# Catholic Record.

Christianus mini nomen cat, Catholicus vero Cognomen."---(Christian is my Name, but Catholic my Surname.)---St. Paclan, 4th Century.

The Catholic Record. LONDON, SATURDAY, SEPT. 10, 1904.

A LIBERAL EDUCATION. In his life of Cardinal Newman, Dr.

Barry says : " To read these beautiful and serene pages-the University Lectures, the Historical Sketches, Callista, and the Occasional Sermons-is liberal education." How many of us read them? Or do we degrade our minds by suffering them to be the receptacles of the cypicism, vulgarity and indecency of many of the modern

THE TRANSFORMATION OF NEW ENGLAND.

From an article in the August World To day on the Transformation of New England, we learn that the traditional religion of New England was Congregationalism of some kind, either the Orthodox, Trinitarian or Universalist, etc.

Boston was the Congregational capital. To-day there are not a half dozen of the type standing in the city proper. But over fifty years ago Emerson noted the disintegration of Congregationalism.

Commenting on the dissensions that prevailed in it at his time he says:
"No man can go with his thoughts about him into one of our churches without feeling that what hold the public worship bad in men is gone or going. It has lost its grasp on the affection of the good and the fear of the bad." So the author of the article referred to merely chronicles the burial of Congregational. ism. This, of course, is instructive, especially when one remembers the learning and authority of its preachers, the prestige and wealth of many of its adherents, and the prejudices which brooked no opponent to it. John Adams' words, "a change in the solar system might be expected as soon as a change in the ecclesiastical system of Massachusetts," do not harmonize with the assertion of the author that Boston can fairly be called a Catholic city.

Without examining the various influences that have contributed to the decay of Congregationalism, suffice it to say that back in 1891-we quote from Father Young's book—a Protestant teachings of the Catholic Church. I have known persons to become so about the loyalty of Catholics to that great the loyalty of Catholic Church. I have known persons to become so about the fight of the Catholic Church. I have known persons to become so about the fight of the catholic Church. I have known persons to become so about the fight of the Catholic Church. I have known persons to become so about the catholic Church. I have known persons to become so about the catholic Church. I have known persons to become so about the loyalty of the Catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the Catholic Church. I have known persons to become so about the loyalty of the Catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the Catholic Church. I have known persons to become so about the loyalty of the Catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the loyalty of the catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the catholic Church. I have known persons to become so about the loyalty of the loyalty of the loyalty of the catholic Church. I have known persons to become so about the loyalty of the loyalty of the loyalty of the loyalty of the loy Father Young's book-a Protestant law of God which enforces the truth will obey God in this matter and rehabilitate the crumbling, decaying
rotten wrecks of the New England
home state and church by obliterating home, state and church by obliterating influence that literature plays in this in, then they will, and ought to, work? possess this land."

## THE BROTHERHOOD OF HUMANITY.

From sundry preachments and addresses we hear much of the brotherhood of humanity. We are going up leaps and bounds into an atmosphere of love. Education is doing away with misconceptions and prejudices and animosities. This, of course, may be good as far as it goes, but it is not easy to see the reason for it. And we think that the unveiling of the picture of the age of love, done by those who take no account of the hereafter, will be deferred indefinitely. The attempt to upbuild human brotherhood on a foundation of sentiment is doomed to failure. To send a youth, for example, to a school wherein he is taught never to look over the rim of this planet, and to expect him when abroad in the world to care for his fellows, is absurd. He will use them when it suits him, and crush them when they stand in his way. So much we learn from the world chronicle. The men who are in honor are they who make "deals" and "corners" that mean money. Most of these are indefensible, we are told, but the fact remains that the individuals who emerge from them victorious are heralded as the heroes of this generation. The fact that they beggared hundreds on their march to prosperity pales into insignificance before their money bags.

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They talk betimes about the brotherhood of humanity, but it is without meaning to those who ignore God. " Why should we," asks Bishop Spalding, "if there is no God and no Christ, love all men? Are the interests of all identical? Are we brothers? Does nature teach us pity? Is it not her cause, and they have used it with and capacity for mathematical studies, especially in the branch of astronomy. If Nature is the ighest, why should we seek to place urselves before her? If she is merciess why should we be tender-hearted?"

In one word, the love for our fellows unmistakable lesson that the world exists for the strong? If Nature is the highest, why should we seek to place ourselves before her? If she is merciless why should we be tender-hearted?"

that depends upon moods or temperament, or mayhap upon the fact of having dined well, is of too tenuous a nature to depend upon. It cannot stand the stress and strain of life. It may possibly flourish under serene skies, but it dies in the storm of clashing self-interests.

## LITERATURE ON NON-CATHOLIC

By Rev. Navier Sutton, C. P. The distribution of literature on non-Catholic Mission holds a most im-

The purpose for which a mission is given to non Catholics is to impart to them a true knowledge of our holy

The means by which this end may be attained is two-fold, natural and super-The supernatural means whereby the

gift of faith is received comes through the grace of God. Of the many and complex natural

means that may be instrumental in bringing the knowledge of the truth to those in darkness, that of "preaching the Word of God" holds the first place; as St. Paul says, "Faith cometh by hearing."
Next in importance and efficiency to

Next in importance and elliciency to 
"preaching the Word of God" comes 
the "Printed Word."

The place, therefore, which literature 
holds in our work is a most important 
one, and we should make use of it as an 
aid and halp to diffuse the knowledge. aid and help to diffuse the knowledge of the true faith, as far as our resources

The book is a silent but persistent When the voice of the preacher cannot be heard the book can be consulted, doubts removed and light imparted. The book can be taken up, read, re-read, and studied until the matter is understood; whereas the voice of the preacher sounds but once.

We are living in a reading age. Every one reads. The child has its paper as well as the grown person. The public mind, taste, and morals are with us chiefly formed by books, pamphlets, magazines and papers.

The people in this country sup-

port more newspapers than all the world beside. If we consider the amount of light literature that is devoured by the masses, we certainly surpass all other nations in our capacity to read.

This state of the public mind, however, is to our advantage. Books, papers, tracts, in fact anything in the line of literature, will be taken and perused by the non-Catholic. I have found by experience, as also you found by experience, as also you, Reverend Fathers, that the non-Catholic is eager, anxious to obtain anything which will give him correct ideas of the teachings of the Catholic Church. I aroused out of their deep earnestness by the sun shining in their face. Others that the end of marriage must not be profaned, he said: "If the Romanists cars, on their way to work. In stores,

> could not get to the lectures. Human respect oftentimes prevents people from coming to the lectures; especially is this the case in small towns, where a this the case in small towns, where a non-Catholic mission causes much talk and every one who attends is remarked. But a book may be read in secret; no one need know of it. As often happens, the case of the secret is the case of the secret in the secret a book is taken into a family by one member, and every member of the family reads it, either openly or in

A leading member of the Methodist Church in the beautiful city of C-Pa., came for instruction near the clos of our mission. When the family became aware of it they were very much opposed to him taking the step. After a week or so he noted a complete change; they now encouraged him to go on. What had made the change Every one of his family had read the books, "Plain Facts" and "Clearing books, "Plain Facts" and "Clearing the Way," which he had received at the mission. At my last talk with him he remarked: "I expect, Father, in a short time to have all my family with

I remember the case of a man married to a Catholic wife; for twenty years he read the Catholic books when the family were at Mass, and when he came to be received I found him perfectly instructed in the teachings of the Church. He had never allowed any instructed one to see him reading, and it was complete surprise to them when he expressed his intention of becoming a

Instances have fallen under my observation of non Catholies sending these books, after reading them, to re-lations or friends at a distance. Thus the work goes on; the book becomes a torch to light many to the true Church. We cannot tell when or where the good we cannot tell when or where the good work will stop. Examples without number can be had of people who were brought to the light of truth by read-ing a book on Catholic doctrine. I need cite only one: General Rosecrans obtained a copy of the Catholic Chris tian Instructed from a peddler, and it

Our adversaries have known the power of literature to foster their cause, and they have used it with opened his eyes to the truth.

long and to such an extent that silence and patience have come to be looked upon as our natural way of acting under all circumstances. And for us to speak up, or dare to refute what is charged against us, causes a start of surprise and wonder. Novertheless there is a spirit of inquiry spreading there is a spirit of inquiry spreading. surprise and wonder. Novertheless there is a spirit of inquiry spreading over the country, and vast numbers of non-Catholics are ready to read what we have to say in our defence; unprejudiced minds are ready to drink in the truth; and surely this augurs well for the conversion of our fellow citizens. What more efficient weapon can we use to scatter the darkness of unbelief and subdue erring minds to the truth than literature containing the truth of Gcd, in words of unction the truth of God, in words of unction and simplicity. A mission to non-Catholics, therefore, would only partially do its work unless literature be distributed.

What shall we distribute? Any book, pamphlet, etc., that contains an orthodox statement of Catholic docorthodox statement of Catholic doctrine that we can get to give away. But if you ask me what is a good book for our purpose, I answer any book for our purpose, I answer any book that contains a clear, simple statement of Catholc belief will be most useful for the masses. Non-Catholics as a whole have very little positive knowledge of Christianity. Their notions of the teachings of Christ are hizy and inteachings of Christ are hizy and inteaching of Christ are hizy and in the streets of the Europe was "il Appa-Re" — when the Pope was "il Appa-Re" — when the beid for two years, having for his pupils many of the now famous captains and admirals of our navy.

In 1865, as the result no doubt of the first faint stirrings of a priestly vocation in his heart, he went to Europe and to Rome. It was the real Rome then, be if our navy. simple exposition of Catholic truth in words that they can comprehend. Were it in our power to obtain Faith of Our Fathers or Catholic Belief at price that would allow us to disa price that would allow us to dis-tribute them gratis to the non-Cath-olics, we would have all that could be desired; for these books combine simplicity of language with clearness of expression, teaching doctrine and removing objections at the same time. The Paulist Fathers deserve special The Paulist Fathers deserve special mention and praise for their labors in the literary field, and for their efforts to give us books, pamphlets, etc., at a price so moderate that we are enabled to distribute many to non-Catholics gratis. Others likewise are doing good work in this line, as Father Price of the Truth, The Holy Spirit Society of New Orleans, The Truth Society of San Fransisco. etc.

Society of San Fransisco, etc. In conclusion, I must remind you that we have terrible foes to meet: the enemy is powerful; they have every means at their disposal, almost

unlimited resources of money to pour out their false and misleading produc-tions; but we must not fear. We are tions; but we must not fear. We are fighting for the truth of God; He is with us, and in the end we shall con-

#### THE NEW GENERAL OF THE PAULISTS.

Catholic World for August.

It is no news to our readers, who must have read the accounts in secular and religious newspapers, that the Paulist Fathers have a new Super-ior-General—the fourth in the history of the Institute—in the person of the Very Rev. George M. Searle, Ph. D.

The election was an interesting and important event. It had been the tradition of the community to keep the "old the actual founders, at the guard,' ead of affairs as long as they lived. Father Hecker's mantle fell on the shoulders of Father Hewit; Father Deshon worthily bore it until his death, in turn; and with that death the last of the "founders" passed to his reward. In the election of Father Searle all must feel that the Paulists have made a wise and prudent choice — a choice of one eminently fitted, mentally, morally and spir

nentiy fitted, mentally, morally and spiritually, to be their leader and guide.

Though born in England (London, June 27, 1839.) of an English mother who was a relative of Captain Parry the Arctic explorer, he is on his father side of genuine Yankee stock; in direct male line from Robert Searle lived in Dorchester, Mass, in and through his paternal grand-mother on her father's side, a descendant of Thomas Dudley, first Lieutenant-Governor of Massachusetts, and on mother's of the celebrated Mrs. Hutchison, a cousin of the poet John

He was baptized in London, in th Church of England, and was brought to this country the following year by his parents, who died shortly afterwards, parents, was died shortly alterwards, leaving the care of George and his brother Arthur, two years older—now professor at the Harvard Observatory to their paternal uncle and aunt, with whom they lived in Brookline, Mass., until 1858. Both brothers were brought up Unitarians, as that was the religion

of their foster parents.

At the early age of eighteen George Searle was graduated at Harvard College, a Phi Beta Kappa man, taking fifth place in the famous class of 1857, the man immediately preceding him being John Long, the former secretary of the

navy.

The future Paulist superior early showed a remarkable interest in and capacity for mathematical studies,

abroad Catholic literature in every way possible, that knowledge of the truth may be attained.

A. Gould—the greatest practical astronomer of America, who afterwards did such monumental work at Protestant misrepresentation of the true teaching of the Catholic Church has dominated the American mind so long and to such an extent that silence and extent that silence and assistant in that work.)

overed the asteroid Pandora) and being subsequently associated with the doctor in the work of the United States Coast and Geodetic Survey until Sept-Meanwhile his religious opinions

were undergoing change. He returned to the church of his baptism, the Protestant Episcopal, in January, 1859 and after further study and reflectionan account of which may be found in the Stories of Conversions—he was received into the Catholic Church, in Brookline, by Rev. Father Finotti, Aug. 15, 1862. In September of that year he

appointed assistant Professor at the United States Naval Academy — at that time, on account of the Civil War, situated at Newport, R. I.—a position which he held for two years, having for his pupils many of the now famous

months' stay at the fountain of Catholicity had in shaping the future career of the subject of this sketch? A chosen companion and cicerone and fellow lodger during his Roman stay was the well-remembered Father Armellini. Church influence.

Returning to America in 1866, George arle was assistant for two years at the Harvard College Observatory, a co-worker with S. P. Langley, now the distinguished head of the Smithsonian Institution. Professor Langley has not forgotten his old friend, and only a short time ago invited him to co-operate in the work of the Total Eclipse Expedition at Wadesboro, N. C., in

In 1868 the question of vocation seemed to be definitely settled, and the future Superior entered the Paulist Community March 31 of that year, and was ordained priest March 25, 1871.

Father Searle has never lost his interest in mathematical research. He

terest in mathematical research. has written treatises and scientific papers too numerous to mention. He papers too numerous to inchests taught mathematics in the Paulist House of Studies. He was the first Director of the Observatory at the Catholic University at Washington, and is still honorary professor of the higher nathematics there.

mathematics there.

But it may be asked: "Is a mathematican necessarily the best religious superior?" To this it may be answered—first that a man who is preeminent in one way is pretty likely to be above the average in other ways; and second, that Dr. Searle, the astronomer, is wholly subordinate to Father Searle the priest. He is priest first of all, and the science of the saints has been studied by him as well as the Catholic of Lorentham as the Catholic of Lorentham He as the Table of Logarithms. He taught theology for years in the Paul-ist Seminary. He has won signal dis-He tinction as a religious, as well as well as a scientific writer. Take the instance of his well-known Plain Facts for Fair Minds. Of this notable con-tribution to Catholic apologetics no less than half a million copies have been printed and sold. Two other similar works are nearly ready for the press. In all the years of his priest-hood no one of his brethren has been more assiduous in the discharge of the duties of his sacred office, or more regular and edifying in his observance of his rule. By the sick and poor of St. Paul's parish his name is venerated and beloved; to his fellow Paulists his example has been uplifting and stimulating; to his penitents he has been a lov-ing father and spiritual guide; to his superiors always a wise and careful and

discreet counsellor. He is a preacher of exceptional ability. His sermons are what might be expected from a keen and logical mind. There is no attempt at fine language, no verbal pyrotechnics, no assemblage of overworked adjectives. They are clear and crystaline and to point; and they always have a point. They are as always have a point. They are as straightforward and direct as a proposi tion of Euclid, without being at all dull, bien etnendu; for Father Searle fortunate ly possesses a very delightful and savir g

sense of humor.

Taken for all in all, the new Paulist Superior is a man "teres atque rotun-dus"; a man of ability, a man of judg ment, a man of charity, a man of piety The Community is fortunate in having him at its head. May he fill the honored place many years!

## RUM AND EPISCOPALIANISM.

It is surprising how few of the bet ter class of American publications sympathize with Bishop Potter's saloon in New York. That an Episcopalian bishop should thus sanction a rum-shop, under the pretext of supplying a workingmen's club," and of bettering the conditions prevailing in the saloon business generally, is meeting with very little favor. The Independ-

flood was started? We must spread especially of the distinguished Dr. B. It is no better club than others, and hands of their more liberal minded It is desirable that saloons shall be clean, quiet and free from immorality. re communities are finding out that more communities are maing out that what they want is fewer rather than more saloons. Cities will long demand them, but local option shutting them out of large sections of the coun-

"Rum and Romanism" used to be bracketed together by a certain elebracketed together by a certain ele-ment of our population which be-lieved that the Catholic Church was hand in glove with the liquor traffic. But no Catholic Bishop ever yet sanctioned, or publicly and formally opened, a saloon as did Bishop Potter the other day. The Protestant temthe other day. The Protestant temperance people are assailing him on all sides for his action, and we expect to find after this that they will change their old cry to "Rum and Episcopaltheir old cry to anism."-Sacred Heart Review.

## THE CHURCH AND SOCIALISM.

However much sectarian disputants However much sectatal and advantage may differ as to merits of the Catholic creed, says the Washington Post, there is a general admission of the remarkable influence of the Catholic Church over the minds of its members, and the control of the catholic church over the minds of its members, and the catholic characteristics and the catholic characteristics and the catholic characteristics and catholic characteristics. That influence has always been exercised for the moral and social good. We feel justified in the assertion that no other religious organi-zation has done more valiant work in zation has done more valiant work in the cause of true temperance, and no other sect (?) has carried its teachings so thoroughly into the home. These facts being true, special significance is lent to the sermon preached the other Sunday by Archbishop Messmer, of Milyankee defining the attitude of the Catholic Church on the question of socialism. The sermon was called forth by a resolution adopted by the Wisconsin State Federation of Labor, in session at Green Bay, demanding the complete separation of labor organizations from any connection with from any connection with zations

The Archbishop's sermon was a clear cut declaration of antagonism the principles and teachings of the socialists, and he stated with emphasis, in the course of his address, that no man could be a Socialist and true to the principles advocated by the organization, and at the same time be a good Catholic. He paid a high triba good Catholic. He paid a light tribute to the basic principle of labor unionism, and commended laborers for their efforts to better their condition through unions and concerted effort, but he insisted that the Socialist doctrines were a menace to religion, morality, the home and free government. The triumph of socialism, he declared, would mean the overthrow of the Church and the destruction of the fundamental principles upon which the government is founded. He declared that the Church would throw its strength into the struggle against the spread of the socialistic doctrines, which con-stitute an evil threatening the religious

stitute an evil threatening the religious institutions of the country.

Americans generally will feel that the Church is skating on very thin ice when it arrays itself against any organization which claim to be sailing under the colors of a political organization. The sentiment for a complete separation of Church and State is one of the cardinal virtues of Americans Catholics, who are leading this cru-sade against them. The Church, however, will present the answer that its chief duty is the protection of the homes and morals of its members, and homes and morals of its members, and that these are threatened by the teachings of the Socialists, who are conducting their propaganda under a political cloak. The Socialists are carrying on their work among the labor unions and seeking the control of these organizations. Leaders of the these organizations. Leaders of the political parties recognize this plan of the Socialists as the chief danger that threatens our form of government today. It is a social heresy, fraught day. It is a social heresy, fraught with fearful possibilities to the commercial, industrial and social life of the nation, and there will doubtless the nation, and there will doubtless the nation of the action of be general approval of the action of the Catholic Church in fighting against its enroachment. Members of the Catholic Church are liberally represented in the labor organizations—more so than those of any other de-nomination—and their influence, under the encouragement and teachings of the Church, should go far toward preventing trades unionism from being prostituted to the advancement of theory that would prove ruinous to unionism and to the people generally. -Church Progress.

## OUT OF THE ABUNDANCE OF THE

Fixed creeds, which settle people must believe, are a mischief and a nuisance. That is what the editor of a distinguished contemporary declares is the lesson of the troubles of the Free Church in Scotland. For the benefit of our readers who may have forgot it, it may be well to narrate the troubles of the Free Church in Scotland.

After years of separation, the Free Church and the United Church in Scotland were reconciled two years ago into one common fold. Some few congregations refused to accept the terms of agreement, and claimed for that reason all the property and en-dowments of the reunited churches. The English House of Lords sustained the claim of the twenty-five or thirty ent says of it:

"We see no hopeful advantage in this saloon. It is about on a par with others of the better class run for profit."

dogmatical congregregations, because they had persevered in the faith, and awarded them eighty million dollars worth of property that was in the dogmatical congregregations, because they had persevered in the faith, and awarded them eighty million dollars

brethren.
From this decision of the House of Lords our esteemed contemporary argues that a church may not change its creed, and hence fixed creeds are a Lords mischief and a nuisance. of logic are responsible for this deduc-tion of the value of fixed creeds from a decision of the civil court regarding covetous litigation about property, and only incidentally in this case of church property, let those conjecture who are amused and have nothing else to do. As the editor in question devotes a goodly part of his energies every week to impress upon his readers the evil of union between Church and State, however, it is worthy of observa-tion that he makes the laws of the State a criterion of fixed creeds.

The two columns of rambling though?

speculating first as to what the hand-ful of members of the Established Church will do with their new fortune, then passing on to tell the history of the amazing wrong perpetrated by house of Lords, next making a few comments upon British law, and winding up with the conclusion about the mischief and nuisance of fixed creeds, would not merit attention except that it proves the deter-mination of the writer to drag religion of one sort or another by the heels into nearly every question that can be made the subject of an editorial. Week after week the pages of his magazine overflow with sixteenth-century denunciation of liturgy and ritual and ceremonies and everything Romanistic.
Once in a while, as in the present instance, he takes a shot at faithful Protestants who when they have nothing else to protest against, object to other people enjoying and retaining the ownerand seems not to know that few educated people give much heed nowadays to the doctrine of the survival of the fittest, that indefinite determination to a necessitated state of perfection has been found to be a contradiction when mentioned in the same breath, with morals and free will, and that even Herbert Spencer, the amalgamator of the Natural Selection schools, after boasting in his youth that all the riddles of the universe had been solved, gave to the world his dying believe that the great questions affecting mankind were still a

mystery.

It is hard to understand what is the motive of all our satirist's remarks. Cultured men and women have too much sense to be influenced by vague talk and haphazard sentences quoted from the books of unintelligible writers. Perhaps the editor amuses those who subscribe to his magazine; there are thousands who never went into a church and for all that like to hear churches

and church loving neighbors abused.

We should be pleased to read this man's decision in the case of the Free of Scotland. - Providence Visitor.

## CATHOLIC NOTES.

The Duke of Norfolk has given \$5,-000 to the fund for providing a memorial to Cardinal Vaughan in the form of a school to be erected in London for come pupil teachers.

Mr. Henry George, widow of the author of "Progress and Poverty," died, the other day. She was a Catholic and the other day. She was a Catholic and brought up her children in that religion Mr. George seems to have been in the terms with the Catholic friendliest cl\_rgy.-Antigonish Casket.

One of the most pertinent and striking addresses read before the Dominion Educational Association at Winnipeg, Manitoba, recetly, was that of the Rev Lewis Drummond, S. J. His paper Lewis Drummond, S. J. His paper made a strong impression on the dis-tinctively non Catholic gathering, and was given more space in the daily papers that all the other addresses put together.

It is stated that Sir Gerald Strickland the newly appointed Governor of Tas-mania, who is a Maltese count as well s a British knight, having Knight of Malta by the late Pope Leo XIII., is the third Catholic governor of that colony in recent years. The other two were Lord Gormanston and Sir Frederic Weld.

Count de Mun has sent to Cardinal Merry del Val a note protesting energetically, in the name of the Catholic population of France, against the rupture of diplomatic relations with the Holy See, and requesting him to tender to the Holy Father the assurance of their unalterable fidelity.

Right Rev. Bishop Borgess, the third Bishop of Detroit, died at Kalamazoo in 1890. By the terms of the bequests of his will a monument was to be erected over his grave. The erection of the same was deferred until now. It will be a handsome granite structure, with a shaft 40 ft. high, caped with a heroic figure of the late Bishop in the attitude ngure of the late Bisnop in the attitudes of imparting his blessing. The work is now well under way. It is situated on Nazareth Academy grounds, Nazareth, Kalamazoo Co., Michigan. It is expected that it will be completed before the winter sets in. It will be a handsome and unique monument to com-memorate one of the great Bishops of

The Protestants in a Catholic parish belong to it. For their salvation the pastors and the faithful of that district are especially responsible. What are you doing for your Protestants?—Cath-

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BY MRS. JAS. A. SADLIER. CHAPTER V.

MT. PETER'S SCHOOL .- A VISIT FROM THE

It was the custom in St. Peter's school, as in all Catholic schools, properly so called, to say the catechism every day before any of the other lessons. Those who knew their cathelism well were taught to serve Mass. chism well were taught to serve Mass and as there was only a certain number eligible for that office, the boys were always ambitious of the honor. Lanigan had always a good class of boys well instructed in their religion, and these served Mass by turns in St. Peter's church. If any were known to commit a grave misdeameanor, such as lying, disobeying his parents or teach er, cursing, or swearing, he was forth-with deprived of his right to wait upon the priest, and the penalty was considered so severe that it was quite sufficient to deter the boys from any glaring misconduct. They had a whole some fear of Mr. Lanigan, who knew how to administer the birch, when zecessary, as well as any man within ten square miles of him. To do him justice it was only when all other remedies failed, that he made use of manual correction, but when forced to do it, he did it in earnest. This was well known to the boys, and it had its weight, unshe boys, and it had its weight, un-deabtedly, in keeping them "to their tramps," as Mr. Lanigan used to say, but there was another motive to the full as strong. This was the influence fall as strong. of Dr. Power, at that time and for many years after, pastor of St. Peter's church. Dr. Power was indeed a man " of many endowed with a strong and piereing intellect; a giant in the aren ontroversy, a powerful and eloquent ocher, yet mild and affable in his depreacher, yet mild and antijects of his affectionate solicitude, and his winning gentleness of manner made him quite a favorite with them. the great Apostle of the Gentiles, he could make himself, "all things to all "and was as much beloved as he was feared and respected. Of him it was said that, in his presence,

Long tuling prejudice abashed became, And error shricked to see her empire di And bigotry, few other minds could tame Repentant wept beneath his meek reply.

Such was the man who presided over the period of which I write. He was even then a doctor of divinity, but the people amongst whom he labored like better to call him Father Power—a thing very common amongst the Irish, who with their characteristic and most flial attachment to their clergy, merge all honorary and scholastic titles in the patriarchial one of Father.

Most of the boys were about as orderly and well-disposed as hove brought no

by and well-disposed as boys brought up in a large city could be. Still there were some turbulent spirits amongst them who, at times, bred disturbance in the little community and could only be kept in proper subjection by an occ sional application of the birch aforesaid. One of these was Mike Sheridan, a scion of the Sheridan family, who claimed relationship with our friend Mrs. Blake, brother Tim. wild, hot-headed fellow, full of fun, and delighting in the perpetration of all manner of antic tricks. Yet Mike was good natured almost to a fault, and ald not keep anger against any human being for one half-hour at a time. He sould learn very well when he liked, but that was not often, and, as a gener al thing, Mike went to school without having looked at his lessons, and stood ap in his class depending on the assistance of others who were more studious, to prompt him. And the boys, knowing this, were always ready and willing to do it (provided Mr. Lanigan's eyes to do it (provided Mr. Lanigan's eyes was not on them), for Mike was a tayorite with every one of his school-tellows. Mike was about the same age as Harry Blake; that is, fitteen or thereabouts. He had a younger brother whose name was Peter, a shy, timid lad, shelly engrossed with his books, and booking up to Mr. Lanigan as the great-sst potentate on earth, except Father stoking up to Mr. Lanigan as the great-sst potentate on earth, except Father Power. Then there was Tom Reilly, their cousin, a precocious genius of thirteen, who, if he had been at almost any other school, would have thought himself a man, but Mr. Lanigan allowed no premature manhood in his dominions, 30 poor Tom was forced to remain a boy,

h against his will. much against his will.

Before we proceed any further with our story, let us take another peep into Mr. Lanigan's alma mater. It was a bright sunshiny morning about the beginning of May. Catechism was just over, and the first class was called up to goography. The layer control of the contro over, and the first class was called up for geography. The boys got over their repetition tolerably well, and Mr. Lanigan proceeded to ask them some questions. There sat Mr. Lanigan in his suit of sober grey, "with spectacles on nose," preparing his abroat by divers "hems," as he glanced his eye along the line to reconsoitre his forces; and there stood the boys watching their liege lord, with eager, anxious eyes, some of them sager, anxious eyes, some of them glancing at each other with imploring gestures, as much as to say, "be sure

and help me."

"Ahem!" said Mr. Lanigan, by way

"Ahem I" said Mr. Lanigan, by way of preface "your lesson to day was on Spain. Tell me, Lawrence Boylan, what kind of a country is Spain?"
"It is a large and very important country of Europe. Its soil is generally fertile, though many parts of it are overrun with woods. With the exception of Switzgland, it is the most tion of Switzerland, it is the mos-mountainous country in Europe."

Very good, Lawrence, very good, sed. Now, Mike Sheridan, the next is yours : what is the character of the

The Spaniards, sir, are—are grave

-grave and"-Go on sir!"

but lazy and indolent

Mike looked around in distress, but so one dared speak, as Mr. Lanigan's tace boded no good.

"Go on, sir, I say, what is the sharacter of the Spaniards?"

All at once Mike thought he had it, and hastened to get out the bright idea before it vanished. "They are grave, stately and formal in their manners, but lazy and indolent"—

"Stop there, Mike, you've gone far enough," said Mr. Lanigan, with a mile which he could not repress; "I suppose, if I let you go on, you would make out the poor Spaniards to be all that their enemies and ours choose to represent them. Go on to the next: speak out, Edward Flanagan, don't be

"The Spaniards, sir, are grave, stately, and formal in their manners; they are brave, generous, temperate and hospitable and—and possess an elevation of mind ''—Edward began to

"Go on, Edward, you are right so ar. Well, the Spaniards possess and elevation of mind—" far.

Thus encouraged, Edward went on fluently: "which places them above the commission of a dishonorable ac-

"Well done, Edward; go up, my ov. Now Mike, see what a different boy. Now Mike, see what a different character you were going to give them. One would think you had been learning geography at Mr. Simpson's school. Tom Reilly, can you name some the principal cities in Spain?"

"Yes, sir," said Tom briskly, "Madrid, Saragossa, Toledo, Salamanca, Grenada, Bilboa, Pampeluna, Valladolid."

"Very good. Tom: that will do.

"Very good, Tom; that will do Now, as you have done so well, can yeu tell me what it was that made Sala-manca and Valladolid so famous, for manca and Valladolid so famous, for they were very famous for many ages throughout Europe?"
"Certainly, sir," said Tom, "they were famous for their great strength

were famous for their and magnificence, and "No such thing, Tom." The boys all tittered at Tom's mistake. "Can any one tell? No! Well, I'll tell you. Those two cities were celebrated cause of their having each a great university or college, to which students were sent from all parts of the civilized world. They were two of the greatest collegiate institutions the world ever saw. That was very good, you see, for times which the lying Pro-

testant historians call the dark Well, boys, can any of you tell me what Saragossa is remarkable?" "I see none of you know, and indeed I hardly expected you should, because it is not mentioned in your geography. But mind what I'm going to tell you, so that you can answer me the next time I put the question. Saragossa is re markable for having one of the most famous shrines of the Blessed Vicgin, called Our Lady of the Pillar Which of

you can tell me what a shrine is?"

All were silent for a moment, when Peter Sheridan timidly raised his voice, blushing for shame at his own boldness; A shrine, sir, is a place where people go to pray when they want to ask some lar favor, and where miracles are performed through the intercession

Mr. Lanigan clapped his right hand on his right knee, a custom he had when agreeably excited. "Well done, little Peter, well done! bless my soul, where did you find that out?'

"I read it, sir, in that little book you were so kind as to give me last week when I got head in the grammar

class."
"Now, boys, there's an example fo you," cried Mr. Lanigan exultingly.
"It's some use to give books to a boy like Peter; he not only reads his books but remembers what he reads. Come to me after school, Peter, my little man, and I'll give you a nice picture. I say, Tom Reilly, how is Spain bound-

Tom began with his usual flippancy.

"Spain is bounded north by the Mediterransan sea"
"Wrong, wrong; go on to the next."
"I beg your pardon, sir," said Tom,
"I think you'll find that I'm right, if
you'll please to look at the man. I not you'll please to look at the map. Just look if the Mediterranean isn't right

look if the Mediterranean isn't right over Spain."
"Why, you little Tom Thumb of a fellow," said the master, eyeing him through his spectacles with an affectative of superlative contempt; "do you pretend to imagine that you can teach me? Upon my credit, if the Mediterrean is not just over Spain,' I've a great mind to put you over the desk, a great mind to put you over the desk, and thrash some of that self conceit out of you. What a pretty fellow you are be sure! Now mark my words, Tom Reilly! never dare, while you are in my school, to give your own opinion contrary to mine, or insist that you are right, when I have presented by right when I have pronounced lyou right when I have pronounced you wrong; if you do, up you go, so sure as my name is Lanigan! I think your hinder end ought to remember the last admonition I gave you. Beware of deserving another; while you are under my tuition, you must be subject to me, ir; do you hear?"

Yes, sir," said Tom, sheepishly, and not daring to lift his eyes.
"Now, Edward Flanagan," said the · you tell me the boundaries of master.

Spain?''
Edward answered correctly, and ther Mr. Lanigan made him point them out on the map, to Tom's great mortifica-tion. That was a lesson that he never forgot, and he used to say in after years that "it was worth gold to him." So it was, and better than any amount of gold could have been

gold could have been.

The class was then dismissed. In the afternoon, Mr. Lanigan took Peter Sheridan to see Father Power, and the little fellow's heart was rejoiced when the priest patted him on the head, and have feed bless him, after hearing Mr. God bless him, after hearing Mr.

Lanigan's kind report.

"God bless you, Peter, God bless
you. You are laying the foundation of you. You are laying the foundation of a good and useful life. The acquisition of knowledge is said to be the most honorable pursuit of youth, but knowledge when acquired is only a curse if it be not guided and controlled by Christian prications. principles. Remember that, Peter. It is very good to be a learned man, but is still better to be a Christian man; if you can be both together, so much the better. You may go home now, Peter, and here is a shilling for you to

buy cakes." So Peter made his bow as well as bashfulness would let him, and made the best of his way home, thinking all the time what he was to do with his the time what he was to

to himself, as he stopped in front of a confectioner's window. "I'd like well enough to have some of them nice cakes but then I'd be giving some to Mike, but then I'd be giving some to Make, and some to little Annie, and some to father and mother, and then we'd all eat them up, and then there would be an end to Father Power's bright shill. ling; but if I bought a book with I'd have it to look at and to read. think I'll buy a book."

Poor Peter felt hungry at the time, and the cakes in the window looked temptingly nice, but Peter's philocophy was stronger than his appetite, so he walked resolutely away.

Nor cast one longing, lingering look behind, There was a bookseller's shop on hi

was no easy matter for him to suit him-self in a book "for the low price of one

Peter had a wholesome distrust of Protestant books, and yet he could not well distinguish them from the others. The shopman showed him a number of books, such as boys generally purchase, Peter now and then reminding him that Peter now and then reminding nim that he could not go higher than a shilling. Sometimes, when the title on the cover of one struck his fancy, he would turn it round and round, scrutinizing it closely, and saying to himself, " I wis I knew whether it was a Protestant book or not!" At last, he happened on Robinson Crusoe, a cheap edition, in a paper cover, and, as he had often heard his father speak of it, he said to himself: "I'm sure it can't be a bad book, or father wouldn't speak so well

"What's the price of this one, if you please, sir?" said Peter, timidly. "You may have it for a shilling,

though it ought to be one and six pence.

Peter thanked the obliging shopman and walked away with his book in his pocket, thinking every minute an hour, till he got home to show his newly-ac-

quired treasure. His parents were to the full as much gratified as he was himself, when he told his artless story, and exultingly produced his prize. "Now, Mike," said their father, addressing his elder son, "how does it happen that you

never get such rewards as Peter.'
"I don't know, father," re Mike, with his usual blunt sincerity, "I suppose it's because Peter lays his mind to his books, and I don't. You know mother says I have no head for the layring as it in the layring as it is the the learning, so it isn't my fault—is it, mother? Ain't I just like your own brother Terry, that you say could never get any further than reading his prayerbook

'Get out, you blockhead," said the mother, pretending to look for a slender stick, which she sometimes used on Mike's back, "get out, or I'll break every bone in your body. If you were only as quick at the learning as you are at your tricks, we'd have another story to tell. Daviel" (to her husband) haven't you something for him to do

out-bye?"
"Ay, indeed have I," said the father, turning away to hide a smile, "any boy that won't learn, must be made work. Come along, Mike, my boy, and rub down one or two of the horse

Daniel Sheridan was a carter by trade, and kept six or eight horses as many men, constantly

ployed. He was an upright, honest man somewhat thick - headed, indeed, but kind-hearted, and willing to oblige whenever it was in his power. In his younger days he had been rather wild and fond of taking a glass, but of late years he had left off drinking, and bene well to do in the world. As he used to say himself, "he had always something by him for a sore foot, (for any emergency) and never knew the want of a shilling, thanks be to God."

want of a snilling, thanks be to God."
Leaving Daniel and his son hard at
work in the stable, and Peter reading
Robinson Crusoe to his mother, while
she washed up her dinner dishes, let us she washed up her dinner dishes, let us return to Miles Blake and his family,

whom we do not wish to forget.

Harry had been to the theatre several times, unknown, of course, to his father, contriving to clude his mother's suspicions by some specious pretext. But Eliza began to suspect the truth, and, from certain little cir-cumstances which came under her ob-servation, she feared that the money thus spent did not come honestly into Harry's possession. She could not Harry's possession. She could not bear to tell her father what she suspected, or even her mother, fearing the consequences for her brother; but she determined to speak to himself. At that time Eliza was still a prudent, dis creet girl, full of kindness and good nature, and tenderly attached to her

ow. family.

"Harry," said she, as they walked
home together one afternoon, "I
should like to know where you get all those cakes and sweeties, and fruit that I see you have?"

blushed up to the eyes, but he tried to put it off with a laugh.
"Where do I get them, Eliza?—why. some I buy of the old woman at the corner, and some at the confection-

"That's not what I mean," said Eliza, "I know well enough where you buy them; but I want to know how you get the money."

"Well, I guess you will want to know," retorted Harry, angrily; "if you ain't one of the most inquisitive girls I ever knew!

"It's no wonder I'd be inquisitive. Harry, for I'm afraid father's money-drawer knows something about it, if I don't. It's not for nothing you get all those nice things, not to speak of going to the theatre, nights, as I know you do! I see you're going to deny it, but you needn't, Harry; it's no use."

"How do you know that I go to the theatre?" said Harry, doggedly.
"No matter, I know it, that's enough for you to know; and I'm just going to

tell mother this very day."

Just then Sam Herrick passed them by. There was at all times "a lurking devil in his eye," a look of sly, cold malice, unnatural in a boy of his age, for Sam was not more than fourteen He had with him Ezechiel West, an bright new shilling. "Father Power bright new shilling. "Father Power told me to buy cakes with it," said he overgrown lad of sixteen, whose Saxon the keen irony of the remark; the son

features well accorded with his thickset, burly figure.
"Hillo, Blake!" said Herrick, with

"Hillo, Blake!" said Herrick, with a coarse laugh, "have you been to confession lately? I guess you'll have a pretty long score to get wiped off next time you go—eh, West?"

"I rather think so," was the reply, "he'll hardly tell all. I guess he'd better get Zach to help him. I say, Blake stays guessor must be a great

Blake, your governor must be a great fool. Zach says he gives you no funds, and yet never suspects you of tipping his shiners. He's a great old coon, I "Why, how could he see anything

clear?" cried Sam, with his bitter sneer, "ain't he kept in a fog all the time by that ere feller up at the church. Papists can't see things right clear like other folks. Can they, West?"
Before West could answer, Harry had felled Herrick to the ground, with

for fighting when it came to hard knocks, though he could bluster and "What's your hurry, Ezechiel?" said Harry, laughing, "Cau't you wait

blow of his clenched fist, whereupon

West took to his heels, having no fa

awhile?"
But Ezechiel was already out of hear ing, and Harry drew the terrified Eliza away in the direction of their home, leaving his prostrate fee to be picked a gentleman who was passing

"Terrible fellows these Papists are," said the stranger, with a smile. "Now that is what I call an effective argu ment."
"Sir?" inquired Sam, as he stood

shaking the dust from off his clothes. "I say, my young friend, the old feller up at the church, couldn't have knocked down a Protestant in better style-could he?

style—could he?"
"So you heard what I said to
Blake," said Sam, doggedly. "Well I
don't care who hears me, not a brass button: the priest is an old feller, and that. I hate priests; I do, and so would you, sir, if you heard half as much about them." have heard folks call him worse

"I have heard more about them than you seem to suppose," said the gentle man with the same quiet smile, "but man with the same quiet smile, "but God forbid that I should hate any of my fellow-creatures. Good afterno my lad; let me advise you for the future to let that boy alone; you see he has a peculiar way of settling a ques-tion with the arm rather than the tongue. Keep clear of him, then, if you value your bodily safety.

Saam saw at a glance that the gentle-

nan was mocking him, and somehow he felt rather uncomfortable beneath his keen searching eye. He cut his acquaintance, therefore, rather suddenly, and speedily turned down a neighborng alley, without as much as thanking ne gentleman for his trouble. An Irish applewoman, who had been an amused spectator of the whole scene, burst into a hearty laugh when she saw Sam scamper of after his valiant com-"Well, if that wasn't one of the purtiest knock-downs I ever laid an eye on! God's blessin' light down on you, Father Power, dear, but it's yourself can take them to the fair at your aise,

Oh! is it there you are, Molly?" said Dr. Power, for he it was. "
is business with you these times?"
"'Deed then I can't come

Deed then, I can't complain, thank God, and your reverence thank God, and your reverence; as long as I can get the bit to eat, and the rag to cover myself an' the oull man, well content.'

"I'm glad to hear it, Molly. A con-

tented mind and a good conscience, generally go hand in hand."
"Only that this is no place for your "Only that this is no place of year reverence to be seen talking with a poor old body like me," said Molly, bending over her table, and letting her table, and l voice fall almost to a whisper, like to have a talk with your reverence about that same Harry thousand pities, sir, that his father let him go to that blackguard school beyant; I'm sittin' here the whole beyant; I'm sittin' here the whole week round, an' I see everything that's goin' on; an' mind I tell you, sir, that boy is in a fair way of goin' to the devil. I ax your reverence's pardon sayin' such for a word—it's none of my business, to be sure, but still an' all it goes to my heart to see the son of a dacent Irishman goin' to the bad. Tell Mister Blake, sir, from me, that if he's wise he'll take his son from that school, an' if he doesn't do it soon, he'll be too late."

doesn't do it soon, he'll be too late. "I thank you, Molly, for your kind formation," said the priest, "and information," said the priest, "and will not fail to act upon it as soon as possible. To tell you the truth, I was just on my way to visit Mr. Blake on that same business. God bless you!" Good evening, and may

God bless you!"

"An' you, too, your reverence!
may the Lord spare you long to us!
what would we do, at all, without
you?" This last query was addressed
by Molly to herself, as she followed
with her eye the receding form of the

Harry and Eliza had just got home and were giving their father and mother an account of what had hap-pened, when the shop-boy ran in to say that Father Power was

the shop, wanting to see the master."
Miles hurried out to receive his
honored visitor, while Mary glanced honored visitor, while in the round the little parlor to see if every-round the little place." "Eliza, put thing was in it's place." "Eliza, put that pitcher in the closet," said she to her daughter, "and then sit down, you

ner daugnter, "and then sit down, you and Harry. Hush, now, not a word; they're coming in."
"How do you do, Mrs. Blake?" said Dr. Power, with that high-bred courtesy for which he was distinguished.
"And your young people?" he added. quietly taking possession of a chair.
"All well, thanks to your reverence

won't you sit nearer the stove?"
"No, thank you, I prefer sitting here; I feel warm after my walk. So,

nere; I leel warm after my walk. So, libra, the have been practising your ist to day," he said, with a smile.

Harry looked surprised. "Why, sir, how did you come to know?"

Dr. Power laughed. "Oh! I wasn't quite twenty miles off when you knocked down your man so cleverly.

Neither Miles nor his son understood

blushed, and looked exultingly at his nother; the father took upon

"Why, yes, your reverence, Harry is as good a soldier as any boy in the city of his own age, I don't care where the other is. Young as he is, he knows how to stand up for his solid, he was now to stand up for his religion as well as I could myself."

"And pray, Mr. Blake, what do you

call standing up for religion?" Blake was quite taken aback, and his

Blake was quite teach as much as to wife gave a low cough, as much as to say, "now, you'll catch it." "What do I call standing up for re-ligion?" repeated Miles. "Why, sir, what do I call standing up for religion?" repeated Miles. "Why, sir, when boy or man is always ready with word or blow to silence any one that attacks his religion; that's what I call standing up for it."

standing up for it."

"Well, my friend, that is one way, certainly, of defending your religion, but it is far from being the best way."

"How is that, your reverence?"

"I will tell you: the best and most efficacious way of defending your religion.

efficacious way of defending your relig-ion is to practise its duties and carry out its principles in all your actions. By doing so you will make your religion respected, without ever having occasion to strike a blow, whereas you may fight and squabble with your Protestant acquaintances, year after year, and find them at the end more inveterate than ever against you and your religion ; or rather, what you are pleased to call your religion. Such is precisely the your religion. Such is precisely the case with Harry. I am much afraid that his religion, if he ever had any, is either gone, or going fast in these angry discussions to which you expose

"Father Power!" said Miles, with a raised voice and a flushed counten-ance, "I respect you highly, sir, but can't let you go any further with such talk as that. I tell you, sir, that I've as much religion as any one else, and as for Harry, I'm sure and certain, he'd lose his life for his religion, just as I

would myself."
"All very fine, Mr. Blake! all very fine as far as it goes; but as neither you nor Harry is likely to be called on to die for your religion, don't you think it would be well to learn to live for it? I speak not now of yourself, my dear Mr. Blake; that is not the object of my present visit, but I must insist on your removing your children from the bane ful influence of Protestant teaching, the companionship of Protestant children. I have repeatedly spoken to you on this subject, and even obtained your promise some time ago that you would take your children from the common schools; why is it that they still

Mrs. Blake here hastened to justify nerself. "Indeed, indeed, Father Power, it isn't with my consent that ey go to them, and I'm sure I've had any a hard tussle with Miles on that account. He says, sir, they learn better there than they would at any Catholic school."

" Indeed! and how do you know,

that, Mr. Blake?"
"Because," said Miles, trying to keep down his anger, "because there's too much time lost in Catholic schools prayers and catechism and all such things. That's the plain truth, Father Power, and I don't care who hears it !"

"Then, you don't consider prayers and catechism either useful or neces-

sary?" Yes, I do-in their own place. The school-room is not the place to learn either prayers or catechism; they can be learned in church, or even

" Pardon me, Mr. Blake, the schoolroom is just the place to learn every-thing that is to be learned. If religion be excluded from the school-room, it will be excluded from the mind. Religion, my good sir, must be ever present with your children; it must regulate and control their studies, their words, their actions—that is, if you wish them to grow up Christians; if you are conter grow up Christians; if you are content o make them heathens or infidels, then you are quite right to do as you are doing. Mrs. Blake, would you have the goodness to leave us alone together, for a few minutes?" and he glanced significantly towards the young procedure. significantly towards the young people. "Oh, certainly, your reverence!
Come up stairs, children?" Harry
and Eliza exchanged looks of alarm,
but they both followed their mother to
one of the upper rooms. "I'm sure he
has heard something?" whispered

Harry to Eliza. Hush! he'll hear you," said his sister in the same tone; "I wouldn't be in your place for a dollar."

'I don't care—it's none of his busi ness. I wish he wouldn't be coming here putting bad into father's head against us. "Are you aware, Mr. Blake," said Dr. Power, "that your son is in the habit of frequenting the theatre?"

"The theatre, Father Power! No. sir, my boy has never been once to the theatre, that I know of." But he has been there very many

times, that you do not know of."
"Impossible! sir, impossible! How could be get money to go to the theatre
—people don't get in for nothing, do

"That is for you to find out my friend," said the priest calmly; then he added with a melancholy smile, "If you should discover that your son has been taking advantage of your credulity, and betraying your trust—that he has not much religion in his heart or mind, though a great deal at his finger-nails, you have no one to blame but yourself. Had you sent him to a Catholic school, from his infancy, he might have spent half an hour, every day, at 'prayers and catechism;' but he would be, in all human probability, a dutiful, conscientious boy, a good son, and a good Christian. Such are the children of your worthy brother in law, Tim Flanagan. Take all the boys attending St. Peter's school, and though some of them may be a little wild, and fond of sport, yet, their sport will be boyish sport, not those forbidden pleasures in which precocious Protestant youth indulge; you will find few amongst them disobedient, or refactory, while, on the contrary, the chil-dren of those Catholic families who, like you, patronized mixed schools, are

with very few exceptions, growing up, without fear of God or man, despising their parents in their hearts, and betheir parents in their hearts, and becoming, from day to day, more reckless
of duty, virtue and religion. Good
evening, Mr. Blake; if I have given
you pain I am sorry for it; but a
cankering wound cannot be healed without being well probed. God grant you
grace to profit by my admonitions! I
tent to see you again soon."

ope to see you again soon."
Miles was so confounded a Miles was so confounded and embar-rased, that he could not get out a word, and before he had recovered his pressence of mind, the priest was gone.

TO BE CONTINUED.

## THE FLAX-DRESSER.

The flax dresser's home is gone. There is a wall skirting the hollow where it formerly stood, built of its . That low-roofed, two-roomed, sunk in the hill, with its gloomy stones. That interior made more dismal by the dust of his trade hanging about it, was a weird, mysterious place to me, who feared, yet liked, to take a peep inside. And how furiously I scampered away when the hoarse voice of its occupant cried, "Be off with ye;" for Murty McIntyre had then the reputation of being an evil-souled man. He never went to Mass or associated

with his neighbors. Not without some cause did those country people regard him fearfully. During the six years of his residence here that shaggy-bearded, dark-eyed man, was seldom seen except in the semi-darkness of his windowless kitchen. If any one came to his door on business, the fewest words possible occupied its transaction, and only when compelled to do so did McIntyre into fuller light. There were come women herabouts who never passed his without crossing themselves. There were certain times of the year when his press had to remain idle, the man could not. His chief employ-ment then was altering the position of the door—for he was skilful with a trowel-by way, perhaps, of baffling inquisitive youngsters like myself. One day it faced north, embracing a wide between it and view of the country Knockbard; the next day it stored to its former position, looking down on the valley of the Shannon. Frequently, people going to Mass saw the alteration completed on their return. He had to work because of that

restless temperament of his.

Where he had originally migrated from nobody could tell positively. day he came across the river in an old boat with his flax hackle, press and a few household effects. He looked around the village, saw this cabin empty, obtained the owner's consent to occupy it, and before night he had settled in his new abode. This was all that was known of him for six years, for he frigidly declined the friendly dvances of the warm-hearted neigh-

bors, ready to give this useful man a bright welcome."
One November night, as the leaves, driven by a fierce gale, were madly dancing about the narrow passage giving access to the cabin, a knock came the door. Murty, a sulky frown on his gloomy face, went to open it, mumbling angrily at being disturbed at so late an hour. He found a beggar woman there, her rags shivering in the strong wind. She was carrying a child, tightly wrapped round in an old shawl.
"Murty!" she said, looking up into

Murty!" she said, looking up into face. McIntyre started, evidently his face.

recognizing the voice. "What brings ye brings ye here?" was his surly question.
"Sore bad fortune," answered the beggar woman. "I've nayther food nor shelter for meself or me child.

God help us both this night!' "That's none of my doin's, me good woman. Go to the man ye gave your-self to. 'Tisn't a bit of good comin' to

"Tim was transported at the last assizes, and now I am driven to take to the roads. God help me."

"Amen! for ye'll get no help here."
"Ah, sure ye wouldn't be that hard on a sick woman, and a stranger in these parts-what makes it worse these parts—what makes it worse—to dhrive me from yer door this bleak night, empty-handed and shelterless." "Ye're another man's wife; ye wouldn't be mine when ye had the chance, so I'll have nothing to say to

Murty shut the door with a vicious bang. The forlorn creature raised her voice to the highest pitch, for the strong wind among the trees on the other side of the road was trying to

drown it.
"Murty! For the sake of ould times,

don't be hard on me!"
"'Twas little consideration ye had
for me then," he answered, pausing in
the act of turning away from the door.
"Ah, Murty! 'tis the Lord knows this night me soreness of heart, and how I wish I had me time over agin; and when I heard in me bitther distress that ye were livin' here, and not knowin' what to do or where to turn to, I said to meself, 'Murty won't let to, I said to meself, 'Murty won't let me an me child sleep out this night

undher the hedge."" "I don't care where ye sleep, so be off with ye."
"Just for this one night?" she

pleaded, her low sobs growing loud enough for him to hear. Her distress aroused his manly tenderness. It cast him back unwillingly on his past seif, and Mag Devlin, the sweetheart he had loved to earnestly, took the place of that ragged outcast begging for shelter. He threw open

his door.
"For this one night, then," he said, sulkily, walking past her. He quickly disappeared into the darkness. This was the night he slept in my father's barn. I saw him leave it next morning before any one was stirring, and it was that so impressed me with the whole

On coming to his door that morning, steeled against any further show of tenderness, he found scrawled on a stained page taken front his memorandum book which lay on the dresser, the

"I'm not able to carry her farther. Will come again if I can; if I can't she

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idence k-eyed in the lowless s door ossible only sed his aselves. le, but employition of

with a fling inf. a wide looking hannon their remigrated ly. One in an old ass and a looked is cabin onsent to

he had is was all ix years friendly d neigh-ful man a he leaves, ere madly agegiving k came to mumbling at so late ar woman hild, tighthawl. ing up into , evidently

yther food me child. s, me good gave your. d comin' to to take to

help here."
be that hard stranger in t worse—to t this bleak shelterless." wife; ye ye had the g to say to th a vicious e raised her tch, for the rees on the

of ould times, ration ye had d, pausing in om the door. Lord knows ne over agin;
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then," he said, r. He quickly larkness. This in my father's it next morning ing, and it was with the whole

that morning, that morning, arther show of scrawled on a t his memoran-the dresser, the

may be better to you than me."
She for whom this half - incoherent petition had been made lay asleep in McIntyre's bed. He saw that the pil-McIntyre's bed. He saw that the pillow was thickly covered over with apots, where the unfortunate mother had wept over the child she was compelled to forsake. It proved to him how weak and ill she must have been, and the fierce blaze of indignant wrath the sight of the child in his bed provoked died away. He breathed heavily

voked died away. He breathed heavily under the struggle of his conflicting emotions as he looked down on her. That steady, perplexed scowl seemed

That steady, perplexed scowl seemed to disturb her calm slumber; she opened her blue eyes snd gazed up at the sullen man in awe. His silence, and the fact of her being alone with him, terrified her little heart. She screamed loudly for her "muddy." The secwl softened, his humanity asserted itself; he spoke with a gentleness long absent from his lips. He tried all he could to soothe the frightened child, and this difficult task of pacification revealed his kindly nature. Ere long she had confidence enough to clasp him round the neck, and the touch of those little hands roused that divine instinct of Nature — pity for the young and help-less. slumber; she opened

There cannot be in real love, however disrupted hate; there can be bit-terness of disappointment; but a softening influence stirs it ever into man-nanimity. The child, unknown to him-self, began at once to fill the empty

self, began at once to fill the empty place in his heart; she became his companion, finally his life.

Mag Delvin was brought from the workhouse, a corpse, by Murty himself a fortnight later, all bitter feelings hushed by the Great Reconciler. She had succeeded in tramping that far to secure the benefits of the infirmary, and had lain there hoping to the last to recover strength enough to face the and had lain there hoping to the last to recover strength enough to face the road once more, with her child, as a mendicant. The neighbors helped him to bury her, and this enforced association with them opened the way to a better understanding. They were naturally inquisitive about the woman and her relations to him. She was an acquaintance of his, they went to the same school in their young days: that

her relations to him. She was an acquaintance of his, they went to the same school in their young days; that was all the satisfaction the taciturn man would give them.

In feeding his little charge, dressing and undressing her, and giving her all those cares her tender years needed, his troubled spirit found alleviation.

Once while sitting on his knee he asked Once, while sitting on his knee he asked her what her name was. She told him

Mag. "Mag what?"

"Mag what?"
But she could not remember any other name. He was pleased.
He slowly grew into a different man.
He abandoned the craze for altering the position of his door, and, instead, devoted his spare time to the cultivation of his garden. He still coldly shrank from too intimate familiarities with his neighbors; but whenever they came to nim, he received them graciouswith his neignbors; but whenever they came to him, he received them graciously. He had made a rockable cot for Maggie, in which he carefully tucked her every night, patiently coaxing her warm and the property of the part of the property of the part of the pa her every night, patiently coaxing her to sleep; and when her eyes were closed, he gazed into her face, tracing every line that resembled the dead mother's, and saying to himself over and over again, "She may be betther to ye than me."

And as time went on, his little com-

And as time went on, his little companion effected a marvelous change in his disposition. He became friendly with his neighbors and amazingly com-municative. He taught his charge to municative. He taught his charge to call him "Murty" and might often be seen going off with her for walks in the fields. Here she learned from him the names of wild flowers, the birds she names of wild howers, the birds she heard singing in the trees, and other things, so that this constant intercourse with her guardian made her old-fash-ioned, and her precocious chatter pleased him exceedingly: then she began going to the national school. Her gan going to the hardwar school. Her school companions took to her, often escorting her home—an office they per-formed at first with much timidity, uncloser acquaintance with the terrible recluse showed them he was not so bad as their imaginations had painted him.

Those joyous, smiling faces daily tripping in over the once forbidden threshold, their bright laughter, their merry voices refashioned that soured heart. He began to go to Mass with Maggie, helped her of an evening with her catechism, and so prepared her for confirmation. Soon came the great event of her life—of both their lives, perhaps—her First Communion. She stood before him in her white dress and flowing veil that Sunday in the innocence and sweet candor of her girlhood. His eves filled with grateful tears as he Maggie, helped her of an evening with His eyes filled with grateful tears as he gazed on her, and he fancied her mother's voice, came out of heaven, assuring him, "She'll be betther to ye

She was now fourteen, a girl in all She was now fourteen, a girl in all her ways and actions too advanced, perhaps, for her years. As a pious Catholic, punctilious in her religious duties, she was truly excelling. She had long since heard the story of her life from her companions, so much of it as they had learned through Murty's loosened tongue, and as she grew in loosened tongue, and as she grew in years she had thought a good deal

about it.
"Who am I?" was the question with which she electrified her guardian one

the rights of it; yer poor mother never tould me much about it."

She did not ask him anything else, and he soon found her something to do, for she seemed to be brooding over what he had been forced to disclose.

But another evening, while she was again sitting close to his elbow, she returned to the question of his parent-

"What was my mother to you, Murty?"
"Ah!" he ejaculated with a start,

"Ah!" he ejaculated with a start, then paused while he wiped his brow with his handkerchief; "she was everything to me-that's once on a time before something came over her and she married, and . I be came a lonely man, and me heart was althered, so that I had to quit the place I was born in for fear of meself?" He took her hand, with an unusual warmth, and, drawing her close to him, said, very tenderly: "But that's all over now, thank God! and me ould life and most of its blessin's are wid me agin."

agin." But why did you keep me all this while?" was her next inconvenient

question.
"Because ye wor yer mother's child, and because she axed me to afore she

"Then you ought to have taught me to call you father, since you were all

"Ah, sure I liked better to hear ye call me Murty," said he, putting his arm around her and drawing her closer to him; and perhaps ye are now ould enough to understand the message yer poor mother—God rest her sow!—left for me the night she may she brought ye here; she sez, Murty, she may be betther to ye than me, and ye have been all that to me, a lanna, and maybe ye'll be more to me still when ye're oulder."

Maggie looked steadily before her, "Ah, sure I liked better to hear ye

Maggie looked steadily before her, in aggin is she could not understand it; it was all so strange, so inexplicable, this world in which she lived. Having this world in which she lived. Having to go into Riverstown a few evenings after this, the wife of a laborer returned with her part of the way home.

"Don't ye ever be thinkin' of leavin' where ye are?" said this woman to Maggie.

Why? 'Tis my home!' returned

"Why? Its my babe."
Maggie, amazed.
"But ye'ar so big new! Sure, 'tisn't dacent livin' in the same house wid
a man that's nothing to ye."
The words recalled hints she had regeneralized.

The words recalled hints she had re-ceived from others. Her schoolmis-tress was a very sympathetic maiden lady, whom she esteemed very much. She told her of what passed between herself and her guardian, and the sub-sequent remarks of a woman on the sequent remarks of a woman on the way from town. She advised Maggie to mention it the next time she went to confession. And probably she did.

"Murty, are any of my mother's people alive?" she asked him one Saturday night after she had been to

"Yes, acushla, that is there was an aunt of yours kept a huxther's shop in That's beyond the Shannon, isn't

"Ever so far beyant—a good six hours' walk. That's the place I was born in, and many wor the happy days —God be wid them!—I had there. 'Twas before me heart was darkened by the throubles, an' the lonesomeness came so sthrong at me. Ah, may ye never feel, or any other creathur, as I did then! 'Tis bad to feel too much.'' You are not like that now, Murty?"

she asked, wavering in her purpose.

"Ah, no! since yourself came, for ye
brought something wid ye that I needed.
Ye banished the lonesomeness from me altogether."
"But if I went away would you be

"Musha! do tell tell ye that?" he said, with a frown.
"Yes; and Father Killeen tells me the same. But why can't I live with you, as I have done all these years since my mother died?"

indeed, why can't ye avour-"Yes, indeed, why can tye avoid een? That's a question for yourself,

not me."
"I don't want to leave you, if it can be helped."
"But what's to prevent ye?" he "asked, with a sinking heart.
"Father Killeen says I must not.
But why can't I?"

"I dunno. 'Tis something that's in his heart, not mine. Well, it the priest tells ye to go, I suppose ye must."
"I must, mustn't I?" she demanded,

" Of course ; ye must do as he bids "Of course; ye must do as he bids ye. I'll put ye across the Shannon as soon as ever I can hear if yer aunt is alive, and will have ye."

"But I don't want to leave you if it could be helped."

"It can't be helped, avourneen, so say no more about it."

which she electrified her guardian one afternoon on returning from school.

"What do you mean?" he asked, evasively.

"Who was my father, and what has become of him?"

"He left the counthrp when ye were a weesha bit of a child, acushla," he reaturned, uneasily, hoping she would ask him nothing else.

"And what for?" she demanded, drawing her stool quite close to his knee.

"Ah! — thin I couldn't tell ye the rights of it. I think 'twas to betther himself; but I never come across anywan from them parts to give me the himself; but I never come across anywan from them parts to give me the thrue varsion of it."

"Where did he go to?"

"O, God knows! I heerd it was a long way off."

"But wasn't he a bad rogue? You might just as well tell me the truth, for I'm sure to find out."

"Well, I'm afeerd he was," answered Murty, unwillingly. "I don't know this extra load, he rowed down to the high road, cartway leading up to the high road,

know, Murty."

"No . . . yo can never come

know, Murty."

"No ye can never come back to me ag'in — not as ye're now," he said, biting his lips.

"I can when I'm a woman."

"Ah, ye won't — ye can't! God bless ye and take care of ye! Yes, avourneen, we'll meet ag'in when we're both better off. Good-by, and the Lord be wid ye!"

He kissed her and sent her on her

when we're both better on. Good-sy, and the Lord be wid ye!"
He kissed her and sent her on her journey, watching her, with the tears running down his face, till the bushes hid her from his view. Re-entering the boat he shoved off, and let her glide out into the middle of the river. Eager to get another glimpse of his little girl he stood up. He could not see her. His lonely future came full upon him, and, in a fit of vehement despair, he cried: "Never, never! She'll never be wid me ag'in!" passionately stamping his foot at the same time. The force of the blow sent his foot through the bottom, and in a second a great volume of water rushed in completely filling the boat. The heavy anchorial is the send in a twinkfilling the boat. The heavy anchor stones helped to sink it and in a twink ling he was dragged down into six fathoms of water. Thus his life merci-fully closed as the olden torture of loneliness was again clutching at his tender steadfast heart. — Paul L. Goode, in

## COUNT ALBERT DE MUN.

HEAD OF THE FRENCH CATHOLIC PARTY. Oftentimes more is learned of a man's true worth from the violent abuse of his enemies than from the praise, however just, of his friends. I have long known of and admired Count Albert de Mun as one of the most brilliant orators of France and as the most untiring worker in the people's cause, but it was not until I went among the most rabid of the reactionary Catholics of France and listened to their vapid vaporings, heard the tale of their senseless plottings, and heard their worse than senseless anger with the wise Mun as one of the most brilliant orators than senseless anger with the wise patriot who would not plot or plan with them, nor lead them rashly to their own destruction and the destruction of all they should hold dearest, that I learned the real value of the great leader who, most happily for France, is at the head of the Catholic party in that country to-day.

It is not the Catholic party alone, it is all France which stands indebted to day to Ccunt Albert de Mun for the wisdom he displayed and the calming influence he exercised during the periods of storm and stress which have convulsed France in these recent years. It cannot be denied that the Catholics of France are suffering wees innumerable at the present time, but the woes they suffer now are as nothing to the woes they and all France with them would have suffered if the Catholic leader had not resolutely stamped on the treachery and treason which at one moment was on the point of burstwisdom he displayed and the calming on the treachery and treason which at one moment was on the point of bursting out in the name of religion, but, in truth, in the cause of revolution. It was wrong to say, as I have said, giving too ready credence to the report of M. de Mun's retirement in broken health that the Catholic party. broken health, that the Catholic party wants a leader in France to-day, great marshal of the Catholic has not laid down his baton; he has not thought of laying it down, and there is no need there should do so, for he wields it to-day with his accustomed vigor, with zeal unlessened and with heart undaunted. Of this I received ample proof during a conversation which I had with the Count de Mun when he was good enough to receive me in his apartment in the Avenue d'Alma

> public succeeded, I learned from him, however, that his hopes for the future success of the Catholic party at the polls in alliance with the moderate Republicans, or as he calls them, the Liberals, are undiminished. He says "It is in the hands of the Catholics, in the hands of the Catholics and the Liberals of all parties to throw off the the hands of the Catholies and the Liberals of all parties to throw off the odious and inept dictatorship of the small, the very small party of which M. Combes has made himself the servant, if they are only willing to come to an understanding, to unite for the common danger, to renounce their divisions, their intransigeances, the prejudices of Right or Left and in good faith oppose a Bloc of the Oppressed to the Bloc of the Oppressors."

Writing of Freach monopolies, I have said in a previous article in this paper that the government is upheld by the placeholders. In the most remarkable manner the Count de Mun confirms my words: "French parties ha Bloc of the Oppressors. by the placeholders. In the most less markable manner the Count de Mun confirms my words: "French parties, he says, "cannot be properly understood if the prepondering influence which the authority of the administration exercises on the course of the elections is not appreciated. It is the natural result of excessive centralization, of the imperfect organization of the system of universal suffrage, and of the immensity of the number of officials who are of necessity, subject to ministerial influence. The elections of 1902 proved to be more characteristic in this respect than any of its predecessors, and in the whole electorate the Government obtained a majority of, roughly speaking, no majority of, roughly speaking, no more than 200,000 votes, which is practically the figure represented by the body of Government officials." The Count de Mun has been known

had recalled the lost blessings of his life. He kept his feelings well under control, but he could not trust himself classes over an area infinitely wider than any covered by the French flag, which, though it has produced lasting good is likely to be for a moment for-gotten in the heat and bitterness of the

desolating religious quarrel.

Count Albert de Mun was, and is the first and greatest of the Christian Socialists. It was, I believe, during his captivity in Aix la Chappelle after the Franco Prussian war that he turned his mind to social questions and, as I have said, "resolved to do something for the working man." Since then he has labored day and night in the peoples cause. I do not know if he ever accepted the term "Socialist" as a accepted the term "Socialist" as a proper designation for the party of which he was the real founder as well as the acknowledged leader. I know he repudiates the name now, and the aims of socialism. "You are the revolution." he We are the counter-revolution," he cried out to M. Jaures in the French chamber in a glowing phrase in one of his most eloquent speeches; but it is because of the atheism, the anti-Christianity which he believes to be inherent tianity which he believes to be inherent in the socialism of his opponents that he repudiates them. In real truth he is the most advanced Socialist of his time. He is applauded and disgusted by the attacks which the Socialist are making on religion. It would be idle to tell him or any Catholic of France at the moment that the fury of socialism the moment that the fury of socialism against religion has spent itself, although those who are not in the heat of the pattle in France where Socialists are straining their every effort to crush the Church know this to be so, and as long as he believes socialism and relig-ion to be antagonistic he will have nothing to say to the name of Socialist. nothing to say to the name of Socialist.
Still a man is to be judged by his acts
and not by the party name he gives
himself, and judging him by his acts the
Count de Mun is the first and most advanced, because the most enlightened of contential Socialists. Any person who will trouble to take up that work which has come within the last year to be regarded as the standard work on continental socialism, "Social Unrest," by John Graham Brooks, and read therein what Professor Brooks says of the tendencies of socialism: any person who will take the trouble to look around him at the development taking place in the great centres of industries in the United States, and who will then study the collection of the speeches of the Count do Mun or make himself ac-Count de Mun, or make himself ac-quainted with the history of his life's work, will find that Count de Mun the expression of the coming socialism, the socialism of fact and act which will blot out and obliterate the socialism of fad and fallacy which for a time de-luded men and frightened cowards.

The key to all the Count de Mun's social policy is to be found in a famous phrase of his, "Labor is a social function." He strives at all times to give ocialism is becoming sane. effect to the policy embodied in these words. Undoubtedly he aims always at spreading the gospel and reaching the Christian ideal, but that is not inconsistent with true socialism, as thank God! is now recognized on all sides: and undoubtedly he strives at all times to reconcile workers and employers and to reconcile workers and employers and make their interests one, but, again, we may express our thankfulness, it is daily more and more admitted that true socialism needs not to be based upon

class war.

In 1884, when the liberty of association was granted for the first time to trades unions in France, the winning of this liberty for the unions was in a great measure due to the effort of the Count de Mun, but nevertheless the law acceptaged was not the law he Count de Mun, but nevertheless the law as passed was not the law he sought in its full entirity. True to his aim to unite masters and workmen and make their interests one, he sought In in his apartment in the Avenue d'Alma in his aim to unite masters and workend to have recognition of the legal status of their corporate existence given only to the mixed unions of which masters and workers formed part, and endeavisation of him I had come straight to ayone did."

Neither spoke for a while.

Neither spoke for a while. I once did."

Neither spoke for a while.

"Why do people keep telling me I oughn't to live with you now?" she demanded, looking up into his face, earnestly.

"Musha! do tell tell ye that?" he

If I learned nothing from the Count de Mun of what might be expected in de Mun of what might be expected in de Mun of what might be expected in the learned in the live and legacies of real estate or to acquire houses for professional schools, children was public succeeded, I learned from him, however, that his hopes for the future however, that his hopes for the future much in the idea as he advocated it, however, that his hopes for the future was much in the idea as he advocated it, however, that his nopes for the future was much in the idea as he advocated it, however, that his nopes for the future was much in the idea as he advocated it, however, that his nopes for the future was much in the idea as he advocated it, however, that his nopes for the future was much in the idea as he advocated it, however, that his nopes for the future houses for professional schools, children was much in the idea as he advocated it, however, that his nopes for the future houses for professional schools, children was much in the idea as he advocated it, however, that his nopes for the future houses for professional schools, children was much in the idea as he advocated it, however, that his nopes for the future houses for professional schools, children was much in the idea as he advocated it, however, that his nopes for the future houses for professional schools, children was much in the idea as he advocated it, however, the future houses for professional schools, children was much in the idea as he advocated it, however, the future houses for professional schools, children was much in the idea as he advocated it, however, the future houses for professional leaves and house for professional leaves and hou but the prime minister brushed it aside with the cynical remark that it was no part of the business of the French Government

Government.

The trades unions, or co-operative syndicates of the farming classes, which have sprung up everywhere in France under his guidance since the enactment of the law of 1884, are as enactment of the law of 1884, are as perfectly organized for their members advantage as any of the Belgian cooperatives. They provide for the professional education in farming and chemical science of the farmers' sons, provide schools, how stongile include. chemical science of the farmers sons, provide schools, buy utensils, including the latest mechanical agricultural implements, fee chemical experts, provide for sickness and old age, and furnish loans to their members at nominal rates of interest. All these aids to the farming class may be said to be directly due to the Count de Mun. The working class in the towns bim little leng. A list of all he owes him little less. A list of all he has done and all he has won for it during the thirty odd years he has been laboring for the people would surely be

a long one.

The people may well be content with what he has done for them—but he is not yet content for that he strives for is still far distant from attainment. I do not speak now of his hopes for the Church and for education. What these are and what they mean to his great heart are known to all; I speak of his desires and his demands for the workingman. These are, "That the workingman shall arrive by co-operation at the proprietorship of the enterprises to which he contributes by his labor." not yet content for that he strives for

which he contributes by his labor."
Surely Count Albert de Mun is the noblest Frenchman of them all !—John De Courcy MacDonnell in Boston Transcript.

Let us be men with men, and always children before God, for in His eyes we are but children. Old age itself, in presence of eternity, is but the first moment of morning.

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## Abbey's Effervescent Salt \_\_\_\_\_\_

## THE HIGHEST WISDOM.

We are none of us perfectly wise and above the reach of even the most ababove the reach of even the most absurb errors, especially when our nature, corrupted by sin, is enlisted on the side of those errors; and, if not in danger of actually falling into any of them in particular, we may at least, acquainting ourselves with those into which great men have been led, be likely to fall into the most dangerous of all errors, that of believing that truth is so hard to find that it cannot be expected that all should find it, and that

pected that all should find it, and that it makes no difference what a man believes, as long as he does what seems to the world in general to be right.

The true course for us is, then, to beware of false guides in religion by keeping out of their way altogether; and, on the other hand, to study as far and the truth which if we learn we can the truth, which, if we learn as we can the truth, which, if we learn it and grasp it as we should, conveys in itself the answer to them all. Listen to the true prophets, and leave the false ones alone; that is the highest wisdom from the mouth of our Divine Lord Himself.

## A LUCKY WOMAN.

GOOD HEALTH CAME TO MRS. DESCHESNE AFTER MUCH SUFFERING

Mrs. Abraham Deschesne, wife of a well known farmer at St Leon le Grand, Que., considers herself a lucky woman Que., considers herself a littly would had she has good cause as the following interview will show: "I was bidly run down and very nervous. Each day brought its share of household duties, but I was too weak to perform them My nerves were in a terrible condition. My nerves were in a terrible condition. I could not sleep and the least sound would startle me. I tried several medicines and tonic wines, but none of them helped me. In fact I was continually growing worse, and began to despair of ever being well again. One day a friend called to see meand strongly advised me to try Dr. Williams Pink Pills friend called to see me and strongly advised me to try Dr. Williams Pink Pills I decided to do so, and it was not long before they began to help me. I gained in strength from day to day; my nerves became strong and quiet, and after using about a half dozen boxes of the pills I was fully restored to my old time health and cheerfulness. I now think Dr. Williams Pink Pills an ideal medicine for weak women."

cine for weak women."

Dr Williams Pink Pills feed the nerves with new, rich red blood, thus strengthening and soothing them, and curing such nerve troubles as neural-gia, St. Vitus dance, partial paralysis and locomotor ataxia. These pills cure and locomotor ataxia. These pills over also all troubles due to poor and watery blood, including the special ailments of women. Get the genuine with the full name, "Dr. Williams Pink Pills for Pale People" on the wrapper around each box. Sold by medicine dealers or by mail at 50 cents a box, or six boxes for \$2.50 from The Dr. Williams Medicine Co. Brockville, Ont. cine Co., Brockville, Ont.

Very many persons die annually from cholera and kindred summer complaints who might have been saved if proper remedies had been used. If attacked do not delay in getting a bettle of Dr. J. D. Kellogy's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease. The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle and give it a trial.

brial.

BE THERE A WILL WISDEM POINTS THE WAY—The sick man pines for relicf, but he dislikes sending for the doctor, which means bottles of drugs never consumed. He has not he resolution to load his stomach with compounds which smell villainously and taste worse. But if he have the will to deal himself with his allment, wisdom will direct his attention to Parmelee's Vegetable Pills, which as a specific for indigestion and disorders of the digestive organs, have no equal.

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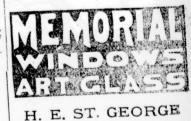
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EDITORS:

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LETTER OF RECOMMENDATION.

LATTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada March 7th, 1990.

To the Editor of The Catholic Record,
London, Ont:

Deer Sir: For some time past I have read
over 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
tently Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to be the fathful.

Elessing you, and wishing you success.

faithful.
ing you, and wishing you success.
lelieve me, to remain,
Yours faithfully in Jesus Christ,
†D. FALCONIO, Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, SEPT. 3, 1904

THE POPE AND ANGLICANISM.

A recent issue of the Lamp, an organ of the High Church party of the Church of England, very strongly advises its readers to re-adjust their ideas regardfing the Bishop of Rome as exercising supreme authority over the Catholic Episcopate, the intention being to include the Anglican Episcopate under this designation.

It tells us that the Pope, the "suc cessor of the Fisherman," has been too long regarded as having usurped the rights of his fellow-Bishops, "whereas the actual fact is that the Holy See is the very bulwark and main defence of the rights of the Catholic Episcopate. Of all Bishops in the world to-day, none are so much honored in their holy office, Or command to such a degree the obedzence of the faithful as those who owe allegiance to the Apostolic See."

The Bishops of the Holy Roman Thurch rule their flock with an authority to which priest and laymen render unquestioning submission, because back of him stands the Supreme Pontiff, the Primate of all Christendom, the Vicar of Jesus Christ.

"Viewed in the light of subsequent events, the Bishops of the Ecclesia Anglicana, (the Church of England,) made a sad mistake as far as their own rights are concerned when they aban-cloned the Chair of Peter and bowed their necks to the Royal Yoke. That they ceased forthwith to be treated as the ambassadors of a King infinitely greater than any human monarch, and became the obedient servants Crown, is an absolute fact of history and cannot be truthfully denied.'

This mournful reflection of a high Thurch organ comes late ; yet it may be the first emotion of contrition for the ac of folly committed by the Anglican Bishops of the sixteenth century who bound themselves hand and foot to the throne which by that fact became their absolute master who can and does impose upon them an intolerable yoke. It is a matter of notoriety that the King and marliament, which is to say, the Premier of a day, can oblige the Church of Eug-Mand not only to acknowledge, as the wuler of the Church, a human author-Ly who may be a Calvinist, a Q taker, a Jew or an Agnostic, and this authority can order the Church to change its docwine according to his will.

The Government of the day selects The Bishops and Archbishops at will, See of Peter. This conclusion is en though certainly Christ gave it no such tirely independent of the question of mower, but ordered His Apostles to validity or invalidity of Anglican preach Ris Gospel everywhere, telling orders, so that even if the hierarchy of them "he that heareth you heareth any nation separates itself from the Mo, and he that despise th you despise th Pope, it cuts itself off from the true Me, and he that despiseth Me despiseth | Church of Christ.

It was not to Kings, Parliaments, or Prime Ministers, that the Apostle St. Paul spoke at Ephesus: "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you is sometimes called "the Pope of the Bishops, to rule the Church of God Church of England," is now making his which He hath purchased with His own long-promised visit to this continent. blood." These were the pasters of the On Sunday, August 28th, he preached Church of God duly appointed "for in the Anglican Cathedral of the Holy work of the ministry, unto the edifica- sermon ever heard in Canada from the tion of the Body of Christ." The office Primate of all England. of the monarchs of the earth toward the Church is indicated by the prophet Msaias: (lxix. 23:) "Kings shall be thy mursing fathers, and queens thy nurses. They shall worship thee with their face thoward the earth, and they shall lick

up the dust of thy feet." Kings must serve the Church of God and not rule it. We know by the experience of ages that when Kings intergered to take up the management of speciesiastical affairs, there was nothing tout disaster to both faith and morals;

but religion flourished when such mon archs as Constantine the Great, Charlemagne, Alfred and St. Louis pro tected and fostered the Church without taking its management into their own hands.

The Church was one as Christ instituted it, and when Peter was in prison the whole Church prayed for him. The Church continued to be one, notwithstanding that there were heresies in constant succession from the Gnostics, in the Apostolic age, down to the Waldenses who existed from the year 1160 to the first years of the existence of Protestantism when they became almost extinct; but in all these vicissitudes the unity and universality of the Church of Christ made it pre-eminent above all sects, and even above the Oriental Churches which were identical in belief with the Catholic Church, except that they rejected the authority of the Pope for political reasons, and held to two or three metaphysical errors which were retained, more for the sake of having some excuse for holding themselves apart from the Catholic Church than from any strong belief in them on the part of the people, who could scarcely understand the differences of doctrine between the Churches of the East and the West. There were also some differences of discipline which were not to be regarded as sufficient to justify a separation, only that these were magnified as serious for the mere purpose of perpetuating schism.

To show that the Lamp speaks truthfully that there is and has always been but little respect due and as little given to Bishops or pseudo-Bishops who substitute some other authority for that of the successor of St. Peter, we shall here quote a few of the early Fathers of the Church who may be regarded as representing the whole Church since the days of the Apostles for the same sentiment has always existed in the Church as it was held in the beginning.

St. Clement of Rome, of whom St Paul wrote (Phil. iv. 3,) that his "name is in the book of life," in an epistle to the Corinthians, written about A. D. 50: "Your schism hath perverted many; hath cast many into dejection; many into doubt; yet this sedition continues."

"It is most shameful, my beloved, and unworthy of your Christian profession, that the most ancient Church of the Corinthians, on account of one or two persons, is in a sedition against the priests." (Ch. 1.)

St. Irenaeus, about A. D. 176, wrote Against Heresies, Ch. 3.)

" To this Church (Rome) on account of a more powerful principality, every hurch must necessarily resort, for in this Church has been preserved always the tradition which comes from the Apostles."

St. Cyprian, about A. D. 270, wrote: "Cornelius was made Bishop (of Rome) . . . when the place of Fabian, that is when the place of Peter and the rank

of the Sacerdotal chair was vacant. . . Nor has he the ordination of the Church who holds not the unity of the Church." (Epistle 52 to Antoninus.) St. Optatus of Milevis, about A. D.

"Thou canst not deny that thou knowest that in the City of Rome, on Peter the first was the episcopal chair conferred, wherein might sit Peter the head of all the Apostles; whence also he was named Cephas, that in this one chair unity might be preserved by all and that whosoever should et up another chair against the single chair should be a schismatic and a sinner. (On the Donatist schism, Book

Optatus gives then a list of occupants of that special chair down to Damasus, whom he designates as "now our col league."

It is needless to quote further on this subject here, as these citations suffice to show the constant tradition and teaching of the Church of Christ, that the unity of the Christian faith is to be found in submission to the Apostolic

THE AROHBISHOP OF CANTER BURY'S VISIT.

The Archbishop of Canterbury, who

The Holy Trinity Cathedral was established in 1804, and the Archbishop's visit to it occurred on the centenary of the Cathedral, 28th of August, though this coincidence appears to have been a coincidence of accident rather than of design, as the Primate stated in the course of his re-

marks. The sermon was a retrospect of the history of the Church of England in Canada, and a prognostication of progress for the future, the text being

from Romans v. 3, "Patience worketh experience, and experience hope. Speaking of the past, the Primate said :

"These walls set apart as a con secrated house of God for the services of our own Church may be but a century old, but earlier memories give an imperishable consecration to this place, linking it and its surroundings with a peculiar pathos and interest to the work done centuries ago by the brothers of St Francis of Assisi, and with them for a time also the devout men of a different society whose very name became a catchword for a policy and behaviour which we condemn, bu yet who showed to the whole world an example of missionary zeal and stead preserving faith in the face of persecution, which, while the world stands, will encircle with a hallowed glory the memory of the French mis-sionaries of two hundred years ago."

He then made feeling reference to the fortitude and perseverance of these early missionaries, particularly of such as Jogues, Breboeuf, and Lallemant, and in them a lesson is found which is a stimulus today to put strength to the corresponding task of kindling the flame, and keeping it aglow in the western fields.'

This tribute to the early Jesuit missionaries, who laid down their lives for Christ, in the wilds of the neighborhood of the river Wye, shows a kindly broadmindedness in the Archbishop which we cannot but praise; but when referring to these self-sacrificing Jesuit martyrs at all, who penetrated that district to carry the knowledge of Christ to the aborigines of Canada, and acknowledging their devotion to Christ, we must say that instead of insinuating that this great religious order deserved the opprobrium which slanderers have fixed to their name, he should have admitted unreservedly the virtues of that devoted band of priests, and have said that the evil charges brought against them so persistently by many Protestants are vile calumnies. If His Grace had done this he would have deserved a higher enlogium than it is possible now to bestow upon him.

The Archbishop intends to visit the national Synod of the Protestant Episcopal Church of the United States, which is to be held in a few days. He will undoubtedly be received there with due respect on account of the high office he fills in the sister or mother Church of England. But already there have been loud and earnest protests uttered by Churchmen of the United States against giving the ' Primate of all England " the title of " Pope of the Anglican Church," and they resolutely affirm that he has no jurisdiction over the Church in America, and never can have. There are social ties which connect the Church of the United States with that of England, but as the Church of England protests against any foreign prelate exercising jurisdiction in England, so the Episcopal Church of America protests against any exercise of jurisdiction by an English prelate over the Church in the United States. They are distinct religious bodies, and it is claimed that they must always so remain.

Indeed there is no claim on the part of the Archbishop to authority over the Church in the United States, or even in Canada, and the present visit is therefore distinctly a matter of friendship, and not official, even to Canada, for here also the Church is a distinct organization. The Anglican theory of the Church of Christ is that it is composed of independent organizations for each nation. Of this theory we find no trace either in Scripture or tradition, both of which hold that there is one faith as there is one Lord and

one Baptism. Under the Scriptural institution, the pastors of the Church could meet, as mentioned in Acts XV, and could de cide matters of faith and practice for the whole world. But it is admitted that there is no possibility of this under the Anglican theory. Pan-Anglican Councils may be called, and severa of such Councils have been held; but it was admitted as indisputable that these could exercise no authority over the whole Church.

They were only friendly meetings which might prevent the various national alities from diverging too rapidly from each other is matters of faith.

That these disabilities are not grieved in the care but no quantitations of Chancellon or Viceroy of Ireland.

That these disabilities are not grieved. each other in matters of faith.

The belief in one Church of the living God which is the pillar and ground of truth, and ruled by one teaching body of pastors, as propounded by St. Paul in Timothy, iii, 15, and Acts, xx., 28, the perfection of the Saints, for the Trinity, Quebec, and this was the first has been deliberately set aside, and a new theory of nunerous national Churches diverging from one another, and each having its own distinctive doctrines, substituted for it.

A DRUNKEN FOLLY.

One of the craziest tricks which could be imagined was played by a man in Montreal a few days ago. The man in question saw that one of the elevators of the C. P. R. telegraph building was for the moment unattended, where upon he began to run it up and down at full speed; but to the astonishment of all observers no fatal accident occurred.

He was soon stopped by one of the officials, who locked him up in a large safe till the police arrived and took charge of him. The recorder next day entenced him to a term in jail.

As a matter of course, the cause of this mad freak was that the man was drunk.

A BLASPHEMOUS PAPER.

No. 9 of the first volume of a new paper published at Great Bend, Kansas, by one W. H. Kerr, who is its editor as well as publisher, has been sent to us from the office of publication.

The name of this petty sheet of four small pages is "The Christian Educator and God's Defender." Its object is openly declared to be to teach "the discovery that God is a myth, and the founding of a new Church to be called the Church of Humanity." If this sheet were conducted by a

man of eminent scholarship it might have considerable influence over weak minds, inducing them to doubt the great mysteries of religion and the existence of God; for a scholar who goes wrong may by sophisms cleverly constructed do considerable mischief in leading people astray; but in the present instance the person who proclaims himself to be the discoverer of a Great Truth hitherto undiscovered, and who desires to teach all Canadians and Americans a new religion which has been hitherto unknown, is evidently an ignorant man who will teach nothing but bad grammar, bad logic and bad morals to his readers; for of all these things the Christian Educator is full Christians do not need such an " Educator," nor God such a "Defender."

This newspaper proprietor declares that for thirty years he has been en deavoring to start a Church the object of which shall be to de-christianize this continent. He admires the organization of Christianity and some of its social features, and wishes to imitate these. He would like to adopt the beautiful music and modes of instruction found in Christian churches, but to the music he would set Atheistic words, and the doctrine taught would be anti-Christian. But he admits that hitherto he has failed in persuading Freethought editors to adopt his plan so he has now set forth to carry it or

himself, by means of the miserable specimen of the paper before us, the price of which is twenty-five cents per annum-and dear enough it is at the price. In fact he declares that he suspects that one Mr. Jamieson, a Freethought writer, is at the present moment writing an article for the September Humanitarian Review which will make the new Church of Humanity a target, and that he will discourage all he can from joining this Church.

With all vehemence, Mr. Kerr urge the public to subscribe for his paper which is to revolutionize the world in religion, and he makes the modest demand that all whom he can persuade to follow him shall send him \$4, and he promises to send the paper for this sum to forty persons for a year, in order to teach them Atheism.

It can searcely be said that this money-making scheme has been very successful, for he admits that the new Church has so far obtained only fortyeight members scattered all over the United States. Sixteen of these live in Kansas. Illinois and Kentucky furnish five members each; Missouri, California and Arkansas three each; Oklahoma, Iowa and Washington two each, and seven other states one each. It is pretty clear that Mr. Kerr's new discovery is not going to set the Missouri river on fire.

After what we have said above it is almost needless to add that Mr. Kerr's paper is full of horrible blasphemies.

ENGLAND SET THE EXAMPLE.

With what face can Englishmen venture to rebuke religious exclusiveness in Irish Catholies? asks the Londor Tablet. The Protestant majority in Parliament takes good care that the reserved to Protestants forever. The king would be driven from his throne if he became a Catholic; no Catholic, whatever his qualifications or eminent

ances in the air, but actually press home is sufficiently shown by the fact that when, some years ago, an attempt was made in Parliament to get rid o these remnants of the penal laws the bill was at once dubbed "the Ripon and Russell Relief Bill," thus naming the men whom the intolerance of British Protestantism was excluding from the high positions for which their abilities and character and services eminently

fitted them.

And the men who proclaim that no Catholic shall ever be King or Chancellor or Viceroy now waste the time of the House of Commons in whimpering because a Catholic has been appointed to be medical superintendent in the lunatic asylum at Ballinasloe. We have no reason to suppose that in this case religion had anything to do the appointment—but if it had? at now the local authority turn Might now ound to the British Parliament--ever

MORE DANGEROUS SECRET SOCIETIES

The Black Hand, now exciting so much attention, is merely another proof that secret societies are dangerous in any country. This society's purpose is any country. This society's purpose is that of the hold-up man. It seeks to procure benefits for itself from which all not members shall be excluded. In this it differs not a whit from our Masonic friends, the Knights of Pythias, the Old Fellows and a score of similar rganizations. They are all conspir-cies against the public weal. organizations.

In order to gain its purpose the Black Hand does not scruple to murder. this it differs slightly from the others, but there is little difference of others, but there is little difference of purpose. The fact that it is an Italian society causes it to be severely arraigned at the present moment. Its methods are too violent. If its members of the present moment is methods are too violent. bers were more enlightened they would seek to obtain by trickery and schemseek to obtain by trickery and scheming that which now they attempt to gain by force. The mistake it makes is in being too logical.

There is no room in American civili-

zation for the Black Hand. Its members ought to be hunted down and hanged, and we hope they will be. They cer-tainly deserve to be, if the newspapers ccurately chronicle their actions. as they are, however, few thoughtful people can see much difference between their plan of obtaining monor between people can see much difference between their plan of obtaining money by "ways that are dark and tricks that are mean," and that of those societies which by means of secret conspiracy manage to procure for their members al the high offices and fat jobs in existence, thereby depriving other American citizens of their natural and constitutional right. There ought to be an end put to this frippery and flummery that thrives off the public at large.—New

## CARDINAL MANNING. In one of his sermons, published in

on the internal mission of the Ghost, Cardinal Manning, speak on the gift of understanding, says The Holy See has always down this great and vital principle, namely, that secular and religious instruction shall never be parted in education. It has laid down this principle, not only fall of the secular and principles are the secular fall of th ciple, not only for the schools of the poor, but for the universities of the rich. It has never wavered; it has never receded, and it never will; and that because education is not the mere teaching of individual opinions. Educaheart, will, character, oul. Whether it be the -intellect, mind and soul. poor child in the parish school, or the on of the rich man in the university, is all the same. The Catholic Church

ill accept as education nothing less Therefore, when doctors and politicians talk of the separation of the religious the secular element, the Church will have none of it, and that for this plain reason instruction is not educa-Secular teaching without the light of faith and the gift of the Holy Ghost, not only can not form man, but they deform the man, and form him upon a false model; they misshape him from that original reflection of the image of God which is in him. they deprive of light, and where light departs darkness comes. The human mind once deprived of the light of revelation is filled with the clouds of unbelief or of credulity. It can give no account of God, and it has no knowledge of His character or of its own nature. Is this ducation? Though a man were a professor of seven sciences, without the knowledge of God and himself what is In the sight of God he is like the men of the old world which knew not The separation of religious from secular education wrecks a together the seven gifts of the Holy Ghost in the souls of those who have been baptized. Is it a wonder, then, that the Catholic

Church will never consent that its children shall be reared without the know-ledge of their faith or that education shall be so parted asunder that secular knowledge shall be made the subject of daily and earnest inculcation, and that religion should be left out as an accident, to be picked up when and as it

## A WONDERFUL LESSON.

The Gospel story of the miracle of the loaves and fishes teaches a won-derful lesson. It shows that those who seek to enter the Kingdom of God, above all things will not suffer for the necessities of this life, and further-more that God, Who claims our service, provide for our temporal welfare

etter than we can. There are, it is true, many sad cases human misery around us, but exper-ence shows that those who turn to od in their distress obtain relief. comes or they could not live, providence of God keeps every vast multitudes who cannot prohat God often permits people to b mat God often permits people to be fillieted with poverty to make them realize that they are dependent upon Him for everything. Indeed, temporal hisfortune is often a great blessing in sguise because it forces us to seek od. Semetimes it is the only thing at will convert a soul to God, and it brings us grace and salvation,

if it brings us grace and salvation, it is surely a greater blessing than any operat favor.

God has given us our life here with all of its benefits that we may attain to everlasting life with Him, and this fact ought to teach us to trust in His never failing providence.

We must rely en God's providence

We must rely on God's providence ecause to doubt is to doubt His om-We do not mean that we may expect God to work miracles to feed and clothe us, for He has many other ordinary ways of assisting us that are unknown to us. He can cause some circumstances to happen which may bring about a charge in nipotence. which may bring about a change in

our condition.

But the over-solicitous seem to be worse than the distrustful. They act as if they had no belief in Divine Providence. They think that everything as if they had no belief in Divine Providence. They think that everything idence. They think that everything that they possess has come solely by their own efforts, and they usurp Goâ's the rule awastening of many as poor immigrant is pitiful in the extreme. Too late they realize the truth of the old song's retrain—"To stay at home their own efforts, and they usurp Goâ's is best."—Catholic Union and Times.

claim upon them by refusing to do good either to themselves or others, and in the end they find that they have labored all the day and gathered nothing. They are not thankful to God for His temporal gifts, and they lose Him in eternity. Such are more miserable than the poorest of the poor in this world's goods.

To the prosperous God says, "I will that you should labor, but I give the increase. You depend upon Me for the success of your labors. You must therefore be thankful to Me for everything that you receive."-Paulist Ser-

#### CHRISTIANITY AND PATRIOTISM

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

of disobeying the laws of his country.
In addition to obeying the laws himself, it is the duty of a Christian to to enforce the laws. If public oucials accept bribes, and he knows it, it is his duty to report them. If private citizens violate the laws, and he has evidence of it, it is his duty to assist in securing their conviction. There are limitations, doubtless, to the duty, but they are small and obvious, and do not affect the clear and obligatory principle that Christians are bound, not only to obey the laws themselves, but to help cure their obedience by all. - St John Monitor.

OUR APPOINTED TASKS.

What is the rightful sphere and what are the just limits of nan's action? I see no need to answer this question. The work God gives a man to do he is not forced to seek: it will seek him. He requires no telescope to look for it in Mars or the Milky Way, no microscope to find it among germs or bacilli. The fussy people who are always mistaking their vocations and getting into one another's way, meddle in everybody else's business precisely because they will not attend to their own. There is certainly and always works for each one of them to do, and it is certainly right before his eyes. But it may, it probably will be-or at least look hard and small and uninviting; and he tries not to see it where it is, and searches for it painfully where he

knows it is not. To every suggested field of energy and effort I would apply the Gospel test: 'Judge of the tree by its fruits,
-not by its branches or leaves of flowers, not by outward bulk and show of foliage or promise of pleasure to the eye; but by the plain, practical consideration: 'Will its products be consideration: 'Will its products be good to eat?' Will your labors make your fellowmen stronger and and happier and more useful? If you are sure they will, no matter in how small a measure and after how long a time, you have found your appointed task. It may be a little thing at first; task. but if it deserves to live and grow, it will live and grow. Only one acorn out of a thousand becomes an oak, but that one was once as small as any among its less fortunate fellows .- Hon. Chas. J. Bonaparte.

## TEMPERANCE WORK IN ENGLAND

A writer in the Catholic World, on the temperance question in England, says that since the beginning of the present century the British conscience has been aroused, more than ever before, to the necessity of some action toward the diminution of the drink toward the diminution of the drink evil, and for the purpose of rescuing those not yet engulped in the gloomy depths of the whilpool of intemperance. The laborer in his field, the artisan at his bench, the student at his books, the merchant in his counting house, the peer in his mansion, the King on his heer in his mansion, the King on his hrone—all have begun to realize that Sugland's future depends in no small legree upon the destruction of this actopus that is crushing the people in

this slimy folds.

'Less than a year ago,' continues this writer, "King Edward VII. declared that he considered a toast to his health as much honored by those drinking it in water as by those using wine. The King's attitude in this matter will do much to strengthen the hands of temperance advocates in his domain. It will encourage individual abstainers and societies whose members are pledged to abstain, either entirely apstainers and societies whose members are pledged to abstain, either entirely or in part, to labor more zealously for the enactment and enforcement of laws regulating the traffic. Much has already been accomplished in this direction, and apart from legal restrictions, various means have been adopted with arious means have been adopted with view to the diminution or removal of the evil consequences upon indulgence in excessive drinking."

The People Still Going. We read that Ireland's population is steadily decreasing. But it is not from the foul crime of race suicide. The people there are much too God-fearing

for that species of modern culture. The lessening of the people is entire-ly due to the Celtic spirit of venture and unrest which woos them with dreams of freedom, fame and fortune to other lands which Fancy paints all with the golden apples of the Hespe-

rides. Alas! the rude awakening of many a Question. A friend of mine, a non-Catholic, says that because absolution of sin is so easily obtained by Catholics, we are the more likely to be careless about committing sin. Will you give a little talk on this?

little talk on this?
Answer. Whoever makes this charge Answer. Whoever makes this charge fails to understand the essential dispo-sitions for the sacrament of penance, which are sorrow and detestation for sin, and expressed purpose to commit it no more, and performance of the pen ance imposed by the priest. Says Dr. Stang in his admirable little book,

Stang in his admirable field book,
45 Spiritual Pepper and Salt:
"It is true that the change wrought
in confession is quickly effected. A
long life of sin is blotted out in an instant. In fact, the marvelous works of God are brief in space as they are won-derful in their effect. 'He spoke, and God are brief in space as they are deful in their effect. 'He spoke, and there was light.' His divine plans are accomplished in silence; for He is not in the whirlwind nor in the storm, but in the whirlwind nor in the storm, but in the gentle breeze. The greatest event in all history, the Incarnation of the Eternal Son, takes place in an obscure country town with the knowledge of one single human being, our Immaculate Lady. He enters the world at midnight, when nature is in its deepest quiet and the world hushed in slumber; then He is born of Mary, in the stable of Bethiehem. And while on earth, behold, how quickly He performs Hisgreat deeds of mercy! One loving behold, now quickly he performs his great deeds of mercy! One loving word cleanses the sin-stained heart of Mary Magdalen; one step brings salva-tion into the house of Zachaeus; tion into the house of Zachaeus; one merciful look converts the heart of the unfaithful Peter. Thus, two brief acts only are requisite and sufficient to ensure the sinner's forgiveness: an act of clemency and condescension of God, reaching down to the sinner, and an act of sorrow and humiliation on the part of the sin ner, leading up to God. It is an easy way to obtain forgiveness; its institu-tion is worthy of the merciful Master. Notice, however, though the act of confessing and absolving may be brief, the work of preparation for confession vers some time.
"And yet, confession does not smooth

the road to sin nor is it a license for it or an encouragement to commit it. It olutely impossible that confession should make sin easy or foster vice. Confession is the ordinance of the blessed Saviour who came to destroy sin, and not open the door for it. If a sinner rids himself of a heavy load of sins by a single confession, it is because he detests them and is firmly determined not to commit them again. He knows that he cannot presume on divine mercy, saying to himself: It matters little whether I fall back into the same sins; I can come to confession again. His next mortal sin may be his last one. He is aware that his life hangs on a thread, and if he falls again, God may cut that thread, before he has time and grace to repent and confess.

"Far from being an incentive to sin,

confession is the best moral check upon the human conscience, as it reminds man of his sacred obligations to his Maker and gives him self - knowledge and a sense of humility. It has been fitly called the safeguard of the Gospel Law. The impious Voltaire, who regarded it merely as a human affair, said: 'There is no more useful institution than confession; if it not exist it should be invented and introduced immediately.' Luther preached against the necessity of confession, and his doctrine' was unfortunately welcome doctrine was unfortunately welcome
to many in his days; but he bitterly
complained of the decay of morality,
and openly regretted that he had abolished the confessional.

"Confession is the fruit of Christ's

passion and death; it is one of the greatest blessings that God conferred on sinit is a never-failing source of light and strength, of peace and happiness, to millions of souls."—The Guidon.

## OUR LADY OF SORROWS.

MONTH OF SEPTEMBER DEDICATED TO

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Our Blessed Mother of In the chronicles of the life of Elizabeth, so well known to us all by her wonderful charity and sweetness to the suffering and the poor, it is reto the suffering and the poor, it is re-corded that it was revealed to her that after the Assumption of the Blessed Virgin into heaven the be-loved disciple St. John, to whose care she was entrusted by Jesus on the Cross, desired once more to see her. The prayer of St. John was heard and granted. In vision Our Blessed Mother appeared to Ti The prayer of St. John was heard and granted. In vision Our Blessed Mother appeared to Him accompanied by her Divine Son. In that apparition, as if Mary's soul traveled back, so to say, over that life of sorrow through which she had passed, for sixty years, the evangelist heard her entread her Divine Son to bestow a special grace on those who in life should be devoted to her dolors. In answer to it, St. Elizabeth tells us that He promised four marvelous graces. The first was that those who before death extrestly invoked the help of His Blessed Mother under the title of her sorrows should obtain true repentance for their sins. In the second grace He promised that those who cherished this devotion should be protected by His love in their cown sorrows, and especially in the sorrows of death. In the third, that in recompense for their sympathy for His Blessed Mother are compassion the would confide the compassion of them a corresponding glory in Heaven, And, lastly, that in His Divine compassion He would confide such devout clients of His Blessed Mother's sorrows to keep and bestow on them a corresponding glory in Heaven, And, lastly, that in His Divine compassion the would confide such devout clients of His Blessed Mother's sorrows to keep and marked the confidence of their substance of the such devout clients of His Blessed Mother's sorrows to here own special grace and morrower, that Hie would be correct and morrower, that Hie would be correct and morrower, that Hie would be compassion the confidence of the children would appears and morrower, that Hie would be corrected by His love in their corrected by His love in their cown passion, and bestow on them a corresponding glory in Heaven, And, lastly, that in His Divine compassion of the such devolut clients of His Blessed Mother's sorrows to be remained to the control of the conduct of many personal part of the conduct of many personal part of the conduct of the conduct of many personal part of the conduct of the conduct of many personal part of the conduct of th

It is horrible to hear a man profane It is horrible to near a man the state of the sacred name of Jesus Christ. The profanity makes the Christian shudder. Even the devils do not dare take such lic. a liberty.-Catholic Columbian.

## THE MANHOOD NEEDED TO-DAY. Bishop Consty.

We are called to be leaders, and not to say. On us is the responsibility to help mould public opinion toward goodness of life. We are Christians and Catholies, as well as men and citizens, but we have a dark to consist and to but we have a duty to society and to the home as well as to the Church. We live in an age when wealth and power lead the onward march of nations. Let us not be deceived. Material prosperity is not the only goal for a nation's success. Wealth and honors are not the ideals of life. Society is threatened with irreverence, irreligion, implety. It needs men of reverent lives, of deep religious sense, of sound intelligent piety. On all sides we hear cries for greater moral development. Again, let us not be deceived. The only relet us not be deceived. The only regeneration for mankind, the only salvation for society, the only upbuilding of mankind is through Jesus Christ. The manhood that is needed to-day is a manhood that understands authority, responsibility, obedience, sacrifice; realizes that the one evil in life is sin, realizes that the one evil in life is sin, and the one knowledge is the knowledge and love of God. The cry for a better citizenship, for purer personal life, can only be answered by the morality which makes men good. Education never was more general, and yet Crime never ex-pressed itself in more intellectual form. There is something wanting in the training of the man besides the cultivation of intellect and the broad principles of a general morality. We need the positive religion, which comes directly from the teacher whom God sends to show us the truth.

## SACRAMENT OF BAPTISM.

A sacrament, as we have learned, consists chiefly in the words, actions and other sensible things which are made use of by the priest in its administration. These are termed the matter

and the form.

Of course, it is well understood that the sacraments impart grace. Moreover, it is well to remember, as we have already seen, that grace is a gratuitous gift of God, by means of which we are enabled to master sin, to sanctify our souls and to merit eternal ss. In addition to imparting grace, three of the sacraments, namely, baptism, confirmation and holy orders, leave an indellible spiritual mark on

The two things, therefore, essential to every sacrament are matter and form. These must also be applied by a proper and lawfully ordained minister. Thus, for example, in the sacrament of baptism, the matter is water. The form is found in the words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

The spiritual mark imprinted on the soul by the three sacraments we have named cannot be removed. reason these three sacraments cannot be administered the second time same individual without committing a sacrilege.

Hence we should frequently reflect upon the sanctifying effects produced in the soul by means of these visible signs. Frequently should we thank Frequently should signs. Frequently should we thank God for the graces which He thus im-parts. What a magnificent exemplifi-cation of His power that these insigrificant elements should work such wonders in the soul.—Church Progress.

## TIMELY WORDS OF WARNING.

That crime is on the increase, that urders fill the columns of the daily press, that vice and sin, and "man's inhumanity to man" overshadows Christianity is to be deplored. The mind of the average youth is filled with the filth and excitement of the dime novel, and the evil suggestions of immoral weekly and daily literature. the yellow What the sensationalism press does not accomplish, in pervert- p The month of September is dedicated of Sorrows.

Our Blessed Mother of Sorrows. ing with filthy suggestions produced by

log with hithy suggestions produced by base minds that care not if souls are lost so they obtain dollars.

It is the sensationalism of the dime novel, the records of crime in the daily press, the exhibitions of brazen women and the language of improval more records. and the language of immoral men upon the stage, that makes thieves, forgers, ciple St. John, to whose care entrusted by Jesus on the sired once more to see her. er of St. John was heard and In vision Our Blessed Mother to Him accompanied by her

Mother's sorrows to her own special where immoral plays are presented, keeping, to dispose of themas Mother's avoid bad company, and the occasions love for her adopted children would of sin; read pure literature; make of sin; read pure literature; make suggest, and, moreover, that He would enrich them from the treasury of His love with all the graces she should ask for them. The feast of the Seven Dolors falls this year on Sunday, Sept. and perform your duties as Catholics and perform your duties as Catholics faithfully. By living the life of a practical child of holy Church God will bless you in this world and extend to you eternal bliss in His Kingdom when death quenches life.—Michigan Catho-

## THE SCHOOL OF CHRIST.

While youth is returning to school and college to resume the pu suit of knowledge, should not we older folk pause and reflect that there is also a school for us, namely, the School of Christ, wherein He would teach us the lessons of the eternal life? Our Lord was eminently a teacher and He was hailed and listened to as sich by the thousands who followed Him. He said "learn of me" and "I come to preach to you a new doctrine, namely, that you love one another." And so He taught during the who! was eminently a teacher and He was taught during the whole three years of His public life on the mount and by the lake, in the city and through the country, speaking "as one having autho as one having author-When about to leave this world Our Lord appointed His Apostles to take His place and bade them "to go forth and teach all nations," and said He would be with them all days, even to the consummation of the world. Thus the school which our Lord began among men is continued by the Church teaching in His name, and the lessons which first came from His divine lips are re echoed by the Church to the farthest ends of the earth. What is the burden of Christ's teach-

what is the builded of Christians. They are God and our neighbor. The glory of God, the good, temporal and eternal, of our neighbor. The folly of

Adam that through grace He might "purify to His Father an acceptable people, a pursuer of good works."
In a word He would lift up the whole human race by union with Him and live over again in each one the life He had lived for all whilst on earth. He had lived for all whilst on earth.

one that our Lord might be the atonement for sin, and the preventive against relapse; the acceptable homage of the Father on the one hand, and the coming of the Father and Son on the other to abide in the soul and be its preservation unto eternal life. He championed our cause by assuming our nature, and He would share with us His glory and happiness by giving us of His. This is the lesson of line and the problem of salvation that Our Lord would teach us and which He makes clear by the elucidations of His minisclear by the elucidations of His minis-ters and brings home to the under-standing of many lowly, humble souls taught by His inspirations speaking heart to heart. Our Lord exacts of His neart to neart. Our Lord exacts of His pupils humility and docility. Ignorant pride can have no place in the School of Christ, for as Holy Writ says, "God resisteth the proud, and giveth grace to the humble." He wishes faith in His teachings and a hope in His promises, and expects to see signs of

promises, and expects to see signs of both in a united love for God and our neighbor. He likes simplicity, childlike simplicity, and unalloyed love, and so He placed the child in the midst of the Apostles, and bade them to be as little children, and declared that it was from the mouth of infants He had perfect praise. It is out of our acknowledged nothingness that He is to make us fit to be the citizens of Heaven. It is out of our confessed weakness that He will make us stronger than Satan and more powerful than sin and death. In this school the years of life will pass cefully and happily, and usher us into eternity well prepared. We will have learned truth and shall have practiced its teachings. We shall have known Christ and confessed Him before men, and He will know and confess nave known Christ and Contessed Him before men, and He will know and confess us before His Father in Heaven. Nor will the mind alone be taught as in other schools, but in the School of Christ the heart will be sustained and the whole moral man fed and nourished by

whole moral man fed and nourished by the body and blood of Christ. The whole man will be regenerated because the whole man was redeemed. Let us then east ourselves humbly at the Master's feet, that He may teach and lead and sustain us, that one day He may lift us up and place us among his faithful followers near Him in the Kingdom of Heaven. — Bishon Colton in Catholic

erally directed to the attainment that object upon which our affections

are centered. If men therefore had a greater love for Catholic Doctrine they would possess a knowledge of it in greater abundance. There would be a more rigid compliance with its requirements. There would be greater sacrifices for its extention. Men would be less selfish, less arrogant, less rebellious; and listen with devo-tion, not criticism, when this doctrine is being expounded by God's consecrat-

ed ministers.

All who seriously weigh, existing con ditions in this regard will readily recog nize how opportune is the general inten-tion for September. All therefore should pray most earnestly for a love of Catho-lic Dectrine, that they thereof lic Doctrine, that they themselves may profit thereby and that God's Kingdom upon earth may be thus extended,-Church Progress.

## SERMON ON PRAYER.

BY RIGHT REV. R. A. O'CONNOR.

Bishop O'Connor was in Gravenhurst, on Sunday, for the purpose of offering the Holy Sacrifice of the Mass, in the absence of Father Collins (the parish priest) who had gone to Huntsville to fill the vacancy left there, by the Rev. Father Fleming, who is at present on an extended visit to his home in Newfoundland. On Sunday morning, he officiated at two Masses—the first at 9 o'clock, and the second at 10.30 o'clock. After the second Mass, he delivered a sermon about as follows, in a very able manner, taking for his text the Gospel of the day, and saying: 'My dear brethren, in this Gospel, our Lord proposes to us two persons, of altogether different characters, going up to the Temple to offer their prayers to Almighty God, and our Saviour distinctly points out the result of these

The glory of God, the good, temporal and eternal, of our neighbor. The folly of serving this world which we must so soon leave, the wisdom of living for Heaven, the joys of which will be for all eternity. He taught the need of faith, the good of hope and the happiness of charity. Every virtue was inculcated, every vice condemned. He taught the principles of a perfect life and exemplified them in Himself in an very good in themselves, we find out tinctly points out the result of these and exemplified them in Himself in an infinite degree. He bade men to deny themselves, crucify their evil inclinations and come follow Him. "I am the Way, the Truth and the Life," says Our Lord; there is no other way than in Him, there is no truth outside of Him, thore is no life but His.

Our Lord adopted our nature that we might share His. He became the new Adam that through grace He sorrow and regret and with desire to amend his life. He came with a give them graces necessary for the totally different disposition as the control of the c totally different disposition, as you can understand, and God justified him, by home pardoned, because of his

And thus with St. Paul one might say, "I live, no, not I, but Christ liveth in me." This is, the meaning of the Mass; this is the meaning of the Holy Eucharist, Sacrifice and Sacrament in Functional Sacrifice and Sacrament in Almighty God. Prayer is necessary for everyone of us; there is not one of for everyone of us: there is not one of us but needs to pray. Why? Because we are all anxious to obtain Heaven. reservation unto eternal life. He right to the Kingdom of Heaven, and that right is imparted to us by grace grace flowing from the merits of Jesus Christ. How are we to obtain this grace, whereby our souls are fortified, whereby we are strengthened to resist temptations, and overcome evil? are enabled to do so only by grace, and grace is given to us chiefly when we pray, when we acknowledge our de-pendence upon Almighty God. If God gave us grace in abundance, without our acknowledging our dependence upon Him, then we might imagine that God was obliged to save our souls, without our co-operation. God gives us the necessary graces, which lead to our conversion and sanctification, but these first graces will not lead us to the obtaining of eternal life. unless we receive other graces. Now, these subsequent graces are given us by our prayers, united with the merits of Christ. These additional elp us to presevere in the service of

Since grace is so necessary for our salvation, and since it is given us upon our asking for it, the consequence is that we must pray for it—offer prayer to obtain these graces that are requisite, that will help to bring us to the service of God, and afterwards lead us to Heaven. hrist himself tells us Christ himself tells us that without His help, His grace, His assistance, we cannot obtain Heaven. "Without me, you can do nothing" — actually do nothing towards advancing ourselves in the service of God, and enabling our soil to present towards the properties. bling our soul to resist temptatio

mble ourselves, when we acknowledge at we are entirely depending upon im for all the gifts pertaining to our

Now, we need therefore to pray,

exclaims "What a blessing had God not granted my request!" How often does this not happen? So if God does not always answer our special requests let us say, "Thy will be done," and He will give us something better, something against whom? The devil and his agents. The devil, as the Scripture says, is like a roaring lion, going about, seeking whom he may devour, seeking to lead man into temptation. If he fails on one side, he attacks tion. If he fails on one side, he attacks on the other, and you know that from your own experience, you are never free from danger—never free from temptations. And how are you to overcome these temptations? Not by your own help. You can do nothing to resist the devil, nothing to obtain salva-

graces. Thus, you see how weak you are, how unable to resist the enemy are, now unable to resist the enemy you are. Yet, Christ is ever ready, always prepared to come to your as-sistance, but he wishes to make you know that you are weak and totally dependent upon Him. If you do not pray to Him for help you will fall into temptation. "Watch and pray." says

temptation. "Watch and pray," says Christ, "lest you fall into temptation." One of the saints said, "the man who prays is saved, but the man who prays not is lost." Now at first thought, this seems rather strange, seems hard to believe, that the man who prays is saved, but the man who prays not is lost. Some may say there is a man who curses or swears, or is given to some other vice, yet you say because the man prays he is saved. How can this perman prays he is saved. The prays with the act present on home in Newmorning, he is—the first at habits, to conquer his temptations, to

overcome the defects of which he is

tion, without God's help, without God's

victim. So we may truly say "the man who prays is saved." But it should be the proper kind of prayer. If it is such, God will give him the grace to overcome his tempetations. If not true prayer, then If not true prayer, then it is presumption on his part to expect help from God. There are many who neip from God. There are many who in prayer also boast of their virtues, of the good they do, but do not look at their vices, are blind to their defects, and conceal their faults, as if Almighty God did not know them already.

their pride and vanity they do not look into the defects of their soul, as the publican did, they do not consider vices to which they are addicted. This is too frequently the case of many, who say the pray-pray to God their Master do not pray as they should. If they prayed as they should they would pray like the poor publican, with all simplic ity of heart, looking into their defects, acknowledging that they are sinners, asking God to be merciful to them, sinners, and crying out, "O, God help me, O God forgive me," If

give them graces necessary for their salvation. But we must remember that the utterance of the words of prayer is not always a prayer. We must have the requisite dispositions. We must be recollected, pray with all humility and sorrow for our sinfulness, and degrada-tion in the sight of God. God knows us better than we know ourselves. knows our defects and vices. If we could see ourselves as God sees us then we would be continually ashamed of

ourselves. Too often we look with contempt pon our neighbor, because we imagine our neighbor is worse than ourselves. od does not wish us to compare our elves with others, and if we are not as pad as this or that one, let us not say we are better than they. will judge us according to his own law. and not according to the faults or vice of our neighbor. Our neighbor will have to answer for his own sins, for his transgressions of the law, and we will have to answer for our own sins. Let have to answer for our own sins. Let us pray, looking at our own faults, and not like the proud pharisee, looking at our neighbor's faults. When coming to pray we must have the proper disposition if we wish God to forgive and hear our prayers. Pray not if you have not the proper disposition: otherwise we would be like those whom God says, "They honored me with their lips, but their heart is far from Me.'

Do we always give proper attention when we are offering our prayers? Sometimes Yes, sometimes No. How Sometimes Yes, sometimes No. How often do we think of our business or of our neighbors when we are praying? That is not prayer. Prayer is the raising of our thoughts and feelings to God, to Whom we are speaking. Let us rather say few prayers with more attention than many without recollection. Sometimes you hear people say."

I prayed for special requests, and my prayers were not heard. When God does not grant those prayers, I do not allowed. does not grant those prayers, I do not see that there is any use in my praying any more." Very frequently do we hear such utterances. Now, my dear brethren, such persons have not the proper knowledge of their faith. What does Our Lord say in the very prayer He has composed? What is one of the positions? I his "The will be done."

does Our Lord say in the very prayer
He has composed? What is one of the
petitions? It is "Thy will be done."
We pray, and at the same time, we say
"Thy will be done." Are we praying
then, if we ask for special favors and
feel disappointed if they are not
granted? Such is not called prayer.
But, if in praying, one says, "I am
prepared to submit to Thy Will, O God,"
and says it with faith, it is praying.
We must remember if God sees fit to refuse a particular request that is no Now, we need therefore to pray, since prayer is so necessary for our salvation, that without the grace of God we cannot save our souls, and the grace of God we cannot save our souls, and the grace of God we cannot save our souls, and the grace of God is obtained chiefly through prayer. Christ says, "Ask and you shall receive, seek and you shall find, knock and it shall be opened unto you." Thus, I it we ask God's help, if we ask film for graces, if we ask for the assistance we need, especially for our soul God will give them to us, so long as we ask sincerely for them, for He gives us the assurance, "ask and you shall receive, etc.

How, 6c we ask help? All know that it is chiefly through prayer: by raising our thoughts to God, to worship and adore God, to a sknowledge that we are entirely dependent upon Him for everything we have, and in thus no knowledging Him, as our Lord and Master. Prayer thus, is requisite and essential to our obtaining eternal life to the fulfillment of our duties and obligations: to enable us to keep the commandments of God. The Holy Scriptures tells us that "we are continually exposed in this life to danger. "Man's serious to the parents, and then the mother exclaims "What a blessing had God not granted my request!" How often does this not happen? So if God does not grant us something else. We often ask God for blessings, for prosperity in business, for success in undertakings, that if granted would be injurious to our spiritual welfare. But it God does not grant us something else. We often ask God for blessings, for prosperity in business, for success in undertakings, that if granted would be injurious to our spiritual welfare. But it God does not grant to see the to grant our special request was the grant our special request to sebutito and says it with faith, it is on reason why God does not grant us something else. We often ask God for blessings, for prosperity in business, for success in undertakings, that if granted would be injurious to our spiritual welfare. But it God does not

Want of " A Love for Catholic Docwant of "A Love for C. tonic Doc-trine" is the cause of all the apathy manifested by Catholics for their faith. Let us hope then that this intention of the Sacred Heart League September may be fruitful in results-Church Pro-

## A TALK ON EDUCATION.

Rev. Father Schoendorff read a Rev. Father Schoendorff read a paper on education, in Put-in-Bay, Ohio, Sunday evening before a fair sized audience. Our representative secured a copy of it, a synopsis of which we gladly give to our readers:

No question has been more discussed than the question of education. None has been further from a satisfactory

has been further from a satisfactory solution. It is well to note the differ-ence in the meaning of the two words, education and instruction, which appear to be synonymous terms. People have agreed as to their meaning. Plutarch a philosopher of old, calls educations of populations. tion a process of nourishment. He makes a quaint comparison. He states that in a nursery, we have the process of raising wild plants. We nourish them, we graft and trim them and have as result sound fruit trees.

People confounding terms make much of information, intending to give their children an easier living than they themselves enjoyed. For that seems to themselves anot parents and teachers.
The fault lies in the misapprehension of
the purpose of life. To teach our
youths only to gain an easy livelihood will prove a failure.

Were our youths taught both at home, at school and church, how to live, the noble object of education would be fully attained. Everyone will find a way of making his living, especially in our country. Were our youths contented to assume that part for which they are fitted and act it well, no mat-ter be it lowly or high, their lives would prove a success, not a fail-ure. Instruction or information relates only to the mind. It means to know a number of subjects, to be drilled in mathematics or geography, to know cipers. We say such people are well informed. But education of heart and soul forms good men. A well-informed man may be ill bred. A well bred man man may be ill bred. A well of the will combine knowledge and delicacy of will combine knowledge and reverence. Well eart, politeness and reverence. neart, politeness and reverence. Well informed people often indulge in cursing or swearing. Not so the well-bred. A learned person may prove his learning only when opportunity is given. An ill bred person is known at once as soon as he opens his mouth. An educated person is silent, knows how to formed but ill-bred person is loud-formed but ill-bred person is loud-monthed, high-voiced, knowing it all, and to be calm : a well mouthed, high-voiced, knowing to air, and is ever sure of himself. You may obtain information of things. If you have the money to pay for them and the memory to lodge them. Good breeding, which is the same as good education, means a daily training of character and moral. mind and heart, of character and moral conscience. It supposes a ness of our relations to our Maker. It is a copying of the life of the greatest ideal of the race, the Lord Jesus. It is daily reflection of his life in our daily lives.

## AN EFFECTIVE REBUKE.

The audience which attended the opening of the Bijou Theater in Pittsburg, Pa., last week gave a remarkable rebuke to a minstrel company which attempted some sacrilegious jests.

In an effort to be humorous one of

the end men propounded certain prob-lems, belief in which it was said, in-sured solution. The stories of Daniel in the lions' den and Jonah and the whale were told. The interlocutor referred to the parable of the loaves and fishes, using almost the language of the scriptural text.

While this was being told there was not a sound in the theater. The audience waited as if stunned for the de-

and a standard of the audience said, excitedly: "Beg pardon, gentlemen, please cut that out," which rement, please cut that out," which rement the said from all parts of the quest was echoed from all parts of the

Further irreverence was eliminated, and the management promised that no repetition of the offense would



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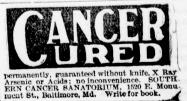
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## Shored Hear: Review. LIC CHURCH.

#### ST A PROTESTANT THEOLOGIAN. CCCXVII.

The Presbyterian Witness, of July 9, The Presbyterian Witness, of July 9, mays; "The Pope of Rome never, while he had power, as civil ruler, tolerated religious liberty, and to this day we have not heard of his influence in favor of liberty being granted Christians as agch."

This paragraph, of course, has a practical bearing. The Witness
"The Pope, as a King, has never favored"
"The Pope, as a King, has never favored him." The Witness might free-trade," or, "has never favored protection," as the case may be; but we should not look for such a paragraph in the Witness. It would have no bear-ing on the Pope's Christian character. Equally good men stand on both sides Equally good men stand on both sides of this economic question. If Mr. Chamberlain were a Trinitarian, no Church elergyman would think of refusing him the communion or account of his protectionism. All Christians are bound to anticipate a time when every his protectionism. All Christians are bound to anticipate a time when every barrier to free intercourse throughout the world should be removed, but they are not bound to believe that such a time has come yet. A permanent Hum-anity, they might say, must rest on well

ereloped Nationalities.
The actual paragraph of the Witness, The actual paragraph of the Witness, therefore, seems meant to imply that if the Pope, as is declared, has never tavored religious liberty, he thereby other things being equal, stands on a much lower Christian level than Protestants, who, it is assumed, are mostly friends of religious freedom.

There are some questions here that have to be answered previously.

have to be answered previously.

First, is any Christian a friend of un-

restricted religious liberty? I think

For instance, the Thugs of India were votaries of Kali, the goddess of murder. In honor of Kali every grown man of the sect was bound to strangle some one (not being a Thug) as often as he prudently could. Therefore when as he prudently could. Therefore when the British authority punished Thug-g'sm with death, it restricted religious liberty. It does not awail to say, that here crime was punished, not religion. What we rightly call crime was the heart of the religion. A Thug would have come with a descripting conscience have gone with a despairing conscience
if he had not within a certain time
strangled some one in honor of his goddess. To forbid this act of devotion was to forbid the religion, which ac-

was to forbid the religion, which accordingly has become extinct.

Again, prostitution, natural and unatural, was the very essence of the worship of Verus, called also Astarte or Mylitta. To abolish the lewdness was to abolish the religion. Was it wrong to do this? One Anglican elergyman, sharply rebuked by the Spectator, complains that if you condemn unnatural complains that if you condemn unnatural lust, indulged as an act of devotion, you condemn Sophocles. But, except this hideous survival of the most hideous heathenism in a Christian body, all Christians will allow that it was a virtuous act to suppress the worship of Venus.

Moreover, when it shall be safe for Moreover, when it shall be safe for England to expunge all the obscenities from the Hindu temples, she will doubtless be bound to do so. She tolerates them now, not as ef right, but to avoid a flame of universal rebellion. Whenever she can safely do it, we shall all appland her abolition of these abominable emblems, as we have all expent appland her abolition of these accomin-able emblems, as we have all, except Sir Edwin Arnold, applanded her abol-ition of the suttee, the burning of widows. Yet in either abolition she restricts religious liberty. The Brah-mins do not pretend that their religion mins do not pretend that their religion breathes freely under the sway of a Christian Emperor. Still less do the Mohammedans. If they submit, it is not from principle, but of necessity.

the harmless little sect of monogamous to it as murder was to Thuggism. I have little doubt that we shall yet be compelled to root it out by the sword, as slavery was rooted out, and it is more than doubtful whether we can do this effectively without abolishing Mormonism itself, and punishing the maintenance of its organization. What will be the good of cutting down the poisonous shoot if we leave behind the poisonous root? If this necessity does supervene, I have no doubt of the hearty concurrence of the Presbyterian Wit-

be so essentially evil to the Christian consciousness, that is the duty of a Christian State to suppress it within

So far the Papacy and Protestantsm agree. Both allow: Religious Liberty should not be unrestricted.

Secondly, Should non-Christians be compelled to receive Baptism? We than no such suggestion in the New than no such suggestion in the New than the first ament, and is is not consonant with Testament, and is not consonant with Testament, and is in the consonant with Testament, and is consonant with Testament, and is in the consonant with Testament, and the consonant with the consonant find no such suggestion in the Testament, and is is not consonant with the nature of Christianity. Here again all Christians are at one. all Christians are Rome pronounces it unlawful to compel non · Christians to be bap-This was often done in the earlier Middle Ages, but Rome, with Church, has always steadfastly maintained the opposite ideal. When some the bishops in synod condemned the act, and forbade it to be repeated.

The Inquisition, as Mr. Lea points out, would never command a learner S. would never command a Jew or Saracen to be converted. It declared him free of the jurisdiction of the Church. The

the Inquisition denounced this, and Pope Paul III. fulminated excommuni cation against all coercion of the natives. Nay, the Dominicans would not even allow that it was lawful to compel an Indian sovereign so much as to admit the Gospel within his territories. All must be purely voluntary. When some divines advocated indirect, though

not direct compulsion, the Hely Office confiscated their books.

Here again the Pope and Protestants agree. At least I have never heard of any Reformed church that contradicted this plain principle of the Gornel.

any Reformed church that contradicted this plain principle of the Gospel. Dans Scotus, however, mantains that it is at least lawful to take away the young children of non-Christians in order to baptize them and bring them an in the Church. The much higher ap in the Church. The much higher authority of Thomas Aquinas denounces authority of Thomas Aquinas denounces this as "contrary to natural justice and parental right," and the Church, re-marks Lehmkuhl, has always agreed in this matter with St. Thomas. Indeed, I notice that a recent Jesuit writer (I forget his name) states that the Cannon forget his name) states that the Cannon Law forbids acting on the opinion of Duns Scotus.

Protestantism, on the other hand, has not declared itself on this point, although I presume it would hardly disagree with Rome. Luther was for burning down the synagogues "with pitch and hell-fire," for banishing the Rabbis, first plundering them of their books, even their Hebrew Bibles, and if the other Jews remained obstinate in refusing baptism, for banishing them too; but I believe he did not propose taking away their children. The Pope and Protestants, then, may be viewed as agreeing that non-Christians ought deprived of their children. So far both parties seem to concur as to the restrictions and as to the extensions

of religious liberty.
Thirdly, Should heathen worship be Thirdly, Should neathen worship be allowed in a Christian land? Rome, I presume, would say No, and certainly original Protestantism would have said No. Yet if natives of India or China, sojourning in a Christian country, should practise their rites, not being should practise their rites, not being sanguitary or obscene, in modest seclusion, it is not likely that either Catho lie governments or Protestant would feel bound to interfere. Here again there seems little or no difference be-

tween the two religions. An energetic assertion of the right of the Jews to practise their worship un-molested, under pain of excommunicaion against their disturbers, such as is found in the Canon Law, is, I believe, not met with in any monument of Pro-testantism. In this profoundly and testantism. In this profoundly and practically important question, it is Rome, not Protestantism, which emphatically guarantees religious liberty. Therefore to say that the Papacy has never guaranteed religious liberty, is a gross contradiction of Catholic doctrine and history. However, it agrees very well with the slapdash blunder. headedness of papers standing on the level of the Presbyterian Witness.

CHARLES C. STARBUCK. Andover, Mass.

## AN AMERICAN SAINT.

The canonization of Father Isaac Jogues, should be hailed with delight by every American Catholic. While Father Jogues was not born in America he was a more thorough American than many of those who say they can trace back their ancestory for nine generations. He came to America and gave up his life to civilize and Chris-tianize it long before the so-called native Americans fied from penal laws at home and came over here to force

them upon a free people.

The result of the elevation of Father Jogues to the altars of the Church will be three fold. First, the noble missionary will receive here on earth the same

concurrence of the Presbyterian Wit-ness.

We all agree then that a religion may America, the dying hope of the aborig-ines and the trusted guides of the white s bounds.

So far the Papacy and Protestantism planted the seed that was afterwards to

> conversion to the faith of those who are not Catholies. The process for the beatification will naturally be interesting to all Americans. The life of Father Jogues will become known throughout the land of his martyrdom. The story of his sufferings, the record

of his death, the veneration in he has always been held by the faithful upon fair-minded American Protestants of the jurisdiction of the Church. The Holy See could not dispute the civil right of Ferdinand and Isabella to offer the Jews the alternative of baptism or exile, but it displeased the sovereigns by its evident dissatisfaction with their will increase his intercession with Could will be a source of the sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. The sainted missionary has still a burning love for the land wherein he was able to shed his blood for Christ. Moreover the

by its evident dissatisfaction with their act, and by opening an asylum to the banished Jews, as it had long been accustomed to do in like cases.

In the New World many Spaniards were inclined to compel the Indians to be baptized, but the Dominicans and the Inquisition denounced this, and Pope Paul III. fulminated excommuni his companions so that when the occa-sion offers itself we can all aid in the work of spreading devotion to the new Saint and of converting to the Faith those who will receive the light through the intercession of the martyrs of the Mohawk Valley. — Providence Visitor.

## FIVE-MINUTES SERMON. Sixteenth Sunday After Pentecost.

CHRISTIAN HUMILITY.

He that humbleth himself shall be exalted. Rospel of the Day.)

As we bear these familiar words, my brethren, some of us will perhaps be in-clined to say, or at least to think, that this matter of humility is just a little threadbare, so to speak; that we have already heard pretty much all that can be said about it. I dare say this is be said about it. I dare say this is true: but when a thing is very import-ant it has to be spoken of quite often. ant it has to be spoken of quite often. And humility is very important; after the love of God and of our neighbor, there is nothing more so. In fact, the difficulties in the way of loving God and our neighbor as we should, come, we may say, entirely from our inordinate love of ourselves; and this inordinate love of ourselves generally takes the shape either of pride or sepanality. the shape either of pride or sensus

And the very fact that we think we have heard enough about bumility shows that we are not so humble as we shows that we are not so numble as we ought to be. If we think that we are well up in this matter, it is a good sign that we are not. Many people will say, especially when they are on their knees, "Oh! I am a miserable sinner; I am averathing that is head." has I am everything that is bad;" but when they get up from their knees, and look around them, you will find that they think themselves in point of fact pretty nearly as good as anybody else, and perhaps, on the whole, rather

It is not, however, after all, about It is not, however, after all, about the matter of goodness that pride is most sensitive. Most Christians, un-fortunately, do not try very hard to be saints, and are not very much tempted to be proud of their achievements in that direction. But almost every one considers himself tolerably well gifted in the matter of natural common sense: in the matter of natural common sense in the matter of natural commanders, he thinks his brains about as good as any one else's, though he may readily admit that he has not had so great ad-vantages as another, or, in other words, that he is "no scholar." So, to be thought or called a natural-born fool is a very hard trial for any one's humility; a very hard trial for any one's humility; almost all of us, I am afraid, would rather be called a rascal. To be con sidered bad looking, that again is a great mortification to some people; or to have one's birth and family despised, to be thought low and valers, how to be thought low and vulgar, how many can you find that will put up with that? That is the real reason why you so often hear some one find why you so often hear fault with somebody else for being "stuck up:" it is that when he or she

the first place, lest, perhaps, one more honorable than thou be invited." This is where the shoe pinches, this admit ting that some one else is more honorable than we are; especially in this country, where every one shakes hands with the President, and all are made, as far as possible, equal. Still, we can manage to admit that there are some who are better entitled to the first

day is bitter and tedious.

## It is a good habit to say "Thanks be to God" a hundred times a day for the hundred general and special mercies, graces, gifts and favors of every twenty.

# LIQUOR AND TOBACCO HABITS

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#### A MISSIONARY'S DUTIES IN IRELAND.

village in County Tyrone, where the ere in the chapel, preparing

blems, as we have all, except in Arrold, applanded her abelin Arrold, applanded her abelin for the suttee, the burning of Yet in either abolition she is religious liberty. The Brah ont pretend that their religions is freely under the sway of a streed in his memory all over America. Mass will be said in his honor on his feast every year all over America. Mass will be said in his honor on his feast every year all over America. Mass will be said in his honor on his feast every year all over America. Mass will be said in his honor on his feast every year in his ho was kept immovable by an iron bar be hind it. The landlord had to acknowl-OF THE DAY OF ETERNITY, AND OF THE MISERIES OF THIS LIFE.

O most happy manon of the city was a different type of man to his above! O most bright Day of Eternity, which knows no night, but is always and erosses, but the always and erosses. which knows no night, but is always enlightened by the Sovereign Truth: a mains as it was first placed, for the day always joyful, always secure, and never changing its state for the conon his conformity with the rabbles in not having it standing on the tabernacle. How true it is that whenever any one labors for the greater glory of God, the inspired words of our Immaculate Mother in her glorious splendent with everlasting brightness, splendent with everlasting brightness, and that all these temporal things are greater glory of God, the inspired words of our Immaculate Mother in her glorious maculate Mother in her glorious maculate words of our Immaculate Mother in her glorious maculate words of our Immaculate Mother in her glorious maculate words of our Immaculate Mother in her glorious maculate words of our Immaculate words of

> Drink and Crime in Missouri. Some time ago the St. Louis Christian Advocate informed its readers that Rev. George Warren, chaplain of the Missouri penitentiary, had stated that out of 2,279 convicts in the prison at the time he made an investig per cent. of the entire number came there directly through the influence of liquor, and that 5 per cent. of the remainber came there indirectly from the same cause. That is, 2,000 of the convicts in the Missouri penitentiary is the result of the licensed liquor traffic ig that state.—The Pioneer. State

Ask your Grocer for

## Nestlés Food

Rev. L C. P. Fex. in Donaboe's.

No other baby food is as nourishing

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One of our missions was in a country village in County lyrone, where the Orangemen, I believe outnumbered the Catholics. It was held in a poor little chapel, and the apology for a confes-sional in which I was seated was located in the sacristy. I was quietly doing my work there one Saturday evening, near the window, when a volley of near the window, when a volley of stones broke every pane of glass. I was quite unburt except from a slight out on the cheek from a piece of broken glass. Two of the constabulary who fession, rushed out to catch the depre dators if possible, but they could find no trace of them. We were told that it was well known in the neighborhood who they were, but it was deemed safer to let the matter drop, or a worle thing might happen to the priest, his

and perhaps, on the whole, rate better than most people whom they better than most people whom they have a musing incident took place in An amusing incident took place in the North, another parish in the Black North, another parish in the Black North, and the machine the second to as it is called throughout the rest of Ireland. A rich landed proprietor who was grand master of the Orangemen, and of course a notorious bigot, was repeatedly solicited by a parish priest to sell him a piece of ground on which he desired to build a chapel, where one was much needed. Over and over again he met with nothing but a blank without her will he returned in his refusal, but still be persevered in his endeavor to supply the spiritual wants of that portion of his flock who re-sided in the neighborhood. The gentleman, wearied at what he considered the P. P.'s persistence, at last seemed to relent, and told him he would give the desired piece of land rent free forever, on which he could build his church, on the following condi tions: First, there was to be no large bell hung up wherewith to summon wor-shippers to what he called an idolatrous service; secondly, there was to be no cross visible on the gables outside; and, thirdly, there was to be no cross or crucifx standing on the tabernacle fault with somebody eare "stuck up;" it is that when he or she "stuck up;" it is that when he or she is stuck up I am stuck down.

You notice, my brethren, that this matter of pride is mostly comparative, as I may say. We should not mind other people being stuck up, if we could only be stuck up too. And it is just here on this tender point that the parable of our Lord in to-day's gospel touches. He says: "When thou art invited to a wedding, sit not down in the first place, lest, perhaps, one more the first place, lest, perhaps, one more within a few months. Meanwhile the a cute old man, toreas at once how he could evade these conditions, and, to the amazement of the landlord, accepted his terms. The deeds were duly signed, and the priest, having obtained the necessary sanction of the Bishop of comobtained the necessary sacration of the Bishop, at once commenced to erect his much needed chapel, which was finished and furnished within a few months. Meanwhile the former owner of the ground was gloat. ing over the prospect of getting pos-session of the chapel and the land on which it had been built, but, sharp as he was, he could not comprehend how the priest could say Mass without having a crucifx on the altar; but as soon as the Bishop had dedicated the sacred building to the service of God, the

splendent with everiasting brightness, but upon us pilgrims on earth only as afar off and through a glass.

The citizens of beaven know how joyful that day is; but the banished children of Eve lament that this our alted the bumble." (Luke i., 51).

No heart depression. Greatest cure ever discovered. Take no other, tee and age. All dealers or direct from AUSTIN & Co., Simcoe, Ont. Money back if no

## That Dollar of Yours.

Is not very much by itseff, but fifty of them, that is, less than one dollar a week, would pay for a policy of endowment insurance for policy of \$1,000.00.

Then-If you died during the next twenty years, your beneficiary would receive \$1,000.00.

Or-If you lived, you would receive \$1,000.00 yourself, which, together with the accumulated surplus would make a total return largely in excess of all premiums paid.

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## Head of all its Competitors

among Canadian Life Companies, as shown by the Government Reports.

God's Primer.

One of the leaders of the French Revolution of 1793, the ferocious Car-rier, so celebrated on account of the drownings at Nantes, once said to a Breton peasant:

We are going to tear down your beliries and churches.'

the name of God."

How well this response justifies those inspired words of the psalmist:

"The heavens declare the glory of God, and the firmanent showeth His bandwork. Day unto day uttereth speech, and night unto night showeth

## MOTHER AND BABY.

When baby is well the mother is sappy. When baby is cross, fretful, happy. When baby is cross, frettill feverish and cannot sleep, the mother is depressed, worried and unhappy. Baby's Own Tablets make both mother and baby happy, because they cure all the common ailments of infants and young children. They sweeten the stomach, cure colic, aid teething children, cure constipation, prevent diararen, cure consupation, prevent distribes, and premote sound, healthy sleep. And you have a solemn guarantee that the Tablets contain no opiate or poisoneus "soothing" stuff. Mrs. D. McGill, Blakeney, Ont., says: "I have used Baby's Own Tablets and have found them the best medicine I have ever had for the cure of the ailments from which young children suffer. I shall always keep a box of Tablets in the house." Sold by medicine dealers the house." Sold by medicine dear-everywhere or sent by mail at 25 cents a box by writing The Dr. Williams' a box by Brankville, Ont. Medicine Co., Brockville, Ont.

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If young men would take St. Aloysius for their model, they would be certain to make their life a success. The biography of that prince is more wonderful than any romance. Have you ever read it?—Catholic Columbian,

All Doors are Open to a Sunny Man.

As sunny man attracts business success: everybody likes to deal with agreeable, cheerful people. We instinctively shrink from a crabbed, cross, contemptible character, no matter ho able he may be. We would rather do a little less business or pay a little more for our goods, and deal with an optim-

ist.

The great business world of to day is too serious,—too dead-in-earnest. Life in America is the most strenuous ever experienced in the history of tho world. There is a perpetual reed of relief from this great tension, and a sunny, cheerful, gracious soul is like an ocean breeze in sultry August, or the coming of a vacation. We welcome it because it gives us at least temporary relief from the strenuous strain. Country storekeepers look forward for months to the visits of jolly, breezy, Country storekeepers look forward for months to the visits of jolly, breezy, traveling men, and their wholesale houses profit by their good nature. Cheerful-faced and pleasant-voiced clerks can sell more goods and attract more customers than saucy, snappy, disagreeable ones. Promoters, or organizes of great enterprises, must make a business of being agreeable, of make a business of being agreeable, of harmonizing hostile interests, and of winning men's good opinions. News-paper men, likewise, depend on making paper men, heewise, depend on making friends to gain entrance, to get inter-views, to discover facts, and to find news. All doors fly open to a sunny man, and he is invited to enter when a disagreeable, sarcastic, gloomy man has to break open the door to force his in. Many a business is founded courtesy, cheerfulness, and good

The world is too full of sadness and orrow, misery and sickness; it needs more sunshine: it needs cheerful lives which radiate gladness; it needs encouragers who will lift and not bear down, who will encourage, and not discourage.-Success.

Afraid of Gambling Clerks

Two bonding companies in Chicago annunce that the bonds of all patrons will be canceled if it is shown that they gamble or speculate, and, as many clerks in that city do experiment on the market and with chips, some alarm

the market and with chips, some alarm has been created.

Bonding companies know that it is impossible to insure themselves against loss in every case. It is reasoned, that the majority of people being regarded as honest, the companies can afford to take the risk, after ordinary precations have been taken, with the rest. But the officers who know the habits of a man to be bad will decline to take a risk, just as an insurance to take a risk, just as an insurance company refuses to insure a man known be suffering with consumption or

Action of this sort has a wholesome effect on the morals of a community and makes a business safer. Every man who jumps his bond is relentlessly hunted down by the company, no mat-ter what may be the cost, as an ex-ample to others. Employees are finding out that it pays for them to be honest and behave themselves.

Merely to Outstrip Others Will not Bring Success.

A great many people seem to think that getting ahead of others, like the winning of a horse in a race, is success. Nothing could be farther from the Nothing could be farther from the truth. Outstripping others often means trampling upon their rights, and keeping them back by unfair means; it often signifies failare, not success. The mere thought of trying to get ahead of some one else is inimical to

Such efforts develop the brute in man. They nourish some of the worst failure qualities, such as selfishness,

envy, and avarice.
No one can succeed, in the larger sense, unless he becomes a broader and better man; but can one grow broader and better when he is actuated by the meanest of all motives—the desire to get ahead of his neighbor?

While struggling to improve our-selves, we should keep constantly in mind the idea of helping others on the mind the idea of neiping others on the way, and of making their burdens a little lighter. To throw stumbling-blocks in the way of another, to retard his progress, will bring failure in any career, no matter how much money on may make in it.—Success.

Some Helpful Thoughts.

There is no short cut to happiness; Virtue is not a matter of vocabulary. Nothing succeeds where the soul

A little silence may save a lot of sor-

With God life and love are synony-

A sharp man always cuts his own fin-

Repentance cannot tear up the roots

of the past. No man reaches the stage of triumph but by the steps of trial.

The man who takes life as a dose always finds it a bitter one. .

A man makes no particular progress by patting himself on the back.

Virtue may be its own reward, but it is not its own advertising agent. Some men expect to acquire all their

good habits in their second childhood. No other man's blunders cost you as much as your own.

Edison Amends an Epigram

Francis Bacon Crocker, professor of electrical engineering at Columbia University, recently wrote to Thomas A. Edison for a photograph of the lat-

handwriting of Edison, was the follow

ing:
"All things comes to those who
hustle while they wait."—Success.

Perfect, or nearly perfect health is, of course, the first condition of sound sleep. but scarcely anyone is quite healthy, and so we must aid the sleepless to acquire that which is leading. healthy, and so we must aid the sleep-less to acquire that which is lacking. The one great thing to do is to fatigue the attention, not only to tire out the body but also the active mind; to drive the congested blood from the brain. Quiet and regular habits, a cer-tain monotony of light evening occupa-tion will tend in this direction, while a great variety of evening oppragments. great variety of evening engagements is generally fatal to the victim of insomnia. It is unwise to go to bed on either an empty or very full stomach; a slight meal before rest is the wisest course. A hot bath, the last thing is, perhaps, the very best aid to sleep.

Would You Carry Youth into Age. Never look on the dark side; take sunny views of everything; a sunny thought drives away the shadows.

Be a child: live simply and naturally, and keep clear of entangling alliances and complications of all

Cultivate the spirit of contentment all discontent and dissatisfaction bring age-furrows prematu.ely to the face.

Keep your mind young by fresh, vig-orous thinking, and your heart sound by cultivating a cheerfal, optimistic disposition. Don't live to eat, but eat to live. Many of our ills are due to overeating,

to eating the wrong things, and to irregular eating. Don't be too ambitious: the canker of an over vaulting ambition has eaten up the happiness of many a life and

shortened its years. Throw aside your dignity, and romp and play with children; make them love you by loving them, and you will add years to your life.

Think beautiful thoughts,-harmony thoughts, beauty thoughts, truth thoughts, thoughts of innocence, of youth, of love, and of kindness.

Associate a great deal with young people; take a lively interest in their pes and ambitions, and enter into their sports with enthusiasm.

Cultivate placidity, serenity, and poise;—mental and physical. Do not allow anything to throw you off your balance. A centered life is a long life.

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

The Crowning of Our Lady in Heaven.

THE PROVING OF JOSIE. "The knife is so old it is all sharp at the back, mother," said Veronica, who

was always ready to make excuses for "You must not cut your dear little fingers," said Mrs. Wilcox. "Be careful, dear."

Josie returned in a few minutes looking rather white, for the cut was somewhat deep, and as they all had tea Mrs.
Wilcox recounted her day's adventures

and misadventures.

Veronica, to whom expression of the sympathy she felt came quite naturally, said a good many kind things, entered into her mother's disappointment, and yet would not let her give up hope.
Josie listened to her tactful words and felt how much she would have liked to leit how much sne would nave liked to have been able to say something more than "I'm so sorry, mother," in her quick way, which did not convey a quarter the sympathy she felt for her mother's disappointment. But it was your distant to Lerie to expense her very difficult to Josie to express her feelings, and she so often said the wrong thing, and was so frequently snubbed that a habit of silence was growing upon

her.
Then the girls cleared away while their mother lay on the sofa, silently occupied with her own thoughts. The ugliness of the room oppressed her, and she felt more keenly alive than ever to she felt more keenly alive than ever to the smoky ceiling, grimy paper, and hideously colored prints of Vesuvius and t'e Royal Family. The black horse-hair covered furniture and brick-red table cover were so many eyesores to her beauty-loving nature, and her thoughts turned that evening unconsciously to comparing it all with the artistic house at Richmond which had been her home all her married life. How delightful it had all been, so few crumpled rose-leaves in her lot, so many dreams that now never could be realities! She thought of the hopes she had had about Veronica, the impression she was to make when she came she had had about Veronica, the impression she was to make when she came out in society, how much she would be admired, and how proud she, her mother, would be of her. Proud of her beautiful daughter she always would be, and nathing could change har devetion. and nothing could change her devotion, which Veronica warmly reciprocated. But now all was changed, and life in poverty lay before her, the problem of how to make ends meet seeming as impossible to solve as that of where to get work. Mrs. Wilcox felt it all very much for herself, for she loved ease, comfort, and all that money can give, but it was chiefly on Veronica's account that she grieved.

lic Version, and many other texts wherein it approaches nearer to the Catholic translation. This fact tells its own story.

You say the "American Revised" whom has it been recognized as such. We are not aware that any denomination has given it official recognition as the standard and your calling it so commits nobody but yourself. The ad-

that she grieved.

Her eyes turned involuntarily to the Her eyes turned involuntarily to the Sisters. How different they were! Veronica's beauty was such a contrast to Josie's plainness, unredeemed save by large crystal clear grey eyes. Her lank dark hair was brushed too tightly from a high forehead, her complexion was bad and features irregular.

"There is no doubt about it that if I cannot make money by my pencil I must in some other way," said Mrs. Wilcox, speaking her thoughts aloud, and both girls looked up.

speaking her thoughts aloud, and both girls looked up.

"Mummy, you are sure to succeed," said Veronica, with a sweet, hopeful smile. "I am quest have you are, and then we shall get out of these horrid lodgings, and have a dear little home somewhere or other. You must cheer up, and besides, Josie, and I perhaps, can earn money, though I don't quite know how."

for you should go to school after Christmas—there is no doubt on that subject.
I had such hopes of Miss Belton — she
was so fond of us all, and she knows so many convents where you might be taken — it is so extraordinary that she should not have answered my letter. Josie caught the word, and a look of

vexation passed over her face, and she dived into her pocket and brought out a letter which she took to her mother.

"Mother, I am so sorry," she said.
"I quite forgot it — it came two days ago—it may be—"

Mrs. Wilcox anatohod the letter for

Mrs. Wilcox snatched the letter from hand. "How careless of you, Josie—you really are most thoughtless, when you know how anxious I am about the post. Pray, how did you get this

lette

afternoon and I put it in my pocket, and I haven't worn this skirt since." and I haven t work this salt of the salt o envelope, and, as the sound of a church bell fell on her ear, Josic put aside her book and went out. The church was so near that she was allowed to go

"I found it on the mat on Monday

by herself in the evening, and she usually went. Josie knelt in her usual corner, and followed the Rosary which was being said, almost mechanically. She was very sensitive, keenly conscious of her faults, very much alive to the spiritual faults, very much aire to the spiritual forces against her, life being by no means an easy matter. There seemed so many obstacles in her ways, so much to fight against in her own nature that she often felt depressed at the little progress she seemed to be making-the defeats were so frequent, the victories so few! In the deep depths of her soul Josie knew that the love she really had for her sister and mother seemed to be changing in an alarming way. She was so jealous of her sister, so envious of her beauty, so angered at her mother's manifest preference for Veronica. had been so ever since she could re-member. Veronica, in the nursery, had always been the favorite, ever the one to be admired and petted, in a way that would have spoiled her had not her nature been so sweet; Josie never won affection as her sister did, and tactless remarks which she had overheard, or had been actually said in her presence, comparing the sisters to Josie's disadvantage, had been burnt in to her memory. How much she suffered no one ory. How much she suffered no one but God and her confessor knew, and that particular evening there was a storm raging in her heart, of which angry passions and bitter rebellion against the Will of God were the dom-

TO BE CONTINUED.

ABOUT TRANSLATIONS OF THE BIBLE.

Pittsburg, Pa., Feb. 4, 1904. Editor Freeman's Journal:

Dear Sir:—In your editorial of Jan. 30 headed "About Translations of the Bible," you state that the Roman Catholic translation of the Bible is better than the Protestant translation, or Authorized Version.

The emission you speak of in the Re-

Authorized Version.

The omission you speak of in the Revised Version of "Thine is the Kingdom, the power," etc., is altogether in favor of the "Revised" and "American Revised," which is now the standard edition. As to the hanging of Judas, there is no contradiction whatever in the chapters and verses no ever in the chapters and verses re-ferred to. There is individual liberty exercised by Matthew and Luke in reis individual liberty lating events. The occurrence is re-corded all right by both, though dressed in different terms.

Comment:
The omission, or more correctly the rejection, from the Lord's Prayer, of the words "For Thine be the the Kingdom," etc., is certainly altogether in favor of the Revised Version
as compared with the Authorized Verion that here the state of the Revised Version
and Greek," knowing as you should as compared with the Authorized Version that has been the Protestant standard for nearly four hundred years. In admitting this you admit that the Authorized and Standard Version has for four hundred years been misleading Protestant readers by giving them as the words of God what the Revised Version now rejects as not His words; thus recognizing the superior correctness of the Catholic Version over the ness of the Catholic version over the King James' or Authorized Version, which we claimed. For in rejecting the words "For Thine is the Kingdom," etc., the Revised follows the Catholic or Douay Version, as it does in most of its

orrections.

It is a notable fact that the King James' Version, in improving on former translations, approached nearer to the Catholic text, and the Revised, in improving on the King James' approaches still nearer to the Catholic text. Ward, is high Errata' points out no less the nearer to the catholic text. corrections. in his" Errata," points out no less then thirty texts which, in correcting the King James' Bible, follows, the Catho-King James' Bible, follows, the Catholic Version, and many other texts wherein it approaches nearer to the Catholic translation. This fact tells

whom has it been recognized as such? We are not aware that any denomination has given it official recognition as the standard and your calling it so commits nobody but yourself. The admittedly erroneous King's or Authorized Version, has been the Standard Version for four hundred years. It is the version which the Bible Societies sent out to the heathen. Who deposed it? The fact that it is acknowledged to be erroneous does not relegate edged to be erroneous does not relegate it to "innocuous desuetude" as long as it is read from the pulpit and issued the Bible Societies as the Word of

"According to the original Greek toxt your translations of Acts, 1, chap., 18, v., in the Catholic Version, is incorrect."

You speak of the original Greek text as if there were any such text. You know or ought to know, that there is no original text in existence; that all Comment: A. Edison for a photograph of the fatter large enough to hang in the office of the large enough to hang in the office of the certifical department at the university, and also requesting Mr. Edison to inscribe the picture with some motto to inscribe the picture with some motto that might be helpful to the students. In a few days a large photograph of the inventor arrived, and at the bottom of it, in the large, strong, well defined

Greek copies were made, was different Greek copies were made, was different from the manuscript copy used by St. Jerome when he made the Vulgate translation. The manuscript copies of the fourth century—when St. Jerome wrote—were purer, more free from the errors, intentional and otherwise, of copyists than those of a later date.

There were variant copies in his time.

St. Jerome translates Acts 1-18, thus from the Greek manuscript used by him: Et hic quidem possedit agrum de Mercede iniquitatis, et suspensus crepuit Mercede indigitates, et suspension en edius et diffusa sunt omnia viscera ejus." which the Catholic Version translates thus: "And he indeed hath possessed a field of the reward of initial end being hanged burst asunder quity, and being hanged burst asunder in the midst and all his bowels gushed out." The correctness of this English translation will not be disputed.

The question then comes to this: Was the manuscript copy from which St. Jerome translated more correct than the copy used by the translators of the King James' Bible. The pre-sumption is in favor of the former for two reasons; first, it was an earlier copy and nearer the autograph originals; second, it avoids the contradiction which tion which is found in the King James Bible.

You tell us there is no contradiction between (Matt. 27-5, and Acts 1-18,) as found in King James' Bible. Let the reader judge. Matthew says: "He reader judge. Matthew says: "He cast down the pieces of silver in the temple, and departed and went and hanged himself.' In Acts the account of Judas' death is this: "Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst," etc. According to the first account Judas committed suicide by hanging. According to the second, so far as the text throws any light upon it, his death was acciany light upon 16, his death was acci-dental, not suicide at the end of a rope. The "individual liberty" you speak of does not justify such con-tradictions in historical documents, whether made by copyists or translators. It must be assumed that this contradiction did not appear in the original inspired writings, and it does not appear in St. Jerome's Vulgate, nor in

its Catholic translation.
"If the Protestant version of to-day, that is, the American Revised Version, 1901, has been made from copies duly authenticated of the original manuscripts in Hebrew and Greek, it certain ly ought to be more correct than a ver-sion made from copies of copies of versions instead of original copies of manuscripts.

Comment.

If! A conclusion based on an " if " is a very lame conclusion. There is not a manuscript copy in existence that has been duly authenticated as a correct and complete copy of the originals. There are a number of variant and fragmentory copies. The oldest extant Hebrew manuscript is not older than the tenth contury. The oldest The oldes than the tenth century. The oldest Greek manuscripts of the New Testa ment are not earlier than the fourth century. And, Mr. Jones, you will please remember that these manuscripts are the work of what you and Protestants generally call the crazy, ignorant, dissolute Monks. The Protestant Harman, in his "Introduction to the Holy Scriptures," page 48, says: "The convents of the Christians, existing from the early centuries of the Church the Church the church that the convents of the Church the church the church that the church the church that to the present day, have been safe de-positories of Christian Scriptures. The convent has proved the ark for the ransmission of the ancient manuscripts

Now, Mr. Jones, after the manu-scripts were made by the Monks and in their possession to alter and inter-polate, for a thousand years before Protestantism came into existence, how can you assume even with an "if," that the American Revised edition has been made from duly authenticated copies of the

know that there are no original manuscripts in existence in Hebrew, or Greek, or in any other language. There is not even a manuscript known to be a first or immediate copy from the

originals.

There is a good deal more in Mr. Jones' letter which needs comment badly. But owing to temporary absence we must defer it for a short time. What he says will not lose any of its force—if it have any—by a short delay. On return we will begin where we now leave off, and go through the letter clear down to the signature. We might leave it to some of the office boys, but as we began we propose to entertain as we began we propose to entertain Mr. Jones to the end of the interview.

—N. Y. Freeman's Journal.

Not So Profitable .

It is noticeable that nowadays there are fewer "ex priests" and ex-nuns "than there used to be. The "revelait did in a more ignorant generation .-



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## THE BIBLE IN THE MIDDLE AGES.

BEQUIRED THE EARNINGS OF A DAY LABORER FOR FIFTEEN YEARS TO PUR CHASE A MANUSCRIPT COPY.

We wonder, says the Sacred Heart Review, if our Protestant friends, who make such a show of loyalty to the Bible, and who speak as if Catholics were debarred from reading or even ros-sessing the Word of God, ever stop to consider that were it not for the Catholic Church they would have no Bible to boast about. Yet such is the case to boast about. Let such is the case.

For, the sacred writings," says
Charles Butler (a Protestant writer, in
his "Horea Biblicae," pp. 35-36),
which contain the Word of God, and for the traditions of the wise and good respecting it, we are almost wholly in-debted, under Providence, to the zeal and exertions of the priests and monks of the Church of Rome during the Middle Ages. \* \* \* Copying the Middle Ages. \* Copying the Bible was a task of infinite pains and Bible was a task of infinite pains and perseverance to which (for gain was out of the question) nothing but the onscientious and unwearied industry of a religious copyist was equal." Yet

of a religious copyist was equal." Yet to the average Protestant the monk of the Middle Ages appears as a lazy, wine bibbing individual, ignorant himself of Scriptural truths and solicitous only to burn every Bible he could lay hands on so as to keep it from the owledge of the laity! The New Zealand Tablet has a wellhis hands on so as

worded editorial showing the absurdity of Protestants at the present day who criticize the Church for not placing a copy of the Bible in the hands of every body in the Middle Ages.

" 'owadays," says our esteemed con-temporary, "a Catholic can purchase a New Testament for a few pence. He can, for two or three shillings, become the owner of a bound volume contain the owner of a bound votume containing all the Inspired Writings of both Old and New Testament. But it was not always thus. Before Catholic brains and hands invented the art of printing with movable type, a Bible was an expensive luxury. Every word of its 35,879 verses had to be copied with minute and toilful care. When the long and anxious task was com-pleted, the written characters covered 12,783 folios. These were of parchment, for paper was little known in Europe before the days of Guttenburg and his primitive little printing press. The monk scribe's work 'used up' 427 skins of parchment—the cost of which skins of parchment—the cost of which at the present day (as estimated by Mr. L. Buckingham) would be £85, while the copying, in the usual engrossing hand, would amount to the tidy little sum of £133 for wages alone. This would represent a first-cost price of £218 (considerably over \$1,000) for a considerably over \$1,000 for blades. ingle manuscript copy of the Bible Very few of our critics would, we opine be the happy owners of a copy of the Written Word if they had to part with over £200 for the luxury. And it is one of the glories of the Catholic one of the glories of the Catholic Church that, through the pious labor of her monks, she was able, before the days of the printing press and cheap paper, to widely circulate the Sacred Writings under circumstances of such enormous difficulty.

## CARDINAL NEWMAN'S HINTS ON THE WRITING OF SERMONS.

A Maynooth student "with the in-A Maynooth student "with the in-genuous audacity of youth" once wrote to Cardinal Newman requesting some hints on the writing of sermons, and with characteristic kindness Newman with characteristic kindness Newman replied. The letter has been carefully treasured, of course; but was never published until Manager Gerald Molloy offered a copy of it, which he had per mitted to make, to the first number of St. Peter's Magazine. The hints were these:

A man should be in earnest-by which I mean he should write not for sake of writing, but to bring out 2. He should never aim at being

3. He should keep his idea in view and should write sentences over and over again till he has expressed his meaning accurately, forcibly and in few words. "4. He should aim at being under

stood by his hearers or readers.
"5. He should use words which are likely to be understood. Ornament and amplification will come spontaneous-ly in due time, but he should never

seek them. "6. He must creep before he can fly — by which I mean that humility, which is a great Christian virtue, has a

place in literary composition.
...7. He who is ambitious will never write well; but he who tries to say simply what he feels and thinks, what religion demands, what faith teaches, what the Gospel promises, will be elo quent without intending it, and will write better English than if he made a study of English literature.

It is not only seminarists and young priests who will find these suggestions helpful, remarks the Ave Maria. The substance of them come near being the unteachable secret of good writing.

## THE POPE AND A SCHOOL TEACHER.

John Davis began parochial school teaching at St. Mary's school, Monroe, Michigan, fifty years ago the 6th of September. He is still living hale and Michigan, nity years ago the out of September. He is still living hale and hearty. Many of his former pupils hold responsible positions in every wak of life. They have arranged for a semicentennial celebration of the event. The day will be a gala one for the venerable jubiliarian. Among the honors which will be conferred upon the kindly old gentleman will be a special blessing old gentleman will be a special blessing from His Holiness Pius X., signed with his own hand and a magnificent medal blessed and forwarded by the Pontiff to commemorate the event. This singular blessed and forwarded by the Fontili to commemorate the event. This singular and exceptional recognition was secured through His Eminence Cardinal Mar-tinelli, at the suggestion of some of Mr.

This will be the first time that Papal honors have been conferred on a lay-man in America for such services in parochial school work. It is an evi-dence of how the Pope is a father of all the faithful. He willingly joins with

Mr. Davis' former pupils in celebrating the unusual event. It is also manifest that any faithful service ever rendered the Church, no matter how insignificant, does not escape the watchful attention of the Shepherd of Shepherds. Mr. Davis is a convert to our Holy Faith. He taught six years in the non Catholic school before beginning his parochial school work.

## FREEMASONRY AND THE CHRISTIAN RELIGION.

SUMMARY OF PRECEEDING PAPERS The foundation is an ostensible indiference in matters of religion, an indifference which pretends to place on a par Mohammedanism and Buddhism and Druidism and Christianity and every other form of religion, however absurd and false, provided only that a select few admit some kind of a Supreme Being. Christianity is for Masonry but one of the many religious varieties that divide mankind. It is not the one true religion. It will be admitted. one true religion. It will be admitted into the crowd of religions tolerated by Masonry, provided that it will welcom all others on an equality and not in sist on any prerogatives of its own. If it insist that truth is one, and that it is the truth, it presently becomes for the Mason too sectarian and is swept aside. Masonry states explicitly that it is not Christianity, for otherwise, as it tells us, the Jew and the pagan could not partake of its religious en lightment— could not learn from it the true nature of God and of the human

Jesus Christ, therefore, for Masonry, is not God. Jesus Christ, therefore, is not the corner-stone of Masonic religion not the corner-stene of Masonic religion and morality. If some Masonic writers have sought to delude themselves or others by the Christianization of Masonry, i. e., by the Christian inter-pretation of Masonic symbols, they have labored in a work that does not belong to the ancient system, have gone to almost unwarrantable lengths sectarian interpretation, and hence find to-day Jesus Christ omitted by a "slight but necessary modification" even fron those texts of Christian Scripture which directly refer to Him.

On the other hand, Masonry is ever overflowing with admiration for paganovernowing with admiration for pagui-ism and its mysteries. These are ancient—these are sacred—these come from the pure religion of the patriarchs— these are to be studied and imitated.

The exoteric Mason, we are told, does not know this. He has not discovered the true aim of the organiza-tion. He thinks that it is a mere benevolent, a mere social gathering; and exoteric Masons form, we are again told, the greater portion of Free-masonry. We are therefore not astonmasonry. We are therefore not a ished that in their ignorance speak of Masonry as they do, and admire an institution whose adepts have as little soruple in deceiving them as in deceiving us.

however, there is question, When, however, there is question, not of Christianity in any form, but of Christianity in its true and Catholic form, Masonry conceals its feelings less and less. It recruits its ranks among us mainly from Protestants, and it us mainly from Frotestants, and it works out its own ends by fostering in them bigotry against the Church: Calvary is a place of rest and refreshment; Friday noon is the hour at which the brethren receive their wages; the cross becomes a sacred sign of ancient paganism (Eneyel. pp. 194, 195) its inscription I. N. R. I. is made to signify Igni Natura Renovatur Integra by fire nature is perfectly renewed (Encyclopedia p. 366) a formula that but thinly veils Masonic sensualism. No wonder then that the life of the Catholic solitary is an abomination to Masonic eyes, and that in their blind antipathy Masons prove themselves more pagan than the pagans themselves. Neither is the august head of the Church spared his measure of obloquy, for "the disciple is not above the master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub how much more them of his household." (Matth. x. 24, 25) - St. Louis Review.

#### HOW IT COMES THAT THERE IS OPPOSITION TO CHRIST.

(Rev. James J. Sullivan, S. J.)

Why is it there is so much opposition to Christ? He was a good man. Nothing in his life was antagonistic to man. He in his life was antagonistic to man. He
did great things for us, both directly
and indirectly, and He certainly brought
blessings to the world. And still many
men protest His claim.

Why is it that monuments are erected Why is itthat monuments are erected throughout the world in honor of all great men and benefactors of the race, and when a monument is erected to our Blessed Lord it meets with hisses? What is the reason? The reason is not far distant. Those in this age, as in What is the reason? The reason is not far distant. Those in this age, as in other ages, who manufacture public opinion, in other words, those who are in touch with the world and closely related to it, Christ said at the last supper He would not pray for. Those having the ear of everybody do not desire ing the ear of everybody do not desire ing the ear of everybody do not desire anything like a universal acceptance of Christ's doctrine. Why? Because Christ's religion preaches sobriety, honesty, purity and chastity, and there are men and women who have no higher honesty, purity and chastry, and that are men and women who have no higher motive or instinct than we have in common with the animals. They desire license, complete scope for the indulutions, that can prook gence of human nature, that can brook no interference. An examination of the detail of the lives of such persons will show such motives, and if not, then we will find a supreme pride which centuries and centuries ago was the cause of Lucifer's fall when he was told he would be compelled to kneel down and adore a man. You will find that outrageous arrogance that dares to contest God's supremacy in the world and would not for an instant submit to God's

commands. commands.

It is predominant in Christ's religion that God is first, before all, and the instant He falls to second place the world is upside down and man is com-

For reasons such as these it is that there is so much opposition to Christ.

## CATHOLIC RESPONSIBILITY.

Western Watchman.) Catholics have the greatest responsi-bilities, and by those responsibilities they are to stand out from the world by their lives; out from the world like true men and women who are animated with the Spirit of God. To stand out from the crowd by your virtue, by your uprightness, by your honesty and justice in dealings, by the integrity of your lives, in politics, everywhere that a man may live and it there should shine; having the virtues of the Christian they reamond the apparent tian man, then you would be an apostle, and they would come and ask you.

What is it that makes you such as you are? Why are you such a man?"

And you could say sweetly and humbly: "It is because I am a Christian and a Catholic. I believe in God, I believe in His Divine Son, who became incarnate for me, and I believe, I pray, and try to live und the inspiration of the Spirit of God. try to make my life a supernatural life and use all things of this world in view to my eternal end.

## THE BROTHERHOOD OF MAN.

When Masonism first aspired to bewhen Masonism first aspired to become a world force it set up as shibbo-leth "the brotherhood of man." Hegel adopted the phrase when he invented his system of pantheism, and Karl Marx accepted it when he organized bis International Brotherhood. From his day to the present the philosophers of socialism have had much to say of the alleged brotherhood they seek establish. Yet the first society of hu-man brotherhood was organized when Christ founded the Catholic Church It is to-day shown forth in the multitude of races which profess the faith all round the globe. If one look beneath the surface, it is strikingly shown here in our own Chicago, where the people of nearly fifty races attend Catholic churches. At the Detroit convention churches. At the Detroit convention of the Federated Catholic Societies, which began last Monday, it became extremely visible to whoever had eyes to see. There were gathered together Indians, Germans, Irish, Austrians, Belgians, Frenchmen, Englishmen and among the host of followers were represented Filipinos, Porto Ricans, Hawaiians, Spaniards, Portuguese, Italians, Poles, Bohemians, Hungarians and many more. Day after day, here races more. Day after day, here in America and around the earth, the Church puts the formulators of catchto shame. The races and nations nourished at her bosom constitute the real brotherhood of man.-

## A GROWING EVIL.

The tendency to development of the drink habit and the danger of moderate indulgence in intoxicants is well expressed by the Herald and Presbyter

If moderate drinking led to more moderation, and that to total abstinence, it would not be dangerous. The trouble is that it leads to more drinking and intemperance. Fifty years ago, in France, the people drank freely of light wines, using little strong drink. But the French people have learned a sad lesson. The wines created a thirst for intoxicants, and now strong drink has a firm hold on that people. Light wines are no longer satisfactory; distilled liquor and drunkenness are the common The average consumption of thing. The average consumption of alcohol is thirty three pints a year to each inhabitant-twice as much as in any other country in Europe, except Switzerland; eight times as much as in Canada. It is a sad commentary on moderate drinking, but a very suggestive one.—Dr. J. Robertson Wallace in The Young Man."

## The Salt of the Earth.

Catholic Home Noticing the perilous condition of civi society to-day, many thoughtful non-Catholics are beginning to suspect that there may be more meaning than they had ever perceived in the "You are the salt of the earth" words addressed by Our Lord to His disciples. It needs by Our Lord to His disciples. It needs little stretch of imagination to hear one of these ingennous minds addressing another: "There are more things in heaven and earth, Horatia, than are dreamt of in our philosophy." And: "At least this much is sure, the verdict of history is, that the Catholic Church has always labored for the benefit of the condition of the masses: that it has opposed tyranny and opthat it has opposed tyranny and op-pression always, and in every form, and that it nas favored every movement, rightly directed, where the tendency was the benefit of humanity."

## When a Catholic Votes.

True, the Church has no politics, she knows nothing of candidates or plat-forms, of administrations or policies, of tariffs or currencies. She is mute on every question as to which honest men may honestly differ; and no more tells her children what ticket they shall vote than what food they shall eat or what clothes they shall wear. But as she demands that they shall eat with temperance, that they dress with de-cency, so she requires of them to vote with an unclouded judgment, with an undrugged conscience, with the good o their country as their motive, with the fear of God before their eyes.—Hon Charles J. Bonaparte.

## The True Guide.

Christ is God, so He holds in His hands the destiny of nations. He said to His Church through His apostles:

"Go, teach all nations. He saw the world lightly a party saw the whole world lie like a panorama before Him. He knew our tendency to go So He made use of a means astray. keep us safe. If we had to depend on the Bible, how choose between Arius and his disputors, timess one were infallible? When fallible men are talking about things absolutely beyond human reason, who is to decide? The Catholic Church, she the bride of Christ, the one oracle of God in this world, and accused of men because she is the one oracle of God in this world! and his disputors, unless one were in-fallible? When fallible men are talk-

At the cornerstone laying of the St. Leo Church, Cincinnati, on a re-St. Leo Church, Cincinnati, on a re-cent Sunday afternoon, Archbishop Moeller took occasion to speak in ring-ing terms to the Catholic societies ing terms to the Catabile societies present. His Grace praised the thousands of men, who, in spite of the heat, marched in the parade, and said it did his heart good to such a grand manifest ation of Catholic faith. "Surely," much alive in this city when he witne

An Archbishop on Catholic Societies.

said the Archbishop, "one must con-clude that the Catholic faith is very such turn-outs on the part of our Cath-olic societies, as seen this afternoon. All henor to you men for thus proving your Catholic spirit! And let me as sure you that as long as our societies maintain this true Catholic spirit, being proud of their faith and respectful of ecclesiastical authority, they will re-ceive the warmest support of Bishors and priests."

## DIOCESE OF LONDON.

CHURCH DEDICATED CHURCH DEDICATED.

His Lordship Bishop McEvay officiated at the opining of the new Catholic Church in Strais on Sunday. Bishop McEvay solemnly bissed the building and dedicated it to Shoseph. High Mass was surg by Rev Father Sharpe and Rev Father Fagon of Detroit. Presched the sermon of the day. In the evening Bishop McEvay preached to a large congregation at the Church of Our Lady of Mercy.

COLLINS-At Linsing on 31st July, Mrs. Margaret Collins, daughter of Mrs. Eden Hayes, Derrynane, aged thirty three. May she reat in peace!

CARR-At Pittsburg, Fa., on August 13, Lee Carr, son of Mrs. Carr of Garryowen, aged twenty-two years. May he rest in peace! CLAIRMONT — At Marmora on August 21, Matida Delcourt, relied of the late Ell Clair-mont, aged seventy two years. May she rest in peace!

SMITH-At Torbolton, Ont. Mr. Edward Smith, aged sixty five years. May he rest in peace! peace!
MILNE—At his late residence, Westminister township. August 29th. John Milne, aged sixty-eight years. May his soul rest in peace!

## C. M. B. A.

At the last regular meeting of Branch No. 374, Kenilworth, a resolution of condolence was unanimously adopted and presented to Marshal J. W. Haves on the death of his sister, Mrs. Margaret Collins.

PUNISHED AND PARDONED.

BY COVENTRY PATMORE. Last night my little son was sent
Unkissed to bed, with angry eye
And lips that pouted wilful-wise
This was his mother's punishmen—
A gentle woman does not live,
But yet the tarried to forgive.

The childish fault, the passionate deed,
They must be checked; so in the gloom
He stumbled to his little roam;
He was too proud to weep or plead.
I saw his mother's eyes grow dim.
In tender yearning following him,

But in the silence when he slept 'Undried the tears lay on his cheek,
The little face seemed very meek.
How pitsously, perchance, he wept
Before he took to slumberland
The grief he could not understand!

Then tenderly his mother smoothed
The fair tossed hair back from his brow
And kissed the lips so passive now
But woke him not, since he was soothed,
And there beside his little bed,
She knelt and prayed awhile, instead.

Ah! so, dear God, when at the last We lie with closed and tear stained eyes, And lips too dumb for prayers or sighs, Sorry and punished for the past, Surely thou will forgive and bless Being pitiful for our distress!

## MAURYA BAWN.

BY REV. JAMES B. DOLLARD Wake up, wake up, alanna, Maurya Bawn,
Maurya Bawn!
(Hush! do not weep acushla, in the dawn!)
Yourfather must be goin'from the place he
called his own
For his lordship wants the houldin, Maurya
Bawn!

Your mother's dead an' berried, Maurya
Bawn, Maurya Bawn;
(Ah! do not weep mo callin, in the dawn!)
God's holy Hand is in it—sure, the home she
has this minnet
N'er a landlord can be stealin', Maurya
Bawn!

The hearth is cowld an' dreary Maurya Bawn Maurya Bawn, (Asthoreen, like our hearts are, in the dawn!) 'Tisyou an' me tomorrow, on the stony roads o' sorrow,

Come an' kiss me, in my throuble Maurya Bawn!

Riss up, rise up, alanna, Maurya Bawn, Maurya Bawn. (Mavourneen, dry those teardrops—'tis the Brush back the shiny hair from your little forehead—there! An' we'll face the world together, Maurya Bawn!

## "NO TIME TO PRAY."

"No time to pray!"
Ob, who so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!"

Mid each day's dangers, what retreat
More needful than the mercy-seat?

Who need not pray?

"No time to pray!"
Must care or business' urgent call
So press us to take it all,
Each passing day?

What thought more drear Than that our God His tace should hide, And say, through life's welling tide, "No time to hear!"

## THE ANGELUS.

At morn, at noon, at twillight dim.
Maria! thou hast heard my hymn!
In joy and woe, in good and ill.
Mother of God, be with me still,
When the hours flaw brightly by,
And not a cloud obscured the sky,
My soul, lest it should truant be.
Thy grace did guide to thine and thee.
Now, when the storms of fate o'ercast
Darkly my Present, and my past,
Let my Future radiant shine
With sweet hopes of thee and thine,
—EDGAR ALLEN POI -EDGAR ALLEN POE

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## MARKET REPORTS Live Stock Markets.

Toronto, Sept. 8.—The total stock receipts at the city cattle market this week are 214 cars, with 3,154 head of cattle, 6,135 sheep and lambs, 2,852 hogs and 281 calves. Ten cars were divered to day, metity sheep and hogs; there being only one shipments of 13 head of cattle.

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to \$6; pigs. \$5.75 to \$5.85; roughe. \$1.75 to \$5.85; shags. \$3.75 to \$4.25; datries. \$5.50 to \$5.85; grassers. \$2.25 to \$5.75. Sheep and lembs.—Receipts 8.000 head; stead; lambs. \$4.50 to \$3.50; a few at \$6.751; yearlings, \$4.50 to \$4.75; wethers. \$1.25 to \$4.40; ewes. \$3.75; sheep mixed, \$2 to \$4.

mixed, \$2 to \$4..

Toronto Sep. 8 — Wheat, firmer; old No. 2 red and white, \$1.05 west; new No 2 red and white, \$1.05 west; new No 2 red and white, \$1.05 to \$1.03 west and east; Manitoba, \$1.08 for No. 1 northern; \$1.65 for No. 2 northern, and \$1.02 for No. 3 northern, and Georgian Bay ports, and 6c more grinding in transit; Flour, firm; at \$1.40 asked for 90 per cent, patents, in buyers' bags, west; choice brands 15c to 20s higher; Maritoba \$5 10 for second patents, and \$5 for strong by kers, bags in cluded, on the track. Toronto, Millfeed, steady, at \$1.75 of at \$18 for cars of shorts, and \$1.50 to \$18 for bran in bulk, west; Manitoba, \$10 to \$20 for cars of shorts, and \$1.50 to \$18 for bran and \$1.50 to \$18 for bran and \$1.50 to \$18 for bran, as ke included Toronto freights Barley, steady, No. 2 west. Corn, steady, Caradian nominal, at 53c for cars west; American, theady, and 6 for No. 3 west. Corn, steady, Caradian nominal, at 53c for cars west; American, theady, and 6 for No. 2 wist. Corn, steady, Caradian nominal, at 53c for cars west; American, theady, and 6 for No. 3 mixed, in car lots on the track. Toronto, Oats, steady; new mixed, 31g, and white, and 33g for No. 2 white, east, and No. 2 white, 324c to 33c west. Rolled oats, steady, at \$1.50 for bar of the track. Toronto: 25c more for rotonic lots here, and 40c mere for broken lots on the track, Toronto: 25c more for rotonic lots here, and 40c mere for broken lots on side, Peas, steady, at \$2.5 for No. 2 west. Butter, steady, Egg, firm, 18c for new laid. TORONTO GRAIN

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