite number of marks:

ST. PETER'S SCHOOL.

ST. PETER'S SCHOOL.

W. Dibbs, Sw): Stella Morkin, 810; Oswald Taschereau, 791; Josephine Logindice, 788; Rose Pask, 754; Edna Roddy, 753; Rose Brenan, 745; Mary O'Meara, 795; Wm. Brahan, 728; Nora Brennan, 728; Neilie Boyle, 760; Louise O'Rourke, 587; Frank Cushing, 657; Annie O'Donnell, 593; MOLY ANGELS' SCHOOL.

Eva Traher, 901; Annie Jenkina, 884; Rosa Brennan, 745; Chester Grey, 731; Frank Sheehy, 727; Stella Kenny, 690; Neilie Irwin, 605.

Miss Eva Traher, of the Holy Angels' school, obtained the highest number of marks of all the Separate school competitors, and is therefore entitled to the gold medal donated for some time past by Mr. T. J. Murphy to the pupil who merits that distinction.

TROUT CREEK.

REDEMPTORIST MISSION.

On Sunday, 23rd June last, Ray. N. Hogan C. S. S. R., and Rev, J. Hamelryckx, C. S. S. R., both of Datroit, bebegan a most successful mission at Trout Creek. Father Hamelryckx sang High Mass, and Father Hogan preached the opening sermon. The mission lasted all week, and was well attended, not withstanding that many had to come agreat distance. Masses and sermons were given at 5 and 9 o'clock; evening service attiv.30; besides special instructions for children.

The mission closed on the 30th, the Fathers expressing themselves well pleased at the 2sal displayed by the people in availing themselves of this great spiritual privilege.

On 3rd July Father Hamelryckx began a mission at Powassan, and Father Hogan at Alsace, both places being attended by Rev. A F. Kelly, P. P., Trout Creek. The missions in both places do on Sunday 6th and were well attended.

Preparations are now being made to heat the church here by a hot air furnace, towards which end a ceilar has been dag and a foundation is being built. Besides this some other repairs will be made. REDEMPTORIST MISSION.

LORING.

The few Catholic families near Loring have made arrangements to build a church during the present season, which fact, we are sure, will be the means of attracting more families to the neighborhood.

We understand that the Catholics of Alsace are about to replace the old log church with a new brick one. This speaks well for the zeal and piety of the people.

The above items will no doubt be pleasant reading to Catholics in the older settled portions of Ontario who have friends living in this part of the Parry Sound district, as it shows that the Church is progressing and that every thing is being done for the spiritual welfare of the people.

July 18, 1901. C M B. A.

RESOLUTION OF CONDOLENCE.
Ridgetown, July 29th 1901.
Hall of Branch 235 C. M. B. A

To Mrs, Thomas Sinnet:

We, the members of Branch 235 C. M. B. A.

To Mrs, Thomas Sinnet:

We, the members of Branch No. 235, C. M.

B. A. take this our first opportunity of expressing our deep regret on the death of your husband and our brother the late Mr. Thomas Sinnett and at the same time desire to convey to you our earnest expression of our sympathy in your irreparable loss. Our late companion had many good qualities that made him beloved by his friends who join in our sorrow at his early demise. It is needless to assure you that our prayers will mingle with those of yourself and children, on behalf of the soul of the departed and we shall also pray that your sorrows and burdens may be lightened through the mercy of God.

Good Words for Parkhill Separate School. Miss Kate Crunnican, the popular and ener getic teacher of the Parkhill Separate school i

retic teacher of the Parkhill Separate school is again to the front.

At the recent entrance examination, out of six pupils sent up, five were successful in passpaing for the High School. During the past four years Miss Crunnican, by her untiring attention to duty, has succeeded in bringing the Parkhill Separate school to a standard never before attained by this school. Her latest success is but one of many in her brilliant career. We bespeak great thines far the school as long as Miss Crunnican is at the helm.

A High Honor.

We are pleased to notice that Miss Clara McKenna of Dublin parish (Perth County, Ont.) who has passed the usual examination at the Normal school, Toronto, as a second class professional teacher, succeeded in gaining the gold medal awarded by the Education Department to the most proficient student of the year. Miss McKenna had one hundred and twenty-seven competitors for the much-coveted prize. Previously to her attending the Normal school, she taught in Dublin, Ont.

Birth.

At Courtright on July 15th the wife of Geo. A. O'Leary, of a daughter.

MARRIAGES.

DUNN-KERRIGAN.

Son and daughter of two lastinctively good Catholic families of Wooling, were united in marriage on Wednesday morning. 17th inst., in the catholic families of Wooling, were united in marriage on Wednesday morning. 17th inst., in the catholic families were united by the search. The somm was the catholic families were used by the pastor, Father Philip Gnam, and with hand raised, the life-long bond was pledged and consecrated. Mr. William Dunn, son of Gregory Dunn, and Miss Mary Kerrigan daughter of Timothy Kerrigan appeared as groom and bride, assisted by Mr. Patrick Kerrigan, brother of the bride, and Miss Maggie Dunn, sister of the groom. The modest but exceptionally elaborate costumes of both bride and bridesmaid were an occasion of distraction to the many witnesses of the ceremony. At 9 o'clock the gates of the sanctuary were thrown open to the young deserving couple, and on the carp. 5 of the holy place, hands were joined and the solem vows made. To Miss Kerrigan was shown this distinctive honor, on account of her appreciated services rendered in church choir. The solemn quiet of the Low Mass. the golden vestments of the priest, the richly decorated sitar, starred with its numbers of candies and tinted gas globes fixed the eyes of the mixed congregation. Seminarian John Dunn, brother of the groom and bridesmaid, rendered valuable service in the sanctuary. Carriages were at the disposal of the many arriving friends, to convey them to the residence of the bride's parents, where a most palatable printed bridal menu was served.

Congratulations of the parishioners of Holy Rosary church were generally and freely offered, and the young couple have now gone to reside in the beautiful home prepared by the ambitious and enterprizing young groom.

AN IMPORTANT MATTER.

It will be seen by the advertising colums that the Government of Outario proposes holding a timber sale by public auction on the 17th Esptember next, Some of the borths are those which were intended to be sold on the 15th! March last, but were wilhdrawn as the prevaence of smallpax prevented prospective buyers from examining and estimating. Several townships in the vicinity of Sautt Ste Marie are also offered. These townships have been surveyed for a great many years, but being inaccessible were not required for settlement. Now owing to the good land in the vicinity of Sault Ste Marie being all taken up, and the construction of the Algoma Central Railway giving miners and settlers easy access to these townships, a number are going in, and the timber is exposed to danger from fire. It is therefore considered expedient to dispose of the pine timber so that the townships can be thrown open for sale or settlement and that the Province may get the benefit of the value of the timber.

MARKET REPORTS.

London, July 25.—Dairy Produce — Eggs, fresh laid, (retail) 11 to 12½0; eggs, crates, per dozen, 10 to 11c.: butter, best roll, 19 to 11c; butter, best crock, 17 to 19;; butter, creamery, 21 to 23c; lard, per pound, retail, 10 to 11c. Poultry-Spring chickens (fressed: 50 to 65; live chickens, 40 to 60c; ducks, per pair, 70 to 90c; turkeys, per 1b, 8 to 10c.

Grain, per centa: — W neat \$1.10 to \$1.12, oats, \$1.00; peas, 90c to \$1.00; barley, 75 to 80c; corn, 89c, to \$1.00; rye, 70c, to \$1.00; buckwheat, 85 to 90; beans, per bushel, 90c. to \$1.5.

wheat, 85 to 90; beans, per bushel, 90c. to \$1.15.

Meat—Pork, per cwt., \$9.25 to 9.30 beef, \$5.50 to \$6.00; veal, by the carcass, \$6 50 to \$7.50; mutton, by the carcass, \$6 to \$7; spring lambs, each \$3.50 to \$4.50 spring lambs, pround 11 to 12.

Live Stock — Live hogs, \$7.00 to \$7.10; pigs, pair \$7.00 to \$9.00; export cattle, \$4.50 to \$4.75.

Farm Produce—Hay \$6.50 to \$7.50; straw, per \$7.50; straw, per

to \$4.75.

Farm Produce—Hay \$6 50 to \$7.50; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$6.

TORONTO.

Toronto, July 25.—Wheat—The local market is firm, holders asking higher prices, but the volume of business is small; No. 2 red and white winter are quoted at 62½ north and west, and at 636, to 63½c middle freights, but exporters say these figures are too high; mill-Toronto, July 25.—Wheat—The local market is firm, holders asking higher prices, but the volume of business is small; No. 2 red and white winter are quoted at 6½ north and west, and at 63c, to 63½c, middle freights, but exporters say these figures are too high; millers are said to have bought on the basis of these prices; No. 1 spring on Middland, 64c to 65c, and No. 2 goose 6½c, middle freights, but office on the species; No. 1 hard quoted at 80c, t. t., No. 2 hard at 78c, and No. 3, hard at 74c, for Toronto and west 2c lower. Millifed—The market is firm: No. 1 hard quoted at 80c, i. t., No. 2 hard at 78c, and No. 3, hard at 74c, for Toronto and west 2c lower. Millifed—The market is firmer. Bran sold at \$15; middle freights. Corn—The market is firm, with practically no offerings; No. 2 Canadian nominal at 45c. to 46c west. United \$15 middle freights, and shorts firm at \$14.5 to the west. United \$15 middle freights with no offerings, Stephen and a sp-cification to be seen at the office of H. Acray, Ksq., Resident Engineer. Confederation to \$15 middle freights, and shorts firm at \$15 to 545 lake and rail. Rye—The market is quiet, and prices nominal at 45c. to 46c west. United \$15 middle freights, offerings in box \$15 middle freights, and brought 35c. on Midland. Flour—There is nothing doing and prices are purely nominal. Oats—Offerings very small and prices higher; No. 2, were sold to day, at 33.5 north and west, and at 335; to 35 middle freights; and brought 35c. on Midland. Flour—There is a fair enquiry, with purchases of 90 per cent. patents, \$4; strong bakera, \$3.70. Oatmeal—Market quiet at unchanged prices; car lots at \$3.85 in bags and \$3.75 in wood; small lots 20c extra.

Montreal, July 25.—Grain—No. 1 Ontario

prices; car lote at \$5 os in bags and \$3,75 in wood; small lote 20c extra.

MONTREAL.

M cut mess pork, \$20 to \$40,50; selected heat short cut mess pork, boneless, \$21 to \$21.5 family short cut clear pork, \$19.50 to \$2 pure Canadian lard, in 375-b tierces. 116: parc ment-tined 50-10 boxes, 116c; parchment-line pails, 20 lbs, 12c; tin pails, at 116c; tins, 3, 5, ar 10 lbs, 11 to 124c; compound refined lard, in 57 10 lbs, 1s to 124c; compound refined lard, in 51 bierces, 74c; parchment-lined wood pails, 2 lbs 8jc; tin pails, 20-lbs, 8c.; hams, 134 to 144 and bacon, 14 to 15c per lb. Butter — Choir creamery, at 194 to 25c; seconds, 18 to 184 dairy, 16 to 16jc. Exps.—Good sized lots of N. at 11c, subject to inspection; No. 2, 84 to 94 Cheese—Ontario, 9jc. to 94; Quebec, 9 to 94 Maple products — New 1syrup, 6jc, per lb, wood; 70 to 75c per tin; sugar, 3 to 10c per l Potatoes—Jobbers prices 45 to 50c.

TORONTO.

Toronto, July 25. - Following is the range quotations at Western cattle market the quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$4.75 to \$5.25; do. light, \$1.25 to \$4.65; butcher choice, do. \$4.09 to \$4.50; butcher ordinary to good, \$3.25 to \$3.75; butcher. Inferior, \$2.75 to \$3.00, Sheep and lambs—Choice ewes, per cwt., \$3.50 to \$3.75; culled sheep, each, \$2.50 to \$4.50; tunks, per cwt \$2.50 to \$3.90.

Milkers and Calves—Cows, each, \$20 to \$45; calves, each, \$2 to \$10.00,

Hogs—Choice hogs, per cwt., \$6.75 to \$7.25; light hogs, per cwt., \$6.50 to \$6.75; stags, per cwt., \$2.00,

EAST BUFFALO.

cwt., \$650 to \$6.75; stars, per cwt. \$2.00.

East Buffalo, N. Y., July 25.—Cattle—Veals and caives dull; tops, \$5.75 to \$6.25; others, \$4.75 to \$6.00.

France of the second control of the second caives dull; tops, \$5.75 to \$6.25; others, \$6.10 to \$6.15; mixed packers, \$6.12 to \$6.15; heavy and choice, \$6.12 to \$6.15, Sheep and lambs—Slow and dull for lambs, steady for good to prime sheep; spring lambs, choice to fancy, \$5.40 to \$5.55; do. fair, \$4.50 to \$5.25; common to good culls, \$3.50 to \$4.25; choice to extra yearlings, \$4.30 to \$4.50; fair to good, \$4.56; choice to extra yearlings, \$4.50 to \$4.50; fair to good, \$4.56; choice to extra yearlings, \$4.50 to \$4.50; fair \$4.50; collisions of the second culls, \$3.50 to \$4.50; fair to good, \$4.50; choice to extra mixed sheep \$3.75 to \$4.50; culls and common, \$1.75 to \$2.75.

NEW STOCK OF HAND BIBLES

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Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albior Block, Richmond Street, Wm. Smith, Presi dent, P F. Boyle, Secretary. THE GRAND JUBILEE.

MANUAL OF THE GRAND JUBILEE OF 1901 granted by His Holiness Pope Local XIII. Sent to any address on receipt of 10 cents. Thos. Coffey, CATHOLIC RECORD Office, London, Ont.

EASTERN ONTARIO PILGRIMAGE

The first annual pilgrimage of the Diocese of Alexandria, Ont., to Saint Anne del Seappre, Quebec, will take place on Monday, July 29, 1901. Arrangements have been made for the conveyance of passengers by regular morning trains, going east on Grand Trunk railway to Cornwall Junction Canadian Pacific railway, Canadian Atlantic railway, and north and south to Finch on Ontario and New York railway. At St. Polycarpe Junction a special engine will be taken and the cars hauled without change to Saint Anne de Beaupre, arriving there at 7 p.m. of the same day.

Pilgrims will immediately repair to the church for the first of the pilgrimage exercises, sermon and Benediction of the Blessed Sacrament, after which confessions will be heard.

A dining car, in which an excellent mean will be served for 25 cents, and parior cars, in which seats for \$1,00 extra may be had, will be attached to the train.

The return fare from nearly all stations is \$30, and tickets will be good for return up to Friday evening, August 2nd.

The committee of management assures intending pilgrims of a delightful trip by daylight, the comfort of a private journey and excellent hotel accomodation at Ste. Anne's over night.

The pilgrimage is under the patronage of His Lordship the Bishop of Alexandria and the direction of the Rev. D. R. Macdonale of Crysler, Out.

经 AUCTION SALE OF TIMBER

BERTHS.

DUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the Red and White PINE TIMBER in the following townships in the DISTRICT OF ALGOMA, namely:—The Townships of GRAM (DATE, HART, CARTHER, LEVACK JARVIN, ANDERSON, CHESLEY, GILLMOR, WHITMAN, CUTHSIAN GROWN, CHESLEY, GILLMOR, WHITMAN, CHESLEY, GILLMOR, WHITMAN, CHESLEY, GILLMOR, WHITMAN, CHESLEY, GILLMOR, WHITMAN, CHESLEY, GROWN, AND THE COUNCIL OF THE CO

BERTHS.

Sheets containing terms and conditions of Sale and information as to Areas and Lots and Concessions comprised in each Berth will be furnished on application, either personal cr by letter, to the Department of Crown Land, Toronto, or the Crown Timber Agencies at Ottawa, Sault Ste. Marie and Port Arthur.

ARTHUR.

E. J. DAVIS.

Commissioner Crown Lands.

DEPARTMENT OF CROWN LANDS.

Toronto, June 1, 1991.

N. B.—No unauthorized publication of this advertisement will be paid for.



Ottawa, 13th, July 1991.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.

187-2

TEACHER WANTED.

WANTED FOR THE R. C. SEPARATE school, town of Parkhill, Ont., an experienced teacher, holding 1st or 2nd class certificate Duties to commence on 3rd September. Apply, stating experience, age, qualification and salary for the balance of year 1911, giving testimosties. Address Rev. D. A. McRae, Sectreas., Parkhill, Ont. Box 125.

WANTED FOR THIRD BOOK 6LASS OF North Bay Separate School a temale teacher, holding a 2nd class professional certificate, capable of teching French. Duties to commence after the midsummer holidays. Apply, sending testimonials, and stating salary, qualifications and experience, on or before August 5th, to D. J. Scollard, P. P. North Bay, Ont.

WANTED QUALIFIED TEACHER, salary \$360, with board and lodging, Beau tiful localty. Address Qu'Appelle Industrial school Lebret P. O., Assa N. W. T. 1188 2.

TEACHER WANTED FOR SEPARATE I school, Section No. 10, Arthur township. Duties to commence after the holidays (white means about August 19). Applications to be sent to George Lang, trustee, Derrynan, P. O., Wellington Co.

TEACHER WANTED FOR THE SEPAR-ate school of the Township of Stafford (six miles from Town of Pembreke). A female teacher qualified to teach French and English. salary \$250. Duties to commence after sum-mer holidays. Applicants to state experience, qualification etc. Armand Lair, Secretary Pembroke, P. O. Onc. 1187-4.

POR S. S. NO 3, ADMASTON, RENFREW County, Ont., holding a second class certificate. Duties to commence after the holidays. Apply, stating salary, experience and send testimonials to Jeremiah Lynch, Sec. Treas. McDougail, P. O., Ont.

Dougail, P. O., Ont. 1186 3.

A FEMALE TEACHER WANTED HOLDing a second or third class certificate for
the Douglas Separate school for the balance of
this year. One able to teach music preferred.
Apply, stating salary, experience, test/monials,
etc., to John McEachen, chairman S. S board,
Douglas, Ont., Co, Renfrew. 1186-4

TEACHER WANTED FOR R. C. SEPAR-ate School No. 10, Normandy, for balance of year, holding 2nd or 3rd Class Certificate, male or female. Attendance small. Dutice light, Apply, at once stating qualifications and salary expected. Edward McMahon. Sec. Ayton, Ont.

Banners, Badges, ... Pins, Buttons

FOR RELIGIOUS SOCIETIES. FRATERNAL ORGANIZATIONS. SOCIAL ENTERTAINMENTS, ETC Sacred Heart Pins, Charms & Badges, Religious Photo Buttons. Souvenirs for First Holy Communion.

Designs and estimates given upon applica-tion. Write us for Catalogue. T. P. TANSEY, Manufacturer Association Supplies 14 Drummond St. Montreal, P. Q:

VOLUME XXIII.

The Catholic Record. London, Saturday. August 3, 1901

THE PROLETARIAT.

Some journalists take up a word and work it to death. Just now proletaria is the fashion and phrases such a our politics and our proletariat find honored places in the ephemera literature of the hour. Some year ago Cardinal Manning entered a pro test against it.

"There are some people," he said
"who are trying to force into the
mouths of Englishmen a very long
word—the proletoriat. Our old mothe word—the projectoriat. Our old mothe tongue has a great many more mone syllables than polysyllables in it, and I love it all the more for that, for think our old Saxon monosyllables have the strength of a strong race in them Now, I would ten thousand times rathe be called a working man than a prole taire. I will tell you my reason against the name of proletaire. It is pedantry; it is paganism; it is false and it is an indignity to the workin

The Cardinal goes on to show the the term belongs to the Roman civil zation such as it was before the Chri tian era and was applied to the Ro mans who were chiefly slaves, and moreover, were the greatest of idler and the most profligate and the mo dependent of the Roman populace.

THE MESSAGE OF CHRIST. The preacher in the Catholic Churc

is always accorded a respectful hear ing. Be his intellectual gifts who they may, his message is, because it the message of Christ, received wi reverence. His word is not the wor of man, but the Word of God. Ti marvellous ascendancy, to quote I Maistre, which stopped Theodosius the door of the cathedral of Mila Attila on the road to Rome and Lou XIV at the altar rail, still belong to him. And to day more the ever perhaps our priests as giving attention to knowledge the eighth sacrament as St. Francis Sales used to call it-in order to give worthy setting to the high and ho truths that fall from their lips. Mor over, the authoritative voice resoun ing in our churches is not attuned the tender sensibilities of those w desire the beautiful essays on nothin in particular that one sees betimes the public prints, nor need he afraid to ruffle the feelings of h auditors by allusions to the gre truths of Christianity. But not with a great many of our minister friends. They have to be wary a judicious in choice of sermon subje or else the people who fill the pe may send them to other fields. And this matter we quote the following i stance related by the Missionary as

A congregational minister said recentoa priest: My dear sir, we talk abothe ecclesiastical tyramy of Rom Why, there is no domination so tyran cal in all the world as what we minist cal in all the world as what we minist suffer from the laymen of our church. There is no man that is so hide-bound the trammels not only of a narrow pul sentiment, but by the openly express dictation from the pews as a minister. It is only a fiction when it is said that is free to preach the Gospel of Chr Let him do so; let him enunciate truth as he knows it and he will he will be. truth as he knows it, and he will be v soon asked to retire. If such a calam happens he is without support, or e the necessities of life, till some other of gregation chooses to call him.

" SCIENCE AND HEALTH. Some time ago we were gi

Mother Eddy's book "Science Health," with a request to review But from the little we knew of it decided that life was too short weather too hot for that kind of this However, we looked it over and for it was an unique production, a ble of various heresies, and all, of cou based on the Bible. Some preach are declaiming against it, whilst ot look at it with a feeling akin to reence, and may perchance press it pulpit service. But they cannot r this Sybil out of Protestantism. Si there to stay until the religious a tites require a change. She profe to have the same right as the Refo ers to draw up a new creed, and amongst their descendants can strain her wayward fancies. It far cry, indeed, from the doctrine advocated that good works are necessary, that the grossest sins do hart the elect, to the Eddy declars that sin is a hallucination; but both show how the Bible, deprive