

The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, AUGUST 15, 1903

1295

The Catholic Record.

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THE TRUE CRITERION.

Says Rev. Dr. Smith, of Toronto, on the career of Jno. Wesley:

"Not dogma nor creed, but experience and life, are the true touchstones of our fellowship with the Father and the Son, Jesus Christ."

We suppose the words of a paganistic must not be weighed too accurately. Very often indeed the music of a well-turned phrase beguiles its fashioner from the path of reason and whirles the hearer into an atmosphere of sentimentality. But the words of the gentleman are not unfamiliar. We hear them from individuals who yield no allegiance to any creed and who profess contempt for those who are cramped within orthodox lines. We meet them in the novel which depicts the creedless hero as endowed with every lovable quality in contradistinction to the Christians who are described in such a manner as to gain for them either scorn or ridicule.

We do not believe there is any design in all this of a war against revealed truth. The average man is too tired or too indifferent to attempt this. It is merely a cry as old as the world—the cry of the undisciplined heart which desires to acknowledge no one but itself as master. It is a toll to pride and passion, for the man who steps off the path of rectitude does not want any creed or dogma to menace him with punishment. And so he believes what he likes and adopts a complacent attitude towards opinions of any hue, forgetful of the stern language of the gentle Apostle: "If any man bring not this doctrine receive him not, nor say to him, God speed you."

But to return. The gentleman says that not dogma nor creed, but experience and life, are the true touchstones, etc. Holy Writ declares: "Without faith it is impossible to please God." St. Paul encourages us to "put on the armour of God that we may be able to resist in the evil day and to stand in all things perfect—to gird our loins with truth and to take the shield of faith wherewith we may be able to extinguish all the fiery darts of the most wicked one." And Scripture tells us also that neither good deeds nor anything which may be reputed highly by the world will bridge over the abyss between earth and heaven when it says: "He that believeth and is baptised shall be saved; but he that believeth not shall be condemned." What we are commanded to believe is the truth revealed by the Son of God. Now what is a dogma but truth expressed accurately, and what a creed but a summary statement of truths? If, therefore, the Lord bids us believe or be condemned with Him unless we obey Him in that respect, Christianity, then, without dogma is Christianity without truth and without authority—a thing unheard of by past generations and conceivable by those who mind not that every understanding is to be brought into captivity unto the obedience of Christ. We frankly avow that we do not know what the gentleman understands by experience and life. But supposing they convey many meanings, may we assert that they will ever disprove the words of the Son of God. If He legislated for men for all time, shall we dare to say that in some epoch of the world, conditions may arise as to necessitate a change in that legislation. Has revealed truth no entity save what is given it by the individual mind? Or does it matter little what a man believes provided he is a decent kind of human being? We scarcely think that St. Paul would grant this, and we have an idea that the hard-hitting Christians of early times would find their vocabulary inadequate to deal with that contention. If experience and life are the true touchstones of fellowship with God, then welcome Dowie and his adherents, Christian Scientists and their vagaries—all the charlatans who unload their wares on a humber-ridden public since they all can talk of experience and life. But what does the phrase mean? Does it mean that truths which were good enough for boyhood must be dropped as the years bring us a larger measure of experience or that human reason is the arbiter of revelation.

We know, however, that a dweller in a dingy tenement whose life is made up of toilsome hours may be nearer to God than he who dwells in a palace and sways perchance the destinies of nations. The former, with experience

limited and life as the world sees it, stunted and sordid, will if he have an active faith be happy and burdened with good deeds; while the latter, though he may touch every phase of action and see life in all its most glorious aspects will, because he has not faith, stand with empty hands. But in any walk of life experience and life are, as far as eternity is concerned, sorry signs to go by.

SUMMER CATHOLICS.

Will some one tell us why some Catholic families part company with their religion when they go on a vacation? In connection with this matter we have received some sizzling letters from certain reverend pastors. One of them says he would rather have a company of unwashed Huns in his parish than these Catholics who give scandal and bad example. Rarely, if ever, do they assist at Holy Mass on Sunday. During the week they have energy enough, and to spare, for every species of diversion, but the flimsiest pretext suffices to keep them from the Adorable Sacrifice. And so they have their good time—these people who call themselves Christians and act like pagans. Do they ever think how they are regarded by others? The earnest and devout marvel at them and pray that their eyes be opened: the non-Catholic despises them as men and women who sail under false colors. They, as well as all members of the Church, can do something towards allaying prejudice and making the way ready for the truth; but this will never be done by conduct which smacks more of the devil and the world than of anything else. And, more, they come back to their work refreshed in body, but weakened in soul—an easy prey to every wandering imp of darkness. To be brief, the parents who, unless for a grave and serious reason, absent themselves from Mass, are recreant to one of the most solemn obligations of the Christian life and prove themselves destitute of living faith. Not only do they incur unending malediction, but they make easy the downward path for their children. These are the fathers and mothers who sacrifice their sons and daughters to devils. And long after they are in their graves these children will perpetuate their negligence and perchance rise up at Judgment to invoke vengeance upon them.

PETER STILL LIVES.

It is interesting to read the various tributes that have been paid to the late Leo XIII. From every quarter of the globe we have heard voices extolling his wisdom and prudence, his versatility and depth of knowledge, and his untiring and beneficent labors for the welfare of humanity. And not only they of the household and every man who has any reverence for grandeur of intellect and nobility of heart, for kindness and simplicity, mourned the extinguishing of the mental and spiritual flame which has illuminated the places of the world for so long a time.

We are gratified at being able to note the kindly tone of the appreciations of the career of the departed Pontiff. They show at least some prejudice has been cleared away and that a Pope can be in the van of the world's forward march and the heart of the Vatican in sympathy with all that can redound to the true progress and development of mankind.

But some writers seem to think that with another Pope the Church may begin to retrograde. We may not, perchance, have the privilege of seeing another such statesman and Churchman as Leo XIII. on the Papal throne, but that will be no cause for dismay. However gifted the present Pontiff, he will be Peter. Mastai and Pecci are but names of earth—Peter is the name of eternity, as of the ruler of a Power that will last while there is a man on the planet.

THE PARENTS RESPONSIBLE.

May we again invite our readers to do something towards the education of the boy. We do so because it must strike any observer that there is a horde of young Catholics in these parts who are without training and who have the remotest chance of getting a grip on the world. We meet them in lawyers' offices, as elevator boys—on the streets getting initiated into the mysteries of blackguardism—everywhere but where they should be—that is to say, at home or school.

Now, the ones to blame for this are the parents. It is incredible their negligence and apathy in this respect.

We have heard our spiritual chiefs inveighing against this cruel and criminal policy, but there are still many who imperil the temporal and spiritual interests of their offspring, and for what? For practically nothing. The youngster may earn a \$1.50 per week, but it will take that at least to keep shoes on his feet. We know that poverty is alleged as an excuse, but there are few households in this community that cannot exist without the pittance mentioned above, and we go further and say that many families against whom this crime—we call it boy murder—is marked, waste more than \$1.50 for show, in the saloon, for gawgaws, etc. These parents give their children food and clothing for a number of years and then kick them into the street to earn a living as best they can.

We know what you have to say to this, but listen. Every parent, in the words of Bishop Hedley, is bound to form his or her child's mind, soul and character by word, by action and by example. This responsibility no one can take off the parent's shoulders. You will say this is hard, and that many of you are poor, uneducated people. This brings us to what is perhaps the root of the matter.

THE CARE OF CHILDREN.

What right have men and women to marry who are so utterly unfit to have the care of children? Do not misunderstand. The poor are not expected to have learning or plenty of time or money in abundance. But no man or woman has a right to marry without being determined to be a good practical Catholic. To marry in any other condition is to run a risk of profaning the Sacrament of Matrimony and of incurring the awful doom pronounced by Our Lord on those who give scandal to little ones. God help those who have to answer for the souls of their children!

A SUGGESTION.

We hope to return to this subject in a future issue. Meanwhile we ask sensible parents if it be not worth while to keep their boys from work a little longer or to give them the benefit of a collegiate training even if by so doing they have to cut out the music lessons of the girls and to forego the pleasure of seeing them within the precincts of a convent school.

A PROTESTANT MISSIONARY

PRaises THE FILIPINOS FOR THEIR CHRISTIANITY.

Rev. John A. Staunton, Jr., an Episcopal missionary in the Philippines, writes frankly and truthfully of a native people, in the Living Church, of July 25. He does not suggest the obvious conclusion, from his own observation, that it is hardly worth while for any denomination to continue a futile attempt at "converting" these people from good Catholics into indifferent Protestants, but his honesty in stating the truth is as commendable as it is, unhappily, rare.

I have never heard a sermon on the Passion which appealed so forcibly to the imagination or roused the mind so actively to a sense of the physical reality of the events of Holy Week as the procession I witnessed during the solemnities of last Good Friday. And I cannot conceive any more effective method of teaching Christian truths among ignorant people than has been adopted by that branch of the Christian Church which has taught these people in their realism, but enduring in their effect. I wish to express my deliberate conviction that the Filipino people as a whole have a more intimate knowledge of the facts of our Saviour's life to-day than they will have fifty years hence, when religious processions have been practically abandoned through the influence of American Protestantism. The Episcopal Church can be in these islands for no higher purpose than to save souls from the shipwreck of faith which is bound to result. For many different sects have already started campaigns of proselytism with teachings varying as widely as the tenets of individual preachers.

I notice in the printed report of a Secretary of a prominent American Board of Missions (not our own) the statement that of the inhabitants of these islands "nearly all are heathen with a thin veneer of Romanism of the mediaeval-Spanish type."

Of course all depends upon the view point: but from our point of view, is the statement correct? There is but one way of telling: one must live, at least for a time, among the people.

On a recent trip to the west coast of Cebu I visited the native priest, who has been cura at Balamban for a great many years. I went to his house in company with the school teacher, now the only American in the place. The old man had been turned out of his troubles which far transcend any that are incidental to his routine of daily government. The world has renewed itself like the eagle, and its changes of

maxims and methods cannot fail to affect him. He must face new problems bewildering in their complexity. The passage from the old to the modern has swept away marks and monuments which once seemed a natural feature of the very landscape. What has not been questioned? What is not denied? What first principles, either of reasoning or of belief, does our modern world accept? In theology, in philosophy, in literature, in Biblical criticism, in the list of problems to the solutions of which a Pope cannot be indifferent. He, the infallible teacher, must be ever ready to provide an answer for troubled mind. He cannot afford to let things slide, for so great is the momentum of modern times that it sweeps even the unsuspecting Faithful along the stream of accepted fashion and thought. An accurate observer, indeed, will have cause for thinking that, so fast is the progress of modern mental activities, only by superhuman effort can a man escape being affected by it. If he moves he is in danger of being carried off his feet: if he stands still he is left behind, high and dry on the shores. Whoever rests, the world does not. Its mind is ceaselessly active, and the products of its busy brain are scattered abroad by the printing press with even greater security and rapidity than the products of its busy hands by ocean steamship or railway train. And to meet and match this never-ceasing production of material, most of which is adverse to his own sublime teaching, what Pope can manage to achieve success in provinces of labor as difficult as they are varied? Contrast the duties of a modern Pope with those which came before one of his medieval predecessors, and the comparison shows at a glance how greatly the burdens have increased, in our days, for him who rules in Peter's place. The old world, and we may add, its ideas, are breaking up, and out of their turmoil and confusion a new world, to which the Pope must attend, is being formed under his eyes.

Who is sufficient? And how shall he who has set on his shoulder this burden of rule and guidance amid the whirl of modern confusion direct himself to the task? Men are ready with advice, as they always are. Break boldly with the past, throw yourself headlong into the world and under the stream, not even current; swim with the stream, not even against it. Let us by all means extend all these influences. Let us teach the Filipino to appreciate Greek literature, and to apply modern science; let us in a truly altruistic spirit enrich ourselves from Filipino products, in order to show the natives how it may be done; but let us not think it possible to benefit the inhabitants of these islands by destroying, or ignoring, that which is the best feature of their life—their common Christianity.

THE LABOR OF A POPE.

The passing of a great Pope from the splendid scene of his earthly labors brings the mind, as with a sudden shock, to the contemplation of the vast work which it falls to a Pope to do. Spread throughout the world, stronger here, weaker there, the management of ecclesiastical affairs for the whole Church seems a burden too great for one man to bear. And when those affairs are not simply ecclesiastical but political, which is sufficient for such a task? A glance at the interests of the faithful in all the corners of the earth must be the daily solicitude of every Pope.

Look at Europe alone; there in Italy itself he has to face problems that, so far from sleeping, are now more insistent than in 1870 even; his own position, civil marriage, educational arrangements, labor programmes, with the endless matters of ecclesiastical rule. France, once the firmest supporter of the Papacy, is now in rebellion against it, utterly contemptuous of every wish that the Pope may express. His Catholic children turn to him for guidance, and, receiving it, as likely as not suffer it to remain neglected! Germany, terrified by the spectre of a Social Democracy which has risen upon it like a dread visitant from the shades, demands his earnest and far-seeing counsel. He must consider the prospects of its impulsive emperor, the programme which may further the Socialist successes. These three countries, one would think, are of themselves enough to occupy any human mind.

But Austria is in difficulties, and the Church there, politically and socially disturbed, looks to him for direction and advice. Nay, not even in Spain can he escape anxiety; that Catholic land sees its old traditional feudalism passing rapidly away under the pressure of modern ideas. The apathy of Portugal alone keeps her quiet; but problems of moment are not absent even there. England with her educational troubles and the evident leakage from the Church demands his attention, too; Ireland, Scotland, the Eastern Churches, foreign missions in every quarter of the globe, China, India, Japan, the island of the seas, where has not a Pope's eye to gaze? And then the great Catholic churches of North and South America, Canada, Australia—the mind grows mazed as it numbers, one after another, the parts of that vast organism which take their course from the august occupant of St. Peter's Chair. Who, indeed, is sufficient for all these things?

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THE PROGRESS OF CATHOLICITY IN ENGLAND.

Catholicity has made giant strides in England during the last century. Our readers are doubtless well aware that it was only in 1850 that the Catholic Hierarchy was restored in England.

In the Bull re-establishing the Hierarchy in England, Pope Pius IX. recalls to mind, that in 1623, Pope Gregory XV. established only one Vicariate-Apostolic for the whole of England and Scotland. In 1685 or 1688, Pope Innocent XI. established four Vicariates-Apostolic for England alone, and the Church in England remained in this condition until 1840, when Pope Gregory XVI. increased the number to eight.

Then in 1850, on the demand of many of the clergy and of many of the most distinguished Catholics of England, and on the expressed desire of the great majority of English Catholics, Pope Pius IX. erected an Ecclesiastical Province in the Kingdom of England—the "Isle of Saints." This Ecclesiastical Province at first consisted of a Metropolitan Archdiocese and twelve dioceses. The Archbishop-See being placed at Westminster, in order to avoid any confusion with the Archbishop-See of Canterbury, which was, for so many centuries before the Reformation, the Metropolitan See of England, but which is now, the See of the Ecclesiastical Head of the Anglican Church.

In 1896, there were already in existence, an archdiocese and fourteen dioceses in England, with 2311 priests, and 1423 churches, or public chapels, not counting the many private chapels throughout the country. In the Archdiocese of Westminster alone there were 41 communities of men, and 40 communities of women.

The number of dioceses in England is now seventeen. In England and Scotland at the commencement of the reign of George III. (1769), there were only 60,000 Catholics who had remained faithful to the religion of their forefathers. According to the official census, their numbers had increased in 1821, to 500,000. In 1842, there were between 2,000,000 and 2,500,000 in the two kingdoms. England alone now has a Catholic population of considerably over 2,600,000.

The Catholic Religion has made great progress, not only in the numbers of its adherents, etc., but also in the minds of the English people. A typical incident will serve to show the great difference between 1850, when Cardinal Wiseman was stoned, and chased through the streets of London, and the present day.

In 1859 the late Cardinal Vaughan was invited to an official dinner at the Court, and was placed in the seat of honor, at the right of Queen Victoria. The Protestant Archbishop of Canterbury, who calls himself Primate of England, protested against the preference shown to the Cardinal and claimed the place of honor as his, in virtue of his office of ecclesiastical head of the Anglican Church. The then Prince of Wales—now Edward VII.—replied to the Archbishop, "Your Grace will observe that according to court etiquette, the Cardinals of the Roman Church have the rank of Princes; make yourself a Cardinal, and I will be happy to give you the place in preference to Cardinal Vaughan."

For several years now a flourishing Foreign Missionary Society has existed in England. It already possesses a large Seminary and a number of preparatory colleges. It was in one of these colleges, that of St. Joseph's, Mill Hill, that the illustrious founder of the Society, the late Cardinal Vaughan, breathed his last. In the early days of the Society, His Eminence, then Father Vaughan, was one of the first party of missionaries sent out by the Society.

It is estimated that there are annually over 6,000 conversions to the Faith of our Fathers, in England alone.

PALESTRINA'S MUSIC.

PRIDE OF THE CHURCH AND WONDER OF MEDIAEVAL GENIUS.

The contrapuntal chorus music of the Middle Ages as the most refined as well as the most distinctive of those artistic products with which the Catholic Church has adorned herself as a bride worthy of the Heavenly King—reached its maturity in the middle of the sixteenth century. For 500 years this art had been growing, constantly putting forth new tendrils, which interlaced luxuriant and ever-extending forms until they overspread all Western Christendom. It was now given to one man, Giovanni Pierluigi Sante, called Palestrina from the place of his birth, to put the finishing touches upon this wonder of mediaeval genius, and to impart to it all of which its peculiar nature was capable in respect to technical completeness, tonal purity and majesty, and devotional expression.

Palestrina was more than a flawless artist, more than an Andrea del Sarto; he was so representative of that inner spirit which has uttered itself in the most sincere work of Catholic art the very heart of the institution to which he devoted his life may be said to find a voice in his music. His is therefore no factitious or accidental renown; he was one of those master minds who absorb and formulate guiding principles and characteristic traits of the age in which they live, and one who knows his works has obtained an insight into one phase which must be reckoned with in penetrating the spirit which produced the religious phenomena which appeared on the side of Catholicism in the stormy period of the sixteenth century.

Yellow Journalism.

"The Struggle for the Papacy" is the way one London paper heads a paragraph in which it proceeds to observe: "No too; Ireland, Scotland, the Eastern Churches, foreign missions in every quarter of the globe, China, India, Japan, the island of the seas, where has not a Pope's eye to gaze? And then the great Catholic churches of North and South America, Canada, Australia—the mind grows mazed as it numbers, one after another, the parts of that vast organism which take their course from the august occupant of St. Peter's Chair. Who, indeed, is sufficient for all these things?"

There is not a single fact that could be cited as a verification of these statements. No multiplication or addition of intriguers has taken place, for the simple reason that there are no intriguers in the business. There has been no springing up of claimants, for the reason that there are no claimants. The election of Pope is something very different in spirit and character from political scrambles for office.—N. Y. Freeman's Journal.

ST 8, 1903.

IMMEDIATELY.

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THE CATHOLIC RECORD.

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Published Weekly at 184 and 186 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

Editors: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Ireland," THOMAS COFFEY.

Messrs. Luke King, John Nigh and P. J. Neven are fully authorized to receive subscriptions and transact all other business for The Catholic Record.

Agents for Newfoundland, Mr. T. J. Wall, St. John's.

Advertisements—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshesburg, N. Y., and the clergy throughout the Dominion.

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

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

Mailers intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and its Catholic spirit pervades the whole. The editors, with pleasure, I can recommend it to be faithful.

Blessing you, and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALGOUT, Arch. of Larissa, Anost. Delez.

LONDON, SATURDAY, AUG. 15, 1903.

POPE PIUS X.

We already announced in our last issue that a successor has been elected to the late Pope Leo XIII., the new Pope being Cardinal Sarto, the venerated and much beloved Patriarch of Venice, Italy, and now, the last testimonials of respect and affection to Leo XIII. having been completed, we may again exclaim "Long live our Holy Father the Pope. May God grant him many years of life and a prosperous reign over the Church of God." The new Pope takes the name of Pius X.

The Papacy is an institution of God Himself, and cannot die, though the personage who fills it for a time is mortal, and thus the plenitude of St. Peter's authority, which for so long a period dwelt in Leo, now rests in his successor, Pius X.

The Conclave, by which name the assembly of Cardinals for the purpose of electing a Pope is called, met on Saturday, July 25th. There are at present 64 Cardinals, of whom two were unable to be present owing to illness. There were, therefore, 62 Cardinals in Conclave, which is a larger number than were ever before assembled for the purpose of electing a Pope.

Two ballots were made on the first day, neither of which resulted in an election, as a two-thirds vote exclusive of the vote of the Cardinal chosen is necessary for a choice. The statement has been made that on the first ballot 20 votes were given to Cardinal Rampolla, 12 to Cardinal Vannutelli, 7 to Cardinal Gotti, 5 to Cardinal Oreglia, 4 each to Cardinals Sarto, Di Pietro, and Capececiattolo, 3 to Cardinal Agliardi, while the other three votes were scattered. This statement is said to be reliable, but we believe that it is mere gossip or speculation.

Six ballots were taken on Saturday, Sunday and Monday, without a choice, but on Tuesday morning when the seventh ballot was taken, it is said that the vote was unanimous for Cardinal Sarto. Cardinal Casetta as scrutineer was reading out the vote as it was given, and when the number 42 was reached for the Patriarch of Venice, he raised his zuchetto or small cap saying "Habemus pontificem." "We have a Pope," but the other Cardinals called out "continue," and the full vote was read, after which according to the usual form the Pope-elect was asked if he would accept the Pontificate. He trembled so that he could hardly articulate, but after an effort which was plainly visible he began to reply: "If this cup cannot pass from me—," whereupon the Cardinals asked for a positive answer "yes or no." He then answered more firmly: "I accept." From that moment he became the Supreme Pontiff of the Church. He selected the name Pius X. whereby he should be known, and while the official record of the election was being made out with its acceptance, the Holy Father was attired in his pontifical white robes, after which he was conducted to the throne where he received the first homage or "obedience" of the whole body of the Cardinals. Then a solemn Te Deum was sung by all with such touching effect that there was no dry eye among those present at the scene.

It is noted in the despatches that the Holy Father "bore himself with becoming dignity, and gave no sign of exultation in this the supreme moment of his life." When Mgr. Merry del Val as secretary of the Conclave presented to the Holy Father the Papal white cap, he placed it calmly on his head, and dropped his red cap lightly on the Secretary's head. This is understood

to be an indication that the Secretary, Monsignore Merry del Val, will soon be raised to the Cardinalate. Mgr. del Val is well known to Canadians, having spent some time in this country on a special mission entrusted to him by the late Holy Father Leo XIII., and his elevation will give great satisfaction and pleasure to the many friends and admirers whom he made in Canada by his dignified and affable manner while he remained in this country.

Pope Pius X. late Giuseppe (Joseph) Sarto, was born in the Rieti, Province of Venice, on June 2nd, 1835, and is therefore sixty-eight years old. He was ordained priest at the age of twenty-three years, or in his twenty-fourth year, and from the beginning of his priesthood he was distinguished for humility, and for his solicitous care of the poor. In 1875 he was made chancellor of the Bishop of Treviso, later he became director of the Seminary, judge of the ecclesiastical tribunal, and finally Vicar-General. In 1884 he was appointed by Pope Leo, Bishop of Mantua, and in 1893 he was made Cardinal, and Patriarch of Venice, which is a dignity higher than that of an Archbishop, though its duties are very much the same. His Cathedral in Venice, the celebrated St. Mark's, was built in 977, and is one of the most beautiful edifices of medieval times.

The new Pope is regarded as the greatest preacher in the Church, and is a noted theologian and general scholar. He did not mix himself much with the political problems with which the Holy See was troubled in late years, and it was said at first that he would scarcely be able to grapple with them successfully, though he is admitted to be a most able administrator; but when on Thursday, the 6th inst., he was waited on by the diplomatic body who came to pay him homage, the diplomats were surprised to find that he had a very intimate knowledge of the politics of their respective countries. He also spoke to them in excellent French, which was another surprise.

The coronation of the Holy Father took place on Sunday, August 9th, in presence of a vast multitude.

The government of all the nations seem to be highly pleased at the election of Pope Pius X., as his well known character for piety, his benevolence, and his graciousness give promise of an era of international cordiality with the Vatican.

The Holy Father is greatly beloved by the people of Venice, and we are confident that he will also have the love as well as the respect of Catholics throughout the world. The Catholic Record wishes him a long and happy career.

THE IRISH LAND LAW.

No time has been lost, in the House of Lords in passing the Irish Land Bill through its various stages, for we learn by the cable despatches that it has already passed its second reading in that House, though it went through its final stage of a third reading in the House of Commons only on July 21st. On behalf of the Government the Earl of Devonshire explained to the House that the bill should pass without serious change as it was a covenant between the three parties, the Government, the landlords, and the tenants, and that therefore any serious change might imperil the whole agreement, and delay indefinitely the solution of a problem which had been in the past a most troublesome question. The lords evidently assented to the Duke's view of the matter as the Bill has passed so far without change. This may be taken as an indication that the day of peace between Ireland and England has come at last.

It was feared that the consummation would be marred by amendments to the Bill while it was before the House of Lords, but these prognostications of evil have not been realized, and according to usage they are not likely to be realized before the Bill passes its third reading, as it is before the second reading that serious discussion on important points usually takes place. Mr. John Redmond did not, from the beginning, entertain the thought that the Lords would spoil the bill by mutilating it, inasmuch as that House has many Irish landlords among its members, and he felt confident that in their interest the peers would assent to the compromise to which the landlords had willingly, and even gladly assented.

There is one feature of the debates upon the Land Bill to which Mr. Redmond called attention, and which is well worthy of special notice. "During the debates," says Mr. Redmond, "the English, Scotch, and Welsh members had absented themselves from the House of Commons, and Irishmen had shown that they could get on very well with Irish legislation in their absence. Mr. Wyndham, in fact, was the only Englishman who had taken part in the debates—and he is an Englishman who has a drop and a good drop

of Irish blood in his veins. The intricacies of this Irish Land Law had been debated in perfect amity by Irishmen of opposite parties, Unionists and Nationalists, representatives of tenants and of landlords."

Surely this is an evidence satisfactory enough that under Home Rule, Irishmen will be as able as people of any other nationality to pass good laws for their own prosperity."

Later reports state that notwithstanding the Duke of Devonshire's strong appeal to the Lords to accept the Land Bill as being a treaty of peace between the Empire and Ireland, it has been endangered in Committee of the Lords, and some amendments have been made to it against the express wish of the Government. It is still probable, however, that the Bill will not be so greatly mutilated as to cause its rejection.

THE CORONATION OATH AND THE ACT OF SUCCESSION.

To the Editor of the CATHOLIC RECORD:—Sir—You say that Catholics regard as an insult not only the Accession Declaration, which certainly is insulting, but the very fact that English law excludes Catholics from the succession. I cannot see how. The King of England is by law Supreme Governor of the Church of England. Then, as Lord Macaulay remarks, it is not unreasonable that the law should require him to be a person who does not regard that body at the head of which he stands as being a heretical society. The King of Spain is not the head of the Church of Spain, but is it an insult to Protestantism to require him to be a Roman Catholic? Would it become an insult if one fifth of the Spaniards were Protestants? Surely not.

Is it an insult to Calvinism that the law requires the King of Lutheran Sweden to be a Lutheran? Is it a joint insult to Catholics and Protestants together that the Czar of Russia must be of the Greek Church? Is it an insult to Christianity that the Sultan of Turkey must be a Mohammedan? Certainly not. Wherever, in any Kingdom, there is an established religion, surely it is not a grievance to religious sentiments that the Sovereign should be required to be an adherent of that religion.

CHARLES C. STARBUCK. Andover, Mass., U. S. A.

Our esteemed and respected correspondent is surprised at our statement that we consider it an insult to Catholics that English law excludes Catholics from succession to the throne. We are not greatly surprised that, being himself a Protestant, he should take an opposite view of the matter, but we regard it from a Catholic standpoint, and from our point of view there is one true Church of Christ, and one only. It is demonstrable that the Catholic Church is that one Church which Christ instituted, and which has continued to exist ever since its institution. Even Protestants in general admit this continuity while maintaining that she fell into error which made her cease to be the Church of Christ; but we maintain that the power of Christ and the guidance of the Holy Ghost make it impossible that His Church should cease to teach the truth.

This being the case, Catholics must hold that all antagonistic organizations are erroneous, being either heretical or schismatical, and we cannot admit that any other Church, so-called, which is of human origin, can possess the rights of the truth, or that there is any parity between it and the Catholic Church, whose origin is in God, at least from our point of view.

Our respected correspondent, the Rev. Mr. Starbuck, will see from this statement of the Catholic position that his argument, which is based upon a supposed parity of claims of Catholic and Protestant faith, falls to the ground. Error can never have the solid rights of truth, and man cannot give to a Church which he has organized the rights which belong only to the Church of Christ.

For these reasons we hold that the implication contained in the act of exclusion of Catholics from the throne of Great Britain is implicitly an assertion that the profession of the true religion is sufficient to render a person unfit to fulfill the duties of a king.

We are perfectly justified in maintaining that this is essentially an insult to Catholics, altogether independently of what may be law in other countries. Hence we do not deem it necessary to our purpose here to reconcile the position we have taken with the laws of Spain, Sweden, Russia, Turkey, etc. The Rev. Mr. Starbuck in appealing to these laws assumes that a Catholic can never grant, that the true Church should be in the same relative position to a state which false churches take. Nevertheless we shall add that there is this difference between Spain and England, that Spain has maintained the faith which she had for fifteen centuries, and her people are to this day almost all Catholic. In the British Empire the case is entirely different. The people of England were Catholics, and became Protestants only through persecutions of the Catholic Church, and the exclusion act was itself part and parcel of a persecuting code against the ancient religion.

It is true, as the reverend gentleman suggests, that Catholics are but a small minority in the British Isles, but before the depopulation of Ireland by repressive legislation, and before the persecuting laws in the three kingdoms, the disproportion was not so very great between Catholics and Protestants, so that that the insult was offered to a large percentage of the population of the country. Besides, the thirteen million of Catholics in the whole British Empire do not fall very far behind the number of members of the Established Church, of which alone the King is the Supreme Head. Why, then, unless for persecution's sake, should Catholics be singled out from among all manner of Christians to be not only excluded from the throne, but that their doctrines should be specially stigmatized in the Coronation Oath as idolatrous and superstitious, while the teachings and rites of Judaism, Buddhism and Mahometanism, and even of Agapemonism and Swedenborgianism, are treated with the greatest reverence under the law?

The Coronation Oath and the Act of Succession or exclusion from the throne form together an inseparable and insulting whole, and the Succession Act itself was passed only by a majority of one under terror of the Hessian troops of King William III. We consider, therefore, that we are thoroughly justified in regarding it as an insult, notwithstanding Rev. Mr. Starbuck's opinion to the contrary.

Nevertheless, as we stated in our article on this subject to which that rev. gentleman objects, we are not specially anxious that the insult implied in the exclusion act should be repealed. There is no Catholic in view whom we wish to see placed on the throne, and thus this grievance is rather a sentimental than a practical one. We confess that we should be pleased to see it removed, but we can endure it. But what we do earnestly desire as something practical is that the insult given in denouncing the Catholic doctrines every time a new Sovereign is enthroned, should be repealed. This will undoubtedly be done in the near future, in which case the sentimental grievance can be endured. Still we do not conceal our opinion that it is a real grievance all the same.

THE ENGLISH EDUCATION BILL.

A somewhat amusing debate is being carried on in some of the Montreal papers regarding the status of the Rev. R. J. Campbell, who is the successor of the Rev. Dr. Parker in the well known "City Temple" of London, England, the subject in debate being whether or not Mr. Campbell is to be regarded as occupying the position of "England's greatest preacher," the title which is given him by those who have interested themselves in introducing him to the Canadian public.

The Rev. Mr. Campbell preached or lectured recently in Montreal and Toronto against the London Educational Bill which is at present under consideration of the British House of Commons. He was heralded by advance notices of fulsome enthusiasm as the leader of the non-Conformist opposition to the Educational Bill, and he has been compared by some of his admirers with several of the noted preachers of English non-Conformity in the past to the disadvantage to them all. In fact one of the debaters in the present controversy declares that the Rev. Mr. Campbell "fills Dr. Parker's pulpit more adequately than ever, and the ideal of a Spurgeon, Beecher, Punshon, and Parker, rolled into one (all being non-Anglicans) is practically realized in Mr. Campbell. The evangelical directness of Spurgeon, the intense moral emphasis of Beecher, the power of popular appeal of Punshon, combine with Parker's superiority to the pomp of ecclesiasticism in the recognized leader of the London pulpit."

The Rev. Dyson Hague objects most decidedly to such a description of the rev. gentlemen who came from England to enlighten the Canadians on the dangers to be feared from the passing of the English Educational Act, and he has brought upon himself a storm of abuse for his attempt to belittle the estimation in which the Rev. Mr. Campbell is held.

We are not disposed to take either side in this dispute, but as the rev. gentleman is regarded by so many as the mouthpiece of English Dissenters, we consider that what he has to say on the English educational struggle will be of interest to our readers, especially as the matters in dispute regard the question of religious education, in which Canadian Catholics are deeply interested.

The Rev. Mr. Campbell set out in his Toronto lecture by declaring his loyalty to the British throne, and especially "to King Edward VII., whom he would not exchange for any Sovereign or President on earth, yet he feared that what he would have to say might detract slightly from the eulogium he had just pronounced on British institutions."

He admitted that previously to 1870 the various denominations of England had almost a monopoly of teaching the youth of the kingdom; but in that year "Mr. Gladstone's Elementary Education Act revolutionized the educational system of the country by the establishment of undenominational schools to supplant the Church schools."

We are next told that the schools of the British and Foreign School Society, the only undenominational educational body in England, left the field to the Board schools, but the sectarian schools remained and extended their influence. Premier Balfour in introducing the new Educational Bill said that the fact that the Church schools were attended by 3,000,000 children, while the Board schools had only 2,600,000 scholars showed that the people favored the former. It is easy, continues the Rev. speaker, "to understand the disparity when it is remembered that the Board schools could not be established where Anglican schools already existed. In rural districts, too, the Vicar or Rector was absolute master in educational affairs, and the Nonconformist laboring classes were in no position to object."

Here we must say that the Rev. Mr. Campbell does not state the case quite fairly. It was, as we understand the matter, made quite free to the people to establish Board schools wherever the Anglicans did not or would not agree that non-Conformist children should be exempt from the religious teaching given in the Anglican schools. Any one in Mr. Gladstone's place might have supposed that this provision would have been a sufficient guarantee against any interference with the religion of the non-Conformist children; for have we not been told over and over again that Protestantism is but one faith amid all its diversities? And this being the case there could be no great hardship—in fact, no hardship at all, nor violence to conscientious convictions so long as the children were well protected against any special teaching which might be construed as peculiar to Anglicanism, or to the High Church forms of Anglicanism, which we are told is the only form of Anglicanism which is objectionable to non-Conformists.

The case is quite different with Catholics, who wish for special religious teaching in the doctrines of the Catholic Church; but the desire of the non-Conformists appears to be now that they should have no religious teaching at all. It would seem that their desire was fully met by exempting their children from the religious teaching given in the school whenever they expressed their wish that this should be the case.

But to understand the case fully, it is necessary also to remember that the religious schools were to have, under Mr. Gladstone's law, only one half the sum necessary for their maintenance, while the Board schools were maintained entirely at the cost of the ratepayers in general. This is admitted by Rev. Mr. Campbell, who states this fact in his address, and that the other half of their maintenance was to be met by voluntary subscription.

Such an arrangement does not account for the larger attendance at the voluntary or denominational schools. It imposed on the supporters of the religious schools the burden of one half of the expense of maintaining the schools in which they educated their children, while they contributed their full share to the education of the non-Conformist children, in schools from which they derived no benefit whatever. We hold that this was a great injustice, and it accounts fully for the efforts they made to have the voluntary schools placed on the same footing in regard to Government aid as the Board schools.

We contend that laboring under such a disadvantage, it would not result as the Rev. Mr. Campbell maintains, in increasing the number of pupils in the voluntary schools. Its tendency would be to make the Board Schools more efficient, and better supplied with school furniture and apparatus. This fact would naturally make the Board Schools more desirable, and would help to swell the number of their pupils. If, therefore it is a fact, as it undoubtedly is, that the voluntary schools flourished, and had a larger attendance than the Board Schools, it was because a large majority of the people were in favor of giving a religious education to their children. The injustice would have been great if even a minority were thus treated; but it is almost inconceivable how Mr. Gladstone, in all his wisdom and desire to do justice to all classes, should have inflicted so grievous a wrong upon a decisive majority of his countrymen. We feel assured that he did not foresee the results which would follow from such legislation. He made a mistake by fathering such a law, and the only way we can account for it is that he thought that the whole people would have rejoiced to send their children to schools

in which no religion should be specifically taught, when once these schools could be established.

As Rev. Mr. Campbell states, the efforts of the Voluntarists by the year 1899, brought it about that five sixths of the cost of education in the Voluntary schools was borne by the Government. But even this was not sufficient to satisfy justice. It is to remedy this, and to place the voluntary or religious schools on an equal footing with the Board schools, that the present Educational Bill was passed under the auspices of Mr. Balfour's Government, and not for the purpose of inflicting any injustice on the non-Conformists.

Still less should he hold that Catholics have supported the Bill for the purpose of inflicting any injustice. The Catholics of England are in favor of the new law because they are included in the benefits conferred by it upon the large majority of the people of England, and because they are convinced that the law is just.

Rev. Mr. Campbell speaks of the heroism of the non-Conformists who have resolved to refuse payment of school rates under the recent law. He says that "thousands will refuse payment, and their goods will be seized. In one case, a farmer's cart worth £20 had been sold for £3. The non-Conformists mean to make a positive resistance by putting the Government to the trouble of collecting the rate by force. They do not object to paying the whole rate, but keep back that portion of it which will go to support the denominational schools."

That is to say, they are willing that the general public shall contribute towards maintaining their schools, but they do not wish to contribute a half-penny for the education of the children of the general public whose views of duty differ from their own. It is not such a disposition of injustice that constitutes a real martyr, but even the martyrdom these non-Conformists have decided to endure is a very cheap martyrdom. We have no doubt that the farmer who had his cart sold at a loss of £17, if he is a real soldier, bought it in himself at the bailiff's auction, so that he would only have the costs to pay in reality. At least this is what he would have done if he were thrifty, as we presume he was from his having property of such value. He will now have the glory of martyrdom in the estimation of his brethren, at very little expense to himself. The early Christians endured a martyrdom of a very different kind from this.

To these considerations we must add that Mr. Gladstone's law treated very scurvily the religious denominations which had been, as Rev. Mr. Campbell admits, the pioneers of education, in attempting practically to close their schools. This was as ungrateful an act as the French Government has been guilty of in closing by violent means the schools and benevolent institutions conducted by the religious orders.

A CASE OF RETRIBUTION.

A telegram from Algiers states that a body of 500 Moors of the Berber tribe recently attacked a French force of 50 native sharpshooters who were guarding 160 camels at Side El Jady. There was a brisk fight and the Berbers lost heavily, but for a civilized force armed with the best modern weapons fighting against a barbarous tribe with poor weapons, the French loss was remarkably large, 10 of the sharpshooters and 2 French corporals having been killed. The Berbers carried off all the camels.

This defeat has the appearance of being a retribution sent by Providence in punishment of the French soldiery for the share they had in suppressing the religious orders. And, further, the soldiers would not have been so readily overpowered were it not for the incompetency of the Government or in its officers leaving so weak a force exposed to an attack by a powerful force of Moriscos. This a parallel case to the defeat of the Italians some years ago by the army of King Menelik. These are not the only occasions on which the two anti-Catholic Governments have shown their incapacity to rule their respective countries. The French particularly have lost their ablest army officers by their want of religion, for many of their best and bravest officers resigned their commissions on account of the un congenial work in which they were asked to participate, namely, the closing of the religious schools, and the driving away into exile of unarmed monks and nuns who were engaged in the management of the benevolent works of the nation.

Essence of Worship.

Thanksgiving is of the very essence of Catholic worship. We thank God because we love Him, because His love of us touches us, surprises us, melts us, wins us. We must thank Him, too, that He gives us pains and crosses to draw us nearer to Him.

THE THEATRE

The Rev. Cyrus the Protestant Ep. York City, was pres the Women's Press the assertion was that the theatre already taken as the teacher of that more people in the theatres of who is himself an ence that the way of educating churches.

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THE THEATRE AS A TEACHER.

The Rev. Cyrus Townsend Brady of the Protestant Episcopal Church, New York City, was present at a meeting of the Women's Press Club last year when the assertion was made by Mr. Conried that the theatre may now, if it has not already taken the place of the Church as the teacher of the community, and that more people gather every Sunday in the theatres of New York than in all the churches of the city.

The Rev. Mr. Brady thereupon determined to test for himself the kind of education which the theatres are giving, and for this purpose attended twenty-one plays during the winter; leaving aside the comic opera and vaudeville which are nearly always very objectionable and low in morality, and in most instances absolutely immoral.

The results of the rev. gentleman's investigations are given in Harper's Bazaar, for July, and are briefly the following:

These twenty-one plays were of the best class exhibited in New York theatres, and from a moral point of view, eight were unobjectionable; but of these eight, four, which is 50 per cent., are described as being "dead dull." Two of these were "twaddle" of the most disgusting character, "having neither originality of plot, brilliancy of dialogue, nor human interest of any sort, save for a few cynical witticisms and some beautiful stage settings, gowns and scenery."

The acting in these was good, but even good acting could not bring them within the catalogue of useful or interesting drama, yet they were popular plays, and were attended by large crowds of people.

Of the dull quartet, the remaining two were melodramas founded upon historical novels of repute. The novels are in themselves good, but their dramatization was so poor as to be "beneath contempt."

Four plays were interesting and unobjectionable and were worthy of being seen and heard. But even in these instances they were certainly not of the kind which would instruct their audiences in the way they should go morally, however instructive they may be in the matter of profane history and human character. One was Shakespeare's Julius Caesar, a noble play, no doubt; two had reference to the American Civil War from the Northern and Southern points of view respectively, and the fourth was a drama of Rome in the Middle Ages, described as "charming."

It thus appears that the theatres afford a minimum of instruction, even when the most popular plays are taken in; a minimum of profane instruction, and an infinitesimal fraction if we regard them from the point of view of pure morals.

But the other thirteen plays were simply abominable in various degrees. Eleven had episodes of unlawful affection, and were of a character which could not be talked over in decent society, and divorces were as common a feature of them as they are in real life in the United States.

Among these plays were two "grand operas," and these were bad like the rest. The only redeeming feature was that they were in a foreign language which most of the people could not understand—and the critic states that even if they had been sung in English, scarcely any one would understand them. But their action could be understood, and that action was evil. But if they had been understood, the lesson was so bad that it could not be worse. The stories told were absolutely wicked.

And this is the intellectual and moral papulum which Mr. Conried declares to be the instruction which the majority of the people of New York are receiving in the theatres. If the statistics furnished by this gentleman are true, it is not to be wondered at that faith and morals have been brought to a low ebb, not only in that city, but elsewhere throughout the United States where the story would be the same if there were some equally observant critic to make the round of the theatres as Rev. Mr. Brady has done.

"There was a time when the drama was used for the purpose of strengthening the faith of the public. This was during the very much abused middle ages, when passion and miracle plays and faith plays were almost entirely the kind in which the people delighted. The obscene dramas of paganism were banished by a purified public sentiment, and only plays which were harmless, or which conveyed some religious or moral lesson were represented on the stage; but nowadays for the most part only the worst passions of the multitude of theatre-frequenters are pandered to because they are found to pay best. Mercenary theatrical managers have discovered what will best secure to them

large audiences, and that is what they furnish. They think only of the gain they can procure, and to this end are willing to sacrifice whatever of good the theatre might effect if it were managed in the interest of morality. The abominations of Pagan times are for this reason restored.

It has been well known that in the past the theatre has been conducted in a way to attack the Catholic Church. Theatrical managers do not so often indulge their audiences in this way at the present day, but it cannot be said that there is any improvement in the fact that now Christian morality is ignored, and the fundamental dogmas of the Christian religion are frequently held up to ridicule. It needs no small amount of brazen-facedness to suggest that such an institution should be installed as a moral teacher of mankind to take the place of the Church which Christ Himself has established on earth to point out the way of salvation. The fact that the theatre has so deteriorated is one of many evidences to which we might appeal to show that Christ was wise in instituting a sacred order of teachers of His truth who should devote themselves to the work of propagating His own gospel, instead of leaving it to every individual to strike out his own path for the regeneration of mankind, and to teach the human race the way of salvation.

GAMBLING AT EXCURSIONS.

The Newsboys' Union of Montreal had recently a very successful excursion down the river on the steamer St. Lawrence, whereby a balance of \$245 was added to the treasury of the Union after all expenses were paid. The boys complained, at a meeting which took place subsequently, that gambling devices had been brought into use during the excursion by professional gamblers in the form of wheels of fortune and similar schemes for pocketing the spare cash of the youthful excursionists.

Mr. Murphy, the President of the Union, explained that when the steamer was hired, the committee had no idea that gambling schemes would be permitted on the boat, otherwise they would have made it a condition of the agreement that the like should not be tolerated. But when the boat had started, the owners claimed that they always held the right to let out privileges of this kind to outsiders during excursions, without regard to the wishes of the excursionists. Thus the committee had no control in the matter.

Mr. Murphy declared that he was entirely opposed to these gambling schemes, especially when they were forced upon a company of boys. He was loudly cheered by the boys as he thus expressed his views, and one of the boys remarked: "We earn our money too hard to have it fooled out of us," and this expression of opinion was also acquiesced in by the whole gathering.

The use of gambling devices among a crowd of boys who are so industriously inclined as the newsboys of Montreal is to be strongly condemned, and it is a pleasure to notice that the boys were so strong in the same conviction. The occurrence, however, will make their committees more thoughtful in the future so that they may make provision that the like shall not be allowed on their excursions to be held hereafter.

Such gambling devices are bad enough when used for the swindling of grown up people, but they are worse when boys who have earned their little wealth so laboriously are made the victims, the more so as there is greater danger that they ought to be trained in the way they should go hereafter, instead of becoming experts in gambling schemes.

VISITING OUR LORD.

Do you live near a church where our Blessed Lord waits for each of you to call upon Him? He seems to hold out His hand toward you, and His face is so full of love that surely you will enter the church and go up to the altar rail and speak to Him.

Do you ask what you shall say? Have you any trouble? Tell Him about it. Have you any temptation? Confide in Him and ask Him to help you overcome them. Have you some plans of the future. Consult Him; ask His advice; tell Him you want to do only what will please Him.

Remember, dear reader, that He died to save your soul. He dwells in our churches waiting for us to come to Him. Other friends may be kind and loving for a while, but He is always our Friend, ready and willing and anxious to give us graces and blessings.

During this season, when we are trying to live close to His dear Heart, let us go to Him often. Perhaps you live a long distance from the church, or you are in the employ of some one who needs your service many hours in the day, and you are not free to visit our Lord in the tabernacle at any time. Then when your feet cannot take you to Him, let your heart, and commune with Him in your heart.

Have you read about St. Gertrude's "Good night, Jesus"? She would bow low and lovingly say, "Good night."

One's own good breeding is the best security against other peoples ill manners.

GRAPHIC PEN-PICTURE OF THE NEW PONTIFF.

A most graphic and interesting pen-picture of the new Pope is given by Rev. Charles Cassidy, rector of St. Peter's Church, New Brighton, Staten Island, N. Y. Father Cassidy visited Cardinal Sarto in Venice in 1901, at which time he was traveling with Archbishop (then Bishop) Farley, of New York, for whom he was acting as secretary. Telling of his visit, Father Cassidy said:



POPE PIUS X.

"We visited the Cardinal Patriarch on Wednesday, November 20, 1901, and I think I can best describe to you my impressions of the man by reading an extract from my diary as I wrote it that night after coming from his house."

Father Cassidy then read this extract: "The Bishop and myself having visited the Church in Santa Maria Della Salute, it being the eve of the feast of the Presentation, lingered to look upon the gray crowd chanting the litany. From the vendors at the door we bought two candles, one for myself and one for the Bishop, to burn before the shrine of Our Lady of Health for those we love best of all at home."

"Then crossing the canal in our gondolas, we landed at the Lion of St. Mark, and crossed the Piazzetta to visit the living Doge of Venice, Cardinal Sarto."

"We had heard much of the Patriarch from his priests and people at St. Marks, and we were not surprised to find him all that we in our imaginations had pictured, a real Prince of the Church, stately and gracious, and withal, most kindly. He impressed us as a most lovable man of fascinating personality."

"He received the Bishop and myself most graciously, and was most interested in us as coming from the United States—visitors from the new Republic to visit the living Prince of one of the oldest Republics. His grasp of detail and his knowledge of his diocese and his people first impressed us. All his charitable institutions, the number of inmates and their special work, and particularly the work of the St. Vincent de Paul societies, seemed particularly to interest him."

"The Bishop told him of our schools, and especially about St. Gabriel's and others in which he was deeply interested. He talked to us much about the United States and spoke of the country so pleasantly because of its great democracy and the progress of the Church here. After a most satisfactory visit he bade us good-bye, kissing his ring and receiving his blessing. He kissed the Bishop as they parted."

"Later," Father Cassidy continued, "we saw him in the great procession, in company with the Mayor and other

officials of the city, all of whom seemed to love the man."

"How did he personally impress you?" Father Cassidy was asked. "In a sense," he replied, "he was very much like Pope Leo, whom I saw shortly after that. He had the same gentle manner. He also put me in mind of St. Vincent de Paul, having that same pastoral look, the real bearing of the father with the child, although I did not know at that time that his life had been passed as a parish priest."

"He is not a large man, as depicted in his pictures, but rather spare, about medium size, with a pleasing but strong voice and the kindest steady blue eyes that seem to search out anything wrong in the thoughts of those he talks with, but without anything like harsh rebuke. He impresses you as a man of great strength, but gentle. The moment we came in his presence he made us feel at home, although we could not help realizing that we were in the presence of a very strong man. Everything about him, his dress, his home surroundings were simple, like his life."

"I notice by the papers that he is reported as showing some nervousness when he first appeared before the great throng in Rome but I don't think that is to be wondered at. On March 4, 1902, when I saw Pope Leo come out before that great multitude, adjust his glasses and sing his 'Deus in Adjuvium,' it was deeply impressed upon me what a solemn occasion it was, and I do not wonder that this modest priest, suddenly exalted to so high a position, should feel to the extent of considerable nervousness the great weight of the occasion."

Speaking of his general appearance Father Cassidy said he reminded him considerably of Archbishop Farley. "His face at that time was very like Bishop Farley's," he said. "It was a little sharper, but had the same kindly expression in the eyes and the same frank manner, and as soon as the men met there seemed at once to spring up a most congenial feeling between them. He and the Bishop talked as if they had been acquainted for many years."

"Much of their conversation that day was about this country, the condition of the Church here and the wonderful freedom and liberty it was given here. At that time I felt convinced that he was the coming Pope, and Bishop Farley and I talked about it frequently after that. We were three months in Rome and Italy, and during that time we met all the Cardinals, and I do not recall that Sarto was ever spoken of as a possible candidate for Pope Leo's successor by any one save the Bishop and myself. Almost every other Cardinal was spoken of in that sense."

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THE QUESTION-BOX ANSWERS.

REPLIES TO QUESTIONS RECEIVED ON MISSIONS TO NON-CATHOLICS.

By Rev. Bertrand L. Conway of the Paulist Fathers.

In his preface to this book Cardinal Gibbons states that it "answers in a brief and popular manner the most important questions actually received by the author during the past five years of his missionary activity in all parts of the United States from Boston to Denver."

These words of praise are weighty, coming as they do from one who has himself prepared a work of the same nature, long since become one of the most popular books of the nineteenth century. Father Conway gathers under more than sixty titles a multitude of objections received by the Diocesan Missionaries on their apostolic tours here and there in the United States. Not all of them affect immediately the special tenets of Catholicism. The rule of faith, the "notes" of the true Church, politico-ecclesiastical matters, peculiar institutions of Catholicism like celibacy, abstinence, fasting and indulgences, come in for a large need of explanation. The Mass, the Sacraments, the Blessed Virgin and Saints, the life to come, are other sources of ignorance or misunderstanding. It is remarkable to what an extent these average objections of the non-Catholic mind square with the original polemics of Protestantism in the sixteenth century, or when they are new, are nearly all drawn from the erroneous views of the great lines of the Church. It needs no profound grapple with this material—one would think after reading the book that the average American mind had been little touched by the advanced Protestant theological literature of the last two centuries. If these objections really represent the elements of religious doubt and hesitation in the American mind as regards Catholicism, there is reason for believing the assertion of Mr. Henry Sidgwick in a late issue of the Atlantic Monthly, viz., that there is no longer any insurmountable doctrinal obstacle to the reunion of the Protestant churches with the Roman Church on the basis of heretical teaching.

There are other instructive thoughts suggested by the examination of these curious statistics.

This little catechism may rightly hope to become a popular vademecum. Its place is already marked in the average Catholic home library besides the Faith of Our Fathers and the Catholic Doctrine of Fas di Bruno, not to speak of older works like Hay's Sincere Christian and Milner's End of Controversy. The style is quite suitable to the scope of the work—direct, clear, and simple. There is a sustained effort to make known frankly and succinctly the elements of Catholic truth and discipline in a diction that avoids theological phraseology without losing fullness and precision. The writer does not try to say all that might be said, but only what is needed to make clear the immediate vision of his opponent or disciple. Such a book is equipped to take care of itself, to be its own tongue, its own commentary. Its circulation should therefore be an unlimited one. Improvements will no doubt be suggested. Thus, the titles of all books cited are in fact printed in a special bibliography, but they might be again grouped with others in a logical order, to furnish a course of regular and progressive reading in Catholic theology and history. The titles of chapters ought to be numbered both in the text and in the table of contents, and with what is an index-subject includes several references, it might be well to introduce the practice of indicating in heavier type the page or pages where an objection is most efficiently dealt with. Finally, we cannot help suggesting that a companion volume of "Selected Readings" be issued, drawn, when possible, from eloquent non-Catholic writers, and by cross-references made to furnish a companion or key to certain important lines of objection. We wish Father Conway and his co-laborers an ever-growing measure of success in the immense vineyard that has been allotted to them. Here grow brambles, it is true, and here are the ruins of a rich cultivation—but here also are fertile soil, abundant sap, rays of wild fruit, the traces of former success and comfort, crumbling and inspiring evidence of former unity and communion. Only the persistent and ingenious handiwork of charity may hope to reclaim these lost provinces from the moral desolation that has fallen or is impending over them—but it is precisely as Catholicism that the Almighty has planted the inexhaustible reservoir of charity, as wide as the world and humanly, and as inexhaustible as the divine love itself.—Very Rev. Thomas J. Shahan in Catholic University Bulletin.

For sale at the CATHOLIC RECORD Office.

Red Altar Lamps.

It is no danger signal, that red light which burns before the Tabernacle, but a loving invitation to us to draw near to Him Who, for our sakes, is always living and loving in the Blessed Sacrament. How like a throbbing human heart it seems, as the little flame now rises and now falls, "in its untired unrest," as if joy or sorrow really ruled its feebly fluttering pulse. In that red altar lamp there is a fitting symbol of the "faith that worketh by charity" (Gal. 5:6), for though its light is white in itself, like the light of faith in the human intellect, yet to the bystander and to Him whose hidden presence it is the outward sign, it appears through its colored medium, just as our faith is manifested by the love of our ruddy human heart. At times it is suggestive also of the Passion of our Blessed Lord, as it seems to burn with an oily ray of the reddened soil beneath one olive of the Garden of Gethsemane. So may my poor heart burn faithfully with love for my dear Redeemer, whenever He deigns to take up His abode within the living tabernacle of my breast!—Rev. John Fitzpatrick, O. M. I.

Now in all this it will be noted that there is not the slightest hint that the Being the preacher refers to was and is the true God, the Second Person of the Trinity, incarnate. The very contrary of this is implied. For instance: "Whether then He could foresee how His life history was to work itself out in all its details, no one can tell." Certainly all those of average intelligence who believe that Christ is God and that God is omniscient, can see and must see that He foresaw or knew how His life history, in all its details, was to be worked out.

Again: "Perhaps He did not know at the outset that His mission of bringing God close to men in that way would lead Him over so thorny a path as the one He later followed."

Here again the supposed ignorance of the future is incompatible with the belief that Christ is God. In like manner through the whole piece there is an implied disbelief in the Divinity of Christ.

We once met on a train a minister, a man of conversation on his favorite subject he said in a tone of pious conviction: "If our Lord had foreseen the evils that liquor has caused I think He would not have made wine one of the elements of the Sacrament of the Lord's Supper."

We asked: "Do you believe in the Divinity of our Lord; that is, that He is God?"

"Oh, certainly," he said.

We said no more, gave no indication of our opinion of his intellect. He got off at a little station, and we suppose he believes in the Divinity of our Lord. And doubtless so does Dr. Parkhurst in regard to his belief.—New York Freeman's Journal.

HAVE YOU GOT A PEW?

Not infrequently does one hear complaints against pastors because of certain regulations which they have been compelled to adopt with regard to the pews in their churches. It is made to appear that charges are levied for the privilege and duty of hearing Mass, that pastors seek to make a show of poverty by setting aside seats for those who cannot pay for them and similar unwarranted criticisms, but all are without foundation.

It is true that all Catholics have a common interest in their parish churches, providing, however, they contribute to their support. It is also true that they have the right to worship therein, although they do not comply with this imperative duty. This by no means, however, implies that their use and privilege are without limitations. The rights of others are likewise involved, and in order that all may be properly respected certain regulations must be complied with.

Their right and duty to attend service does not extend to the occupation of places for which others pay. When an individual rents and pays for a pew or a portion thereof, that becomes his exclusive property, and he is entitled to its enjoyment whenever he wishes. It is the intruder's business to vacate if such becomes necessary, and this he must do or suffer the penalty of unbecoming conduct or it needs be, ejection. More than that, it is the duty of the pastor to protect the pew-holder in the enjoyment of his rights.

The difficulty, however, could be removed if every family and every single person were to own a pew or a portion of one. There would then be no necessity for the enforcement of rigid regulations. Neither would there be complaints. But there are many other potent reasons why every member of a parish should be a pew-owner. To the younger members of the family it gives a fixed place in the house of God. It impresses upon them an independence and encourages them in the habit of regularity. It keeps them from getting close to the door and often from getting entirely outside the church. But above all, it will teach them their duty to their fellow-worshippers.—Church Progress.

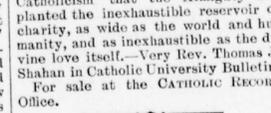
London, Aug. 7.—The Times' correspondent at Rome says: "There is no basis for the old 'misconception,' fostered chiefly by the continental press, concerning the conduct of the Sacred College before and during the deliberations. He recalls that the strange tales of intrigues and counter-intrigues, the private rancors and petty feuds told at the time of the conclave which elected Leo XIII. were afterwards disproved when the true history of the conclave was written, and says that much the same process has been taking place during the conclave just closed. One seemed to be witnessing the reproduction of an old play wherein all the antiques of stage properties were again brought to light. Stage Cardinals acted as stage Cardinals should—bickered, quarrelled, intrigued and entered upon dark conspiracies for the confusion of their enemies, while in the background stalked mysterious figures, the counterfeit presentments of kings, emperors and potentates. It would be useless, probably, to protest that this was not a true picture, and it must be confessed that the reality was decorous; in fact, rather dull beside the stirring sensations of the melodrama. Yet behind the scenes, where one could witness the actual manufacture of the puppets who were placed on the stage, one was sometimes amazed at the gullibility of a world which believed in their reality. As it is useless to produce a firm conviction, based on the closest and most careful observation of recent proceedings, that the conduct of the members of the Sacred College before, during and after the conclave was also largely in accordance with their high office and grave responsibilities, and the dictates of their consciences.

THE "YELLOW" PAPERS REBUKED.

No one who realizes and heartily accepts the unique position of the Catholic Church, founded on the Rock, Peter; no one who hears in mind the promise made by the Divine and venerable lips of God incarnate, that the gates of hell should never prevail against it, can have any misgiving as to the sufficiency of her authority in all that concerns the composition, integrity, inspiration, authenticity and trustworthiness, etc., of the Holy Bible, of which she has ever been the zealous and devoted custodian and the infallible expositor.—Mgr. Vaughan.

BEAUTIFUL PICTURE OF POPE LEO XIII.

This magnificent painting of His Holiness Pope Leo XIII. is the work of one of New York's most celebrated artists, J. A. Mohler, who, in painting this picture, has had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America, who have approved the use in going over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brought out. It is, indeed, a portrait truly to be proud of. The work has been gotten out at an expense of over \$5,000, the Bishop of New York having ordered twelve separate printings on being finished in twelve separate numbers. Post has been treated in a very artistic manner. Post Box 50c. Address CATHOLIC RECORD Office, London, Ont.



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CHATS WITH YOUNG MEN.

The only way to make sure of leaving nothing undone at its best is to do each day's work in its day. Let us never postpone or defer any duty that comes to our hand, for we shall not pass this way again. Let us know before we sleep any night that nothing has been omitted that day, no little task, no service of love. Life is too sacred to be marred by blanks and breaks. One of the darkest shadows that can fall upon any soul in its last days is the shadow of the things left undone.—J. R. Miller.

Glimpses of a Better Life.

Little by little must we receive the truth. The moral progress of each individual depends upon this. No ideal of perfection springs up ready formed in any mind, but glimpses of a better life come to us all. There are times when one sees how he may purify his own heart and elevate his own character, how he may further the cause of justice and help his fellow-men. It is for him to discern these rifts in the clouds, to let not one pass away until he has made it his own, not in thought only, but also in life. Thus alone will his conceptions of moral goodness expand and his character improve.

Damaged Men.

You can see any day the streets of any city men of good original material, who started out in life with generous aspirations; once it was said that they were bright, promising lads; once they looked happily into the faces of mothers, whose daily breath was a prayer for their purity and peace. Ah! what if some of them have vowed their souls away to confiding wives who silently wonder what can be the meaning of this change—the cold, slow-crawling shadows—that is coming over the house and heart.

Going to the bad; the spell of evil companionship; the willingness to hold and use money not honestly gained; the stealthy, seductive, plausible advance of the appetite for strong drink; the treacherous fascination of the gaming table; the gradual loss of interest in business, the rapid weakening of all noble purposes; the decay of manliness; the recklessness and blasphemy against fate; the sullen despair of ever breaking the chains of evil habits. What victories of shame and contempt, what harvest of hell, have grown from such seed as this!

Don't Be Asleep.

Whenever we find a flower in the desert, we are startled into unbounded admiration; when we behold whole clusters of them in a garden, we gaze on the beautiful spectacle with calm pleasure, taking it as a matter of course. It is the same in our own lives. Unless we are wide awake for every chance; unless we see the flowers of kindness, of culture and of advice blossoming around us, and unless we so admire and appreciate their useful beauty, that for ourselves—we cannot adopt them. Be ready always to use every chance offered you. Men of business are accustomed to quote the old proverb—"Time is money," but it is much more. It is self-culture, self-improvement and growth of character. Don't be asleep! In the life you observe, will lead you to another self whom, in after years, you will know as "your better self."

Life After Forty.

The best half of life is in front of a man of forty, if he be anything of a man. The work he will do will be done with the hand of a master, and not of a raw apprentice. The trained intellect does not see "men as trees walking," but sees everything clearly and in its true measure. The trained temper does not rush at work like a blind bull at a hay-stack, but advances with the calm and deliberate pace of the conscious power and ordered power of determination. To no man is the world so new, and the future so fresh, as to him who has spent the earlier years of his manhood in striving to understand the deeper problems of science and life, and who has made some headway toward comprehending them. To him the commonest things are rare and wonderful, and the things themselves are a part of a beautiful and intelligent whole. Such a thing as staidness in life and its duties he cannot understand. Knowledge is always opening out before him in wider expanses and more commanding heights. The pleasure of growing knowledge and increasing power makes every year of his life happier and more hopeful than the last.

Things We Should All Know.

The things which every Catholic young man ought to know thoroughly are all summed up under four heads: 1. The truths of the Church, the general outline of Biblical and Church history, the lives of his patron saints; in short, whatever is necessary to a thorough and intelligent knowledge and practice of religion. 2. The theory, principles, rules and practical details of his chosen handicraft, trade or profession. 3. The constitution of this country and the general outlines of its history, as well as of universal history; and especially the true Christian solution of the social and economic problems with which, as an elector, he is called upon to directly or indirectly deal. 4. A few of the masterpieces of literature and art, and a few accomplishments like singing, playing on musical instruments, swimming, rowing, etc., and a few bright innocent, healthy and furnish him with innocent, healthy and cheering diversions for mind and body in the intervals of his labor. He who possesses these four kinds of knowledge is thoroughly equipped for good citizenship in the Christian commonwealth and is prepared to lead a faithful and happy life that will benefit the present world and prepare him for that which is to come. Such a man is well educated, if he has adapted his studies in these fields to the needs of his own special state of life, and if he carefully abstains from

pretending to knowledge which he does not possess. Determination is Greater than Achievement.

It was thirst for knowledge—which gives hunger for achievement, which gives to Governor Brooke the courage to carry his trunk on his back a long distance to the city when he started out to study law.

It was this hunger which induced Henry Wilson, once vice-President of the United States, to read a thousand borrowed books during his odd moments on a farm.

Professor Peabody of Harvard used to tell the students that a firm decision to be an educated man is in itself half an education.

When I see a youth who seizes every spare moment as if it were gold, for self-improvement; when I see him grasping upon every bit of knowledge found in a book or a newspaper, or obtained in conversation or by observation; when I see him anxious to use it; when I see him touch to a finish, every one of his energies to make the most possible of himself, and making every occasion a great occasion because he never can tell when fate will measure him for a higher place, and bid him to step up higher—then I say that he has a genius for achievement, the kind of genius that brings things to pass, and succeeds in the world.

The boy who does not have this thirst for knowledge, this determination to get on, and a taste for drudgery, may be sure that, whatever else he has, he does not have genius.

A determination to accomplish something and a firm resolution to make a way if no way is open indicate the ability to succeed. But the desire, the determination, the ambition must come first. It is the ambition that we long for, strive for, and are determined to have, at all hazards, no matter what may stand in the way, which indicates the line of our possibilities. In other words, "the thing we long for, that we are." No achievement can rise higher than the longing and the determination.—Success.

Duties of the Laity: Their Relations to the Church.

Addressing the students of St. Mary's College at Oakland, Cal., recently, Mr. Frank J. Pierce, Supreme President of the Y. M. I., made the following interesting remarks: The very atmosphere of a Catholic College is redolent of faith, integrity, self-sacrifice and firm determination to be as our forefathers—men of rectitude and of endeavor. Gentlemen, it is expected that you become not only the results of the years of study and learning. Not, indeed, that after quitting college, you shall have nothing further to learn. The opposite is true. The man forking lay knows more about practical life than you do, and many are the lessons to be gained from his struggles and experiences. Indeed, you cannot yet appreciate the amount of good that Catholic laymen have to accomplish. You must be the assistants of the Rev. Clergy, seconding their work of their parishes. Your voices must ever be raised in the defense of the Church. For this end you must know and do. Consider the Catholic laity have done for the Church and the beautiful island, there is beyond the sea for the land and the iron heel of the conqueror. The English murdered her priests, hanged her schoolmasters, confiscated the lands of all the Catholics—I mean Ireland, where the Irish Catholicism the only man without rights, for whom no law except that of presentation was ever enacted. Could you imagine anything so hopeless! And yet, a layman stood up in the majesty of his moral greatness. He faced the mightiest ruler body on the face of the earth—the British Parliament—and through his matchless genius and eloquence the freedom was won, not only for the Catholics but throughout the whole British Empire.

Since the famous day when King George signed the catholic emancipation, O'Connell has taken rank among the greatest of the great.

Be practical Catholics. Do not live such lives as might cause you to sink away at the sight of priests or religious. Always stand up for truth and justice. Your persons will frequently attract your belief, but such onslaughts serve to strengthen us in practical religion.

The Dangers of Gambling.

Of the many evil habits which young men contract none is more dangerous than gambling. The extent, too, to which it is practiced at the present day by all classes of men and the appalling innocent pastime it affords to the beginner lead me to warn young men against this evil.

Gambling assumes various forms, from the wheel of fortune to the stock exchange, speculations of a stock exchange, while the latter are, however, recognized business deals in which the factored business excellent business men staking their fortunes judiciously rather than on mad chance; whereas the gamblers at a card table are dependent upon chance which they cannot honestly control or foresee and hence stake their fortunes and prospects in life on caprices which are God-given talents cannot govern; it is therefore easy to see that which comes between the gambler and that which comes dolence and vice and that which comes enterprise. At any rate I shall be understood by my common-sense readers when I draw a rough line between these classes of gamblers before setting about my remarks.

The gambling which I wish to condemn strongly and which I urge young men not to practice is that ordinarily indulged in when card playing, throwing dice and the like. There are many reasons I could advance in support of my position. Gambling is most dangerous in its position. It begins for fun and with small stakes. It usually ends after it has outlived the early pleasures derived from it, but not until it has made physical, mental and moral wrecks out of promising young men. How does it do this?

Well, for pastime two friends sit down to spend the evening at cards. One suggests five cents a "corner," and the other, though he prefers not to gamble, feels that he would appear cowardly if he did not yield readily to the proposition. The evening wears on, and while neither gains or loses much the five cent corner afforded considerable mirth and the novice admits to himself that a little stake made the game interesting, especially if he has risen from the table a quarter ahead. At another meeting the friends resume their game, this time with two companions. They play longer as the two new friends are "old-timers" at the game. One is winning and secretly congratulates himself, while another who is losing does not smile so cheerfully as he did at first. The game breaks up and the winner is fascinated by the pleasure of making profits so easily. The losers are anxious for another game in which to repair their losses. Another game is arranged. This time earnest faces denote that nerves are at high tension. Fortune fits about the table, the players sit longer, rest is lost and the gamblers rise more fascinated to meet again. The winner finds gambling more profitable than work; hence, work is often neglected and bright prospects are blighted. The losers, drained of their honest earnings, default board bills and then borrow from friends in order to see as they say to themselves, "got even with the table."

The lives of both winners and losers are already wrecked. They will go to the bottom of fortune and back again, and henceforth, even if they do pursue some line of business, they will be incapable of getting the best out of their lives. They are now gamblers, and as such, are spoiled for the energetic, persevering, independent effort. If circumstances favor their occupation or the factors neglect, business may succeed but success in business is often the result of constant attentions on the part of proprietors than of favoring circumstances or devoted employees. It business goes badly with the gambler, instead of seeing the cause of failure, he is inclined to turn for aid to the fatal card table. Here, as a rule, he consumes the wreck of himself and his business.

This picture may appear overdrawn and no doubt cannot be applied to any of my readers. Yet, there are many cases in actual life similar to that described. I am not so sure, however, that my remarks do not apply, in some measure, to many young men whose eyes fall on these words, for the practice of gambling in one way or another is very widespread and partners addicted to it are not the individual game that is irreparable, but this companion addicted to gambling is dangerous. His life is wrecked. There is nothing to reclaim him from his evil habits. He will always suggest a time and place for his game of chance and if you do not absolutely refuse, he will under any circumstances, to join him, and his game will be wrecked. It is not you, but the loss at a single game, but the losses sustained in endeavoring to repair them that ruin the gambler. Even if you are not ruined, the material loss is the destruction of energy, mental, moral and physical.

Peace of mind, honesty, self-reliance, friends, principles—these, and similar blessings, are sacrificed to the pleasures of the gambler's appetite for the rewards of chance.

I have not said anything which every youth of common-sense does not know. I cannot do more now than say that I will purpose in writing the above is to warn young men against gambling.

OUR BOYS AND GIRLS.

DOROTHY'S NEW FRIEND.

Once upon a time—that time was last year—there was a small girl named Dorothy. She was really a very good girl indeed. She never had grumpy fits, which are so disagreeable in small girls; or in anybody else, for that matter; she almost always wished to play the way she wanted to and her brother she even said could not blame her for him for wanting it in the house, for she knew where it was, and had it handy—which shows just what sort of a girl she was. Of course everybody liked her, and she always had good times.

There were two girls in the private school where Dorothy went who were not one bit like her. They had the queerest notions you ever heard of, and they thought the things they did were the only things worth doing, and the people they knew were the only people worth knowing; and they tried to make Dorothy feel the same way. She didn't, however. She couldn't help liking bright little Nora Hennessey, for instance, whose father was a janitor in a big apartment house, much better than she did Florence Harris, who she lived on the first floor of the same building.

"I think Nora is just lovely," she said one day to Laura. "She knows more games than any of us, and I think Florence is perfectly piggy not to let her come in to play with us."

"But, oh, Dorothy," Laura said very solemnly. "Don't you know Florence's father is a great lawyer, and Nora's father is a janitor?"

The Dorothy came as near being cross as she ever did; and she replied rather sharply: "Well, I don't want to play with their fathers, anyway, do I? And if it comes to that, I'd rather have jolly, kind Mr. Hennessey for my father than that nervous Mr. Harris, who never has a minute to spare for Florence, and always pokes by himself."

When May came, Dorothy's mother could never rest until she had opened the country house in Linton; and the family always enjoyed the springtime there. Dorothy came to the city every day for her school, leaving on the 10 o'clock train and returning at 2.

One morning Laura and Priscilla Talbot, the two girls just spoke about, met her with a piece of news.

"You are in luck, Dorothy," said Laura. "The Dinsmores, Governor Dinsmore, you know, have taken a house out at Linton, and you will surely meet Genevieve there. I am just crazy to see her, for she has been in Europe two years, and she is exactly the sort of girl we ought to know. I just envy you."

"Yes," chimed in Priscilla, "you can get to know her ever so well out there; and then, when they come to city next winter, we'll know her through you. See?"

"Now, Dorothy," said Laura, warningly, "don't you go picking up any queer friends there who will spoil you for Genevieve. Of course, she's particular whom she associates with."

Dorothy didn't like that. "I guess Genevieve needs to associate with me if she doesn't like. I've a friend out there now, she's worth a dozen of your Genevieves."

"Who is she?" asked Laura, curiously.

"She isn't anybody in particular, I guess," said Dorothy, doubtfully. "Her first name is Jennie, and I guess her last name is Graham, for she lives at the old Graham place. Her hair is curly and rather red, and she wears it in a big, thick braid. I never saw her dressed up, and she most always has on brown gingham aprons. She lives over the hill from us, and she can run and climb, and she isn't afraid of cows or anything, and—"

"Oh, a regular farmer girl," said Priscilla, scornfully. "Brown gingham aprons! She's somebody who lives there all the year round, of course."

"Don't expect us to be nice to her, that's all," said Laura with a laugh. "I hope to meet Genevieve when we go out there next Saturday."

"Oh, I'm looking forward to it, too," said Dorothy, eagerly. "I want to show you the barn and the brook and everything. It seems five years since we were out there last summer, and I think it's lovelier than ever."

Before Saturday came, Dorothy and the new friend had become much better acquainted. They played at houses-keeping in the clump of fir trees behind the barn, and had the most wonderful tea parties there. They climbed the oak tree to hang up bags of nuts for the birds; and they built harbors in the brook, quite regardless of the fact that the water was so cold it made their fingers ache. Jennie came every afternoon to play with Dorothy. When Dorothy had finished her luncheon after coming back from the city, the new friend was half gone, but if Jennie met her at the turn of the road, or betmet her still at the little station, they could begin playing at once and make the most of the daylight.

Saturday came, and Laura and Priscilla with the Dorothy met them when the 11 o'clock train came in, and they had a jolly time before luncheon exploring the grove, trying the new tent, and admiring Dorothy's contrivances for making the trees near the house attractive to the birds. As they were eating their luncheon, Laura began:

"Oh, Dorothy! I forgot to tell you something very important. Mamma met Mrs. Dinsmore yesterday, and she said she was quite settled in her house here now, and that they should call on your mother soon."

"Yes, mamma called there last week," said Dorothy.

"Well," Laura went on, "mother told her we girls were to be here to-day, and asked if Genevieve mightn't come over while we were here, and she said she thought we'd be very pleasant. So, perhaps they will come this afternoon."

Dorothy didn't care much about Genevieve Dinsmore, for she had formed rather a disagreeable idea of the young lady, and she did not even know where she lived. She thought that it would be much jollier if Jennie would come, but hadn't dared to ask her, fearing she might come in her brown apron and arouse Laura's amusement.

After a game of croquet, the girls sat down on the stone wall half way up the hill. "Let's watch for Genevieve Dinsmore," said Laura. "I can imagine just how she looks. She is probably tall and slender like her mother, and I shouldn't wonder if she wore a lace bonnet like those big girls have, all fluffy you know."

"Oh," said Dorothy, giggling. "And don't you think she'll wear kid gloves and have her hair done up?"

"Why, yes, she might," answered Laura, quite seriously. "Of course, she'll come in a carriage; for the Dinsmores have three horses, you know."

Dorothy was about to say that she would not mind the carriage, when she saw a bright-faced little girl come running along the stone wall over the brow of the hill, swinging her brown straw hat carelessly on her arm. When she saw Dorothy, she uttered a clear, shrill, bird-note, stopped for a moment to pick up the ribbon that had dropped from her thick braid, and then came toward Dorothy more sedately toward the group.

"This is my friend Jennie," said Dorothy politely. "Jennie seemed a little shy at first with the strangers, but she was not to be wondered at, considering the extreme coolness of her greeting."

It is not a nice thing to say, but the truth is that Laura and Priscilla were positively disagreeable to Jennie. Dorothy tried her best to make things pleasant, but they put on their stiffest company manners, and assumed a dignity quite oppressive to the other two.

Poor Dorothy felt quite ashamed of them, and after a little while she proposed a walk to the bubbling spring, which she considered one of the sights of the neighborhood. She and Jennie took the lead, while the other two dragged on behind.

"What's the matter with your fine friends?" asked Jennie, laughing, when the others could not hear. "I am afraid they don't like me, and I guess I had better go home."

Dorothy did not answer immediately, and Jennie, looking at her, said that

her eyes were full of tears. "I don't see what makes them so queer," she said, hurriedly. "They are nice enough most of the time."

"Don't mind—oh, please don't," said Jennie, comfortingly. "Truly, I don't care a bit. I think it is simply funny. They are your company, anyway, and you have just got to be polite and I will come again when they have gone."

Things brightened up after that, however. Laura and Priscilla felt a little ashamed of themselves, of course. "I'd just as soon play with Priscilla as with Laura," said Dorothy, when Genevieve Dinsmore comes. She is a contrived-looking little thing, and she hasn't a bit of style; but she might be good fun."

When they saw that Dorothy was really troubled, they exerted themselves to make things pleasant, and for half an hour the girls stayed together, and even Genevieve's fun and Dorothy's hospitable endeavors. However, when Jennie spoke of going home they made no effort to detain her, and Dorothy reluctantly said goodbye to her mother and made dear.

"You weren't very nice to my friend at first," she said reproachfully, when Jennie was out of sight.

Laura laughed. "Well, I was afraid Genevieve Dinsmore might come, and think us a lot of country girls together."

"Yes, we had a good time afterward; but I think Jennie understood," said Dorothy, rather sadly. "She told me she supposed you wouldn't care to come."

As the girls approached the house Dorothy's mother came down the steps with another lady.

"Here are the girls, Mrs. Dinsmore," she said; and she introduced all three to the lady, who spoke kindly to them, telling Laura that she had seen her mother only the day before.

"But where is Jennie?" she went on.

"She told me she was coming over here to spend the afternoon with Dorothy. I have heard of Dorothy morning, noon and night for the last week, and Jennie has been very impatient for me to see her friend."

Dorothy was a quick-witted little girl, and she managed to explain that Jennie had started for home. Poor Genevieve and Priscilla had not much to say. To find that Jennie and Genevieve were one and the same person, and that they had been rude and indifferent to the very girl they wished most to know, was a hard lesson at the time; but it did them good, for after all, a girl is not help seeing that she is herself, and not for what she has.—Clara Sherman in the Christian Register.

THEY WAKE THE TORPID ENERGIES—Machinery not properly supervised and left to run itself, very soon sours and ceases to work. The same with the digestive organs. Unregulated from time to time they are likely to become torpid and throw the whole system out of gear. Farmeole's Vegetable Pills were found to be the best remedy, and bring into order all parts of the mechanism.

We have no hesitation in saying that Dr. J. K. Kellogg's Food is without doubt the best medicine ever introduced for dysentery, diarrhea, cholera and all summer complaints of the stomach. It promptly relieves and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

It Nourishes Infants. No other baby food is as nourishing, wholesome or so universally used. It is a perfect substitute for mother's milk.

Nestlé's Food. Sample (sufficient for eight meals) free. LEEMING, MILES & CO., MONTREAL.

AUCTION SALE OF TIMBER BERTHS. PUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the Red and White Pine Timber in the following townships, Bertha and Block "W" in the DISTRICT OF NIPISSING—the Townships of HUTTON, CHELSEA, PARKIN, AYLMER, MACDONALD, MCARDY, MERRICK, MTLERIE (part of), FRENCH (part of), DE LOCKART, (part of), GARDNER (part of), BOWEN (part of), HANMILL, and PHILIP (part of).

IN THE DISTRICT OF ALGOMA—Bertha North 15 and 20, the Townships of KITCHENER and ROBERTS and Block "W" near Onaping Lake.

THE RAINY RIVER DISTRICT—Bertha 619, 621, 623, 625 and 628, and the following Bertha with the right to cut and remove the pine, spruce, tamarack, cedar and poplar—61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 60

THE HOME SAVINGS & LOAN COMPANY LIMITED. 78 CHURCH STREET, TORONTO. IN BUSINESS AS A SAVINGS BANK AND LOAN CO. SINCE 1854.

"THE SOUPER" IN LONDON AND IN OTHER PLACES.

The unseemly rivalry, which is really a scramble, among the various religious denominations, for the souls of the poorer classes in London, is vividly proclaimed by Charles Booth, in the seventh volume, recently published, of his book, "Life and Labor of the People of London."

Mr. Booth finds ample evidence of the evil of a fierce competition between one denomination and another for the souls of the poor Londoners. The whole population he finds to be visibly tainted by the corrupt influence of competitive charity.

But thirty years after, when his followers and other non-conformists were numerous and influential, and when the more liberal minded people of England proposed to bury out of sight the private meddling members of persecution through their Catholic fellow subjects, John Wesley suddenly forgot the tolerance he had preached when pleading to be tolerated, and took a leading part in the agitation to oppose the law removing Catholic disabilities.

NOT A PARAGON OF TOLERANCE. Father Lambert, of the New York Freeman Journal, not long ago said to have caught in a hook the editor of the Ideal American.

Wesley, we have challenged the Father to publish, for justice sake, what he called the "infamous" John Wesley's letter, and point out where did Wesley call for prosecuting papists.

AN INDIAN PRIEST. An extraordinary service was held at St. Joseph's Catholic Church, in Oklahoma City, when High Mass was said by Father Albert, the first full-blooded Indian ever consecrated in the Catholic Church in America.

ains numerous Indian missions in Oklahoma Territory. At her own expense Miss Drexel sent the young Indian to the Carlisle Indian school. He was later transferred to the Catholic college in Washington, D. C., to be educated for the priesthood.

Our soul is like the young dove which, belonging to a great king, was allowed to roam through the forest at large, having around its neck a circlet with an inscription, which set it apart and restricted him from death.

DIocese of London. WALLACETOWN. The new Catholic church here was dedicated to-day by Bishop McEvoy of London, assisted by a large number of priests.

DIocese of Peterborough. Special services in memory of Pope Leo XIII. were held in St. Peter's church, Sunday evening last.

Successful Pupils. At the recent Entrance Examinations held in Lucan, all the children who wrote from the St. Peter's school, were successful.

NO POLITICS IN THE ELECTION OF POPE PIUS X. Special references were made in St. Peter's church, Sunday evening last, in connection with the election of Pope Pius X.

Obituary. WILLIAM ALEXANDER McDONELL, MASSEY. Such were the thoughts that filled the minds of the people of Massey, in the district of Algoma, on Saturday last.

Obituary. MISS MARY GERTRUDE DURBIN, STOOO. Death has once more visited this neighborhood claiming for its victim Mary Gertrude, eldest daughter of Mr. and Mrs. J. M. Durkin.

Obituary. MRS. MARY ANN MURPHY, ST. JOSEPH'S. Death has once more visited this neighborhood claiming for its victim Mrs. Mary Ann Murphy, wife of the late John Murphy.

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ALPHONSOUS HISEN, NIAGARA FALLS. An occurrence of an exceptionally sad character took place on Sunday morning, when Alphonso Hisen, son of Mr. and Mrs. Joseph Hise, of Niagara Falls, N. Y., died at the residence of his grandmother (Mrs. James Hise) of pneumonia of the lungs after a few days' illness.

MARRIAGES. PURTILL-MOORE. An event of pleasing importance took place at St. Mary's church, Toronto, on Wednesday, August 12th, when Miss Edith Purhill and Mr. J. Moore were united in the holy bonds of matrimony.

Mass For Leo XIII. "Have pity on me at least my friends and I shall then receive as we gave upon earth."

MARKET REPORTS. LONDON. Wheat, Aug. 13.—Wheat—The market is steady. Wheat, red, white and white, 46s. No. 1, 46s. No. 2, 45s. No. 3, 44s. No. 4, 43s. No. 5, 42s. No. 6, 41s. No. 7, 40s. No. 8, 39s. No. 9, 38s. No. 10, 37s. No. 11, 36s. No. 12, 35s. No. 13, 34s. No. 14, 33s. No. 15, 32s. No. 16, 31s. No. 17, 30s. No. 18, 29s. No. 19, 28s. No. 20, 27s. No. 21, 26s. No. 22, 25s. No. 23, 24s. No. 24, 23s. No. 25, 22s. No. 26, 21s. No. 27, 20s. No. 28, 19s. No. 29, 18s. No. 30, 17s. No. 31, 16s. No. 32, 15s. No. 33, 14s. No. 34, 13s. No. 35, 12s. No. 36, 11s. No. 37, 10s. No. 38, 9s. No. 39, 8s. No. 40, 7s. No. 41, 6s. No. 42, 5s. No. 43, 4s. No. 44, 3s. No. 45, 2s. No. 46, 1s. No. 47, 0s. No. 48, 0s. No. 49, 0s. No. 50, 0s.

MONTRÉAL. Montreal, Aug. 13.—The local markets are fairly active, with prices steady. Cheese market is in better condition to-day than it has been for some time past, and prices were firm to a higher. There is said to be a fair demand for the English market; the amount of cheese received in the city to-day was 10,000 lbs. The market was inactive to-day; there some demand from the English market, but the prices offered are not sufficiently high to allow of selling at a profit. Eggs are steady, but not active. Grain, 6s. 6d. per bushel; 22s. 6d. per ton; 7s. 6d. per cwt. of alfalfa; buckwheat, 4s. to 4s. 6d.; No. 2, oats, 37s. to 37s. 6d. in store here; flaxseed, 12s. to 12s. 6d. per cwt. No. 3 barley, 42s. to 42s. 6d. per cwt. No. 3, yellow American.

TEACHERS WANTED. FEMALE TEACHER WANTED HOLDING second class certificate for Separate School Section No. 1, Ellice, for balance of year 1903-1904. Salary, \$100.00 per annum. Apply to Mr. J. P. O'Connell, 1294-2.

WANTED TEACHER FOR SAVANNE Public school, New Ontario. State preferred. Duties to commence at once. Address Mr. F. Hogan, St. Savanne, C. P. R. 1294-2.

CATHOLIC TEACHERS, WHY TEACH for \$20 a year when I can get you from \$30 to \$40. Board from \$10 to \$15 a month. I want at least twenty Catholic teachers and a number of Protestant teachers before New Year's, holding 2nd or 3rd class professional. Apply at once, stating whether competent to teach French, German, or music, and what position could be taken. L. L. Kramer, Box 57, Regina, Assa. 1294-2

WANTED TEACHER FOR SEPARATE school at Rat Portage, Ont., with 2nd or 3rd class certificate. Salary, \$100.00 per annum. Apply to Mr. J. P. O'Connell, 1294-2.

TEACHER WANTED - FEMALE FOR R. C. Separate school, No. 1, Hays, Huron Co., to take charge of Junior Department. Duties to commence Aug. 15th. State salary and qualifications. Apply John Laporte, Secy. Drysdale P. O., Ont. 1294-2

TEACHER WANTED TO COMMENCE duties after holidays in the R. C. S. S. 3 and 4 Anderson. Apply stating salary, respect and qualifications to Chas. B. Wheeler, Secy. Treas. Amersburg, P. O., Ont. 1294-2

WANTED FOR ROMAN CATHOLIC Separate school, No. 1, Hays, Huron Co., to take charge of Junior Department. Duties to begin 15th Aug. Salary paid \$250 a year. Apply to trustees McMillan's Corner, Cornwall, Ont. 1294-2

TEACHER WANTED FOR STAFFORD Separate school holding a 3rd class certificate to teach French and English. To enter on duty Aug. 17th. Salary \$150. Apply in person to Mrs. J. M. Durkin, 1291-2

TEACHER WANTED FOR SENIOR ROOM 1 of St. Kingsbridge, Huron Co. Apply at once to John E. Sullivan and state salary. 1294-2

TEACHERS WANTED FOR FORMS II, II & III of North Bay Separate School, The R. C. S. S. 3 and 4 Anderson. Apply stating salary, respect and qualifications to Chas. B. Wheeler, Secy. Treas. Amersburg, P. O., Ont. 1294-2

Father Sheehan's Works. My New Catechism..... Post paid, \$1.50. Geoffrey Austin, Student..... " 1.25. Triumph of Faith..... " 1.00. Luke Delmege..... " 1.50.

CATHOLIC RECORD OFFICE, London, Ont.

AGENTS WANTED-LIFE AND WORK of Pope Leo XIII.; officially endorsed and authorized; instant book, best, cheapest; book; elegantly illustrated; 30 per cent. commission given; freight paid; credit given; prospectus free; 10c. to 100; postage, address The World Publishing Co., Chicago, Ill. 1292-4

IT has reached its Eighth Thousand in less than a year.

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One Dollar

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