Catholic Record. The

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

VOLUME XXIV.

The Catholic Record.

LONDON, SATURDAY, JUNE 21, 1902.

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NEEDS

Massachusetts enjoys the distinction on the market than any other region. aid of the electrics and specially pre- norance, suspicion and prejudice which The Mayflower people, the hard-fisted Puritans, would, were they to return to their former haunts, wonder where that a change in the solar system might not be expected as soon as a change in the ecclesiastic system of Massachusetts, to find that the pro-

what source they may emanate. may be his.

A MINISTER'S TRIBUTE.

Some time ago The Living Episcopalians, had a letter on the re- his work of reclaiming the gamins of he might have spared himself the repeligious conditions of the Philipines Turin. Cauour was against him; his tition of antiquated rubbish, and us Staunton. This gentleman is at work But he saw his way. He in whom he who is supposed to stand for among the Filipino, and on his own trusted steadied him over the rough honest showing would be more profitably en- parts, and his dreams became glorious gaged elsewhere. He says, for in-

religion-and good religion, too? What we are not on the same plan as those ent from the one we have quoted. would be the most likely effect of our providential men, but we can, though "This faith," wrote Mr. Harrison would be the most likely effect of our attacking this system—more religion, or less? To ask the question is to answer it. If one should ask me what is the value of the prevailing re-ligion, from a moral standpoint, I would

"All our good works put together," of their claims to either impartiality or said the Cure of Ars, "can never equal scholarship. A case in point is Appleton's Univerthe Sacrifice of the Mass, because they sal Cyclopaedia and Atlas. This work

In a recent issue we advocated loyalty that dallying with bigoted writers and to parish interests. Since then we have cartoonists is not the best way of enpurported to be a criticism of The Man from Glengarry. We tore it up. It was the crudest display of bigotry we have seen in many moons. We are willing to open our columns to any reasonable communication, but not to UL & RECORD, and can be had from those in authority. Still we have seen in many moons. We are willing to open our columns to any reasonable communication, but not to the parish. Do not talk about it, but ill-advised rantings, no matter from do it. Put the scheme under God's the Church had rested on the power of protection, and go ahead. Remember And we wish that Catholic pens would that a dependance on mere material devotion : that fancy and imagination give us something like the Man from means is one reason why our labor is without reflection faith without Glengarry. It is a story and not a oftimes devoid of permanent results. reason, are some of the con-for the right training of missionaries; collection of descriptions of sunsets, We must not neglect them, but we must tradictions which characterize the given by missionaries. his spurs honestly, in open competition, ochial affairs. These latter may suc-and we are not going to abet any at-tempt to deprive him of any glory that due to their industry or the prayers of tempt to deprive him of any glory that due to their industry or the prayers of the due to their industry or the prayers of the sort of the world soft thought that illustrices are not going to abet any at-tempt to deprive him of any glory that due to their industry or the prayers of the prayers of the world soft thought that illustrices the tempt to deprive him of any glory that due to their industry or the prayers of the world soft thought the world soft thought the tempt to deprive him of any glory that due to their industry or the prayers of the world soft thought the world soft thought the tempt to deprive him of any glory that due to the industry or the prayers of the world soft thought the world soft thought the tempt to deprive him of any glory that due to the industry or the prayers of the world soft thought the world soft thought the tempt to deprive him of any glory that due to the industry or the prayers of the world soft thought the world soft thought the tempt to deprive him of any glory that due to the industry or the prayers of the world soft thought the world soft thought the tempt to deprive him of any glory that due to the industry or the prayers of the world soft the world soft thought the tempt to deprive him of any glory that due to the prayers of the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to deprive him of any glory that due to the tempt to his spurs honestly, in open competition, ochial affairs. These latter may suc- fessor, devoted to historical research, others? However, if we work and pray, and action - men such as St. Thomas, one must, even after many discourage- St. Francis, Dante, Roger Bason, ments, get somewhere.

We suppose that Dom Bosco had his Ages-had faith without reason. If he moments of discouragement, during had but looked into books of reference brethren regarded him as a visionary. the sad spectacle of a gentleman realities. So, too, Ozanam when he conceived the design of purifying and bay after day the churches are filled up before daybreak with reverent worshippers attending Mass or receiv-ing Holy Communion. Is not all this volvice and the state of the We are not on the same plan as those ent from the one we have quoted.

and loving watchfulness in small things,

are means by which the humblest and

and most homely life is turned into

LONDON, ONTARIO, SATURDAY, JUNE 21 1902 A TIMELY MOVEMENT.

An Apostolic College for the Training of Young Priests for the non-Catholic Missions.

er who walls out a time of the work picked up on the street for the
elaboration of a fanciful story. We
hope so.one can romp around the country dur-
ing the week, and then because of a
trifling discomfort, absent himself from
Mass on Sunday, he is in bad need of
having his conscience educated.one that any
the trifling discomfort, absent himself from
sulting at all, it is chiefly because it
sulting at all, it is ense of the mismediate charge of the mismediate
sulting at all, it is ense of the mismediate
the mismediate charge of the mismediate
our reader show that the prelates and
our reader show that the prelates andaries to non-Catholies, and to prepare
priests for our Insular possessions.aries to non-Catholies, and to prepare
doctrinal and historical subjects
this institution is to be placed under
the supervision of the Hierarchy, the
immediate charge of it being entrusted
to the Catholie Missionary Union."

of liberty, has gone to. And it would ______ pletons have not profited by the ex-amaze Jno. Adams, who prophesied LOYALTY TO PARISH INTERESTS. It has a maximum of the profile of the whole Catholic Charles, place ing it on a missionary footing in America. It will almost immediately lishers. The Harpers have found out give young priests to the missions to that dallying with bigoted writers and non-Catholics. It will be capable of expansion into a seminary for the entire education of priests for this vocation, received a few letters inquiring as to the best way the loyalty can be demon-that the publishers of the Cyclopaedia phecy has not been fulfilled.the best way the loyalty can be demon-
strated. We half suspect that one of
strated. We half suspect that one of
bis sleeve; but anyway the answer
purported to be a criticism of The Man
purported to be a criticism of The Man
purported to be a criticism of The Manthe best way the loyalty can be demon-
strated. We half suspect that one of
to ur correspondents has something up
his sleeve; but anyway the answer
out comes not within the scope of the CATH-
out comes not within the scope of the comes not within the scope of the CATH-
out comes not within the scope of the comes not within the sco

the Church had rested on the power of among non-Catholics, men prepared by a special course of instruction, including a certain amount of actual exper-ience in the giving of missions, all

We are not indulging in dreams ; but tacked on to a controversal cateenism. It is clean and fragrant with the odor of the forest; palpitating with life; a chronicle of Presbyterian provess by land and sea. Ralph Connor has won bis spirs bonestly, in open competition mediæval spirit." This is good

NON-CATHOLIC MISSION.

Beverly, June 8, 1902. During the past week Father Mark, of the Passionist Order, has given to the people of Beverly a most interesting and instructive course of lectures. These lecturers were given for the special ben-eft of non-Catholics, to instruct them efit of non-Catholics, to instruct them in the doctrines and practices of the Church and to clear up the misunderscholarship, brandishing standing which is so generally found among them in matters of this kind, and the weapons that have long since been relegated to theological museums. thereby open up the way for them which leads into the true Church of Christ. Some years ago Frederick Harrison had St. Mary's church was hardly large enough to accommodate the large numbers that assembled each night, numbers made up mostly of non-Catholics who by their reverent and close attention paid tribute both to the interesting nature

> lie mission ever given in Essex County, and the Rev. Francis S. Curran, the rector, justly feels, judging from the inrector, justly reers, judging from the in-terest shown by all classes, that he has done a lasting good not among his own people but for all the people of the eity. The influence must have been very extensive and time alone can testify to the full success of this mission for the address year leagness and elon for the address, zeal, clearness, and eloquence of the speaker must certainly ave sown the seeds of true faith in

and are, therefore, anxious that such views should be set aside. In a word, we want to be investigated." The Reverend Father then proved

London, SATURDAY, JUNE 21, 1902.Interstand service of the Mass, because theyA construction in proceeding of the Mass, because theyMissions.ARCHBISHOP CORRIGAN'S SUC-
CESSOR.Sarifice of the Mass is the work of
God."sal Cyclopaedia and Atlas. This work
came from its publishers with a great
ars and specialists have yielded up
their learning to make it a mine of
to Archbishop Corrigan be true, there
must be some garrulous cleries at large.
But perhaps they are due to the report-
er who wants but a wink or a nod, or a
word picked up on the street for the
claboration of a fanciful story. We
hope so.Missions.Missions.The everend speaker proceeded to treat
the subject of the Apostolic Seminary was going
ars and specialists have yielded up
their learning to make it a mine of
trustworthy information for the busy
public. But the editor of the Messen-
grave and serious reason for their
examination of a fanciful story. We
hope so.Missionary Union :: "The Catholic
missionary Union :: "The Catholic
mission ary Union :: "The Catholic<b saved, and that on man, therefore, there was a corresponding obligation to obey. aid of the electrics and specially pre-pared weather. Perhaps meantime they despoil their own souls and give bad example. The devil has a grip on the man or woman who neglects Holy Mass. LOYALTY TO PARISH INTERESTS. In a recent isone. In ever I have commanded you." "Those who believe and are baptized shall be saved—those who do not believe shall be condemned." "Now, where is this Church that Our Lord Jesus Christ has founded ; where is this Church of to-day to which we are obliged to belong because it is the Church of Christ-the Church of God ; where is this Church of all those we have about us which traces its historical existence back to the time of Christ? Show me that Church -the Apostolic Church—and there we find the Church to which we must be-

Ind the Order to which we made action long." The speaker then proved that the Ro-man Catholic Church is the only one whose history can be traced back to the time of Jesus Christ. This proof was both direct and indirect; he showed that all other churches are of a later date date.

This was the speaker's answer to the question proposed as the subject of his first discourse—Why I am a Catholic. We are Catholics because we know that Christ established a Church and that the Catholic Church alone can lay any substantiated claim to be the Church established, because she alone can claim a continuous existence down throughout

a continuous existence down throughout the ages from the days of Jesus Christ. On the second evening Father Mark proved the minor proposition of the pro-ceeding lecture, i. e., that Christ estab-lished an indefectible Church and that "our Church is that indefectible out the church is that the fectible "our Church is that indefect Church." If our Church is not the Church of Christ certainly none of the other Christian Churches can lay claim to Christ as its Founder, and consequently Christ failed to keep His promise for "Thou art Peter and upon this rock I

"Thou art Peter and upon this rock I will build my Church and the gates of of hell will not prevail against it. . . Behold I am with you all with all days even to the end of time." For either He did not establish a Church at all or He not established one which could last for all time, and therefore if He did not or would not keen His promise we cannot all time, and therefore if He did not or would not keep His promise we cannot consistently believe in His divinity, and not believing in His divinity we must logically reject all Christian Churches and even Christianity itself. There is only one way in which other Christian Churches can trace their his-tory back to Christ and that is through the Roman Catholic Church. If this

the Roman Catholic Church. If this point be conceded we shall be driven to one of three conclusions :

"1. What was the Church of Christ, before the formation of these other Churches, if it ceased to be His Church? If it did, His just work in establishing a Church was a failure, and we must re-ject His Divinity.

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After a few more preliminary remarks the reverend speaker proceeded to treat Why I am ying lines: God. To His salutary dectrines and commands: "In this statement we have the radical difference between Catholic and non-Catholic Churches. Let the non-Catholie world grasp its meaning fully and be-come convinced of its truth and there will be but one Christian Church Mankind in the matter of religion will be divided into two sections only, the Catholic Church and unbelievers who reject Christ as God."

In proving the establishment by Christ of this infallible authority Father Mark quoted numerous passages from the say-ings of Jesus, and referred to the fact that ings of Jesus, and referred to the fact that He commissioned His Apostles not to write but to preach His Gospel "vira voce." "Going therefore teach all nations." "What I tell you in the dark-ness teach ye in the light and what ye hear in the ear speak ye from the house-top." "And the Gospel shall be preached in all the world," etc. Num-crous other massages were used to more erous other passages were used to prove the speaker's position that Christ sent His Apostles to preach the Gospel.

Finally the lecturer showed and proved that before a word of the New Testament had been written the Gospel had been preached ; after thus proving that man was not to be taught as much by the written as by the spoken word of God, Father Mark demonstrated in a very skilful and conclusive manner that this teaching authority was to be an in fallible authority. Such is the Catholic position in regard to the written word of God such the Catholic rule of faith.

In the lectures of the two following In the lectures of the two following evenings, however, Father Mark used the Bible, the Oxford King James Bible, and from it took quotations of Jesus to demonstrate two of the principal doc-trines of the Catholic Church which are very often most embarrassing to the un-instructed. In proving the power of the instructed. In proving the power of the priests to forgive sins he quoted the words of Christ "Whose sins you shall forgive they are forgiven, whose sins you shall retain they are retained " and showed the necessity of confession by implication in the text which gives to them a indicial discretionary worker. them a judicial, discretionary power and hence requires that they should know the cause. A strong traditional argument was also used, and in it the speaker quoted words of the Fathers as

speaker quoted words of the Fathers as far back as the successor of St. Peter and even to Christ Himself which un-mistakably and explicitly practiced the practice of confession in those times. The subject of the last lecture was " Master Keys." Before entering upon his subject, Father Mark thanked the large non-Catholic congregation for their courteous spirit and kindly inter-est displayed in seeking information on est displayed in seeking information on seemingly cloudy-points, and in making transition to the subject of the even-ing's lecture said :

"Anyone who has attended this course of lectures and questions, and studied the nature of the questions asked and and the difficulties proposed, cannot failed to have noticed that most, if not all, of them proceed from five

if not all, of them proceed from live different sources or principles . . . I will address myself to a discus-sion of these, declaring what is the Catholic position in regard to them. This will furnish to thoughful minds a solution of almost all the difficulties of understanding in matters pertaining to the doctrines and practices of our

Church that may arise." Then making use of a beautiful simile, the reverend speaker likened the explanation of these five principles to so many master keys that could open the door of satisfactory solutio adequate explanation to any and all-questions regarding Catholic belief. The first key, he said, is "that not. all that is found in Bible is obligatory on Christians." Key No. 2 is : " It is not necessary to have an explicit scriptural warrant for every thing that is done in the practice of the Christian religion.' " Consequent Catholic position that everything human, not at variance with the spirit of Re-Key No. 3 is the not at variance with the spirit of Re-vealed Truth may be lawfully admitted by the Church within exercise of relig ion, on account of which results the adornment of churches, statu tion of the dead and such like Catholic On Wednesday and Thursday even ings the reverend speaker lectured on the Bible and the Catholic rule of faith. He gave a comprehensive history of the Bible, its authorship, language, comthe Bible and the Catholic rule of faith. He gave a comprehensive history of the Bible, its authorship, language, com-position and inspiration, then stated the Catholic position in regard to the sacred writings. First, "What do Catholics believe about the Bible?" URbat all of these secred writings of "That all of these sacred writings of both the Old and New Testament as This he divided there is no salvation). into two parts: (a) what others think we mean by this and (b) what de facto we do mean. He explained that while the Church was supposed to teach that no one outside the Church could be saved yet her true teaching on this matter is, that though there is an obligation im-posed by Jesus Christ for all men to be-long to His Church, yet if a man be in good faith and baptized, if he live a moral and good life, according to his enlightenment, and die penitent, he has the same chance for salvation as a Catholic under like conditions ; however, he showed the prime necessity of every man seeking the truth and at time of death being perfectly contrite.—Boston Pilot.

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ed Heart, Pope Leo month of c Record,

MACNAB o. Boating, tive camp-rooms to n 7. Terms dress Miss Ont. 1232-4.

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POPE. POPE. s Holiness, one of New A. Mohlte, had the ad-and advice devoted un-tails of this the finished tything that have been udience ex-ness in this t absolutely

gnificent a it is, there-yone. Size eccipt of 50 ndon Ont.

e events of ich is added y. Used in Right Rev. t Cleveland. Hibbons. His s Eminence Archbishops Embracing Christ to the Rome to the rmation "to nedix of the ng. By mail

say that I believe the Americans who are here should be the last to ask this question. If it comes to a comparison of the effect of religion upon life in the Philippine Islands, the native need not fear the result."

claims :

offer.'

"God help the simple-minded native who is pulled this way and that by the officials of American Protestantism ! And God help the man who brings re ligious strife into communities where family prayer is the all but universal custom, where public worship is not neglected, and where children respect their parents and obey them. I for one have no better religion than that to

DEGENERATE CATHOLICS.

Is it not strange that some Catholics who spend the summer in the country are subject to a very tired feeling on Sunday? During the week they play tennis, do miles in exploring trips and rise in the morning refreshed and ready for another day's recreation. But on Sunday it is different. The distance between them and the church frightens them. They fashion any number of excuses to justify their absenting themselves from Holy Mass. They are weak, or the doctor forbade them-and so the degenerate descendants of a sturdy stock while away the hours with the latest novel or with mapping out plans for the week's outing. It looks as if these people had no practical, living faith. Do they believe in the Real Presence? And what a pitiable Catholicity it is

that can give hours to wearisome diver-

sion and shirk the obligation of hear-

ing Mass on Sunday because it is too

hot, or too rainy, or because they are

at a few miles' distance from a church.

for God! Poor, ignorant Catholics!

gold. All these we can give to demon-Referring to prosleytising, he exstrate our loyalty to our parish. AN UNTRUSTWORTHY CYCLO-PAEDIA AND ATLAS.

In reading the various questions given to the priests who conduct non-Catholic missions one cannot refrain from astonishment at the colossal ignorance which prevails in some quarters with regard to Catholic doctrine. Despite the many pamphlets issued by the various Truth Societies and the books of instruction in circulation, there are many of our separated brethren still clinging to prejudice and treasuring up the fantastic creations of bigotry as true presentiments of Catholicism. Whatever else may change, the misrepresentation of Catholics has deviated little from the methods of the sixteenth century. We have still, as in the time of Cardinal Newman, "the traditional view of every Catholic doctrine, the traditional account of every ecclesiastical event, the traditional fictions, sophisms, calumnies, mockeries, sarcasms and invectives with which Catholics are to be assailed."

The only thing they have learned is a cunning dictated by political and commercial interests. They discarded century yarns. the coarse language of their forbears, and now and then allude to us in gracious and complimentary terms. But it is veneer, thin at that; and whenever they take to dealing with Catholic toelo uently, if pitiably, to the flimsiness to put it on the market. Everything for themselves and nothing

it. And, as Cardinal Manning used to scholars with enthusiasm. Great thinksay, every kind word and gentle tone ers like Albert of Cologue and Aquinas found it to be the stimulus of their meditations. Mighty poets like Dante could not conceive poetry unless based on it and saturated with it. The great cathedrals embodied in it a thousand forms of glory and power The Cyclopedia ascribes the Reforma-

and others, all of the Middle

tion to the revival of learning and the study of the Bible and of Christian antiquity. These are also out-of-date fictions, or, as Hallam styled them, fallacious refinements. Luther used to say that the robbery of churches made many converts to the new gospel. The German princes and princelings, with their horde of rapacious followers and theological sutlers, could corroborate that statement. It is all very pretty to say that the Reformers were actuated by love, or that pious potentates like Philip of Hesse were brought to a belief in the new order of things through study of the Bible; but it is romance and as untrustworthy as is this classic of Appleton's. The assertion that the reformers were found generally on the side of scholarship will bear sifting. Just what Luther thought of colleges is in record. It is also on record what effect the Reformation had upon letters and the revival of learning. If the editors had but consulted Balmes, or other reliable historians without the fold, they would have appeared in a more dignified role than the spinners of sixteenth

In a word, this Cyclopedia should not be given entrance into any self-respecting household. We advise our readers not to be hoodwinked by glib agents into purchasing it. It is untrustworthy pics, they manage to give us a book and consequently valueless, despite the reeking with falsehood, and testifying efforts of the literary Rip Van Winkles

many hearts. The reverend speaker has endeared himself to all those whose good fortune it was to hear him, both by the characteristically simple and unaffected though loquent style of oratory and by the skillful manner in which he answered and explained the difficulties proposed. and explained the difficulties proposed. During the course of the lecture it was the practice of the speaker before treating the subject of the evening's discourse to respond to the many quer-ies which were proposed to him by means of a box placed in the vestibule of the eherch and to all of these course of the church, and to all of these ques-tions Father Mark replied courteous ly and interestingly, and no doubt in a manner giving full satisfaction to those who sought information. The answer ing of the questions was not the least ing of the questions was not the least interesting part of the evening's lec-ture, for by their number and variety they gave to the speaker an opportunity of unfolding a fund of truth—philosophi-eal, theological and doctrinal—which he did in a way that delichted, and condid in a way that delighted and convinced. We give a synopsis of his

course. On Monday night Father Mark took for his subject "Why I am a Catholic." After introducing himself to his audi-ence and giving the history of non-Cathence and giving the history of non-Cath-olic missions he explained in the follow-ing words the object of such missions : "The purpose of missions of this kind is to enable honest-minded men of whatever creed or church they may be mem-

bers to become acquainted with the Catholic Church, its history, its nature, its tenets and practices, getting their information from those who can best inform them-the Catholic priests. . There are many misconceptions about us, and erroneous views, sometimes held by men most intelligent, some of which are hurtful to us. We smart under them,

"2. Or if any or all these Churches are His Church, then He delayed the fulfilment of His promise to establish His Church. His Church was not for all times, as the Church was not for should be, and we would have to con-sider Christ as the Founder of Churches contradictory in essential matters, and ultimately accuse Him of contradicting

Himself. As none of these churches is the "3. Church of Christ, which is the Catholic

position. The speaker quoted the date on which each of the Protestant Churches was

founded. On Wednesday and Thursday even-

they are contained in the Old Latin they are contained in the Old Latin vulgate are divinely inspired and con-stitute for us the written Word of God and hence we are not at liberty to re-ject any of them or any part of them, but are required to believe that they are all divinely inspired."

We believe that the Church alone, whether in council assembled or speak-ing through her head, can, with divine assurance of inerrancy, declare what books are the books of the Bible and what is the meaning of any of all its what is the meaning of any of an its parts. But we do not believe that the Bible is the ultimate rule of faith, al-though we admit that it is the inspired word of God though not the only revel-ation of God to man. We do not believe that either the devotional reading or critical study of the Bible, or both together, is the divinely appointed way for the individual Christian to gain with certainty the saving knowledge of the religion of Jesus Christ; for the intricacies of these writings are too num-erous and the difficulties of interpretation too great to suppose that it could son.

You have the feeling of honor, and I praise you for it; let it be_pure, let it be firm; but its purity tarnishes, its firmness bends, if it is not that honor above all others which renders to God the things that are God's-Pere Besstammered. " for the best."

out of it ?

red and disturbed.

must not go !

tion between them rushed over What ! send Theodore away ? T

dore, the dear friend of her life,

as her own! Oh no ! impossible ! must not go ! Why, they belonge

she called again, desperately.

boy ?

door.

By Henrietta Dans Skinner.

SYNOPSIS OF PRECEDING CHAPTERS

2

BYNOPSIS OF PRECEDING CHAPTERS. Characters in the story.—Adrien and Theo-from the Royai Opera at Borlin; the latter, his are supposed to have. Madame Houteness Del contraito singer. Ramon Eugenio Disdier, a great icontraito singer. Ramon Eugenio Disdier, his valorge. Agostini, a professior of machemat-iconstraito singer. Ramon Eugenio Disdier, his valorge. Agostini, a professior of machemat-iconstraitor, a violinasi from the Conservatory Ur-casimiro, a violinasi from the Conservatory Ur-casimiro, a violinasi from the Conservatory Ur-casimiro, a violinasi from the Conservatory Ur-marker L.—The Fast of Pentecost. The Adrien and Theodore Daretta the singer his daughter, Espiritu Santo. She singer Mayber, Espiritu Santo. She singer they Ghost, after which she is named, Espiritu Santo, to Theodore Daretta. The preceding characters. Casimiro goes a elop violines in the Opera's uon throughent Kon-mand and the Uatled States. Adriene accom-mande and the States. Theodore meets Chapter II.—Choeser acquaintanceship of the singer and the States. Adriene accom-mande and the Uatled States. Adriene accom-mander in a state frest baractor. Chapter III.—Adriano finde and friende District. Chapter IV.—Theodore in his boyish fancy

Don Luis di Control de la cont

to preside Adriano to mircy. She lattes Catalina. Madame Delapoule leaves Paris for five years. Chapter VI — Theodore goes to his elder brother Bindo His parting with Espiritu. Adrien woo Catalina. Her father discoun-tenances his proprisition. Chapter VII.—After an absence of five years Hortense Delapoule returns to Paris. She pro-poses to bring Catalins out on the Paris stage. She is informed of the Disdiers change of for-tune Madame Valorge's blindness. Adrien brings two of the greatest living tenors to assist Catalina in her debut. One turno out to be Theodore. Chapter VII.—Adrien and Theodore visit the Disdiers' modest home at Passy. Their am izement a: the changes tim's has effected. A trien and Theodore in a runaway accident. Their groom s verely in jured. Chapter IX.—Death of Darett's groom. Chapter X.—Teedore space of ris love for Expirate to Madame Valorge and receives en-coragement.

Chap. XI.-Adrien is displeased with the emonstrations of Madame Delepoule and remonstrations of Monsignore Ianson. Chapter XII -- Victoire Ainsworth's sad ex perience. Adrien visits Monsignore Ianson

perfence. Adrien vila and goes to confession. Chapter XIII.—Catalina receives an ovation as Aida. She and her friends discover Oeg

to be any enemy. apter XIV.-Taeodore proposes for E-n's hand. He is to receive his answer th llowing Sunday. Chapter XV.—Adrien talks with his valet, meaning his (the valet's) flancee.

CHAPTER XVI.

"I do perceive here a divided duty."

"What is he saying to her ? What Will he be just to me? Shall I be al-These ways and all?"

These were some of the thoughts that made Teodoro restless and unhappy during that miserable week. If it were a case of sickness or affliction one could refuse to see people and at least have a little quiet in which to endure one's agony, but mere love-sickness was some-thing one could not explain, so one must keep on appearing before the world and dependent of the source it was an unbut mere love-sickness was somebe wretched. Altogether it was an uncomfortable week. " No, I must go alone," he said to

Adriano when Sunday morning came at last. "If my answer is unfavorable you could not do me any good-I must wan-der off into the woods and fight my misery by myself." And if it is favorable I should be

in the way," added his brother, cheeri-ly, and bid him God-speed.

" Espiritu, child, am I really to tell him this ?" asked Madame Valorge, with a reproachful accent in her voice.

"Just this, grandmamma. It is very good of him to think of me, and he is very dear to me; I wish him well, and shall always be glad to see him, but I cannot marry him. It is not that I do not love him, for he is, as he always has been, my very dear brother, but I do not want to marry any one just now, and he must not speak of it any more. He must let things go on just as before." "Dearest child," said Madame

Valorge, gently, feeling for her hand, I do not want to destroy your innocent illusions, but you must realize this -- if your answer to Theodore is final it impossible for things to go on as

Teodoro had gone into the salon and was awaiting his little lady-love. She mother, with a last lingering returned soon and he saw the trouble in her eyes. He sat down by her and "Be good to him ! How can I ?" exclaimed Madame Valorge, with an un-usual asperity. "What I have to tell him will wreck his whole life! How can I be good and cruel in the same breath?" held her soft hand in his, as in their

childish days. "Why did you think, dearest, that you must send me away? If you are in trouble who should share it with you Espiritu clasped her little hands tobut I?'

"It is other people's troubles," she said. "I have not any of my own, but gether in a sudden agony. Her father was be koning to her. She hesitated. "It is your free wish, child, is it one does not feel free to tell other is your free wish, child, is it asked Disdier, sharply. "If you people's affairs. However, I know now, dear Theodore, that it was not right towards you to send you away. It was like deceiving you, and there must not have changed your mind, speak now or "I have not changed my mind," she be any secrets between us now. When all is told you, then you will feel as I do, that I must stay by my father for ave decided There was a look in her eyes which Madame Valorge could not see and which made Disdier turn his " Tell me at once, dear, what the the

She ran past him into her own little secret is ! Theodore, it is this : papa-is a

room. She heard Theodore's footstep as he came into the salon and the door married man !" "Married ! Since when ?"

"Since that very winter that you first came to our house. He has never

as he came into the salon and the dool was closed. It seemed to shut against her very heart. She was trembling all over and feeling very weak and breath-less and strange. What did grandacknowledged the marriage publicly, less and strange. What did grand-mamma mean by saying that she was cruel and would wreck his whole life? She was only a little girl who had been acknowledged the marriage publicly, nor told grandmamma of it, for she adored my poor mother's memory, and he feared she would be shocked at a second marriage. Then he began to be his playmate, and how he was a grown young man, rich and beautiful and suc-cessful, with a great future before him straitened for money, for it cost him a great deal to keep up the two house-holds, and his wife was young and inand host of friends and admirers. Why should it wreck his life because an in-Why experienced and had extravagant tastes. That is why he had to sell the significant little girl, that he used to be fond of as a boy, thought she ought not to marry him? Had he not plenty to fill his life and make him happy without house, and why he was so anxious that Catalina should go on the stage. He had to confide in her, and she worked hard to support herself. Thanks to dear Madame Delepoule, Catalina's "You must forget that her? Of course it was very kind and sweet of him to ask her to be his wife, and perhaps he would be just a little disappointed. She almost hoped he would. But would he feel as she was training was no expense to papa, and she gave all the money she earned to-wards our education. And now Ra-faela and Lolita are both supporting feeling now-as if the world was a terrible blank and everything going themselves. Grandmamma's little in-come is so reduced that she and I would bout of it? Did he really need her love now just as he used to when he was a boy? Did grandmamma think that he starve if the girls did not help us ; but she knows nothing of the trouble, and we manage so that now she is blind she would suffer, suffer ? She threw out does not miss anything from her accus-The door opened suddenly and her father stood there. He looked rather tomed way of living. You must have noticed, dear Theodore, that there is almost no furniture or silver in the He has gone, Espiritu," he said, house except what she uses, and that the pictures and ornaments are nearly all gone from the walls." abruptly. "Gone !" she cried. "Gone ! Oh,

"But I do not see why all this should papa, stop him !" and she burst into tears and groped her way towards the prevent your marrying me !" exclaimed Teodoro. "Let your father acknowl-edge his wife, which is surely his duty. Madame Valorge will live with Poor little Espiritu ! Falling on her knees by the door she listened to Theodore's retreating footsteps going us, and as his son-in-law I shall have the right to help your father in his slowly down, down the long flight of steps to the garden, and a wild sense of business. It is as plain as daylight." the utter impossibility of any separa "Not so fast, dear Theodore !- that

is not all. Papa needs me to live with him. I told you his wife was extrava-Theo gant and a poor manager ; and there is one little boy, a sickly little fellow, and dore, the dear triend of wer, knight, brother, companion, lover, knight, whose every thought and feeling were papa fears he is not getting the care he should have, but he is in such terrible straits for money that he cannot have a nurse for the child. Papa must eling belonged to if he was separated from her. She knew now that she was everything to to his wife, of course, and yet the poo little home cannot keep together as i him and yet she was sending him away I must go to him, dear Theodore She sprang up and rushed breathlessly I can keep house. I am used to econ to the window. That was he, po nizing, and I can care for the little Maxime, and there is no one else to do Theodore, walking slowly away-slowly falteringly, with head bent down and sad, troubled eyes. Something in his

"Why cannot one of your sisters go instead of you?

attitude pierced her tender heart through and through. "Theodore !" she cried, and with trembling fingers "Because they are all doing some thing to earn their living. I am the only useless one. But Lolita, who is tore open the window fastenings. "Theodore !" and the tall figure slowonly absent from home for a few hours ly turned ; the blond head was raised, day, can do for grandmamma, with the blue eyes met hers. " Theodore the help of one maid-of-all-work, though she could not be of as much use eyes were blinded so that she could no as I in papa's unhappy household. You see how it is, dear Theodore, I am the longer see him, and she stretched out hands towards him. Then she only one that can go to him and be of drew back hastily, and running to the any use.'

door crossed the hall and in another Teodoro still rebelled. "I only want to be sure that you are moment was flying down the stairs. Oh, had he seen her? Could she reach not over-anxious to sacrifice yourself You know you dote on sacrifices, dear, She could not see in her excitebut you must not be selfish about it ment and tears, but now she reached the lower landing, and surely some one Remember, it is only ten minutes since was there ! She fell forward with a glad little cry. "Theodore ! Oh, my darling ! I could not let you go ! you confessed that you had only thought of yourself and not at all of joy, you had to come to me! We are one already in heart and soul, one forallect that every sacri Oh, Theodore !" and she was laughing and crying in his dear arms and leaning fice you make is one for me too "Which of course you are delighted to make," she said gayly. Then reach-ing up she took his face between her ing up she took his face between her breathlessly against him. He held her very close. "Thank God !" he murmured, and then he was silent-dumb in two hands and smiled lovingly into his very thankfulness. "It-it couldn't be any other way, eyes. " Dear Theodore, isn't it enough happiness for the present that we are betrothed, that we can see each other as often as we want to, and have the right to each other's love and confidnce ? Let us enjoy the present. " It is certainly a great improvement head back and gazed deep down into head back and gazed deep down into the soft, tearful eyes. "Theodoro, you see I only thought of myself at first, and it seemed as if I could bear it alore, but when it came over me how much you would suffer too, then I couldn't bear it any longer." He stooped and touched his lips to hers, and her soft hands were clasped about on the past," admitted he. "You don't know what I have been through in the past six weary months." "It has been hard for me, too," she said gently. "I know, dear," he said, kindly. "You must have had many painful times. How could your father ask you and her soft hands were clasped about to bear so much for him, my delicate, gentle little spirit ?" his neck. Then at last he spoke. "Espiritu! Espiritu! My light, my " Oh, I didn't mean about his affairs," e stammered. "I meant—I meant it life, my peace! My first, my only love! Soul of my soul, God wills it! We must live and die together!" And she stammered. "I meant-I meant it had been hard for me on your account !" "Oh !" he said, awkwardly. Then, as she hung her head very low and looked very much abashed, he said they climbed slowly up the stair, he, with his arm about her, and she, sweet and joyous, smiling up at him and mur-muring, "Ah, yes ! we could not ever be really parted !" Oh !" again. Disdier, standing at the head of the stairs, saw them coming up sighter and withdrew in some agitation. Es-piritu disengaged herself from Teo-dors's arm and an lighter from Teo-" I was afraid," she tried to explain, " when I saw how big and handsome you were grown, and what a success you were making, that you would not need my poor love and sympathy any piritu disengaged herselt from feo-doro's arm and ran lightly after him. "Do not fear, papa, that I will ever leave you as long as you have need of me. Theodoro will never ask me to do Tedi stared at her. "I see," he nid, at last. "You only love me to do said, at last. "You only love me to do me good. Well, I have been wretched We will tell him all, and he is so enough to please you, and you had the good sense to see, just in the nick of time, that you could do me as much good, so noble, he will see at once what Disdier sighed and looked uneasy good in success as in failure, perhaps I do not think it will be necessary ore so. Adriano says that too much tell him all, child. Remember my affairs are my own. If I leave you alone together for awhile, I expect you success is very dangerous and wrecks many men who have gone through to guard closely your father's honor." "From Theodore?" asked Espiritu, in trouble. How could she have a secret from him? "Oh, I suppose he will have to learn, poverty and sorrow unscathed. It takes a strong character to stand the

The first presentation of "Cordelia" yet you are not going to wreck and was drawing near. It was by sheer force of will that Catalina held herself "But I may if I do not have you to She knew that there keep me straight !" "If I thought that of you I would not marry you at all. I like a man who can stand alone and does not have to be together. She knew that there was more than her personal success involved, there was the vindication of those who had selected her to create the character had selected her to create the character in preference to her rivals, Lenor-mand and Strong, a half Paris was in arms to forward or to prevent her suc-cess. Harrassed and nervous, the girl began to lose sleep and appetite, and propped up all the time. Besides, I find it hard enough to be good with my wee, small temptations; how in the world can I be of any help to you in

your big ones ?" Teodoro grew very serious. "Think there were dark circles under her large have your languid eyes. To add to her anxieties, Disdier confided to his daughter his what it would be for me to have ; constant companionship, to live in ever-increasing money-troubles, and she had less than ever to spare to her grandhome that you would create for me, to nome that you would create for me, to breathe its pure, sweet atmosphere always. I am speaking from the moral side only, the need my soul has of you. When it comes to the need my heart has of you, why, then, dearest, it is simply a question of my life. It would not be living to be without you "" mother and sisters, for her Paris engage-ment did not pay her as well as her London and Russian ones of the previous season, and she had the expense of new wardrobes to meet. "Madame Valorge has had to be told

a question of my file. To work and a set of the set of A knight must obey orders. I was ordered away. My lady would have none of me; what could " Oh, Theodore, how could I ! But

it did seem best not to drag you into our troubles and into a long, hopeless engagement." The engagement cannot be as hopeless as not being engaged at all," he

said, cheerily. "We are friends and lovers forever now, and we will marry some day when God wills and our duties to others permit. Do you not see that this is far better both for me and for ards were below her own!

You must forget that I ever did

that, my darling." "Forget ?" he exclaimed, gazing down at her adoringly. "Do you think I can ever forget such an experi-I can only keep up health and earn a goed salary that is all I ask." ence? I do not remember clearly the scene with your father and Madame Valorge, for I was too dazed, too aston-ished and bewildered. I kept saying "If you were well married to a man of means you need not worry about these things. A man like Daretti, for inthings. A man like Daretti, for in-stance, who is in the same profession, and who could not object to the con-'It must be a mistake--it must be a mistake !'' I do not know how I got mistake ! nection, since his brother marries your out of the room or down-stairs. think your father was sorry for me, he sister. Catalina turned very pale, and interwas so kind, and that made it seem rupted her father with a nervous, hasty gesture. "Never speak of him in that more certain and dreadful. Then Madame Valorge was crying, and I knew that she was disappointed and would not send me away if she could help it. There ! You are crying way, as the kindest of brothers, and I owe my whole success in Paris to him, but he

has never had a thought of me !" "Never had a thought of you!" 'Oh, I was so bad !" she sobbed. choed Disdier, with a short, dry laugh. Why, child ! he thought enough of you clinging to him. "I made every one so unhappy ! But I did not mean to ! to ask me for your hand six years ago, and seemed dreadfully cut up when I I did not think I was of so much importance thought best to refuse him.

Next time you need not think, you must know it," said Teodoro. He longed to clasp her to his breast and overwhelm staring eyes and nervously hands moved tremblingly to where her her with affection and caresses, but he knew instinctively that any such imfather sat. "Asked for my hand ?" she exclaimed petuosity on his part would startle he "Adrien asked for my hand, and you re-fused him? Oh, papa, what do you mean? It is some dreadful mistake!" nd make her shrink away from him, while now that he was so quiet and selfrestrained, almost distant with her, she Disdier glanced up with surprise and trouble to the agitated girl. "Good had courage to express all that her ten-der heart felt for him. Such tenderness Heavens, Catalina! You don't mean was too precious to run any risk of

frightening it away. "I am coming to the bright part now He was a selfish man in many respects, but he could not bear the sight of suffering. This weakness was at the bottom of all his trouble. The fear of Espirtu, so do not cry any more! It seemed to me impossible that I should be going away from you. I could not wounding Madame Valorge had made think nor speak nor see. My brain kept repeating 'It is impossible !'" him conceal his marriage, and the dread of his wife's tears had made him go into "And I felt that too, as soon as you debt and accept his children's help

were gone. That is what made me call after you. I could not help it, Theorather than refuse to gratify her ex travagances. "Tell me all, father," begged Cataindeed I could not help it! And, thank God, you heard me!' "And if I had not?"

"I would have run after you all the way to Paris !"

mother," he explained, apologetically. "She thought, as I did, that you should Then he clasped her in his arms with all the pent-up ardor of his youthful soul. "Espiritu, Espiritu!" he cried. finish your studies before we talked of marriage. Besides, I knew the necessity for Can I ever forget the sound of your your sisters, and Daretti was not then voice as it came to me through the gloom and waked me from that wretche the rich man he is now. At present it is very different. You are mistress of dream? Oh, my darling, it was worth while to have gone through all that is very different. Fou are inserted your art, and have secured a fine posidarkness and misery for the glory of Oh my hope, my ne to me! We are such an awakening!

tion, and he is a man of wealth. What seemed inadvisable then is desirable now.' was calmer now, though and had

lina-" tell me all."

At one of their last rehearsals in Madame Delepoule's salon, Miss Car-son came up coquettishly to Daretti and help up laughingly a hand on which a large diamond ring glistened

"And who is the fortu-She was piqued that showed s little surprise or discomfiture.

for Mr. Oeglaire," she pouted; but at the mention of this name Daretti cor tainly looked dismayed enough to suit her caprice. "There is nothing like her caprice. "There i having a friend at court," she explained gayly. "Now we shall get some beau-tiful press notices for Catalina. My gayly. engagement is on just in the nick of time to boom 'Cordelia.' Now every. thing will come our way."

add to her anxieties

papa! Adrien Daretti has been

Catalina rose to her feet and with

that you care ?" he asked, hoarsely.

"I talked it over with your grand-

you to work and help educate

clasped

This engagement seemed to confirm his suspicions of Miss Carson, and he membered with consternation the hours that he and Choulex had spent coaching Catalina with this scheming rival present, taking it all in, and no doubt making capital out of these lessons His tenderness and solicitude for Cata-lina increased visibly. His blood boiled as he thought of her cowardly foes, and it was well for Oeglaire that he did not cross Daretti's path in these

> Adriano felt the need of open-air exercise after the confining work of hearsal and composition. Sir Guy Ainsworth usually put in his appear-ance these lovely spring afternoon and Daretti's taking insisted upon

tramps with him into the suburb Adriano dreaded receiving the young Englishman's confidence. Whistling to Advance de la confidence. Whistling to Englishman's confidence. Whistling to his dogs, who bounded along joyously at his dogs, who bounded along joyously at dozen strangers. Ge low! I suppose I sh night at the Ussegli promised to go with V come round and go with termination to steer clear of all dan gerously sentimental subjects. As they strode along in the gay spring sunshi they discussed dogs, horses, sports in general, clubs, politics, travel, the latest books, and, finally, though Dar-

It's love that makes t

-round, round, till I An hour later he s alon, dressed for the were some minutes be be served, and he cal him and put them tricks in succession friendly cat to crawl and shoulders and dozen times before his knee. Finding t ing somewhat indiffe ed the dogs took up window, where they sers-by with interest meaning grow long while his chair, his hands pockets and the ca fully between was an unusual remain so long ably found his thoug ey ran somewha

> vein 'I wonder what requisite in choosin clined to say cong think I could get of was not in sympath; convictions. She i nd have auick

firm about that last

through life with

not take a joke or things! I do not a

tiful if her face is o

and Heaven delive

woman! If she c

dress I will none

shall she drag roun slang. I do not th mestic a woman e

ionship must be

clothes and food.

JUNE 21, 1902.

At one of their last rehearsals in

conspicuously. "My best wishes!" said Daretti. courteously. "And who is the fortu-nate man, that I may congratulate him?"

· Pistols for two and coffee for one.

Bat Adriano was seriously disturbed. of my marriage," complained Disdier, and now I must acknowledge it to the world, since Espiritu is coming to try and keep my unhappy household to-gether. It will make a pretty dish of gossip. I wish at least I could put off the announcement till this ' Cordelia affair is settled. A scandal about your father will only add to your difficulties. Tather will only add to your difficulties. Besides," he continued, hesitatingly, "I fear it will injure your chances of marriage. I should have liked to see my daughter with a title and fortune safely secured before it was necessary to publish my secrets to the world." Cataling hunded. She tried hard to

days. Choulex watched the growing preoccupation of his friend with grave, silent eyes. There was a deep pain gnawing at his big heart, but the wo-Catalina blushed. She tried hard to honor her father, but so often his standman and the man who were dearest him on earth had need of his co-ope ards were below her own: "If Sir Guy made me an offer, father, I must tell him all. I could keep nothhis co-operation just now. He would give them o his best, and then, if necessary to the happiness, he could efface himse Surely his love was equal to that. ing from him that might make him choose differently. Dear papa, do not dream of titles and fortunes for me! If himself.

his heels, he started off with

etti had staved it off as long as he could, opera. He knew what that would infallibly lead to, and before long

stammering. "You see, Daretti, I don't under-

stand the way foreigners manage these affairs. Now, if she was an English girl, I should just propose to her, don't

you know, point-blank, and there would be the end of it. But I know your foreign way is different, and I never

have the chance to see her alone. She

Delepoule is watching her like a cat.

I beg pardon, I don't mean anything

fully jolly, but I don't feel at ease,

fully jolly, but I don't feel at ease, don't you know? I want to do things in the way that Miss Disdier and her family would like, and I thought per-haps you could help me. Now Daretti,

what must I do, and do you think I

stand the ghost of a chance with them

It was truly an embarassing position

for Adriano. The young lady in ques-tiou had been the object of his own

courtship six years before, and he suspected that Choulex intended to pro

pose for her hand shortly. He liked Ainsworth, and wanted to deal fairly

with him, but Chouley was the dearly

What in

for him.

loved friend of many years. What is the world was he to do? After all is

Casimir would have to bear it.

would make it any easier

offered to her.

was Catalina's own affair. If she liked

Ainsworth better than Choulex, then

nothing that he, Adriano, could do

Catalina had a right to know what was

against the old lady, she is really aw

always has a maid, or else

all ?'

the young baronet was blushing

smiled Adriano. "I couraged you to do w yourself." That is everything to face a 'no' when from herself, but I co thought of its coming

"I feel like a trai everybody," thought whistled to the dogs an up the stairs; "but in telling him that I Catalina myself, and trying for her now, a Delepoule is bitterly These things are neith if Catalina cares for manage her own low enough on my hands y imir, and now even O

JUNE 21, 1902.

but he lingered on so l

be expla

of things had to be expla of things had to be expla They made me tell her, never forget the anguish It almos

my dying day It almost She is the mere shadow

self. I overheard her on

thought no one was near, God, make him well, but i

let me die !' " "I am almost a strange

said Adriano, hesitati trust me with very sacred "I feel impelled to do

I feel imperied to do I can't tell you why, exce to be frank, I wish you tw each other! I long to happy, she has had such a

would be awfully cong never seen any fellow bu

that sort of thing, don't

Adriano was well user suggestions and offers of should have been harde

them unmoved, but he

and looked deeply emba

worth hastened to add:

"Of course this is jushas come into my head a breathed it to her. T English way. You may

free, and that would kn

all on the head."

me as you do, Ainswo

were, as I am, fancy-fre

find her adorable, as i be. I can only hope

"I am not afraid of

fellow! But let the fut itself. I am awfully o

you have done for me.

"But really I have

have reason to

regret

Of course this is just

thought was suited to

loves music passions

said

before. He will not care to come back. Oh, Theodore !" You may never see him again." Espiritu trembled. Her cheeks,

which had not been as pink lately as they used to be, now grew very red and her eyes filled with tears. She glanced

-I cannot, indeed.

"Espiritu has talked this over with me openly and freely," said her father. "It is her own wish that this should come to an end. She believes it to be best both for him and for her.'

Madame Valorge was troubled. Espiritu, darling ! You are not making this sucrifice for me, are you? member, child, this marriage would be my dearest wish. I love Theodore as a my dearest wish. I love Theodore as a son, and I should feel happier to think you were so well provided for. Things can be arranged somehow for the blind Do not make such a mistake for my sake.

Espiritu knelt by her grandmother's side and wound her arms lovingly about " I would gladly make any sacrifice for you, who have b en the dearest of mothers to me, but truly I am not doing so now. If it were only that, why, you could live with us, of course, and we would all be so happy together. No, it is—it is—" she glanced up at her father, " quite another reason, and I cannot be his wife. Tell him, as really gently as you can, that I am just as and of him as ever, and he must not mind, but must be our dear brother just s right.' as before.

Madame Valorge sighed. She wished that Ramon were a hundred miles away so that she could talk tenderly and so that she could take tenderly and openly with the girl, as a mother would. But he was the child's own father and had the first right to her confidence. Oh, if she could only see Espiritu! If her eyes could only follow the color in her cheek, the quiver of her lip, or the tell-tale glances of her eyes; but all was dark, and the sweet voice betrayed

"On, I suppose he will have obtain sooner or later," grumbled Disdier, un-willingly. He felt ashamed of himself for having accepted Espiritu's sacri-fice, and ashamed now to face her young lover with the truth. It was hard enough to manage affairs in one's erm hencehold without having outsiders dark, and the sweet voice betrayed nothing but a gentle compassion for the pain she was inflicting. "He is coming now," said Disdier, impatiently, opening the door into the adjoining room and signing to Espiritu own household without having outsiders step in ! to leave them.

test of success. "Perhaps I ought to refuse you again, for your own good !" she sugbring forth !"

gested, slyly. "I do not mean success in love," he

corrected, hastily. "But you are a strong character, Theodore.

"I? Oh no, I am not strong. What are you thinking of ?" "But you are having success, and

one already in heart and soul, one offer ever in life or death, always one!" RC² Gently, very gently she loosed her-self from his embrace, smiling all the while into his face and repeating, "Yes, always one, far or near, in life or death, always one!" He had to let her go, he could not hold her against her wish,

and they were sitting demurely hand in hand in the old childish fashion when a little later the door opened and Madame Valorge stood on the threshold. In a moment they were at her feet

and she was sobbing over them and blessing them, pressing them again and again to her heart with broken words of

joy and thanksgiving. "Your father has told me all at last,"

"Your lather has told me all at last," she said, sadly, when the first excite-ment was over and they were sitting on either side of her and she held their dear hands clasped in hers — " told me what I should have known six years ago. Oh, my poor dear little girls, what a heavy load you have had to earry to try and ease your old grandmother's burand ease your old grandmother's bur-dens! It was hard for me at first to forgive your father his distrust of me. I had long ago made up my mind that a second marriage was inevitable, but he has suffered severely for his fault and I can but overlook it. Theodore, Espiritu, you are both very young. You can wait a little while yet, and you will be all the stronger and better for the test of your patience and fidelity. Believe me, my children, when God places an evident daty in our paths He attaches a special blessing to its fulfilment. Go to your father's unhappy home, my little Espiritu, like a dove of peace, and when the way is once made clear for you to enter upon your own married life your past sacrifice will be rewarded a hundred-fold. And you, Theodore, for the love you bear her, the years of your waiting and service will be as so many days, and they will be hallowed to you by the spirit of pure, unselfish devotion. Courage, my children! The end of your waiting may be nearer than you think We never know what the morrow will

CHAPTER XVII.

"As a twig trembles which a bird Lights on to sing, then leaves unbent, So is my memory thrilled and stirred— I only know she came and went." —Lowell,

to her. She was old enough, seen enough of the world now She was calmer now, though she sighed heavily. "I dare say you were right, papa. I did not dream that he thought of me." She hesitated, then added, "How far off those days seem 1 won

Her father noticed the quiver in her Her father housed the quiver in her voice. "He has never married, Cata-lina," he suggested. She turned away a moment, then she came and stood by his side and drew

her arm round his neck. "Dear papa, no doubt it has long since passed from his mind. Do not think of it any more! Only pray for my success and strength.' It was easy for Catalina to tell he father not to think of a marriage between herself and Daretti, but it was another thing to keep the thought from her own mind. Thrown as she was with him daily in the close companionship of many mutual interests, it was im-possible to her to preserve the attitude of sisterly unconsciousness that had been easy and natural so long as she thought him only friend and brother. But now that she knew he might have been her husband, knew that he had once thought of her as wife and might so think of her again, her manner towards him changed in spite of herself. It was impossible now to keep back the conscious blush from her check or the tell-tale shyness from her eyes. She only dreaded lest he should notice and nderstand the change. The annoyances that cropped up on

every side with regard to the unfortunate opera of "Cordelia" almost discouraged even Adriano, experienced as he was in the treacherous, guerilla war-fare of operatic enmities. He was a daring soldier, and had he been alone he would have fought against every odds with valor. The blood of generations of military ancestors warned in his veins, and he almost enjoyed lead-ing the forlorn hope into battle. But was not alone. He could see that Catalina was gradually sinking under

the struggle. There was a hunted, anxious look in her eyes that troubled tim, as it did Madame Delepoule. Again and again Daretti offered to give the production of the opera, but the rl was obstinate. Encouraged, girl urged on by Miss Carson, she deter-mined to do desperate battle with her foes, little dreaming what the cost

and had seen enough of the work how to decide wisely for herself. "All right, Ainsworth," he said, heartily. "I will do my best for you. My honest opinion is that you could do nothing better than to propose to her yourself, in your own downright, Eng-lish fashion."

Ainsworth drew a long sigh of relief. Answorth drew a long sign of refiel "I am so glad you feel that way, Dar-etti. I shall feel more like a man if I speak for myself. I beg pardon; I don't mean anything against your cus-terns then are all night for those who toms, they are all right for the are used to them, but it is like talking a foreign language to me. I can express myself so much better in my own tongue, don't you know?'

Adriano did know and laughed goodnaturedly. "Tell me, Ainsworth, how do your family feel about this? Will

they receive her well?" "Mother and the girls had rather I "Mother and the girts had rates -married an Englishwoman, of course-that's very natural, don't you know? But they will be glad to have me marry at all, and they cannot help liking her when they know her. Vic, of course, will be delighted. I hope you will meet Victorie scop. Darotti, I really should I really should Victoire soon, Daretti.

like you to for several reasons." "I should be greatly interested to see Lady Ainsworth. What you have told me of her story is very pathetic. One thinks of her as something apart and holy, almost like a consecrated

"Well, I don't know that I want you exactly," to think of her in that way exactly, said Ainsworth, with an embarrassed smile. "I should like to see her marry again; it was all so unhappy and un-satisfactory, don't you know, just a sort for fifteen of prolonged death-bed for fifteen months. I always felt as if we ought not to have allowed it, for it was not as if she had cared much for him. You know, I don't think she really cared for him at all. It was just an impulse of compassion and gratitude."

Don't tell me that," said Adriano, to think of her as 'a widow indeed.'' "Well, you see, I want you to know her, and you wouldn't understand her if I didn't tell you. She never could have been happy with him. She had the most exalted ideals, and poor Phil couldn't come up even to the average standards. There was much that we tried to hush try to make my co poor! I should e down to save he should desert her Then she would c I did not love Lord ! what a bor on his feet with a that startled the The dogs jumped dow-seat, and can inquiringly on his stirred herself, a rubbed her head I suppose you foolish fellow, an with very little Adriano, half alc cat with one has toyed with the d deep into their really flatter my were poor and couple of rooms olly sort of a hu a good many pri well seasoned v and a little fun. the old days who mind poverty ! work together, to make the coff all, and, mor to be very good " You see. confidingly tow failure or succ pends not so m as upon charact and cheerful go ation and det best of things

success. And it should be a

discover that]

up, but he ingered on so had to her. of things had to be explained to her. They made me tell her, and I shall never forget the anguish in her eyes to never forget the anguish in her eyes to It almost killed her. dying day is the mere shadow of her former I overheard her once, when she self. I overheard her once, when she thought no one was near, praying, 'O God, make him well, but if you do then let me die !

let me die!" "I am almost a stranger to you all," said Adriano, hesitatingly. "You trust me with very sacred confidences." "I feel impelled to do so, Daretti; I

to be frank, I wish you two could fancy each other! I long to see Victoire happy, she has had such a tragic youth. happy, and has not such a track youth. She loves music passionately, and you would be awfully congenial. I have never seen any fellow but yourself that I thought was suited to her, and all that sort of thing, don't you know ?"

Adriano was well used to receiving suggestions and offers of marriage, and should have been hardened to receive well used to receiving them unmoved, but he colored hotly and looked deeply embarrassed. Ains worth hastened to add:

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"Of course this is just a notion that has come into my head and I have never breathed it to her. That is not our English way. You may not be fancyfree, and that would knock my castle all on the head."

"Or she might not think as kindly of me as you do, Ainsworth, even if I me as you do, Ainsworth, even if I were, as I am, fancy-free, and were to find her adorable, as indeed she must be. I can only hope you will never have reason to regret your trust in

"I am not afraid of that, my dear fellow! But let the future take care of itself. I am awfully obliged for what you have done for me. I feel a load off

my mind." "But re really I have done nothing," fusing smiled Adriano. "I have only en-couraged you to do what you can for yourse

That is everything. I am willing to face a 'no' when it comes direct from herself, but I couldn't bear the thought of its coming through half a dozen strangers. Good-bye, old fellow !

up the stairs; "but what was the use in telling him that I had once tried for a clear hazel. Catalina myself, and that Choulex is trying for her now, and that Madame Delepoule is bitterly opposed to him? These things are neither here nor there if Catalina cares for him. She must manage her own love affairs. I have enough on my hands with Tedi and Casw even Oreste ! Well, well ! It's love that makes the world go round -round, round, till I am dizzy looking

An hour later he sauntered into the salon, dressed for the evening. There were some minutes before dinner would be served, and he called the dogs about him and put them through all their tricks in succession, and allowed the friendly cat to crawl all over his back and shoulders and turn round half a dozen times before settling herself on his knee. Finding their master grow ing somewhat indifferent and abstract-ed the dogs took up their station at the window, where they watched the pas-sers-by with interest, exchanging occasional meaning growls. Adriano sat a long while in thought, tilting back in his chair, his hands thrust deep into his pockets and the cat snoozing peace-

fully between his knees. As it was an unusual thing for him to remain so long inactive he prob-ably found his thoughts very absorbing. They ran somewhat in the following vein :

"I wonder what ought to be the first requisite in choosing a wife! I am in-clined to say congeniality. I do not think I could get on with a woman who was not in sympathy with my tastes and convictions. She must be intelligent and have a quick sense of fun. I am

jolly sort of a husband. One can endur

a good many privations if they are only well seasoned with plenty of affection

work together, and when I helped you to make the coffee I never felt it a bore

at all, and, moreover, the coffee used

to be very good ! "You see," he continued, bending confidingly towards the animals, "the

failure or success of married life de-

pends not so much upon circumstances

ation

and determination to make the

Plenty of affection

, but he lingered on so long that lots vixen, or a coquette, or a peevish, illfaithful to me or to the duties of her state of life, I hope, I humbly hope, with God's grace, that I should accept lot and act towards her as a Christian and a gentleman. Just as I should hope that if I were the failure, if sickness or misfortune should come to me, or] should so far forget myself as to bring reproach and trouble upon my would still cling to me, forgiving

and faithful. He buried his face in his hands and there was a long pause. The animals instinctively understood his mood and stood by him motionless. At last he arose, pushed the dogs gently aside, and laid the sleepy, purring kitten upon the softest cushion on the sofa. Then he crossed over to the fireplace, shook himself, stretched his shapely limbs, It was on a

and laughed softly. "After all, I cannot help wishing for The more I think of my the moon ! possible wife the more I endow her with the most impossible combination of the best qualities of the best women I have best qualities of the best conter have ever known. She must have my mother's heroic soul and cheerful piety. She must have a grand intelligence and kind heart like Madame Delepoule. She must have the high-bred refinement of Madame Valorge, the grace and accomplishments of plishments of my sister-in-law. She must be gifted and charming like Cata sister-in-law. She lina Disdier, loving, tender-hearted, bright and responsive like Espiritu

him, a face that had vanished from his the memory years ago, but now rose up fore it again through the mists of time, a haunting, vague, will-o'-the-wisp face, flashing at him here and there but re-

to be caught. One moment it seemed to glauce at him through a window-frame, another moment it looked demurely up from his side, again it was opposite him, laughing and dimpling. Each time it reappeared its features took a more definite shape, till at last it became absolutely distinct dozen strangers. Good-bye, old fel-low! I suppose I shall meet you to-light at the Usseglio reception. I night at the Ossegno recepton at a set the cooring, what had one peeting promised to go with Victoire or I would come round and go with you." "I feel like a traitor all round to hair it was a chestnut-brown, a littl arity, that the same hue in different shades pervaded all. In the floating everybody," thought Adriano, as he darker in the pencilled brows and whistled to the dogs and climbed slowly shady lashes, in the delicate skin it was a rich olive, in the large, lustrous eyes

> "Who are you?" asked Adriano, puzzled. It was such a lifelike, vivid picture, how could it have eluded his memory? A name trembled on his tougue but would not utter itself. tougue Who are you ?" he asked again, frowning and impatient. It must be a very real person to so impress his imagina-tion, and real persons have names and be traced and reached if one is

determined enough! And through the silence of years, w, pleasant tones seemed to say to im, "Are you looking for any one? him. Can I help you?' flashed into his soul. With

A light beaming eyes he pressed both hands to his heart

" Margara ?" he exclaimed aloud. Little Margara ! My princess !" TO BE CONTINUED.

SODA-WATER SAL. By Frank H. Spearman.

When the great engine which we called the Sky-Scraper came out of the Zanesville shops, she was rebuilt from which to tandar

pilot to tender. Our master-mechanic, Neighbor, had an idea, after her terrific collision, that she could not stand heavy main-line passenger runs, so he put her on the Acton cut-off. It was what railroad Acton cut-off. It was what raintoid men call a jerk-water run, whatever that may be; a little jaunt of ten miles across the divide connecting the north-ern division with the Denver stem. It was just about like running a trolley, and the run was given to Dad Sinclair, ten aften that lift at Oxford his back engineer at her throtte set his mouth for after that lift at Oxford his back was never stron and nave a quick sense of 10.1. I am firm about that last. Imagine dragging through life with a woman who could not take a joke or see the comic side to things! I do not ask to have her beaur enough to shovel coal and he had to take an engine or quit railroading. Thus it happened that after many years he took the throttle once more and ran over, twice a day, as he does tiful if her face is only sweet and good ; and Heaven deliver me from a stylish woman! If she cares for jewelry and dress I will none of her! Neither yet, from Acton to Willow Creek. His boy, Georgie Sinclair, the kid agineer, took the run on the Flyer shall she drag round a pet dog, nor talk slang. I do not think I care for too do-mestic a woman either. Our companopposite Foley, just as soon as he got mestic a woman either. Our compan-ionship must be on a plane above clothes and food. Imagine if she should Georgie, who was never happy unless he had eight or ten Pullmans be-hind him, and the right of way over try to make my coffee and it should be poor! I should either have to force it down to save her feelings or else I should desert her and go off to the cafe. Then she would ery and complain that everything between Omaha and Denver, made great sport of his father's little smoking-car and day-coach behind the big engine. Foley made sport of the remodelled ngine. He used to stand by while the I did not love her any more. Good Lord ! what a bore !" and he came down engine. engine. He used to stand by white the old engineer was oiling and ask him whether he thought she could catch a jack-rabbit. "I mean," Foley would say, "if the robbit was feeling well." on his feet with an energetic movement that startled the occupants of the room. The dogs jumped down from the win-dow-seat, and came to lay their noses Dad Sinclair took it all grimly and inquiringly on his knee, and the cat be-stirred herself, arched her back, and quietly; he had railroaded too long to quietly; he had rairroaded too long to care for anybody's chaff. But one day, after the Sky-Serper had gotten her flues pretty well chalked up with alkali, Foley insisted that she must be rerubbed her head purringly against him. "I suppose you think me a supremely foolish fellow, and that I treat my wife said with very little consideration," said Adriano, half aloud, as he stroked the named. "I have the only genuine sky-scraper

THE CATHOLIC RECORD.

the coal-that was Burns.

Sinclair and No. 1.

To have seen the great hulking achine you would never have suspected there could be another story left in her. Yet one there was —a story of the wind. As she stood, too, when old man Sinclair took her on the Acton run, she was the best illustration I have ever seen of the adage that one can never tell from the looks of a frog how

far it will jump. Have you ever felt the wind? Not, I think, unless you have lived on the seas or on the plains. People every-where think the wind blows; but it really blows only on the ocean and or prairies.

the prairies. The summer that Dad took the Acton run, it blew for a month steadily. All of one August—hot, dry, merciless; the despair of the farmer and the terror of the start of the farmer and the terror

It was on an August evening, with for the approaching Flyer, saw an en the gale still sweeping up from the southwest, that Dad came lumbering into Acton with his little trolley train. into Acton with his little trolley train. He had barely pulled up at the plat-form to unload his passengers when the station-agent. Morris Reynolds, coat-less and hatless, rushed up to the en-gine ahead of the hostler and sprang into the cab. Reynolds was one of the culatiest follows in the sorvice had come and passed and gone. It was just east of that siding, that they caught them. A shout from Dad brought the dripof the quietiest fellows in the service. To see him without coat or hat didn't ping fireman up standing, and looking ahead he saw in the blaze of their own count for much in such weather ; but to see him sallow with fright and almost peechless was enough to stir even old

Dad Sinelair. I was not Dad's habit to ask ques-

"Dad," he gasped, "three cars of coal standing over there on the second spur blew loose a few minutes ago." "Where are they?" "Where are they? Blown through the switch and down the line, forty miles an hour."

miles an hour."

old man grasped the frightened at last due? Talk quick, man! What's the in his matter with you?" to get under the pilot than to succeed; yet he tried it. Then it was that the fine hand of Dad Not five minutes ago. No. 1 is due

"Not five minutes ago. No. 1 is due here in less than thirty minutes ; they'll go into her sure. Dad," cried Rey-nolds, all in a fright, "what'll I do? For Heaven's sake do something. I for Heaven's make the draw-bar of the run-seamed hands on the throttle and on the a slender bar of steel, could push a a slender bar of steel, could push a 1, but she passed. I was too late. There'll be a wreck, and I'm booked for the penitentiary. What can I do?''

the penitentiary. What can I do?" All the while the station-agent, panicstricken, rattled on Sinclair was looking at his watch-casting it up-charting it all under his thick, gray, grizzled wool,

fast as thought could compass. No 1 headed for Acton, and her pace No 1 headed for Acton, and her pade was a hustle every mile of the way; three cars of coal blowing down on her, how fast he dared not think; and through it all he was asking himself what day it was. Thursday? Up! Yes, Georgie, his boy, was on the flyer No. 1. It was his day up. If they met

clair, in a giant tone.

lair, in a giant tone. "What are you going to do?" "Burns" thundered Dad to his fire-nan, "give her steam, and quick, boy ! Dump in grease, waste oil, everything : Are you clear there?" he cried, opennan.

Are you clear there. In other, he to back, ing the throttle as he looked back. The old engine, pulling clear of her coaches, quivered as she gathered herself under the steam. She leaped ahead with a swish. The drivers churned in the sand, bit into it with gritting tires, and forged ahead with a suck and a hiss and a roar. Before Reynolds had fairly gathered his wite, Sinclair, leaving his train on the main track in front of the depot, was clattertrack in front of the depot, was clatter-ing over the switch after the runaways. The wind was a terror, and they had too good a start. But the way Soda-Water Sal took the gait when she once felt her feet under her made the wrinkled

with the grimness of a gamester. It meant the runaways—and catch them— or the ditch for Soda-Water Sal; and the throbbing old machine seemed to know it, for her nose hung to the steel like

from having each killed the other, mayleft, to the track or the engineer. be-the son the father, and the father From the coal to the fire, the fire to the water, the water to the guage, the guage to the stack, and back again to the son. For brave men do get scared ; don't

believe anything else. But between the fright of a coward and the fright of Neither eyes nor ears nor muscles for anything but steam. Such a firing as the West End never brave man there is this difference the coward's scare is apparent before the danger, that of the brave man after it has passed; and Burns laughed with a tremendous mirth, "at th' two o' thim saw till that night ; such a firing as the old engine never felt in her choking

flues till that night; such a firing as Dad Sinclair, king of all West and East End firemen, lifted his hat to-that was jawin'," as he expressed it. No man on the West End could turn on his pins quicker than Georgie Sin-Burns's firing that night on Soda-Water clair, though, if his hastiness misled Sal : the night she chased the Acton runaways down the line to save Georgie him. When it all came clear he climbed into the old cab-the cab he himself had once gone against death in-and with stambling words tried to thank the It was a frightful pace-how frightful no one ever knew; neither old man Sinclair nor Dick Burns ever cared. tall Irishman, who still laughed in the excitement of having won.

And when Neighbor next day, thoughtful and taciturn, heard it all, he very carefully looked Soda Water Sal all over accident Only, the crew of a freight, side-tracked minute | Sal all over again.

"Dad," said he, when the boys got after, a star and a streak and a trail of through telling it for the last time, "she's a better machine than I thought rotten smoke fly down the wind, and she she was.

"There isn't a better pulling your Burns and Sinclair always maintainedcoaches," maintained Dad Sinclair, but it measured ten thousand feet east---

stoutly. ' I'll put her on the main line, Dad, and give you the 168 for the cut-off.

Hm ?" "The 168 will suit me, Neighbor; any old tub—eh, Foley?" said Dad, turning to the cheeky engineer, who had come up in time to hear most of the talk. The old fellow had not forgotten talk. The old fellow had not forgotten head-light the string of coalers standing still ahead of them. So it seemed to him, their own speed was so great, and the runaways were almost equalling it. They were making forty miles an hour Ina Distier, toving, tender as pointedI was not Dad's habit to ask questthe runaways were almost equaling it.index at the constraint of the runaways were almost equaling it.bright and responsive like EspirituI was not Dad's habit to ask questthe runaways were almost equaling it.index at the runaways were almost equaling it.Santo, and she must have a face like—''tions, but he looked at the man in questthe runaways were almost equaling it.talk. The old fellow had not forgottenIke—like—''and caught at his breath, as he seizedwhen they dashed past the paralyzedfreight crew.A teasing recollection of some facethe engineer's arm and pointed downWithout waiting for orders—whattalk. The old fellow had not forgottenWithout waiting for orders—whatthe engineer's arm and pointed downWithout waiting for orders—whatgive in.

the line. "Dad," he gasped, "three cars of oal standing over there on the second pur blew loose a few minutes ago." "Where are they?" Blown through "Where are they? Blown through win consolidated. I mean it, too. It's the best thing I ever heard of. What are you going to do for Burns, Neigh-bor?" asked Foley, with his usual asdown on the cow-catcher, and lifted the pilot bar to couple. It was a crazy thing to attempt ; he was much likelie

surance. "I was thinking I would give him Soda Water Sal, and put him on the right side of the cab for a freight run. I reekon he earned it last night." Sinclair came into play. To temper the speed enough, and just enough; to push her nose enough, and far enough for

In a few minutes Foley started off to

"See here, Irish," said he, in his off-hand way, "next time you catch a string of runaways just remember to climb up the ladder and set your brakes a hundred tons of flying metal up, and before you couple; it will save a good deal of wear and tear on the pilot bar hold it steady in a play of six inches on the teeth of the gale that tore down besee? I hear you're going to get a run; don't fall out the window when you get hind him. Again and again Burns tried to couple

And that's how Burns was made an engineer, and how Soda-Water Sal was over on the right.' and failed. Sinclair, straining anxiously ahead, caught sight of the headlight of No. 1 rounding O'Fallon's bluffs. He cried to Burns, and, incredible rescued from the disgrace of running on though it seems, the fireman heard. Above all the infernal din, the tearing the trolley.

The next story of this series will appear in our issue of July 5.

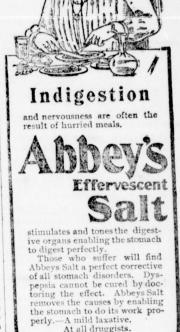
WOMAN'S FORTITUDE

eye once more into the draw, and man-Severely tried by Ailments Peculiar to aged to drop his pin. Up went his the Sex. Choking the steam, Sinclair threw the

ORDINARY MEDICINE WILL NOT CURE BECAUSE IT MERELY TOUCHES THE SYMPTOMS-HOW TO GET AT THE

ROOT OF THE TROUBLE.

brought to with a jerk that would have Behind the veil of her womanly astounded the most reckless scapegraces odesty and fortitude, nearly every woman suffers indescribably from time to time, and continues to suffer in spite of all her efforts, because orin the world. While the plucky fireman crept along the top of the freight cars to keep from being blown bodily through the air, dinary medicine is powerless to do good in such cases. Ordinary medi-Sinclair, with every resource that brain and nerve and power could exert, was struggling to overcome the terrible good in such cases. Ordinary medi-cine may give temporary relief—even a purgative may do that—but the one great medical discovery capable of permanently curing and preventing a return of the ailment is Dr. Wil-liams' Pink Pills. These pills are not an ordinary medicine: they are headway of pursuer and pursued, driving now frightfully into the beaming head of No. 1. With the Johnsen bar over and the liams' Pink Pills. These pills are not an ordinary medicine; they are not a patent medicine, but the pre-scription of a regularly practising physician who used them in his pri-vate practice for years before they were given to the public under the drivers dancing a gallop backward; with the sand striking fire, and the rails burning under it; with the old Sky-Scraper shivering again in a terrific struggle, and Birns twisting the heads struggle, and burns twisting the neads off the brake-rods; with every trick of old Sinclair's cunning, and his boy duplicating every one of them in the cab of No. 1—still they came together. vate practice for years output the were given to the public under the name of Dr. Williams' Pink Pills. They are the best medicine for man; the only medicine for woman. Mrs. John McKerr, Chickney, N. W. T., John McKerr, Chickney, N. W. T., public It was too fearful a momentum to over-





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deed.'" u to know and her if could have d the most l couldn't standards. ed to hush

cat with one hand and with the other declared on the West End now myself,' Foley. He did have a new class H engine, and she was awe-inspiring, in eat with one hand and with the other toyed with the dogs long ears, looking deep into their intelligent eyes. "I really flatter myself, though, that if we were poor and obliged to pienic in a couple of rooms I should make a very "I don't propose, he continue "to have her confused with your old tub any longer, Dad." truth.

Dad, oiling his old tub affectionately, answered never a word. "She's full of soda, isn't she, father ?" and a little fun. My dear mother ! In the old days when I had you we did not

asked Georgie, standing by. "Reckon she is, son."

" Full of water, I suppose ?"

"Try to keep her that way, son." "Sal-soda, isn'tit, Dad ?"

"Now I can't say. As to that- I

can't say." "We'll call her Sal Soda, Georgie,'

suggested Foley. "No, interposed Georgie; "stop a bit. I have it. Not Sal Soda, at all-make it Soda-Water Sal."

as upon character. Plenty of affection and cheerful good-will, mutual consider-Then they laughed uproariously ; and in the teeth of Dad Sinclair's protests -for he objected at once and vigorously -the queer name stuck to the engine,

ation and determination to make the best of things ought to insure tolerable success. And yet," very gravely, " if it should be a failure, even if I should discover that I had taken to my bosom a and sticks yet.

out of a pointer.

He was a man of a hundred even then -Burns; but nobody knew it, then. We hadn't thought much about Burns before. He was a tall, lank Irish boy with an open face and a morning smile Dad Sinclair took him on because no Dad Sinclair took him on because ho-body else would have him. Burns was so green that Foley said you couldn't set his name afire. He would, so Foley said, put out a hot box just by blinking

But every man's turn comes once, and it had come for Burns. It was Dick Burns's chance now to show what Dick Burns s chance how to show what manner of stuff was bred in his long Irish bones. It was his task to make the steam—if he could—faster than Dad Sinclair could burn it. What use to grip the throttle and scheme if Burns

didn't furnish the power, put the life into her heels as she raced the windthe merciless, restless gale sweeping over the prairie faster than horse could fly before is?

Working smoothly and swiftly in a dizzy whirl, the monstrous drivers took the steel in leaps and bounds. Dad Sinclair, leaning from the cab window, Sinclar, learning from the case where a speed, pulled the bar up notch after speed, pulled the bar up notch after notch, and fed Burns's fire into the old engine's arteries f.st and aster than she could throw it into

er steel hoofs. That was the night the West End her steel hoofs. knew that a greenhorn had cast his chrysalis and stood out a man-knew that the honor-roll of our frontier divis-

ion wanted one more name, and that it was big Dick Burns's. Sinclair hung silently desperate to the throttle, his eyes straining into the night ahead, and the face of the long Irish boy, streaked with smut and channelled with sweat, lit every minute with the glare of furnace as he fed the white-hot blast that leaped and curled and foamed under the crown-sheet of Soda-Water

Sal. There he stooped and sweat and swung as she slewed and lurched and jerked across the fish-plates. Carefully, nursingly, ceaselessly he pushed the steam-pointer higher, higher, higher on the dial-and that despite the tremend-ous draughts of Dad's throttle.

Never a glance to the right or the

come, when minutes mean miles and tons are reckoned by thousands.

of the flanges and the roaring of the wind, Burns heard the cry; it nerved him to a supreme effort. He slipped the

brake-shoes flaming against the big drivers. The sand poured on the rails,

and with Burns up on the coalers setting brakes, the three great runaways were

hand in signal.

They came together ; but instead of an appalling wreck—destruction and death—it was only a bump. No. 1 had the speed when they met; and it was a car of coal dumped a bit sudden and nose on Georgie's engine like a full-back's after a centre rush. The pilot doubled back into the ponies, and the headlight was scoured with nut, pea, and slack; but the stack was hardly bruised.

The minute they struck, Georgie Sinclair, making fast, and, leaping from his clair, making tast, and, leaping from his cab, ran forward in the dark, panting with rage and excitement. Burns, torch in hand, was himself just jumping down to get forward. His face wore its usual grin, even when Georgie assailed him with a torrent of abuse. with a torrent of abuse.

What do you mean, you red-headed lubber ?" he shouted, with much the lungs of his father. "What are you doing switching coal here on the main

line In fact, Georgie called the astonished fireman everything he could think of, until his father, who was blundering for-ward on his side of the engine, hearing the voice, turned, and ran around be-hind the tender to take a hand himself. " Mean ?" he roard above the blow "Mean ?" he roared above the blow of his safety. "Mean ?" he bellowed in the teeth of the wind. "Mean ? Why, you impudent, empty-headed, un-grateful rapscallion, what do you mean coming around here to abuse a man that's saved you and your train from the seran ?"

the scrap ?" And big Dick Burns, standing by with his torch, burst into an Irish laugh, fairly doubled up before the non-plussed boy, and listened with great relish to the excited father and excited son. It was not hard to understand son. It was not hard to understand Georgie's amazement and anger at finding Soda-Water Sal behind three cars of coal half-way between stations on the main line and on his time—and that the fastest time on the division. But what

amused Burns most was to see the im-perturbable old Dad pitching into his perturbable old Dad pitching into his boy with as much spirit as the young man himself showed. It was because both men were scared out of their wits; scared over the nar-row escape from a frightful wreck;

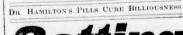
saved me many a dollar in doctors bills. For some years I was greatly afficted with ailments that make the savs : " Dr. Williams afflicted with ailments that make the life of so many of my sex miserable. I tried many medicines but found no relief until I began the use of Dr. Williams' Pink Pills. These pills have made me feel like a new person; the almost continuous suffering I en-dured has passed away and life no longer seems a burden. I know of a number of other women who have

longer seems a burden. I know of a number of other women who have been similarly benefitted and I think Dr. Williams' Pink Pills worth their weight in gold to those who suffer from female complaints or general prostration."

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada March 7th. 1900. http://of THE CATHOLIC RECORD To the Ed

To the Editor of the Canada and the set of the Catholic State of the set of t

he faithful. sesing you, and wishing you success. Believe me, to remain. Yours faithfully in Jesus Christ, t D. FALCONIO, Arch. of Larissa. Abost. Deleg.

LONDON, SATURDAY, JUNE 21, 1902.

CHRISTIAN SCIENTISM IN GER-MANY.

The German Emperor William has issued a decree which forbids under severe penalties any member of the German army, court, State or Church to join the Christian Science sect or to all social and political recognition, and be treated for diseases in the Christian in violating their constitutional rights Science method. This seems at first as citizens of the United States. sight to be a penal law against a religious cult, and we have no doubt the Christian Scientists will represent it in and ex-Minister Heard, who formerly this light, and will consider it as an act represented the United States in the of persecution; but the disastrous re- Republic of Liberia. sults of the medical treatment used by the Christian Scientists are so serious as to justify the Emperor's course in endeavoring to prevent the spread of framed their constitutions that they the cult.

ECCLESIASTICS BECOME MAN-DARINS IN CHINA.

Despatches from China show that the Right Rev. Bishop Anzer has received from the Empress of China the high dignity of a mandarin of the first class.

Notwithstanding the part which the Empress took in the encouragement of create on the public mind that Cathothe Boxers in their assaults upon all lics and Catholic countries are behind foreigners and on Christian natives, she the age in education and science, it tas a real respect for the Catholic re- still appears than in electricity Catholigion and manifests it by this new lie scientists take the lead. The honor conferred upon a Catholic Bishop. names of the Galvanic battery and Vol-It is further announced that the Rev. taic pile still indicate that the world is

Father Becker, a Jesuit missionary in indebted to the Catholics Galvanni and the Province of Chih-li, has been named as a mandarin of the second class, the still incomprehensible force which we badge of which is the peacock's feather. call electricity to do work for mankind. The imperial decree confirming this ap- To Roentgen and Nicholas Tessla we pointment is to be issued immediately. are indebted for the discovery of the Father Becker was recommended for this position by the Viceroy Youen-Che-Kai and the Governor of the Province. Marconi, an Italian Catholic, is the first

It is not for the sake of the political to send telegrams over the ocean withdignity conferred by these honors that out the use of wires, and Lord Kelvin, they have been accepted, but because an English Catholic, is to-day the greatthey give an opportunity to protect est authority on electrical machinery. Chinese Christians from the exactions

Hansen, like most Swedes, had been a balloon can be controlled to go whither-Lutheran, but after sentence he desired soever the aeronaut desires. It is still necessary to find means to protect the the consolations of the Catholic reballoon against injury by strong winds, ligion, and was attended to the scaffold by a Jesuit Father. The wantonness of the murder of the

of

men especially should take the lesson

to heart, and resolve to avoid

insidious temptation

strong drink. The culprit, in

this instance died penitent; but

how numerous are the instances when

those addicted to intemperance are

called to render an account of their

lives so suddenly and unexpectedly

that they have no opportunity for pen-

itence! Safety lies in total abstinence

PROPOSED EXPATRIATION OF

THE NEGRO RACE.

The negroes of the United States

have shown by their recent demand on

the President and Congress that they

have very practical notions of what will

be good for them; for at the recent ses-

sion of the International Immigration

and Commercial Association, which is a

negro organization which recently met

at Chattanooga, Tennessee, they re-

solved to petition for an appropriation

jury at such a price as is demanded.

CATHOLICS.

We cannot answer for the entire

In aerial navigation also the most

from intoxicating drinks.

leave the country.

the

Dumont's invention. boy Marotte added to the atrocity of the case, and there can scarcely be im-M. POBIEDNOSTZEFF'S RETIREagined a more terrible instance of the

MENT. horrible consequences which arise out of the vice of intemperance. Young

The people of Russia have been great- all nations." ly surprised by the unexpected anuncement of the resignation of M. Poblednostzeff, the Procurator of the Holy Synod of the Russian Church.

In the exercise of his power as procurator M. Pobiednostzeff was practical- that of Mr. Runions) " to protest ly absolute, and it was through his influence that the persecutions of Jews, Catholics and Protestants of every shade of belief found in the Empire, as Lutherans, Stundists, Mennonites and Donkhobors, were carried out.

Mr. Pobiednostzeff is described as an astute official, and not cruel in his gen- King Edward VII.'s loyal subjects! And eral disposition; yet in practice, so far the means whereby such freedom as the matter of religion is concerned, of conscience is to be secured is by conhe is remorseless, and to him are at- tinuing to require the King to take an tributed all the religious persecutions to oath which is false, blasphemous and which those who would not conform to the Russian Schismatical Church were subjected, whether Jews or Christians. Thus the cruelties enacted against the Jews, equally with those practiced up- ance !" This hypotrisy reminds us of on the Poles during many years past Shakespeare's dictum : are all said to have been perpetrated at his suggestion. The secret of his per-

of \$500,000,000 to assist their race to secuting measures is said to be that he Their reason for taking this course is was thoroughly of the conviction that that they have arrived at the concluthe Greek Schismatical Church is the sion that the whites persist and will only true Church of Christ, and that continue to persist in denying to them members of other churches ought to give up their specific creeds, and acknowledge that the Czar is for Russia the divinely appointed supreme head of The leading spirits in the Convention

the Church. Consequently upon this of the Association are Bishop Turner conviction, he considers the nonacknowledgment of this prerogative of the Emperor as an act of high treason, deserving of the severest punishment. The negroes have certainly much to It has been supposed that the Emcomplain of in the treatment they have peror was very much under the influence received in those States which have so of M. Pobiednostzeff; and this was probably true, as otherwise the cruelwill be permanently deprived of votes, ties exercised against all who were not but it can scarcely be conceived that of the "orthodox" Russian Church the whites will partially repair the inwould have been sufficient reason for depriving him of his position as procurator of the Holy Synod, in which he

SOME USEFUL INVENTIONS BY has been firmly rooted for so long a period. It is not, therefore, because of his manner of exercising absolute Notwithstanding the impression which authority that he has resigned. In many Protestant polemists endeavor to fact the reason publicly assigned for his resignation is that he fears that Reporter flaunts so confidently as should he continue in office, he will soon be a victim of the assassin's dagger or bomb.

The assassination of M. Sipyaguine late Minister of the Interior, and of other occupants of high official posi-Volta for having first harnessed that tions, has shown that the Revolutionary party are in dreadful earnest for the punishment of those to whom they attribute the misgovernment of the country, and as one of those responsible wonderful X rays, and the many uses to for this, M. Pobiednostzeff has received several anonymous letters warnwhich these rays have been employed. ing him that he will be the next victim. He has learned by experience that such letters are very frequently followed up by deeds, and he has therefore determined to avert the impending nemesis by giving up his position in the govern-

inherit or enjoy the Crown and Government of this realm The infallibility and good sense of this Bill of Rights is practically praying for the dead is a superstitious ren of the same grade, attending school maintained by the Reporter and its made in this direction by Mr. Santos-quasi-editor, Mr. Runions, who says : " In short it means that since the days of James the second, no Roman Catholic or King or Queen shall ever sit upon the throne of Great Britain. This should be vigorously maintained for e good, the peace and prosperity of Further on the same writer calls

upon all true lovers of freedom of conscience to sign petitions and send them in to Rapid City Reporter office or to another address given (presumably against any change in the Bill of Rights and the Coronation oath."

men, independently of royalty.

Nevertheless, we recognize that Christ

instituted the sacraments and the es-

sential part of the Catholic liturgy for

but the public solemn services of the

Church were not celebrated for the

repose of her soul, because it would

savor of an insult to God to make a

public and ostentatious offering up of

had ostentatiously, and from earthly

FRENCH EVANGELIZATION.

So it is the notion of the Reporter and its quasi-editor that true freedom of conscience consists in imposing disabilities upon and grossly insulting the twelve millions of Catholics who are insulting to such loyal subjects. In the face of this intolerance, the writer declares that " our Rapid City friends should themselves learn the art of tolerthat denunciation ?

"An evil soul producing holy witness Is like a villain with a smiling check; A goodly apple, rotten at the heart : O what a goodly outside falsehood hath!"

The Reporter writer evidently believes pleasing royal personages. or wishes the public to believe that anything that the British Parliament ever decrees against Catholics must necessarily be righteous and wise.

In opposition to this we may put the reasonable words of one of J. Fennimore Cooper's characters : brated for her without ostenta-

"It is a great mistake to fancy that the highest duty a man owes is either to his ship or to his country. The highest duty of each and all of us is to God; and whatever conflicts with that duty must be avoided as a transgression of His laws, and consequently as sin. If Decatur ever really said 'Our counit must be taken try, right or wrong,' ith the fair limitations that he probably intended should accompany the sentiment; but if he meant it an absolute and controlling principle, it was not possible to be more in error. In this last sense, such a rule of con duct would, and in old times often would have justified idolatry, nay it is a species of idolatry in itself since it is before God." (Rev. putting country before Go Mr. Hollins in Jock Tier.)

motives, denounced that sacrifice as In reference to this special legisidolatrous. Catholics have on many occasions lation, " the Bill of Rights," which the proved their loyalty to the queen, but something so sacred that it should that loyalty is not to be manifested by never be changed, Lord Macaulay in acts of disloyalty to God, or disobedience to the general laws of the Cathhis History of England says : "Burnet boasts that this part of the Bill of olic Church: for "we ought to obey God rather than men." (Acts v. 29.) Rights was his work. He had little reason to boast ; for a more wretched THE TORONTO SYNOD specimen of legislative workmanship will not easily be found." He then points out that the very word " Papist' used in this Bill " is not a word of definite signification either in law or in theology. It is merely a popular nickname and means very different things in different months." As a con sequence, he shows that no legal tribunal could go into the question whether or not the case in point had arisen when a subject would be ab-

It is certainly not to pray for the schools in Quebec differs from that of dead or to better their state in any Ontario, it is somewhat difficult to arway, inasmuch as they declare that rive at the exact figures of the child-

practice. There is no other pur- in the two provinces for the purposes therefore, in Protestant of comparison. But the following funcral services than to per- figures are given in the Dominion Stavert the worship of God for the glori- tistical Year-Book for 1901, affording fication of man. The Catholic Church, us a means of ascertaining very nearly which being the Church of God, has the the actual state of the case.

glory of God in view, cannot turn her The population of Ontario is 2.182. liturgy into a means of pandering to 947; that of Quebec, 1,648,898.

JUNE 21, 1902.

human vanity. We must therefore not The number of children attending regard the case from the point of view Elementary (Public) High, Model and of honoring the dead sovereign, but Normal Kindergarten schools in Ontario must look at it from the standpoint of during the year was 485,372 and their the honor due to God, and the facilita- average attendance was 276,661. tion of the salvation of the souls of

In the Public schools the average attendance of pupils on the roll was The most essential part of Catholic 56.9 per cent of the total.

worship is the sacrifice of the Mass In Quebec, 320,796 ghildren attended with which the doctrine of the Real the Elementary and Model schools, Presence of Christ in the Sacrament of academies and colleges, the average the Eucharist is inseparably connected, attendance in the elementary schools and this is the very doctrine of the Cath. being 69 per cent. of the number of olic Church which the late Queen at her children on the roll. From these figures coronation, and King Edward VII. at it appears that the number attending the opening of Parliament swore to be school for some time during the " idolatrous and superstitious." year in Ontario was actually Should we, therefore, offer publicly the larger than the number attending Mass for the queen in the face of the in Quebec, allowing for the difference fact that she solemnly denounced it as in population: Ontario giving a regis. an act of idolatry, and never retracted tered attendance of 22.22 per cent. on the population, while Quebec gives only

To do so would be almost if not 19.45 per cent. This difference may probably be accounted for by the fact quite a denial of God's supreme dominion over all creatures, and the Cathothat there is a larger percentage of the lics Church does not tolerate such an people of Quebec in poorer circuminjury to God even for the sake of stances, on account of which they are obliged to keep their children at home

to help in earning a livelihood for their families. However, as the children who actually attend school in Quebec man's sake ; and so private prayers for are evidently more regular in their atthe dead queen could be offered to tendance in the ratio of 690 to 569, the God, and even private Masses cele- actual school work done in Quebec is proportioned to that done in Ontario in

tion. As a matter of charity the ratio of 235 to 222 in equal populathis has been done by many priests or tions. It is thus clearly established that Catholic lay people. We were even informed by telegraph from Rome that neither province has very much superthe Holy Father, Pope Leo XIII. prayed iority to boast of in regard to the secin presence of Christ in the Holy Euchular education of the children, and the arist for a long time for Queen Victoria Rev. Mr. Lewis' boast has no solid when her death was announced to him ; basis on which to rest.

There may be a larger proportion of elderly adults in Quebec unable to write their names, but these come from the education of an earlier period in the history of the country when the the sacrifice of the Mass for one who facilities for education were fewer than they are to-day. At the present time, Ontario has but little if any right to claim a superiority in regard even to secular education. But there is a feature in the matter in which Quebec may justly claim the superiority; that is in regard to the religious education of the children. In Quebec this is carefully attended to, whereas in the Ontario schools it is neglected to such a degree that the same Toronto Synod before which Rev. Mr. Lewis boasted so loudly about the superiority of On-The question of aiding the Sabrevois tario education, passed a resolution mission was raised in the Anglican complaining of this neglect as danger-Synod of the diocese of Toronto at the ous to public morals, and demanding session of Wednesday, the 11th inst. from the Government that some-This mission is kept up at Sabrevois, thing more should be done in Quebec, for the purpose of converting this regard than has hitherthe French Canadian Catholics to to been possible in the schools. Anglicanism. Other denominations The teaching of religion is the special have also a few missions in that pro- sphere which belongs to the Church, vince for like purposes. The discus- rather than that of secular studies. sion was raised by an appeal for aid for The Rev. Mr. Lewis, therefore, is in a

As Rev. Mr. Lewis makes what he as-

that the Protestant Churches of Ontario

children at school, and that Catholic

missionaries are needed to convert the

It is a poor rule that does not work

Ontario Protestants ?

JUNE 21, 1902.

vocated the sending of a evangelization. Thus th Kuhring admitted, unv the very existence of England is at stake " in of Quebec, inasmuch as communities are becomin Notwithstanding this

boding, Mr. S. H. Blak he was glad to know that doing aggressive work. that he once encourage service in a French v died when the priest for to attend." The priest exactly what it was his the fact shows that ho sive" may be the Prote ies in Quebec, their effe being successful. Ne Blake declared that he give \$100 toward pay the Sabrevois mission. tion may end similarly gave on the previous o he refers-in the death Mr. A. Evans of To

have spoken the most who had anything to sa of the "aggressive mis " The movement app

of the French-Canadia treated two million Can wera Hottentots or Borneo. We canno French-Canadians do French-Canadians do Scriptures. They hav brought in their ow acquaintance. He p treating two millio though they were would we think if the of Quebec sent miss the gospel to the peop

> PILGRIMAGE TO T. ST. ANNE DE

The annual Ontario rine of St. Anne d Quebec) will take p Tuesday, July 22nd. e patronage of the bishop of Kingston at the Rev. D. A. Twon Ont., to whom all c garding rates and addressed. Further later issue of the CA

THE VALUE OF T ME

Rev. H. E. O'Grady, M Since the Easterfive missions. In were return visits, I early in the season. return visits, and e the people both be lectures, I find that hed. Those complished. Those Church are prepare anything about a r a strange being to tell you this : "You s · I don't believ stand a priest." before, the great of the clergy, and this not understood. It engaged in this wor satisfied with result ments in the hand this prejudice. Du I have visited town thousand people wh the first time. The sionary will under object of great cur I judged from the put to me that the inxious to find o priests and, as the liar way of living, planations of the

Church. his Southern with books anti-Ca but in a partic against the clerg cinal objections cipal objections priests is that th overbearing and every priest in A move this prejudi cial relations with the Church. I c cipal work of the evoted his life non-Catholics is t Let the mission and zeal show th important work. by those outside haps this is the 1 dition the missic tend with. They evidently take g structions, and s but that ends it. The late Bisho

and oppressions frequently practiced by Chinese officials on those who are not protected by officers who have real powers in the Empire.

A RESULT OF DRINK.

The concluding scene of a sad trag- and a child can manage the distributing edy in real life was enacted in Montreal machinery. It is said that the discovery will revolutionize the preparaon Friday the 13th inst., at 8 o'clock a. m., being the exceated of Thorvald tion and distribution of electric power. Hansen, a Swede, for the murder of a boy named Eric Marotte, in Westmount, truth of this statement, as the discovery must yet be tested to the satisfaction near Montreal, last October.

The murder, which was most wan, of electrical engineers; but we may ton and unprovoked, was direct conse- safely say that electricity is a sphere in which Catholic discoverers and inventquence of Hansen's insatiable appetite ors have greatly distinguished themfor intoxicating drink.

To so degraded a condition had he selves. fallen that it was his chief aim in life important inventions have been made to find means for the purchase of liquor, and it was to get some opportunity by Catholics. The first balloon was sent up by Messrs. Stephen and Joseph of obtaining drink that he was prowling about Westmount on the morning of Montgolfier, two fervent French Catholic engineers who invented also the the murder.

The boy Marotte was recurning home hydraulic ram, one of the simplest and in the evening from the house of a surest methods of raising a constant relativo, and was jingling a few cents supply of water to a great height by in his pocket when he met Hansen. means of an instrument which works The details of the encounter are not automatically, and which may be easily known as Hansen was so muddled with made so strong as almost not to get out liquor that he could not remember more of order by any amount of usage. The Messrs. Montgolfier sent up the than that he attacked and killed the boy in order to get his money. He first balloon at Annonay, in France, lished in Rapid City, Manitoba. in front of the parent college of the

then threw the body over a fence to a Basilian order which has charge of St. wacant lot near by where it was after-Michael's College, Toronto, and Asward found by the searchers. A few sumption College, Sandwich. In the hours after committing the deed, Han-College of Annonay these famous sen went to the City Central Police aeronauts received their education. Station and told the police that he had Messrs. Flammarion and de Fouvielle killed the boy ; but he was unable to of Paris used the balloon during the last tell further details than we have here half of the nineteenth century with given.

great success in making scientific ob-Other circumstances were brought out at the trial which left no doubt of servation, but the most remarkable feat in aeronautics was that performed the guilt of the accused, and he was recently by Mr. Santos-Dumont, a accordingly found guilty and sentenced to be hanged. The sentence of the law was carried out on June 13th.

A Spanish Catholic, named Sig ment of the country. Figueras, a prominent engineer of Las

Palnias on the Canary Islands, now an-It is said of M. Poblednostzeff that when the persecution of the Jews was nounces that he has discovered a method of utilizing atmospheric electat its height, he was asked what would ricity without chemicals or dynamos so be the result, whereupon he answered as to store it for use for any purpose, "one-third will become orthodox Russians, a third will leave the country and a third will starve."

This is very nearly what really happened, so that his foresight was not at fault, though his cruelty is deserving of the greatest blame. But he now foresees that his policy is dangerous to himself personally, and as he desires not the honors due to a martyr, he meets the emergency by retiring from office.

At all events, greater toleration may be the result of M. Pobiednostzeff's retirement ; and should this be the case that retirement from office may be the beginning of a more merciful policy of the Empire in regard to religion.

THE MARQUETTE REPORTER ON THE "CORONATION OATH."

Our attention has been directed to an article on the "Coronation Oath" which appeared in the editorial columns of the Marquette Reporter of May 15th, a journal pub-The reference thereto so long after its appearance arises from the fact that it was only this week that it was brought to our notice.

Though the article appears as an editorial, it bears the signature of J. W. Runions, and we presume, therefore, that it expresses the sentiments both of the editor and of Mr. Runions. It opens by quoting a proviso of the Bill of Rights, as follows:

" That all persons who shall hold communion with the Church of fervent and practical Brazilian Catho-lic who was the first to show that a cluded and forever incapable to possess,

that the sovereign was "a Papist" or had "married a Papist." And it is Marquette Reporter and Mr. Runions propose to petition the British Parlia. ment to retain. These gentleman are quite as insenate as the legislation itself.

solved from his allegiance on the plea

But we are happy in being able to assure them that in spite of all the intolerant energy they may display to make themselves ridiculous by getting up and forwarding petitions to Westminister for the retention of the " Coronation oath," the repeal of that precious piece of perjury is an event of the near future. It is now admitted by all reasonable people that it ought to experience in Quebec was that a large be repealed, and even the Archbishop of Canterbury is an advocate for changing it substantially, thus acknowledging its absurdity, notwithstanding the share which his brother Bishop had in

its composition. We must now say something of the very serious charge of disloyalty brought against the Catholics of England and Canada by the Reporter writer, on the plea that they did not go wild in the celebration of ostentatious funeral services on the death of Queen

Victoria in January 1901. In answer to this, we premise that the Catholic Church sets before us partment which, show that the attendthe manner in which God, and not man it differs from all man-made religions. denominations may, therefore, very appropriately, perhaps, use liturgies object, but the Catholic Church cannot loyalty, and the objective be a royal person, whether King or Queen.

Yet, with what object have these proclaiming itself immensely superior Protestant denominations any funeral to all others in this regard. services at all ?

the Sabrevois mission presented by glass house while he is throwing stones this nonsensical legislation that the Archdeacon Ker and Mr. George at the Catholic Church in Quebec on the score of negligence in the discharge Hague of Montreal.

of its duties. It is in the schools of The Rev. G. A. Kuhring of Toronto spoke of "the importance of the Pro- Ontario, and not in those of Quebec, testant Churches going among the that there is an almost total neglect of French people." "The one solution religious and moral teaching.

ON

of a united Canada," he said, " lay in While on this subject will be appropriate to say a word on the Catholic the evangelization of the French." Separate schools of Ontario. Accord-Of course the success of the mission ing to the figures given in the Yearin converting the French Canadians Book already quoted, there were 420,was dwelt upon at length by the speak-097 children registered on the Public ers who were urging the sending of a School rolls, with an average attendance contributions for its support. The Rev. J. P. Lewis " saw the hand of of 237,306. In the Catholic Separate God in the success of the mission. His schools, there were 42,397 children with an average attendance of 25,875. The total average attendance at the eleproportion of the people cannot sign mentary schools of Ontario, we have altheir names. The Church of Rome." ready stated to be 56.9 per cent of the he declared, " is responsible for this, pupils on the rolls; but when we separhaving been in charge of the education ate the Catholic from the Public of the province from the beginning, school attendance, we find the average and having certainly left much to be attendance at the Public schools to be done from an educational point of 56.5 per cent., while that at the Cathoview." lic schools goes up to 61 per cent. of the

The statements of this rev. gentlenumber enrolled. man are not in accordance with the official statement of facts in connection serts to be a dereliction of duty on the with the progress of religion and education. As regards the education of part of the Catholic Church of Quebec the people of Quebec we have the re- in the matter of education, a reason why ports issued by the Educational De- Quebec needs Protestant missionaries to convert its people, does it not follow

ance at school in that province is conis to be worshipped. In this respect siderably higher in proportion to popu- are derelict in their duty of keeping the lation than it is in Ontario, and this year after year. Under such circumstances, it cannot be true that educa-

It is not necessary we should enter not deny that the School system of Oninto details to show that the Rev. Mr. do this, even though the pretence be tario has produced excellent results in educating the rising generation ; but Lewis is drawing the long bow when he speaks of the great success of the Sabrethis province is not thereby justified in

vois mission, for this assertion was amply refuted by other clergymen of Owing to the fact that the grading of the Synod, and even by those who adgreat missionary o instruct non special talent fo Lent of his li sermons in the the principal te The church w

night with the city. After Ea was finished, th gratulations and body ; but, as b some few we ask for furth ing impression made. As I to repeat now, were made. receive conver The real first to remov econdly, to j vork. I speak of Bi

this account of a great mission The presentishop has t Bishop opportunities nand and the ful. In the equally as int and the futur

The Church of England and other such has been the case for a long period, which have man for their ultimate tion is in a backward state. We do both ways.

THE CATHOLIC RECORD!

JUNE 21, 1902.

vocated the sending of aid for French evangelization. Thus the Rev. G. A. Kuhring admitted, unwillingly, that Kuhring admitted, unwillingly, that the very existence of the Church of England is at stake" in the province of Quebec, inasmuch as "the English communities are becoming smaller."

Notwithstanding this gloomy fore boding, Mr. S. H. Blake declared that he was glad to know that the mission is doing aggressive work. He admitted that he once encouraged a Protestant service in a French village, but " it died when the priest forbade the people to attend." The priest referred to did exactly what it was his duty to do ; but the fact shows that however " aggressive " may be the Protestant missionaries in Quebec, their efforts are far from being successful. Nevertheless, Mr. Blake declared that he would gladly give \$100 toward paying the debt of the Sabrevois mission. His contribution may end similarly to that which he gave on the previous occasion to which he refers-in the death of the mission. Mr. A. Evans of Toronto appears to

Catholic faith. We have all these things to contend have spoken the most sensibly of all with; but in God's good time, and per-haps sooner than we expect, we will see great results from the work.—The Miswho had anything to say on the subject of the "aggressive mission." He said : "The movement appeared in the eyes

of the French-Canadians as though treated two million Canadians as if they PRIVATE JUDGMENT AND REwera Hottentots or wild men We cannot pretend that madians do not know the Borneo. We cannot French-Canadians do Scriptures. They have the Scriptures brought in their own way to their brought in their own way to their acquaintance. He protested against two million Canadians treating ough they were heathen. What ould we think if the Roman Catholic What though of Quebec sent missionaries to teach the gospel to the people of Ontario?"

PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

The annual Ontario pilgrimage to the shrine of St. Anne de Beaupre (below Quebec) will take place this year on Tuesday, July 22nd. It will be under the patronage of the Most Rev. Archaston and the direction of the Rev. D. A. Twomey, P. P., Tweed, to whom all communications garding rates and time limit may be Further particulars in a ddressed. later issue of the CATHOLIC RECORD.

THE VALUE OF THE SOCIAL ELE-MENT.

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torms, singing the same number of a languages throughout the world; its vast sanctuaries thronged with wor-shippers, the rich and the poor meeting together to pay their vows of obedience and gratitude to the God and Father of Rev. H. E. O'Grady. Missionary of The Cath olic Missionary Union in Alabama. Since the Easter-time I have given five missions. In three places were return visits, I having been there ity and prosperity are due to the reten-tion of authority in the Church it is imearly in the season. In making these return visits, and endeavoring to meet both before and after the the people lectures, I find that much good is accomplished. Those outside of the Church are prepared to believe almost ant principle of private judgment, re-garding it as essential to the highest anything about a priest, because he is a strange being to them. They will tell you this: "You men lead strange lives; I don't believe I could ever unde build up a great Church, to give self-satisfaction, but the growth of the im-mortal soul, the unfolding of the divine As I have stated stand a priest." As I have stated before, the great opposition is against the clergy, and this because they are not understood. It seems to me that all engaged in this work ought to feel fully ed with results if they been instruments in the hands of God to remove this prejudice. During the past winter I have visited towns of three and four thousand people who heard a priest for the first time. The readers of The Missionary will understand that I was an object of great curiosity in thos e places. judged from the questions that were put to me that these people were more priests and, as they term it, their pecu-liar way of living, than to hear the ex-planations of the teachings of the Ministry?" asks Robert E. Speer, in

ns of the teachings of the Ministry? asks hober in Spectrum the Congregationalist. And he answers the Congregationalist. And he answers that many ministers themselves dis-Church.

ling sacrifice to the embryo architect, fifty years to discover a cure for some bodily disease; a quarter century of unceasing endeavor by men united in a common aim to find a cure for the ineption of Catholic truths is to be done a social way by the priest, I mean common aim to find a cure for the in-fection of the grape-vines and destroy the phyloxerra! Do our divinity stu-dent strive after this fashion against the burning torch and the destroying by that each and every priest in Amerca, wherever he may be located, can do great good by making himself agreeable nd kind to his non-Catholic neighbors. Some few years ago, I was called upon to take the place of a priest for the su hete which carries destruction into the Master's field ? ner who was located in a small country For all of the pity and sympathy own in Central New York. After be which this earnest plaint must awaken in the Catholic heart, one can only aning there a few weeks I got acquain with non-Catholics who had no never spoken to a priest before, although wer it with other questions. priest and church had been establish there for years. I will admit that at first it was quite difficult to get on speak.

is what discourages many

remain true and firm in their non-

LIGIOUS DECADENCE.

The Rev. G. A. Staples, of Lexing-

ton, Mass., in his sermon at the Massa-

chusetts Convention of Congregational ministers, held last week in Boston, de-

monstrated that " The Alleged Decay

of Protestant Faith and Worship" is a

very real thing. The multiplication of

sects with the accompanying division of

strength ; nay to a large extent the ag-

nosticism which boldly questions the existence of God, the soul, and life

everlasting, he finds to be a logical out-

plored the absence from Protestant churches of the poor and the working

of the Catholic Church : "It stands like a wall of adamant

against private judgment in religion, and such has been its position for cen-

"A united and prosperous Church of tremendous power and influence, hold-

ing the same faith, preserving the same

forms, singing the same hymns in all

"How far this splendid unity, activ-

possible to say, but that it forms a very

important element in them admits of no

Nevertheless he clings to the Protest

development of human society. The object of religion, he said, " is not to

image in human nature, the building up

of Christian character and of noble man-hood and womanhood. This is the spirit

But where has it attained its ideal ?

Surely not in the New England towns

whose moral dry rot is in just proportion

to their religious decadence. Are ag-nosticism and unchurched poverty

nosticism and unchurched period proofs of the highest human develop-proofs of the highest made no blunder

ment? Dr. Holmes made no blunder when through his immortal Byles Grid-

ley he told his country folk that Pro-

of Protestantism."

turies. What has been the result

ome of Protestant freedom. He de-

he contrasted the conditions

who are anxious to do all the good

sionary.

Then

us all.

How can men be earnest in defence of the faith, when what is or is not of faith and Times. varies in every d'ocese — almost in euery parish, as a result of private judgment? How can reasonable men ing terms with them. Now, perhaps priests break from the centre of religious unity od they can. They may think non-Catholic are distant and don't care to be social with and expect to retain the Divine Guidance which is promised not to Churches, but only to "The Church?"-Boston them. They are only waiting for the priest to make the advance. Do not be discouraged if you do not Pilot. make converts at once. Remember, the parents of these people lived and died outside of the Church. Perhaps the last instruction that mother gave was

PROGRESS AND THE CHURCH.

It is a common reproach addressed to Church of God, that it is immutable; that, while all around it, - arts ciences, philosophy, literature, and al that adorns and ennobles this world of ours,—are in a state of perpetuated progress and improvement, it alone is unchanging, and what is more, un-Stagnation, a past and changeable. present without a future, one long monotonous day without a morrow, in a word, that all that looks like death is connect-

in the minds of men with the Catholie Church. On the contrary, life, energy, and the power of producing endless combina-tions of multitudinous forms are what the world especially claims for itself. is in vain to answer that this unchangeableness is precisely what one would expect from a divinely instituted body, that it is the very condition of a man's being a prophet that he should man's not change, since change is equivalent to self-contradiction ; and how can any one, whose message varies, be the organ

of heavenly Truth?

of heavenly Truth? All this the world grants, because it cannot help itself; but it goes on to say: "Keep your truth, and we will keep our life; a Prophet, after all must be alive as well unchanging. If you are to be a living and energiz-ing power you must keep reas with ing power, you must keep pace with the world, you must progress, and you must change. Movement is not enough; a machine moves, but it has no life; it does work, but it keeps on its dull, unvarying motion, and does not pro-gress, because it does not change."

Now, of course, there are many an swers to this sophistry, deeper and wider than that which we hurriedly give here. It is easy to answer that there is another condition of life besides the power of change ; and that is identity. There must be sameness as well as progress to constitute a living well as progress to construct the being. In a sense, however, the Church does change; that is, she pos-sesses within herself the two opposite secontials of life-personal identity, essentials of life-personal identity, and yet that power of adaptation which

enables her to meet the progress of the world. But to maintain that the Church should progress, in the sense in which the term is usually used, would be term simply to humanize that which we believe divine; to leave to human contin-

Progress means an advancing from the lower to the higher; from the good to the better; it is a term always synened to a radiant bride, is already perfect. She is the masterpiece of God's own handiwork, all fair, without spot or wrinkle; and as the material world wondrous in the harmony and beauty observable therein, how greater the

perfection may we not expect in the Herald.

comprehension. Six, eight years at the 'Ecole des Beaux Arts' is but a trif-ling sacrifice to the embryo architect; fifty years to discover a cure for some seeks it in suicidal sleep; a practical effort to get along without any dealings whatever with God; and a desire to deify Humanity, and offer to it, through the ministry of the party of advance ideas, the incense of optimist praise. Behold the spirit of the age-only partly presented. If this be the vaunted progress of our long-haired dreamers, anathema to it! Better had we foranathema to it! ever remained in the mental gloon which preceded this modern palingenesis; yea, even to be deprived of the conso g knowledge that our ancestors were ig-tailed monkeys !-- Catholic Union

> WHAT IS A LIVING WAGE ? Cardinal Gennari, one of the great

theologians living, has rec ently published a volume of essays in which he deals with the most important ques-tions. In one of them he treats of the

living wage, and begins by laying down the essential distinction between the price of ordinary marketable articles and the workman's wage. When goods are bought and sold there is an exchange of two things, each having its ective value, and justice lies in the equality of those values. The work man's labor has also its objective value The workbut it has something more. As it is the work of a free man, it is invested with his personality, and this personal characteristic may not be omitted in the estimation of its price. Anterior to all contracts, or conventions, or human laws is the right of a man to his

own sustenance, that is to proper food, clothing and shelter. If he has no other means of providing it, he has a right to receive such sus-tenance in return for his personal service, or the work of his hands. He may forego the remuneration of his toil ther wholly or in part if it is not eccessary for his livelihood; it is a necessary for matter which depends upon his own fre will. But he cannot forego it if it is necessary for his livelihood, and the naster who denies him any part of it, after receiving what service he can give, is guilty of injustice, and bound to restitution. This obligation of restitution. This obligation o stice, however, is only toward the person of the workman, not toward the nembers of his family. It is an acciwhodental circumstance, as far as work for his employer goes, that a laborer has a amily to provide for. The master's obligation toward the family is one of charity, and as the obligations of charity differ in degree ac-cording to the nature of the bonds which unite us to our fellow-men, bound to do more for the wife and child-ren of those who are doing his work than

he is for those who have no husband o father in his service. The Cardinal gets on to consider the question of vages under abnormal conditions. may seem that the eminent author is stating it to be one of charity ; but we must remember that he is discussing the minimum fair wage, and that the obligation of charity is, from the Christian point of view, stringent, and some-

than that of justice, times more so It may become the duty of the State to enforce the obligations of charity by legislative enact-ment, as is done in England by the immediate of provide the state to gency the gradual perfectibility of an institution, begotten of Christ, and baptized in His blood. employer in estimating the objective value of the workman's labor, that margin may be narrowed to the advantage of the toiler by the action of the onymous with improvement. But the Church which Christ established, lik-in the Workmen's Compensation Act. in the Workmen's Compensation Act. The authority of the State is enlisted on the side of the employed, advantageous conditions of the contract are pre viously determined, and the increase which was called into existence by a remuneration of labor, which formerly single *fiat* in the dawn of ages, is so might have been an act of charity, becomes through the intervention of the State a matter of justice .- American

WHEN SCHOOL DAYS ARE OVER

veritably begins his career; and in his Fa her Sheehan and Irish Emigrachosen profession goes out into the great world-with all its joys and sorrows, its hopes and disappointments, its trials and triumphs, its and defeats-to fight the battle of life and defeats to light the intera victor in the fight or to go unhonored to a cow-

d's grave. What are the chief factors that insure access in life and which would impre success in life and which would impress upon the minds of all young men and women beginning their career? Pro-bity, courage and self - reliance-We put probity first, be-cause no man who is not a because no man who is not a true man morally can last long or become a success. Unless a man be true to his God, to himself and to his neighbor he is not of the mental or mor-al fabric that will wash. Even bad men have no confidence in their kind; for ow, as in the days of Horace, men see and approve the higher law, though following the whisperings of their baser

Then, courage is a prime factor in We instinctively adnice, consisting We instinctively ad-mire a man who bravely tries, even though he fails. As a rule, people do not know one-half the extent of their capabilities until circumstances call them forth. Not infrequently heroes apparently have been creations of apparen merest chance. In all humility spirit therefore— for all courage is humble—every person beginning life should choose the motto: "Be bold, be bold, be not too bold."

Opposition should be notice courted nor feared. If there be any sterling stuff in a man; if he dare own his soul and have the courage of his convictions he must be prepared to meet with opposition—ay, even with envy, jealousy hatred and misrepresentation. Bu these gadflies that seek to to should not banish peace of heart. that seek to torture Such inflictions are the tax that worth always had to pay to envious inferiority. Then, we would especially impress upor our young men soon about to leave school the importance of self-reliance. After God they should learn to depend upon themselves. The rock of self-reliance is strong as the everlasting hills. Against it the storms of adversity may beat and the machinations of designing men may conspire. But in vain Their efforts shall be scoffed in failure Because theirs is the ultimate victory

Still hold to Truth, abound in Love, Refusing every bare compliance Whose pain within, whose prize above, Is life or death in self-rellance.

-Catholic Union and Times Heroic Sisters Nurse Small - pox

Patients. From the Catholic Universe, Cleve-

land we learn that two of the Sisters of land we learn that two of the Sisters of St. Alexis' Hospital have volunteered to nurse the small-pox patients in the de-tention hospital. Three nurses have died from the disease and it was almost died from the transformation to enclose may seem that the eminent author is reducing to shadowy dimensions the obligations of the employer of labor toward the families of the workmen by A third Sister, who nursed a small-pox patient at the hospital, is very serious ly ill at the pest house. The small-pox patients are very nu-

merous, almost a hundred in number, and some of them have a very virulent form of the disease. So the good Sis-ters have their hands full. They are compensated, however, by the joy of their patients in some regular Their self-sacrifice has been commented upon by people of all beliefs throughout e cit

the city. Clevelanders hardly realize the spread of the disease in this city. Nineteen patients were received into the detention hospital in one day last week. On Tuesday two men, in whom the disease far advanced, sought admis sion to St. Alexis'. One had reached there by street car and would have gone back the same way had he not been sent to the small-pox hospital by the Sisters. Incidents like this explain the epidemic.

tion. In "Luke Delmege," Father Sheehan makes one of his characters discuss Irish

5

emigration in this wise : "Our southern towns and villages are being depopulated. Why? Because the great god, Mammon, is sending his apostles and missionaries amongst us; because every letter from America is an appeal to the cupidity and lust for pleasure which is displacing the Spartan mplicity and strength of our race. The gas lit attractions of New York and Chicago are rivalling successfully the tender, chaste beauties of Irish life and Irish landscapes. It is because all the chaste simplicities of home life are despised for the meretricious splendors of city life that our people are fleeing from their motherland."

In great measure these words are too sadly true. If the Irish in Ireland only hearkened to such words as these, they would stay at home, and in many, many cases be far better off. They imagine that in America it is nothing but sunshine and prosperity. They leave the old country lightly and joyfully, allured by the hope and prospect of rapid for-tune. A few succeed, but to the great majority the hope is "false as the majority the hope is "false as the dream of the sleeper." Agents of emigration companies are active in Ireland, luring the people to

foreign shores, enticing them to desert teeir own lank. Well may these men paint the beauties of the new lands and the bright prospect they offer to Irish emigrants. They are paid to do so. They make their living that way. But the true friends of the Irish people and of the Irish nation would have the Irish remain in Ireland. They would say to them in the words of Longfellow :

"To stay at home is best."

The young Irishman who is sober and The young trisman who is soler and steady, and who sees any chance of making a decent living in Ireland, should stay there. He will be happier far than his self-exiled fellow-country-"festering," as Father Sheehan esses it, "in the fetid tenements nen, expresses it, of New York, or gasping for a moment's breath in the siroccos of the v states."—Sacred Heart Review. of the western

St. Patrick's Anti-Treating League. The New Zealand Tablet refers to he recently established Anti-Treating League in Ireland as a modest, but by no means to-be-despised, movement. The movement has been inaugurated under the name of St. Patrick's Antiinaugurated Treating League. The League has been placed under the patronage of the Irish National Apostle because it rests on the double foundation of religion and patriotism. The primary object is to combat one special and very grave abuse, treating in public-houses, which is held to be the chief cause of drunkenss in Ireland. A member promises not to take a treat from another, nor to give one himself in any place drink is sold. He also promises to lead a temperate life, and to discourage intemperance in others. There is nothing absurd, puritanical or fanatical about that pledge. No one can deny that the fatal habit of intemperance is more often than not acquired through the habit of drinking for pleasure when one meets an acquaintance or joins a party, and if people could be induced to up this custom, a great stride give yould have been taken towards promoting general temperance and so-briety. The Anti-Treating League briety. The Anti-Treating League has been organized for the purpose of striking a blow at this custom, and there is reason to hope that in time it will strike a very telling blow. The movement has been started by a committee of priests, but the laity are everywhere cordially invited to cooperate, and it is hoped and expected that not only religious confraternities, but social and athletic clubs, and young men's societies of every kind, will take on active part in promoting this eminently sensible and practical reform.

A Mother of Emigrants.

Alice Furlong in Donahoe s Magazine. As I halted by the gate, she stood Catholic Laymen and Catholic Schools. up, rather of a sudder Rev. Edward McSweeney in the Catholic Citizen. and remained out of them. There was something so expectant in her attitude, and something so attractive in the intensity of her gaze, that I was drawn to pass by the gate and follow the track over the dark-green field. The little path wound as waywardly as such paths are wont to do, and it was a few minutes before I came before the woman. As I did so, she took her hand from her forehead, and she let it drop by her side. Hanging there, every line of it ex-pressed utter and absolute weariness. knew what her face would be like, before I had lifted my eyes from that

with books anti-Catholic in everything, but in a particular manner aimed against the clergy. One of the prin-cipal objections they bring up against priests is that they are inclined to be verbearing and tyrannical. Each and every priest in America can help to remove this prejudice by his prudent social relations with all those outside of the Church. I contend that the principal work of the missionary who has evoted his life to the instruction of

non-Catholics is to be done in this way. Let the missionary by his earnestness and zeal show that salvation is a most important work. It is not so considered by those outside the Church, and perdition the missionary will have to contend with. They will come to hear you, evidently take great interest in the instructions, and so express themselves ;

The late Bishop of this diocese was a great missionary. He was most zealous to instruct non-Catholics, and had a special talent for that work. The last Lent of his life he gave a series of sermons in the cathedral of Mobile on the principal teachings of the Church as contained in the Apostles' Creed. The church was crowded each Sunday

night with the very best people of the city. After Easter, when the course was finished, the Bishop received conor when the course gratulations and good wishes from every-body ; but, as he remarked to the writne few weeks after, not one came o ask for further instructions ; no lasting impression seemed to have been made. As I told the Bishop then, I repeat now, lasting impressions were made. The Bishop expected to receive converts, but this was not God's The real results of the work were first to remove much prejudice, and, secondly, to pave the way for future

t work work. I speak of Bishop O'Sullivan, and give this account of his work because he was enter a great missionary. The present learned and zealous Bishop has taken advantage of the opportunities and means at his comv. Mr. hen he

Sabrenen of vho adcourage candidates. As a result of spiritual creation of his Church, which private judgment, the special regard for the office has largely gone. Says Mr. Speer, further : for her expiring Lord.

for the onder thas indigry government of the conventionalizing of life and the decay of the note of heroism and authority and sacrifice are accountable for much of the change that has come. authority and sacrinee are accountable gress. It has no higher functions to reach; no increase is to is no higher functions to reach; no more elevated revelation to teach. With the vivifying spirit which was breathed into her, she received the view,' etc., taints the atmosphere in view,' etc., taints the atmosphere in which many young men have to decide the question.

Another esteemed Protestant contemporary, the Churchman, has, in the second of a series of contributed papers on "The Laborer as a Defender of the Faith," some singularly candid admishills

Are ag-

Faith," some singularly candid admis-sions as to "the conventionalizing of life and the decay of the note of heroism and authority," as it affects the Episcopalian ministry. He spoke at the outset of the sorrow

caused among his co-religionists in New York by the going over to Rome of a singularly fervent, earnest and attract-

ive young clergyman. It was supposed that immediately he prominent in the prose would become prominent in the prose-lytizing work for which he was so eminntly fitted, and news of him was eager ently fitted, and news of nin was eager ly looked for. But he disappeared from sight as completely as if the earth had opened and engulfed him. In time it was known that he had gone to a Jesuit main for seven years as a student. Seven years from the very best part of his life! It astonished the Protestant world!"

But as this candid Protestant writer discussed the matter with a hard work-ing Catholic parish priest, and subseing Catholic parish priest, and subse-quently turned over his own mind the necessity for a number of men of special training to meet the assults of unbelief —never so bold and specious as they are to-day—he sighed for the wisdom of the Catholic Church, not only in the long preparation, but in the singleness of aim resulting from clerical celibacy. "O for seven secluded years for the student who is destined to be a defender

of the faith ! "Everything held useful and helpful nder mand and the results are truly wonder-ful. In the providence of God he is equally as interested in mission work, and the future is bright for Alabama. to men as mortals has its specialists, sightly death. It is craven hero-wor-who devote their entire lives to its ship; an apotheosis of all the pas-

that come to each as the breath of the waving meadow.

the logical mind, the concession that a Church may progress, is a prima facile renunciation of all claims to be the institution established by the Founder of Christianity, Whose doctrines and laws are as changeless as the everlasting

A great deal, in sooth, do we hear the Church not being in harmony with the spirit of the age; of its running counter to many of its cherished aims and objects ; yea even, sometimes, un-sheathing the sword and (in an intellect ual and moral sense) giving battle to this same modern Goliath, this spirit of

the age which the millions so passiorately worship. The spirit of the age ! What is this captious shibboleth, so necessary a condiment to add some pungency to the captions

dull platitudes of our modern spouters? Strip this spirit of the age of all its glittering meretricious ornament ; let us gaze on it in all its naked deformity,

and what have we? It is a greed of wealth; a species of golden calf, before which the hungry golden call, before which the hangry heart of the modern world bends in worship. It is divorce—as by law per-mitted—which, like an all-devouring vulture, is gnawing at the heart of so-vulture, is gnawing at the heart of soeiety; scoffingly severing the conjugal despite high heaven's decree, and tie, bringing to the brow offspring the blush of burning shame. It is the deep rumblings, the moral earthquake, so ominous of ill, coming from the lampless caverns of secret societies, till a swelling tide of burding lava pours its destructive wave of red revolution. It stagnant pools of immorality. is the stagnant pools of infinitorately, wherein every unclean animal is bred, whose noxions exhalations scatter far and wide contagious disease and un-sightly death. It is craven here-wor-sightly death. It is craven here-wor-

These golden days of June are al-

ays sacred to the glowing gladness hat flushes the heart of pupil and teacher. Both have toiled hard during scholastic year now ending; and teaching the scholastic year how that comes the needed summer rest that comes with the closing days of June is wel-of the mechanical and laboring class as

After a long and perilous voyage in quest of fame or fortune, it is not un-usual when land is gained, to look back upon the escaped dangers of the deep, and to reflect with a sigh of relief upon the wrathful wind and wave that tossed our puny barque. When the battle is fought and won and the unfurled flag waves in victory upon the ramparts of the foe, the battle-scarred soldier recalls many an incident of the fateful field, and finds solace for his toil in the woven laurels that twine his brow. So, when the barque of scholastic ful are not acquainted with Catholic hopes has reached the harbor of young desire, it is natural to look back upon as children, and they will extend their the long and laborious voyage it has made, giving thanks the while for the "Kindly Light" that has illumined the track of the deep dark waters upon

which so many have perished. Like the justly exultant Apostle of the Gentiles, every graduate that comes forth from our scholastic halls may, in a certain sense, exclaim: "I have fought the good fight; I have funished my course." They have

finished my course." They have planted the flags of their victory upon the delectable mountains of their individual destiny; and the diplomas of dividual destiny; and the diplomas of their alma mator are the dewy garlands of splendid achievement. The pupils of our schools have looked forward to these commencement

days with longing expectancy. It has been the subject of their waking fancies and their midnight dreams. They have come, at last; and the intellectnal seed sown in the fallow lands of young minds is now harvested in golden

A moment ago we put into the A moment ago we put into the mouth of every graduate, the words of St. Paul, "I have finished my course." We beg leave to correct that statement. On leaving school every young life

What I wish to call attention to, is the giving of Catholic books as prem-iums in our schools. This is an admirable way of propagating the faith and teaching the people the existence of Catholic literature. Most of the homes well as of the easier ones, are, I fear, almost bookless, and in the larger

cities, the place of books is taken by more or less worthless newspapers. There is splendid chance here to educate the people. Next to a good Catholic weekly, come good Catholic books. I have noticed that some take advan-tage of the cheapness of books in the

great department stores, to buy those without regard to their Catholic chargreat department acter. This seems to be a great and deplorable mistake. It is hard enough to stem the flood of godless literature, but it will be much harder if the faith acquaintance when grown up, and know how to ask for them in the libraries. I am not aware if Father Donovan's catalogue of Catholic Books in one of our great public libraries be known in the west, but it ought to be. It contains names of books either Catholic or good for Catholics, and makes our public libraries practically Catholic ones, for with it in your hand you can get the work needed to teach or defend the truth. But if our children have not made acquaintance with Catholic books at school, they will grow up thinking that these do not exist or are not worth Let us give the children reading.

Catholic books as prizes. One good sound book such as Fabiola, or The Blakes and Flanagans is worth more than seventy-five gold (?) medals to a child or to a man or woman either.

Mgr. Merry Del Val.

The Papal representative at King Edward's coronation will be Monsignor Merry del Val. He will be accomand the Noble Guard Don Lelio Orsini. bas said : "H bas sa

woman's hand. The night was falling fast, then, and I rose to go. I said good-bye to the lone woman, and took my way down the narrow-field-path, and went out, by the gate of the pasture, into the Dark and mysterious spread the waste of the bog; in the long meadows the sheep were lying with their lambs; the wind was full of the sound of sighing. I turned my face, and looked backward up the hil. The sky behind it was lit lit with stars, as bright as the Guardian with stars, as bright as the Guardian ngels. The upland was very vast and Angels. grey. The larks were brooding over their young, in the hidden nests among The sheep had their lambs the furze. the birds had their fledgelings; but the Irish mother, in the silent horse upon the silent hillside, was childless and

Do You Wish to Improve?

alone.

Do you wish that each of your Com-munions should make you a little better, a little more like to Jesus Christ, a little more in love with heavenly things, less fond of the things of this world ? Think then that Jesus Christ, Whom you receive, is God's living hatred of sin. Think again that Jesus Whom you receive is God's living good-ness to all men. Therefore if you ask Him, each new Communion will certain-Him, each new Command wheth the the ly do this in your heart; it will give you more hatred of sin, more goodness to all men. He has promised it for He has said: "He that eateth Me the same also shall live by Me."-Father

THE CATHOLIC RECORD.

Secred Heart Review. OLIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CLXXXXIII.

Dr. Foster, citing the Allocution of Dec. 17, 1847, says: "Note that the 'ignorant' need to come to the Church to be saved." Certainly : where else should then come? In Fosterer else should they come? Dr. Foster surely does not think that men are saved by ignorance. They are saved by redeem-ing knowledge, and this certainly is not to be assumed as existing in ascertain-able sufficiency except in the Church. Foster and Pius would bound the Church very differently, but surely Foster, no less than Pius would invite men who crave the saving knowledge of God, to find it in the Church, among the blessed company of believers. How whimsical to suppose that the Pope is addressing men who stand in no practical relation to him !

power to require all marriages between baptized Protestants, on pain of inval-idity, to be celebrated before a Cathocal relation to him : This would be the natural language for practical ends, of a Christian teach-or and Bishop. Is the Pope not to use it because he also says, sixteen years later, addressing the Bishops of Italy : it was a set of the bishops of Italy is the bishops of the bishop is the "We and you know that those who lie under invincible ignorance as regards our most Holy Religion, and who, diliour most Holy Religion, and who, dill-gently observing the natural law, and its precepts, which are engraven by God on the hearts of all, and, prepared to obey God, lead a good and upright life, are able, by the operation of divine light and grace, to obtain at another divine light and grace, to obtain eternal life ? Dr. Foster,-that is, in fact, the

Presbyterian Church would answer this question with a Yes. She makes out that Pius IX. half the time did not know his own mind in this matter. Commonly, she represents, he speaks with full Roman rigor, and absolutely shuts out of heaven all who, in any way whatever, die outside the visible com munion of Rome. Then again, she de clares (for it is really she that is or trial, as having taken up Foster's work), this worthy Pope's natural kindness, this worthy Pope's natural kindness, and Christian sympathy, cause him to contradict himself, and to use language that not only expresses hope for here-tics, but for Jews, and even for heath-en. Foster's endeavor to shut out Jews and Protestants from the scope of bays and protestants from the scope of the Encyclical is fallacious even beyond his wont

doubt Pius IX. was a man of infinite kindness of heart. When Arch-bishop of Reggio, he used sometimes bishop of Reggio, he used sometimes to exasperate his steward by stealing his own silver spoons from him to help the poor, and when the aggrieved functionary would threaten the sup-posed burglar, the Bishop laughingly offered himself to be carried off to jail as the culprit. "Why should I not help the poor?" he exclaimed. "You help there are two sorts of cheese in tell me there are two sorts of cheese in the house. Now one sort is enough for an Italian's dinner, and two sorts are a banquet." And his religious sympathy was as wide as his benevolence. But did he ever let his warmth of Christian affection betray him into oblivion of a doctrine of the Church ? No more than Benedict XIV., whose cordiality towards all that is excellent in Protestantism is warmly acknowledged by Her-zog-Plitt, but who is a mirror of orthodoxy. Indeed, this very cordiality, in-stead of being, as Foster everywhere absurdly represents, in conflict with his orthodoxy, is a proof of it. It shows that he accepts Proposition 29 of the Unigenitus in earnest. As the Ave Maria rightly suggests, there are too many Catholics who accept it in the ab-stract only to contradict it in the concrete.

Take an undoubted doctrine of the Church. All Catholics, with Kather-ine Emmerich, rejoice that the Easterns, though so long separated from the Holy See, have maintained the unbroken succession and the valid sacra-ments. Now it would have delighted

and without His sacraments, he adds : "The Pope is bound by both." Foster declares that those who deny the doctrinal infallibility of the Pope must be viewed as out of a state of grace, because the Church anathema-tizes them. Undoubtedly. But whom does she anathematize? Jews and M ors do not acknowledge the Pope's infallibility, but no Catholic imagines that the Church anathematizes them. She anathematizes only those who are consecration of mankind to the Sacred Heart, June 9,1889, and in a letter of a later date expressed the wish that it should form a part of the First Friday services throughout the world. He con menced in a special manner for public and private use the Act Consecra-tion penned by himself. The Communion of Reparation and the Holy Hour are practices of devotion to the Sacred Heart, which have their origin in the revelation made to Blessed Margaret Mary. To these we may add the various other Acts of Reparation and She anathematizes only those who are within her jurisdiction, and the un-baptized are not within her jurisdic-Consecration and the many indulgences, ejaculations and longer prayers. Protestants, that is, the baptized, are

of course viewed as being de jure under the authority of the Roman See. Of

the authority of the Roman See. Of course, therefore, its abstract right to anathematize them can hardly be ques-tioned by Catholics. However, Rome, in practice, makes a wide distinction between de jure and de facto authority. For instance, she claims the abstract

For instance, she claims the abstract

never been published.

his own religion.

sidered theological terms,

Andover, Mass.

SACRED HEART DEVOTIONS.

t should be recited on the three days

of prayer preparatory to the solemn

Is Your Back Lame

Is Your Back Lame Does it hur: to stoop or bend down? Have you a heavy dull pain at the base of the spine? If so, the best remedy is Nerviline; it will in vigorate the tifted, sore muscles, make then suple and strong. Nerviline will drive out the pain and make you well in no time. Nothing so good as Nerviline for Lumbago. Stiff Neck Rheumatism, Neuralgia and Sciatica. Buy a 20 bottle of Polson's Nerviline to-day, and try it.

of all three religions (and even

This month, however, of the year of the Papal Jubilee, Leo XIII., recomand earnestness "The Little Office of the Sacred Heart," which he has re-cently approved and enriched with an indulgence of two hundred days for each public or maintee mediation. each public or private recitation.

FIVE-MINUTES SERMON.

The Sixth Sunday After Pentecost.

MAN'S NEED OF GOD.

"And Jesus said to His Disciples: I have compassion on the multitudes, because they ..., have nothing to cat, and I will not send them away fasting, lest they faint in the way." (St. Matt. xv. 32.)

idity, to be celebrated before a Catho-lic clergyman. Yet she decides this law not to apply to any Protestant countries (with some local exceptions) even for Catholics, and to apply to any Protestant parishes in Catholic coun-tries that were already organized when the law of Trent was there proclaimed. Nay, says Pope Pius VII., if scattered Protestants in a region were at first under the law of Trent, but afterwards gained predominance and overwhelmed If our Divine Lord were to reappear in the flesh to-day, walking amongst men, as He did nineteen centuries ago gained predominance and overwhelmed He would, no doubt, have with Him again the multitudes, attracted by the the Lex Clandestinitatis, a second pub-lication no longer binds them. Thencesweetness of His divine personality. He would see at His feet amongst the forward, declares the Pope (quoted in Lehmkuhl) their marriages, celebrated by their own rites, are valid without miserable millions embodying mankind's miserable millions embodying manufad s collected wee not only the dumb, the blind, the lame, and maimed, casting themselves down before Him to be healed, but crowding around Him a multitude of those who have nothing to eat. Compassion would again be dominant and rule supreme in His Sacred Heart, and who can, doubt regard to Trent. Now see here how thoroughly Rome, Now see here how thoroughly Rome, in administration, acknowledges things as they are. Of course she does not acknowledge that these Protestant parishes exist of right. Do we own Unitarian parishes as existing of divine right? But Protestant parishes have long existed in fact, and as the Church His Sacred Heart, and who can doubt that the Healer of mankind would again, while healing the sick, not send right? But Protestant parisies have long existed in fact, and as the Church requires rigorous legislation to be strictly construed, she does not allow that the law of Trent is binding on way the others fasting?

I will not dwell here on the fact that in the present as in bygone times there is scarcely much difference as to the these de facto parishes, in which it has vastness in numbers of those who liter-

In like manner, as the eminent canonally, in plain Gospel language, "have nothing to eat." I will only say, that ist Schulte shows, since the Protestant nothing to eat." I will only say, that if the percentage of the poor and needy, of those hungering for their daily bread, has remained unchanged, as great as in the past, it is owing to the prevalent, all but universal love of gain. If, then, separation has become definite, permanent and hereditary, Rome has practically regarded it as standing on the same plane with Judaism or Moham-medanism. Had Luther come to Rome the wretched become dependent upon others more fortunate than themselves, after 1520 he would have been treated as he declared that he wished to treat the Pope; but when Milton, a century their relief is a means to make those who help them like Jesus Christ. But and a quarter later, came to Rome, cardinals and prelates listened courthough without such help the wretched though without such help the wretched multitude must go away fast-ing, and fainting, this sorrowful truth is not the whole truth. The real state of things is still worse. teously to his courteous arguments for They dealt with him nis own reingion. They dealt with nim as they would have dealt with a de-cided but temperate Hebrew. The In-quisition would have arrested an Italian Calvinist; but it made no move to For if we consider likewise, as wrough to, the spiritual and moral condition of arrest the foreign and hereditary Calthe greater number of those that have abundance—that is, that are filled with bread and meat and the other good vinist. Some zealots muttered, but vinist. Some zearlots induction, bar papal good sense repressed them. Therefore, although Rome views baptized Protestants as abstractly bound by her earlier discipline, she does not bind them by her things of this life-we find that in another sense of the divine text they have nothing to eat. If we only were able to read their souls, it would be seen that, in spite of their bodily fulness, they still as sufficiently fulness, later discipline, for she never officially communicates this to them. As to her doctrinal anathemas,

that, in spite of their bodily fulness, they still are spiritually fasting owing to the void in their hearts. In this world there is no food which can fill the desire of men's souls. There is, then, not only the danger of their fainting by the way, but there are in reality vast numbers of them who have fallen, who at every moment are falling. as these avowedly bind only the pertinaciously rebellious, they can no more be applied personally to those who simply continue in the religion which they have received than to Jews or Moslems. Therefore Pius, after infallen, who at every moment are falling, by the wayside, and away from true The Relation of the Church to the sisting that in most cases the force of

and Delitzsch heedlessly declare con-tradicting himself, but using well-con-sidered theological terms, which by We then discover this fact, even more We then discover this fact, even more deplorable than the first, because hav-ing nothing to eat in the spiritual sense, so many fall away from all belief in God. In the truer and deeper, the sense, so many fail away from all belief in God. In the truer and deeper, the mystical sense of the text, we see that there are millions to-day who have no-thing to eat, who go about fasting, faint, and who even die in the way. The experience of past ages bear me out when I say that God alone can satisfy the necessities of the human heart and the aspirations of man's their proper force affirm, that members virtu ous heathens) if living in good faith, are ous heathens) if hving in good later, are within the possibilities, he does not say of eminent sanctity (which he would doubtless deny) but at least of avoiding, as he says, "eternal punishments."

IMITATION OF CHRIST. The Proof of a True Lover.

Fight like a good soldier ; and, if sometimes thou fallest through frailty, rise up again with greater strength than before, confiding in my more abun-dant grace; but take great care not to ield in an annual price great and a pilot yield to any complacency and pride. Through this many are led into er-or, and sometimes fall into incurable or, and

blindness. Let this fall of the proud, who foolishly rely on their own strength, serve thee as a warning and keep thee al-ways humble.

THOUGHTS ON THE SACRED HEART.

How our dear Lord's Heart felt the desolation of abandonment, -- how, to speak human language, He feels it still, -He has made known in that cry of un-requited love ; "Behold this Heart which has so loved men and is so little loved by them !" What comfort and consolation the

Sacred Heart gives to those who are devoted to 1t, words cannot express. devoted to It, words cannot express. Try and see what changes will come over you if you practice this devotion faithfully. Life then will be life in-deed; stores of graces will be yours that will strengthen you for all your trials. In a word, you will be able to see what to do and to do it wall ee what to do, and to do it well.

When the soul loves Me, I transform t and then it enters into My Heart and gives itself up to My will. In en tering My Heart it finds there an abyss of sweetness and charity.—Our Lord to St. Francis of Rome.

Spring is here, all nature is rising from its long sleep. Why cannot we rise from our slumber in sin and sloth and commence the work that will make us happy in this world and the next Let us rise and go the Sacred Heart for fresh vigor and energy. Ask Him for His love that will enable us for love of Him to do His holy will. Ask those favors each morning when we make our morning offering ; make

and mean it. If we love the Sacred Heart we will If we love the Sacred Heart we will not be satisfied if we cannot induce others to share in our love and happi-ness. Daily we should strive to make His love better known and to induce others to become members of the League of the Sacred Heart. The work is not hard ; you will be surprised to find how easy it is. Tell them all that is absolutely necessary is to be enrolled and to make each morning the morning offering, which can be done in one minute, and if they do so it will lead them into the right way and will wean them from sin and make them love virtue ; it will be the turning-point of their lives, and all else will be easy. Devotion to the Sacred Heart means

bevotion to the safed fleared fleared fleared fleared fleared fleared for the two for the two fleared ored, to be sorry when He is dis-honored, to make Him what reparation reparation I can for the injuries done to Him by men. Devotion to the Sacred Heart means personal relations— the lifting which only He sees, the secre word in the heart, the quiet laying of a flower (or a weed) at His feet, the bear-ing of cold, or pain, or harsh words, or neglect, or labor, for Him.—Father Dignan S. J of an e

Rev. John F. Mullany, in Donahoe's for May We shall now examine the relations of the church to the Bible with her in-



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JUNE 21, 1902.

THE VAN VLIETT CO

ALFRED M. HITCHCO The tragic moment can mounted the platform-ca very last stair save one. sequence be what it might,

it. The decision once reading the courage a determine the had never before know calm nothing. Strangely calm nervousness he bowed to t then turned and faced the grave seniors in somber young women, fond pare come from far and near to graduate, aunts, cousins, in excellent spirits appare in their best. It was a ga first of commencement we As he advanced, the bu

sation, the flutter of fans di were interestod in this yo were interested in this ye of the six competitors Vliett oratorical prize listened with patience to other, some good, some bu so, attracted less perhap tory than by that indese thing which makes ally tory than by that index thing which makes all petition fascinating. Op was divided, the hono lying between the geni who had begun his disse who had begun ins custor "Distribution of Labor" ling query, "Is there a house ?" and the fiery y house ?" and the fiery y on an old and hackneyed first had pleased by his his easy manner, yet to lack dignity and ear judges might decide the more to his subject t ability. There remaine competitor, a " dark ho whom even his classmat whom even his classmat to venture an opinion. But before John begin

what was the mighty st he had come out victor last minute. As he looked out over

of faces, he saw no on he knew that scattered were classmates with sociated in a quiet wa and it was but natura wish them to think we years, even though fe an intimate friend. equally desirous of app eyes of the army of kin

ately taken possessio completely changed village into a carnival there were the judges, him, watching, calcunote each little fault. It was not of any of

that he thought abo probably well back tow a hale old westerner, a man who had pushed olitical prominence tana, yet had been to to prosper in any larg before, he had invade the first, somewhat to cause of a very broa-dong linen duster, and which could not have

ompactly even had t was designed to l

He had come a lo Montana to Connecti acquaintance with th senger, he had s anything except his s had not seen in the fi fellow had been eas tellow had been eas rather loudly and wit too, occasionally b hand down upon his k ing slap that sent th Once as he waxed eld way concerning h future, he gave the li whom he happened tap between the sh emphasis that the coughing and stamm

no doubt, sir, away from the vigor John had met his had received his

rowded platform carrying his lank t

crowded street, the

aken the path thr

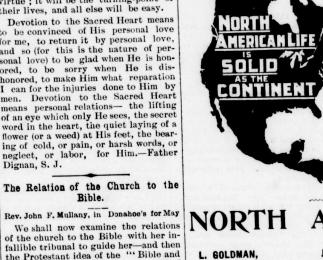
was too manly a fe

though it may be a

clothes so different

of the eastern th

that Montana per voices. Yet he w



ments. Now it would have delighted Pope Pius if he could have said that the Protestants, like the Greeks, had kept at least the true Eucharist. But no warmth of feeling could betray Pius into a heresy. He allowed, of course, that Protestants might have the two sacraments of bantism and marriage CHARLES C. STARBUCK.

sacraments of baptism and marriage, but beyond that he could not go, in behalf of those who had broken the sac

erdotal succession. How strange! Dr. Foster detects inconsistency between the Allocution of 1847 and that of 1863. He does not Such is the general intention for June of the Sacred Heart League. In regard to the same the Messenger says that the word devotion, in its theologinotice that the later one uses even sterner language than the earlier. The cal sense, has various meanings, all of which have some reference to divine worship. Now it signifies that sweet-ness or intensity accompanying our converse with God; in this sense we Pope warns those who, knowing the covenanted claims of the Catholic Church, or being easily able to learn Church, or being easily able to learn them, evade or resist them, that the wideness of God's purposes of uncoven-anted mercy, while it includes many, does not include them. For them hope is only to be found in an obedience, which, their knowledge being what it is, can only avail by being explicit. He is addressing especially the incipient apostates of Italy. The charitable pro-sumption of God's mercy which the Church may entertain for those be-tween whom and herself there rises an say that one prays with devotion. Now it means an effect of piety, which is the habitual readiness to comply with the divine will. Again, it is used for a c narvine with Again, it is used for a c h-crete form of divine worship; thus we speak of the Devotion to the Blessed Sacrament, to the five wounds of our Lord, to the Sacred Heart. Taken in this here are a form de this last sense as a form of prayer, de tween whom and herself there rises an insuperable wall of actual or virtual ignorance is a presumption which she en-tertains not for the disingenuous or ob-stinately negligent, still less for the

openly rebellious. Foster, and much less excusably Delizsch, refuse to see that Plus is not speaking out of his own head. As Car-dinal Newman remarks, this is the first fuil authoritative declaration of a Pope to this effect. As he signifies, he is Heart Devotions. speaking as the supreme member of the Italian episcopate, and thereby of the Sacred Heart is the special Mass in Its honor. After this ranks the Office of the Sacred Heart contained in the Breviary. The litary of the Sacred universal episcopate. In this part of the Encyclical he is not so much giving instruction as laying down a qualifica-tion, which, as he himself declares, Heart is specially commended by our Holy Father, Leo XIII., who ordered tion, which, as he himself declares, Catholic Bishops would be able to make even without his help. In other words, he is simply doing, with peculiar fulness, what the Catho-lic Church has done from the beginning.

declaring the two aspects of her claims the sterner, over against those who cul-pably resist them, and the more gracious, concerning those who are inno cent of all contempt of God's order so far as, in their circumstances, they are capable of being brought to understand it. He is no more self-contradictory Use the safe, pleasant and effectual worm kuler. Mothers Graves' Worm Exterminator: no bing equals it. Procure a bottle and take ' bome. than Bellarmine, when, remarking that God may forgive without our merits

heart and the aspirations of man's soul. In vain has mankind attempted to

In vain has manified attempted to live without its Creator. "Of old," says the venerable Father Lallemant, "the devil disguised himself as God, presenting himself to the heathens in idols, as the author and end of everything the world." Later on, in modern, in our times, men have tried to fill the void within by creatures which they substituted for God. But nobody has substituted for God. But nobody has succeeded, nobody can succeed without God. The oft-repeated attempt of man to deceive his own heart and soul into the belief that anything but God will the belief that anything but cod with still his hunger, has caused only wretchedness and supreme misery. The truth then is : To-day, as of old.

multitudes are without God, without Christ, by their own fault. They will not follow Him out to the desert, will not follow Him out to the discret upon not listen to His words, pender upon them: will not ask for grace to believe and be filled with truth. No; in pride, in deluded self-satisfaction, in the bustle of life, in the entanglements of passion or business, they suffer life to

votions comprise all the divine services run on in some faint, half-hearted way, of the Church and the pious practices approved by the Church, or such pridesiring the truth, but never, as desiring the truth, but hever, as the Apostles says, coming to the knowledge of it. But we, by God's mercy, have the truth, we have caten and been filled; oh! let us prize it, let us above all be faithful to it—for our Lord says; vate formulas of prayers which are not opposed to the Church's teaching or at variance with her spirit. If the object of such ritual services of pious prac-tices be the Sacred Heart or the love Blessed are you, not because you know the truth, not solely because you possess it, but blessed are you if, knowwhich It has manifested toward men, we have what are known as Sacred The highest form of Devotion to the ing it, you live up to it.

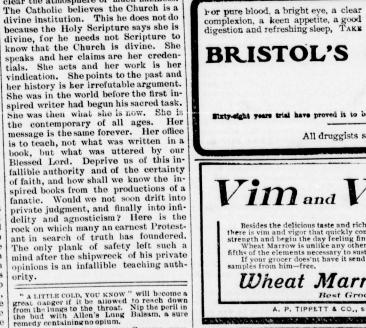
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Nothing looks micro ugly than to see a person when a sure remover of all warts, corns, etc., where these diffurements on your person when a sure remover of all warts, corns, etc., on be found in Holloways's Corn Cure?
You need not cough all night and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs on consumption, while you can get Bickle's Anti-Consumptive Syrup. This medicate and all throat and disturb your friends; there is no occasion for you running the risk of contracting inflammation of the lungs and all throat and chest provide the lungs and all throat and chest provide the lungs and all throat and the your the provide the lungs and the dist of the lungs of the lungs and the set of the lungs and all throat and the your the provide the lungs and all throat and the your the set of the lungs of the lungs and the low the set of the lungs and the low the low and the low the set of the liver is one cause and a prime one. A dis of the liver is one cause and a prime one the liver live is the only effect of many lils are the compact. They strengthen the stomach, where other pills are there and be low ther line are liver is the only effect of many lils now on the market. Parmelee's Versitable Pills are the stomach, where other pills where other pills are there into their out of the pills are there pills are th



nakes delicious coffee in a moment. No trouble waste. In small and large bottles, from a -----30 cause he understoo inmixed pleasure before the dormit father faced about shoulder, looked d a parent's pride an "You've growe weed," he said "You'll never be dad, son, but you Or, "You're mo than ever, more wanted to live You've got her q got her mind. Y of a book schola low, big in the g of nobody. But somehow, John. you learning; wins! How's th It was the lreaded. The Montana, had b heard that his among the Van seemed the best college course. after letter abo filled with wel might have been injunction of D -action !-

moving, lad," h once; "walk once; "walk your mouth wi They're the t 'em you're aliv " Well, fathe moment of he and it's learne pect too much.

"Nonsense, you'll win.

JUNE 21, 1902.

THE VAN VLIETT CONTEST.

ALFRED M. HITCHCOCK. The tragic moment came as John mounted the platform—came on the very last stair save one. Let the con-sequence be what it might, hew ould do

The decision once reached, he felt new courage— a determination such as he had never before known. He feared nothing. Strangely calm and free from nervousness he bowed to the president, then turned and faced the audience grave seniors in somber gowns, fair ave sentors in some gowns, fair ang women, fond parents who had ne from far and near to see their sons graduate, aunts, cousins, friends-all excellent spirits apparently, all clad in their best. It was a gala night, the first of commencement week.

As he advanced, the buzz of conver sation, the flutter of fans died away. All were interested in this young men, last the six competitors for the oratorical prize. They had Vliett listened with patience to one after another, some good, some but indifferently so, attracted less perhaps by the ora-tory than by that indescribable something which makes all youthful com-petition fascinating. Opinion thus far as divided, the honors apparently was divided, the honors apparently lying between the genial young man who had begun his dissertation on the who had begun ins disservation of the "Distribution of Labor" by the start-ling query, "Is there a cobbler in the house?" and the fiery youth who spoke on an old and hackneyed subject. The first had pleased by his ingenuity and his easy manner, yet to some seemed to lack dignity and earnestness; the second had been most dramatic, yet the second had been most dramatic, yet the judges might decide that this was due to his subject than to his own ability. There remained but this one competitor, a " dark horse" concerning whom even his classmates did not care

to venture an opinion. But before John begins, you must be told what was going on in his mind. What was the mighty straggle in which he had come out victorious only at the last minute.

As he looked out over that great field of faces, he saw no one distinctly, yet he knew that scattered here and there were classmates with whom he had as-sociated in a quiet way for four years, and it was but natural that he she ould wish them to think well of him in after years, even though few could call him an intimate friend. Perhaps he was equally desirous of appearing well in the eyes of the army of kinfolk that had so lately taken possession of the town and completely changed it from a sleepy village into a carnival of gayety. Then village into a carnivalor gayeet. Those there were the judges, their eyes upon him, watching, calculating, ready to note each little fault. It was not of any of these, however,

thought about. Somewhere, that probably well back toward the door, was a hale old westerner, stout, energetic, a man who had pushed his way to a small political prominence in far away Montana, yet had been too honest, perhaps, to prosper in any large way. Two days before, he had invaded Ryeville among the first, somewhat too conspicuous be-cause of a very broad brimmed hat, a g linen duster, and a faded umbrella which could not have been rolled very compactly even had the strap by which it was designed to be bound not been

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missing. He had come a long way; yet from Montana to Connecticut, as he scraped acquaintance with this and that fellow passenger, he had scarcely talked of erous. anything except his son, John, whom he had not seen in the five years the young fellow had been east. He had talked rather loudly and with forceful gestures, bringing his broad occasionally too, occasionally bringing his broad hand down upon his knee with a resound-ing slap that sent the car dust flying. Once as he waxed eloquent in his hearty way concerning his son's brilliant future, he gave the little clergyman with whom he happened to be sitting such a tap between the shoulders by way of emphasis that the stranger had a fit of coughing and stammered, " No doubt—

for much; it's the delivery that does it all. What's it about?" "De Quincey." "De Quincey? Never heard of him.

Some statesman-or patriot ?" 'No, just an author. "H'm. What'd he do ?"

Why, he wrote." Sure enough. But — what about a? Going to attack him?" 'No, hardly that. In fact it isn't " Sure

nim ? what you would call an oration; just a plain estimate of what he did, and why he failed to do much better. I'm afraid it's little more than an essay. The truth is, father, I simply could'nt write spirited oration. I tried and trieda spirited oration. I fride and the tried hard on every subject you sug-gested, but it was of no use. I just couldn't make them go. They didn't take hold of me, and whatever I wrote seemed so artificial that I-I-.

"Oh, well, cheer up, son! It's bet-ter than you think, no doubt. We'll look it over together when we get to We'll your room. Yet for all his hearty assurance, it

was plain that the old gentleman was not a little disappointed. And to this slight cloud a second was slowly gathering; for as they proceeded up the street toward the college buildings the old gentleman's eyes were too wide open to let certain things escape his notice. He began to lose something of his care-less ease, and at last blurted out, inless ease, and at last burred out, in-terrupting John, who was pointing out this and that object of interest, or tell-ing him the arrangements he had made for the next few days. "I say, son, don't people hereabouts wear pretty good clothes? I dunno's my togs are good clothes? I dunno's my logs and good enough. I got a first-class shine in Albany, but blacking won't make a \$15 suit a \$30 one. It was the best Burdick had in stock and I thought it would do mighty well. You're not asnamed of your dad, are you ? I dunno's I'd better go to your room. Ain't there

small hotel somewhere? Folks'd "Nonsense. Not a bit of it! You're all right, father. Your clothes are all right. You look clean and wholesome, right. You look clean and wholesome, and that's all good breeding asks of

anyone. "I could keep out of the way a bit," he went on, scarce noticing John's pro-test, "and just slip into a back seat tomorrow night, when you speak your piece. I can't miss that." "Father, you're to go straight to my

room. You're to sleep in my bed. I'm going to bunk with Will. You rememgoing to bank with Will. Will, roommate?" Still he was not fully assured. His

eyes continued to inventory those whom they passed, even though the conversa tion for awhile turned upon the familiar topic of home affairs in Montana. At last he broke out again. John, I don't quite understand :

I'm a bit thick-headed, as it were. These feilows here, they're students, ain't they ?" "Yes, father."

"Son, they're dressed better than-than you are. I'm afraid I've scrimped you, John. You should have let me you, John. know. I didn't understand. I'm not rich, but I'd have sold everything I rich, but I'd have sold everything I own-sold the store, rather than not have you well cared for. You're all I've got in the world. I want you to be a gentleman. Your mother wanted it." "And I hope I am. My clothes are good enough. I've a still better suit

an this; don't worry a bit. I've had all that I needed and more, too. You've been generous, father, more than gen-Some of the fellows are rich, but you may be sure that the best of them treat me as their equal. And if didn't it wouldn't matter. No, they didn't it wouldn't matter. No, you've worked hard, though no honors have come to me. I've had a good time, too. If there's anything that troubles me it is that I have gained no great prominence, aside from the little writing I have done now and then for the college margine. Um not a brile the college magazine. I'm not a bril-liant fellow."

Thus little by little, did the father come to understand. Little by little the unassumed joyfulness died out; he became more guarded in what he said and did. And John, conscious haps, that his home letters, always cheerful and implying that he lacked nothing that the others enjoyed, had conveyed a wrong impression, felt ill at conveyed a wrong impression, left ill at ease, too, as if he had maliciously de-eeived. Back of all this uncasiness there loomed, like a gathering tempest, the oration. If only he could manage

THE CATHOLIC RECORD. of the thing, it's full of action. Let me

go through it and show you how." Through it he did go, in a dramatic fashion quite ridiculous. And as he proceeded, his interest grew, his voice thundering forth so that John feared it would rouse the dormitory. As he closed he reached for his hat.

closed he reached for his hat.
"I say, John, we've no time to lose;
we've got to rehearse. Let's go to the hall—it'll be empty to-night, won't it?
—and I'll put you through the drill.
We'll pull out of this yet."
"But, father, do you think it would do to smark. It so yimmeans 2 I do-to-speak it so vigorously? I hadn't planned to use many gestures.

The fellows don't use them very much here, and I had thought the oration didn't call for many." 'Nonsense, boy; you're too modest.

Oratory's gone west since Patrick Henry's day; the east has forgotten the art. We'll show 'em a thing or two that'll open their eyes. I ain't been stump speeching for ten years without learning some of the tricks. Let's be

oing. What could John do? For two long What could 50 h add 51 For the one like a hours they worked, the one like a beaver, the other like a horse in a treadmill. Every gesture hurt, yet he made them as ordered, each new at-tempt bringing new delicht to the drill beaver and when searcely seven years things, and when searcely seven years of the the there are a seven beaver and the second seven beaver things and when searcely seven years things and when searcely seven years master. His good spirits returned. He rubbed his hands. In anticipation he saw his son carrying off the honors amid tumultuous applause. John had beaten the college. Now, do you understand what the

Should he make a spectacle of himself before the whole college, merely to please a father who did not understand; or should he deliver his oration as he or should he deliver his oration as he felt that it should be given, as he had planned to give it? He debated with himself during the night, when he should have slept. All during the day he was at it, even while going through more rehearsals that were little short of He was still at it as one by one his competitors went through their ora-tions. He was not wholly decided as agony. at last it came his turn to walk down the side aisle and mount the platform

stairs, earnestly wishing, at every step that something —anything —might occur to prevent his disgrace. Only at the final moment was his mind made up. Every gesture should be made. Nay, he would even throw in extra ones. he would even throw in extra ones. He would declaim himself as if addressrabble; let come what might, he ing : would do it ! Before beginning he paused, paused

so long that the room became breath-lessly still. Not a fan moved. Every eye was upon him. Then gathering himself as for a mighty effort, every nerve in his body tense, he began-slowly, deliberately, with a clear, firm voice that reached the farthest corner It was a grand beginning, ably worded, ably delivered. The language, the

ably delivered. voice, the speaker's manner harmonized. There was no suggestion of forced effort, nothing of the artificial ; nothing but The plain, appropriate earnestness. first sentence, the second, then came the dreaded third where the gestures were to begin, a whirlwind of them which was to continue with but few breaks to the Would his determination fail at the crucial moment? Could he possibly do it ? Promptly, on the instant, up went his arm with a vigor that would have delighted a pugilist. The dis-grace was an accomplished fact.

No, not quite, for at that moment something happened as if the gesture were a preconcerted signal, and no one was more surprised than John himself. The electric lights, which had been be-having oddly for several minutes past, naving outly for several minutes past, now dying down to half their brillancy, now brightening up again. suddenly went out altogether. The hall was as dark as a pocket.

There was a momentary rustle of There was a momentary rustle of whispering voices. One or two in the rear hastily left the hall in search of the janitor. "Go on ! Go on !" whis-pered a voice from behind which he recognized as the president's, "Don't up again presently. stop; they ne the 20th and 21st o And on he went with scarcely a ceptible pause. He threw himself into ceptible pause. He threw himself into the delivery with even greater earnest-ness than before, yet with proper re-straint. Voice alone must do it now, the very thing he wished. Each shade of more the hear between of meaning must be brought out by skillful modulation, by clean-out articu

"You whipped 'em all, John. And, mind you, in the dark, John ! You did it in the dark ! Why, boy, if there'd been light to see your gestures — you made 'em didn't you :

"Every one, father." "If there'd been light to see your gestures them other fellows'd been comletely—snowed under !" Mr. Williamson passed away long ince, else the tale could not have been since told. To John's credit be it said that the warm-hearted old man was never allowed to suspect that the victory was not due in part to him. And perhaps he was right in thinking so .- The Au erican boy.

ST. ALOYSIUS, PATRON OF, YOUTH. JUNE 21.

There was one incident in the life of St. Aloysius Gonzaga, whose anniver-sary occurs on June 21st, which is very striking and contains a good lesson for us all. His father, Marquis of Castiglione, was general of the army, and desired that his son. very naturally Aloysius, should follow in his footsteps given. They say they are nothing but catspaws, but they get the chestnuts. They do the work. We ought to copy where there old took him into camp were three thousand soldiers, with all them. Conventual life was one of the first the glorious panoply of war, that he might become familiar with warlike demonstrations. He dressed him in targets for the onslaughts of the "Re-formers." The ruins of the monasteries women as well as of men, with the Now, do you understand what the battle was that John had to fight? Do you wonder that he debated with him-self, arguing the case, for and against? Should be marked and a gainst? schools and orphanages and hospitals, marked in England and in Germany, the "advance" of the so-called Reformation. took a notion to try the metal of his To-day, the religious communities deto-day, the rengious communities de-voted to education and charity among the Anglicans, and the Deaconesses' Homes among the Methodists are guide-posts along the road that leads back

"advance

to Christian unity. At another session of the conference

Methodist schools. We suspect that Dr. McDowell was indulging in a little

sarcasm at the expense of those of his

veaker brethren who might want a 'genteel'' or an "intellectual" pre-edent for obedience to religious duty

then he said that once he feared nar-

rowness and bigotry in such advice as he had just given; but that since Presi-

dent Eliot had urged the sending of

Unitarian children to Unitarian schools,

he had no hesitation in following so re-

Kingston, Ont. TOBEST. FORSON & CO., Do Not DELAY-Do not let a cold or a cough fasten upon you as it will if neglected. Dr. Thomas Eclectric Oil will break up a cod and cure a cough, and should be resorted to at once when the first sputnes appear. It can be disguised so that any unpleasant taste it may have will be imperceptible to the deli-cate, Try it and be convinced.

gun and fired it off on the outskirts of the camp, to the great consternation of the soldiers, as it was liable to be mistaken for a signal of attack. Of course, the father was delighted, though he was careful to show the child that has violated a very strict rule of the service.

At another session of the control of When Aloysius returned home his mother was much surprised one day to hear him using profane words which he had learned from his association with the soldiers, but of course, without the least idea of their impropriety. She explained to him that the use of such language was offensive to Almighty God. "Why, dear mother," he said "I did not know that the language was bad; the soldiers used it." "Oh, yes," the mother said, "but the soldiers are not always good men and they use very She explained to him bad language." She explained to him that as he did not know that the lan-

spectable an example. Dr. McDowell concluded, as a Cath-elic priest might conclude : "We must gnage was had he did not commit any sin. But the little fellow was so overmake our schools the best on earth, and keep Christ in the midst of them." whelmed with sorrow to think that he had, even ignorantly, used language weep Christ in the midst of them." We are glad to record this unequi-vocal testimony of Dr. McDowell for Christian education. If all the mem-bers of Protestant denominations who that was offensive to Almighty God that inconsolable. He never forgot it, and he used to accuse himself and do penance for it just as if it had been have the same conviction would put aside their fear of doing justice to Catha sin.

The first words he pronounced were the holy names of Jesus and Mary. When he was nine years of age he olics, and unite in a courageous demand for their rights in the schools, the school question would soon be settled. made a vow of perpetual virginity, and -Boston Pilot.

by a special grace was ever exempted from temptations against purity. He received his first Communion at the hands of St. Charles Borromeo. At an early age he resolved to leave the world, and in a vision was directed by our Blessed Lady to join the Society of esus. The Saint's mother rejoiced on learning his determination to become a religious, but his father for three years sfused his consent. At length St. Aloysius obtained permission to enter the novitiate on the 25th of Novem-ber, 1585. He took his vows after two years and went through the ordinary course of theology. Durwent through ing his last year of theology a ma-lignant fever broke out in Rome ; the Saint offered himself for the service of the sick, and he was accepted

the dangerous duty. Several of the brothers caught the fever and Aloysius was of the number. He was brought to the point of death, but recovered only to fall, however, into a slow fever, which carried him off after three months. He died, repeating the Holy Name, a little after midnight, between he octave-

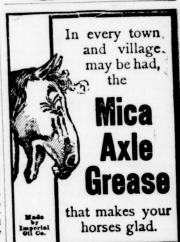


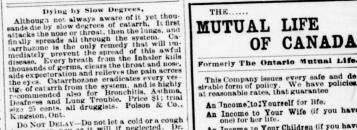
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no doubt, sir," as he edged a little away from the vigorous westerner. John had met his father at the train, ved his greeting on the platform, had insisted on had received rowded carrying his lank traveling bag up the crowded street, though they might have taken the path through the fields. He though it may be admitted that he was sorry Montana country stores sold clothes so different from the neat cuts of the eastern tailor. He regretted that Montana people had such loud voices. Yet he was not ashamed be cause he understood. It was almost an unmixed pleasure when time and again unnixed pleasure when time and again, before the dormitory was reached, his father faced about and, a hand on each the while showing that he was not a

weed," he said more than once. "You'll never be a big one like your dad, son, but you'll fill out some day." Or, "You're more like your mother than once more like your mother than ever, more like Mary. How she wanted to live to see you through ! You've got her quiet way, and you've got her mind. Your old dad ain't much f a book scholar, son; he's a hail fellow, big in the girth, breezy and afraid ow, big in the girth, breezy and arrand of nobody. But I never could learn, somehow, John. I'll furnish gristle and you learning; that's the team that wins! How's the oration?"

It was the question that John dreaded. The orator of Jones county, Montana, had been overjoyed when he heard that his son had won a place among the Van Vliett competitors. It among the Van Vliett competitors. It seemed the best possible climax to his college course. He had sent him letter after letter about it, great inky pages filled with well-meant advice which might have been summed up in the old injunction of Demosthenes: "Action ! —action !— !" "Keep your arms matched be hed written more than -action !-- !' " Keep your arms moving, lad," he had written more than once; "walk about the stage; open your mouth wide, and let it roar out! They're the tactics that win. Show 'en you're alive and in dead earnest."

pect too much, I'm afraid it's—it's—'' "Nonsense, lad. Warm up to it and you'll win. The oration don't count hado. Why, now that I get the swing had boxed by the bowels. A PLAIN QUESTION : Do you really get the machine full of power with no firm hand to guide it; let yourself out like a tor-it add. Warm up to it and you'll win. The oration don't count hado. Why, now that I get the swing had bowels.

before the dormitory was reached, his father faced about and, a hand on each shoulder, looked down into his face with a parent's pride and affection. "You've growed, my boy—like a weed," he said more than once. "You'll never be a big one like your dad, son, but you'll fill out some day." chance for dramatic gesture ; there ap-peared to be no fire in it —nothing sensational enough to win the attention sensational enough to win the attention of a Montana audience; no opportun-ity to stretch the lungs and exercise the body in delivering it. He did not eatch at all the strength of language, the keen discrimination of estimate, the tone of affection and sympathy which comes out when heart, as well as head comes out when heart as well as head

enters into a composition It's pretty tame isn't it, father ?" "Well, no, I wouldn't call it, tame ;

"Well, no, I wouldn't call it, tame; I wouldn't say that. I don't under-stand all of it, but that's nothing agin it; I ain't literary. In fact, I am not sure but it's too good. Perhaps a lettle more powder— ginger to it wouldn't harm it. What puzzles me most, I can't quite —see—I can't quite see where the gestures are comin' in."

John's heart sank. He could say nothing, while the critic, who prided nothing, while the critic, who prided himself on his success as a "stump" speaker, carefully studied, and studied, and at last broke forth with "Yes I do! I see it! Here—in the third sentence where you're describing his neglected grave—you must do the pathetic. I know the very gesture for it. And over here where you compare him to the hig

aking modulation, by crean-out atted-lation. It was a supreme moment. Could he hold the audience, or would they break away? He must hold them —and he did. The novelty of the situ--and he did. The noverty of the situ-ation was quickly forgotten. They listened spelibound wondering at the clearness and simplicity of his expo-sition, touched by the tender vein of pathos which gave an artistic value all the other actions had hered. It must pathos which gave an artistic value all the other orations had lacked. It was more than cold analysis; it was sympa-thetic interpretation which roused their pity, which mide them almost forget the speaker and think but of the great writer who had failed to win the great writer who had named to will the highest rank because of a single weak-ness. It was true eloquence from the first sentence to the last; and when he inished, the hush that often comes over a great assembly for a moment after a great effort is ended, changed to a spontaneous outburst of applause. And in the midst of it all, as suddenly

as they had gone out, the lights burst into full power again. The break in the wire, caused no one knew how, had been ended. Thereupon the applause grew mended. Thereupon the appnause grew still louder. Someone in the back part of the hall, apparently quite forgetting himself, rose and roared above it all, "Hooray!" then sank back into his seat as if conscious too late that he had done the wrong thing. The Van Vliett prize of \$100 was

awarded by unanimous vote of the judges to John Williamson of Montana.

"Son-son, I'm a proud man!" ex-claimed the latter, as arm in arm they walked back to the dormitory, after es caping a crowd of seniors who would have carried the champion off for a jollification. "I'm a proud man. You did it noble."

"I'm very glad, father."

day of Corpus Christi, being rather more than twenty-three years of age. Cardinal Bellarmine, the Saint's con-

or, testified that he had never mortally offended God. Yet he chastised tany onended God. Tet he enastised his body rigorously, rose at night to pray, and shed many tears for his sins. Pray that, not having followed his in-nocence, you may yet imitate his pen-

St. Aloysius was wont to say hedoubted whether without penance grace would continue to make head against nature, which when not afflicted and chastised, tends gradually to relapse into its old tends gradually to relapse into its old state, losing the habit of suffering acquired by the labor of years. "I am a crooked piece of iron," he said, "and am come into religion to be made straight by the hammer of mortification

and penance." He had a very tender conscience and a very clear apprehension of the enor-mity of sin in the sight of God. Would to God that the spirit of this young saint were more generally appreciated by the young people of the present generation!

CATHOLIC EXAMPLE AND THE METHODISTS.

At the New England Annual Method-st Conference held in Boston during the ist Conference held in Boston during the week just ending some conscious and some unconscious testimony was ren-dered to the power of Catholic example : on that large and wide-spread sect. In an address on "Woman's Work," Lucy Rider Meyer, M. D., Principal of the Chicago Training School, and woll

the Chicago Training School, and well known among Methodists as the organ-izer of the Deaconesses' Movement, said :

BACK TO THE OLD CHURCH.

The " Away from Kome " movement The "Away from folde in the international the standard of the except on paper. A reaction has al-ready set in. Not in many generations has the outlook for Catholicity been so has the outlook for Catholicity been so bright on the Continent of Europe, Men of intellect and learning are again turning to the Mother of civilization for light.

turning to the Mother of civilization for light. They are praying, too-for faith is the gift of God. Thus we are told that the two lec-tures of M. Brunctiere delivered late-ly, have produced the most profound impression in Italy, and it would not be surprising if, together with his ex-ample, they imitate in this country a votage movement to Catholicism simreturn movement to Catholicism similar to that which is so marked in France. The Rome correspondent of the Irish Catholic writes from that city: The French movement has already acted abroad, and produced practical results, as has been shown by the noted German Protestant literary man, Hans Fischer, in his "Die Hin zu Rom-Bewe-He illustrated therein the congung." He indstrated therein the our version of the gifted but revolutionary Swedish poet, August Strindberg. This mes all the more timely as it ap-

Swedish poet, August Strindberg. This was all the more timely as it ap-peared at the moment when the Protest-ants of Germany were chagrined to learn that Frau Gnauck-Kugn, the leading woman representative of the Protestant agitation in favor of Chris-tion concilium, when addresses in part tian socialism, whose addresses in past years at Protestant conferences had been re-echoed thronghout the Protestant Church, had recently become a convert to Rome, and that she was anxious to publish in Protestant papers her reasons for his step. Fisher, in discussing this movement, says substantially as follows: "It is perfectly correct to talk of a movement toward Rome among certain classes of literary men of our day, and as is usual in the case of extreme and radical movein ments in literature, this, too, has come via France, and this country has fur-nished the first and most noteworthy examples of the agitation. Paul Ver-laine, probably the greatest of modern French lyric poets, shortly before his death found his way back to the fold of death found his way back to the fold of the one saving Church. Huysmans, one of the most consistent and persist-ent writers of the naturalistic school in France, even more pronounced in his naturalistic philosophy than Zola has become a monk.

become a monk. The genial hum genial humorist, Josephine Pel-The genial humorist, Josephine Fel-adon, already for years, and especially in his fourteen volume novel cycles, 'La Decadence Latine,' preaches the Gospel of a return to Rome as the only salvation for the Latin races. Barbey d'Amerille, where the bubble contempole d'Aurevilly, who is highly esteemed in these literary circles, openly avows his preference for the same Church.

his preference for the same Church. But the movements have overstepped the boundaries of France. The most recent converts from this class of writers have been Ola Hanssen and Swedish poet, August Strindberg, the great skeptic and eternal doubter, for many team the arbid undergenist of many years the rabid protagonist of the most destructive ideas in religion, politics and Socialism. His character and conversion are typical of his Romeward movement. Strindberg has in recent years attained a some-what international reputation for the building of his control of the

brilliancy of his poetical productions and for his bitter attacks on ' society,'

and for his bitter attacks on society, 'marriage,' morals,' and other funda-mentals of the present social fabric. In his remarkable work entitled, 'Leg-ends,' he tells us how he learned that the idea of right and wrong were per-fectly indifferent conceptions, and that morality may ability and wat fectly indifferent conceptions, and that morality was philosophically and prac-tically nothing. His career outwardly has been as varied as his inner develop-ment. In the fifty years of his life he has been a public school teacher, an actor, a telegraph operator, a preacher, a provenger man an artist a private

[For sale at the CATHOLIC RECORD. Price \$1.] a newspaper man, an artist, a private tutor, a librarian and a chemist. CENTENARY OF IRISH CHRISTIAN "In some of his more recent works "In some of his more recent works, such as 'To Damascus,' and 'Before a Higher Judge,' he has showed some signs of sober reflection, and now this re-action has énded with his entrance into the Church of Rome." How po-tent the principles at work in the tent the principles at work in the movement are may be judged from the case of M. Francois Coppe. He was for nearly fifty years one of the most unyielding infidels in France, Going out of Catholicity in youth, he ran the gamut of the various Oriential cults, to lay them aside as unsatisfying, and to lapse into a confirmed Deist. His unbelief arose from egotism, or pride of intellect. In his work on Joan of Arc, he tells of his return to the faith of his childhood : "There was a time when I should have scornfully shrugged my shoulders at the mention of miracles. Yet, if there be an Al-mighty Being, the Maker of all things, visible and invisible, He must be su visible and invisible, He must be su-perior to all these laws which he Him-self impressed upon His work; and, therefore, no miracle can be impossible to Him. To-day I am no longer arrogant to Him. To day I am no longer arrogant enough to everlook this obvious truth. A time came when I lay on what seemed likely to become my death-bed; I looked into the grave : and I felt the craving for immortality. "Then I set myself to read the Gospels once again. I read them as they ought to be read—with a simple, open heart—and in every page, in every word of that sublime story, I saw truth shine. And consequently I now be-lieve firmly in all the Gospel miracler, chronicled as they are by the Evangelists, with a clearness and minuteness of detail which afford the most evident proof of truthfulness. Yes, Jesus did give sight to the blind and life to the dead. As He passed on His brief journey through the world. He scattered these blessings by the way to show that He was indeed the Son of Man. "Thus did He found the religion which, during nineteen centuries, has given peace to all men of good will. The faith in Him which I have now at-tained I hope henceforward to keep, and to see it constantly and steadily unto my life's end." An influence which can work with such a result as this may be more eass-ily under-estimated than over-estim-ated.

THE CATHOLIC RECORD.

BISHOP GRANDIN DEAD.

Edmonton Bulietin, June 6 1902.

We a well use a start was reported at the Immediately the death was reported at the mission here. Rev. Father Leduc notified by Government of the Oppagnanda at Rome. The Archdelano of St. Boniface and the leading Genry in Canada. St. Boniface and the leading Control to Canada.

RESOLUTIONS OF REGRET.

ocese." J. H. PICARD. President, J. G. FAIRBANKS, Assistant Secretary.

C. O. F.

INITIATION AT WINDSOR.

ing the past century proved beyond a doubt the loyalty of the Irish people to their educational ideal. When the Irish Catholic University comes it will have Edmonton Bulietin, June 6 1992. Vital J. Grancin, Bishop of St. Albert, died. at 5393 a. m. on Thesday June 3rd. in the Bishop's palace, St. Albert, after a long illness at the age of seventy shree. He was born on F.D. S.n. 1829, in the parish of St. Pierre in Coest of Lavai France, He entered the Oblate Order on June 1st. 1853. was ordined prices on April 23rd, 1854, was consecrated Bishop on Dec. 21, 1857, and was appointed Bishop on Dec. 21, 1857, and was appointed Bishop of S. Albert of Sept. 22nd, 1871. At that time the diocese of St. Albert molded the whole of what is now the North-wes. Territories, and the Mackenzie river dis-ticts as well. ts roots in the soil prepared by the Dhristian Brothers. Their institute has always been practi-

FATHER ELLIOT'S LIFE OF

CHRIST.

ing and example of Christ.

tions from the four-fold narrative and

nazards fittle on fits own account. It is a task done in all love and rever-ence. One feels that it is a task done joyously. The insertion of the very words of the Gospel where it is practic-able lends it some of the majesty of the generative itself. This magnetive

gospel narrative itself. This narrative

gospel narrative itsent. This narrative is filled out and illuminated not so much—or not at all—by any new facts or any fresh research as by the spirit of the writer. It draws its chief virtue term the chief of the spirit of the spirit of the spirit spirit.

from the sincere and spontaneous piety, the loving insight and simplicity, the

selves as the wonderful story pro-gresses are natural and unforced. They seem to fall into the reader's

which is so superlative in the subject that all words weaken it, would have robbed it of dignity and sacredness. The author's moderation — an ardent moderation—is the best quality in his

It is perhaps inevitable that such a

Life should take the tone of an exhor-tation rather than a chronicle. It is a

sermon, purposely as well as naturally, and Father Elliot has given it some-

thing of the form as welf as the inten-tion of a sermon. There is an occa-

sional homely modernness of expression, sional homely modernness of expression, as when the author speaks of the "thoroughgoing John the Baptist" and of Mary as "quite at home" at the wedding feast of Cana, that keeps

it to the familiar levels with all its ex-

altation of feeling and gives it a dis-tinctive literary quality of its own. Those who read Father Elliott's book

Those who read Father Elliott's book with the hope of finding in it anything

new, in commentary or fact, will be dis-appointed. Originality is not, and could not be, claimed for it. But those

who read it in the hope of fertilizing and stimulating their knowledge of the

human life of Christ, of quickening their love for Him as Man and God,

will be richly rewarded.

hazards little on his own account.

"The Life of Jesus Christ," by the Rev. Walter Elliott, C. S. P. New York; Catholic Book Exchange. Father Elliot prefaces his book by explaining that it is a contribution to the devotional study of the teachcal, and not merely up-to-date, but in advance of the time in educational ex-periment. Every year the intermedi-· Its he says, " is to move ate examinations result in new triumphs for the Brothers' schools in the severest main purpose," he says, " is to move hearts to love Him more fervently." There you have at once the highest and only real reason for a new life competition with others, Catholic and Protestant alike. Through these examof Christ, and, in as much as he ac-complishes his purpose, the author's ultimate praise. To say this is to inations, the Christian Brothers' school in Cork and in Richmond Street, Dub complishes its purpose, the say this is to altimate praise. To say this is to generalize all criticism. It at once answers the why that immediately suggests itself when a fresh inroad is made into a field which is already tracked with many footprints. There are an only the less important but lin, especially, have become household words in Ireland and England.

The Brothers' success in the forma-tion of honest, manly Christian charac ter has kept pace with their success as developers of keen intelligences. Their graduates are sought for by merchants remains only the less important but perhaps more interesting questionin preference to youth of other train-ing; and hosts of men prominent in the To write the life of Christ is the most professions and in national politics got the foundation of their intellectual cul-ture with the Christian Brothers.

Cerrgy in Canada. RESOLUTIONS OF REGRET. At a special meeting of La Societe SL Jean-Baptiste, of Edmonton, held on the 3rd June, the following resolution was proposed by Messre, Gao. Roy, J. H. Garreys and O. Tessier, seconded by J. N. Pouncheau, P. E. Baptate of Edmonton Learn with deep re-art of theidesth of their beloved Bishop and monorary president, Monseigneur Grandin, Bishop of SL. Aloert, who has tecently been acted of their beloved Bishop and monsigneur Lexal and to the press." The colution was unanimously adopted. At a special meeting of the monors of the "Gride and Aldrine Nationale," Ecomotion held on the 3 dot June, it was moved and uc-minously second d, that all the members ex-press the ir regretes on account of the death of he Most Venerable Bishop Grandin tab that a copy of such resolution be sent to B.shop Ligal, at St. Albert. "Data Discussion and the Sterner to B.shop Ligal. at St. Albert. To write the file of Christ is the most delicate as it is the most difficult of tasks. It can hardly be measured by the ordinary standards. It may be said to be judged at last not by the critical sense but by the emotions. The Chris-tian heart is acutely sensitive in regard to all that touches it as in regard Nor has their zeal been restricted to Nor has their zear been restricted to Ireland. They are in England, Aus-tralia, America, Africa. Nay, they have now a house in Rome itself for English-speaking youth in the Eternal to all that touches it so sacredly, so vitally, as the history and character of its divine Exemplar. Father Elliott

its divine Exemplar. Father Elliott reassures this spiritual sensitiveness no City. The Irish Christian Brothers, though having a rule quite similar to the Brothers of the Christian Schools less by the manner than the spirit of his work. He takes the best and safest founded nearly three hundred years ago in France by St. John Baptist de La Salle, are still a distinct congregation. als work. He takes the best and satest course by following the Gospel story closely, almost exactly. In fact, his book is a ranning commentary on the Gospels. He omits nothing but repeti-

Light at St. Albert. Oscar Tessier, Sec. Arch. The following is a copy of a resolution passed at a special meeting of the St. Joachim Branch No. 199 of the C. M. B. A., Edmonton, Alta. Northwest Territories, neid on Wednesday evenue, ine ich June, 19-2: "Movel by Brothers Beck Garlepy and Larue seconded by Brothers Picard. Fairbanks and Pomerleau, and carried unanimously by a standing vote: That this branch of the Cath-olic Mutual Benefi Association do record the deep and sincer sorrow of its members at the desth of their Venerable Bishop, Monseigneur Grandin, who has devoted so many years of his life to Apostolic labors for the propagation of the Catholic faith and the advancement of of the catholic faith and the advancement of each icontact. "That a copy of this resolution be sent to It says much for the Irish faith and accificial spirit that this Brotherhood continues to attract multitudes of gifted men to its ranks. Of necessity, the life of a teaching Brotherhood is far more retired and monotonous than that of the priesthood. Individuals get little anotice. The public eye is on the aggre-gate work of a given community. Pri-vate property, the joys of home life and "That a copy of this resolution be sent to Monseigneur Legal, his successor as Bishop of this diocese." vate property, the joys of hole hie and social pleasures generally, his own choice of place and charge, are re-nounced by the Brother for exclusive, unselfish absorption in the teacher's office under religious rule. The cross soals the sacrifice. The Brother reseals the sacrifice. The Brother r mains a vowed teacher, and only the loving insignt and simplicity, the virility and exuberance that give it character, that make its pages vivid and its message telling. The meditations that suggest them-To the Editor of the CATHOLIC RECORD : To the Editor of the CATHOLIC RECORD : The central conference of the Catholic Order of Foresters of Detroit. Windsor and Walker-ville had a union initiation in the commodious hall of Court 242 White block, Windsor on last Sunday afternoos. Nearly if y candidates from the various courts were initiated. At the conclusion of the ceremonies, a notable feature of the occa-sion was the presentation of a handsome gold emblem to Chas. Berbeau, donated by Harry Bradley, for having brought in the largest number of sandidates for initiation. If social and frak-raal enthusiasm continue to main-tain its present popularity, the order is bound to be a success. There were present a remark-ably large and representative party of young men from the walks of business and profes-sional lif. A social session followed the initia-tion. Dr. J. O. Reaume occuried the teacher, renouncing even aspiration to the priesthood that no other work howsoever holy, may divert his energies from the youth of the Christian Fold. Only the bravest and most unselfish of men Only are equal to these things. But the Irish Christian Brotherhood faces the pauses for reflection, to express the reader's exclamations points. The author's enthusiasms are also his en-thusiasms. There was danger here, as Father Elliott must have realized. twentieth century with an ever broadening front, the scholarship and apos-tolic spirit of its members making it terrible as an army with banners to that foe of family and national life, the The exclamation too much, any effort t) emphasize by superlatives a solemnity godless training of youth.-Boston Pilot. which is so superlative in the subject

DIOCESE OF LONDON.

ONE HUNDRED AND TWENTY CONFIRMED AT ST. JOSEPH S, STRATFORD.

to be a success. There were present a remark-aby large and representative party of young men from the walks of business and profes-sional if. A social session followed the initia-tion. Dr. J. O. Reaume occuried the diverse by the distinguished gravests were D, G. Groble of Wayne Nourt, Detroit Tressurer Reynolds of the State Court of Michigan; J. S. Bourke, Treasurer Detroit Court is. Wainer, organizer for the state of Michigan; Abert Montrueil, Chief Ranger, Court is. Wainer, The addresses were of unusual excellence. It is hardly econsing the average banquet dissectations. They were thoughtful and convincing; they evidenced familiarity with and close study of the basic principles of the modern cooperation effort, finding expression through the fraternal bendit societies of to day, as well as a compre-need of pre ical philanthropy and protection has ever the share a hold on the young men. The doc or made an ideal chairman. He cast-to his honors worthily as he basked in the unshin of his popularity. — unstit a scretary, is a model accountant, is and the through the fraternal bendits of the great fact that no chan-neid force ical philanthropy and protection has ever taken such a hold on the young men. The doc or made an ideal chairman. He cast-to his honors worthily as he basked in the numbin of his popularity. — until and well feu proud of its effort to present Chief Ranger, Bro. Guittard, is a hustler, The Recording Scretary and Finan-cial Scretary, is a model accountant, and keeps the finances of his court in a man-ner, prinaps unequaled in the whole Order. C. P. Eaby in years gone by devoted a great deal court that it is today. C. M. B. A. USE HUNDRED AND TWEATY CONFIGNED AT ST. JOSEPIES, STRATFORD. Stratford Herald, June 8. Right Rev. Fergus Patrick McEvay, D. D. Bishop of London, administered first Commun-ion and confirmation to a large number of chili dren at St. Jesepie church on Sunday morn-ing. First Communion was given at the 9 o'clock Mass, and confirmation at 10 o'clock. A few minutes bafore 10 the procession, con-sisting of the little boys in their neat black and the little girls with their mans chiles took place from Dank Kiroy's residence to the church. The children sang a beautiful hymn as they marched, which added to the solemn-ity of the scene, and made it very impressive The boys wore confirmed first. by the Bisbon assisted by Dean Kiroy's residence to the church. The children sang a beautiful hymn as they marched, which added to the solemn-ity of the scene, and made it very impressive The boys wore confirmed first. by the Bisbon assisted by Dean Kiroy's residence to the church. The children sang a beautiful hymn assisted by Dean Kiroy and Father Toub-sessited by Dean Kiroy and Father Toub-sessite of the scene destrone for the kirls. After the ceremony the Bisbon gave the children some good advice and asked them to make the following resolutions dwelling or each at some lergth. First, Each by and girl should ab-stain from all intxitcatung drinks until reach-ing the age of twenty-one. When they grow older and wiser they would see the benefic see of theirs used for medianal purposes. Second, obse ve the second commandment. Cursing and swearing is a great crime and a shame. The popie who continue to talk in the language of the devil—should be avoided in he devil is ford that you will never take His name in vain. Third, the sin of Jying—the language of the devil—should be avoided the devil is herather of tiles, and one who lies is carrying out what the devil wants him to do. His would dedicate their lives to God by becoming priests and nums. His first recollections of Stratford were when Fathers Quinna and Stratford Herald, June 8.

At a regular meeting of Branch 16, held here on the 4th inst., the following resolution was At a regular meeting of Branch to a lead nere on the this inst., the following resolution was moved and carried unanimously ; Whereas it has piecased Almighty God in His infinite wisdom to recall to her eternal reward Miss Nellie Byrne, daughter of our esteemed blother, Capt. James Byrne, and sister of our blother, Gent James Byrne, and sister of our Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church. By REV. WALTER ELLIOTT, of the Paulist Fathers. Imprimatur of the Archbishop of New York.

Price \$1.00 post paid

THOS. COFFEY. Catholic Record, LONDON, CANADA (Sole Canadian Agent)

was sung. The choir was in full force and good voice and solos by Miss Laughlin and Mr. F. Kusch were highly appreciated. The cere-mony was witness d by a large and admiring congregation of different denominations. The containing throughout was decidedly unique and becoming. The bride's costume was a perfect marvel of white sik and orange blossoms. The bridesmaids were attired in delicate shades of green and blue organdies, with large picture hats. The bride and bridesmaids carried white prayer books and rowaries. Isiah French of Killaloe. The remains wet vin-terred at the brautiful cemetery of SL An-drew's church, Killaloe. Mr. Breen, who was forty-nine years of age, was always a very pious and devout Catholic, a man of generous south and

OBITUARY.

MISS MARY HENEY, OTTAWA.

was always a very plous and devout C a man of generous spirit and possess many noble traits of character. We si hore sout trust that the Almighty, all p Gcd. Who in His infinite wisdom was to give him such a sudden call, will gry poor soul the benefit of all the good w be derived from the sudden sudder, ack, or be derived from the sudder ack, occ, w certainly turn towards God the thoughts of men throughout the breadth of this large community. May his soul rest in peace ! After the ceremony the nuptial party par-After the ceremony the nuptial party par-took of a dainty-wedding breakfast at the re-sidence of Mr. and Mrs D. D. McLend, Carmen

MARRIAGE.

Mence of Mr. and Mrs D. D. Acker and Street. Mr. and Mrs. Rooney will make their future home in Lethbridge Alta. Both young people were well and favorably know in Regina-particularly the latter, whose cheery presence never failed to charm all with whom she came in contact, and their many friends wish them many other blessings as well as "health, wealth and prosperity." MARRIAGE. WRIGHT-MCDONOUGH-La this city on June 10, 1902, as S., Peter's Cathedral, by the Rev. Fatner Aylward, Bessle, youngest daugner of the late John Wright, and M. P. McDon-ough, barrister, an of this city.

MARKET REPORTS

LONDON. London, June 19. – Dalry Produce-Eggs, fresh laid, retail, 183 to 146; eggs, crates, per dozen, 13 to 146; butter, bes Fourier, 165, butter, best cocks, 14 to 156; butter, ereamery, 18 to 20c; honey, strained, 70 to 80; ilve chickens, per pair, 50 to 70; turkeys, per ib, 10 to 14c; ilve turkeys, per 15, 95; Live chickens, per pair, 50 to 70; turkeys, per ib, 10 to 14c; ilve turkeys, per 15, 95; pair, \$5.50 to \$7,00; export cattle, \$5.75 to \$6.00; Farm Produce-Hay, \$8 00 to \$8.59; istraw, per load, \$3 to \$3.59; etraw, per 10, 86 to \$6.50; Gran, per cocks, Wncs, \$1.20 to \$6.50; estraw, per load, \$3 to \$3.50; etraw, per 10, 86 to \$6.50; Gran, per cocks, Wncs, \$1.20 to \$6.50; estraw, per load, \$3 to \$1.00 to \$1.50 to \$7.50 to \$6.00; Markens, Port, per word, \$7.25 to \$8.00; pork, by the 15, 9 to 10c; beet, by the quarter, \$5.00 to \$6 50; veal, \$6 to \$7; mutton, by the cracks, \$5 to \$7; spring lambs, each, \$4 to \$4.50; spring lambs, by the quarter, \$1.00 to \$1.20; lambs, by the quarter, \$1.00 to \$1.20; lambs, by the quarter, \$1.00 to \$1.20; lambs, by the quarter, \$1.50 to \$1.50; lambs, by th LONDON.

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FOTONTO, JUNE 19 - Wheat dull; red and white 76c middle freights, goose 68c to 68c; spring 75 to 76c east, Manitoba steady; No, 1 hard 85c; No, 1 horthern 83c and No. 2 morthern 816cg, i. t. Flour steady; local exporters bid 25 00 for cars of 90 per cent. patenue held 5to 20c higher; Manitoba Mags in cluded on track Toronto, Mill feed steady; storg bakers, \$360 to \$3.90 bags in cluded on track Toronto, Mill feed steady; storg bakers, \$360 to \$3.90 bags in cluded on track Toronto, Mill feed steady; cars of Hungarian patents \$3.90 to \$4 25 and storg bakers, \$360 to \$3.90 bags in cluded on track Toronto, Mill feed steady; cans of shorts \$23 and bran \$29, sacka in cluded Toronto freights. Barley nominal, at 52c for cars of No. 2 white east and 63c No. 2 ycliow west Oatas bout steady; cars of bout stead \$4.50 on track Toronto, and 25c more for broken bout stead \$4.50 on track Toronto, and 25c more for broken bout stead \$4.50 on track Toronto, and 25c more for broken bout stead \$4.50 on track Toronto, and 25c more for broken bout stead \$4.50 on track Toronto for indid freights.

lois. Peas nominal, a 76c middle freighs. MONTREAL MONTREAL MONTREAL Montreal, June 19.–Grain-Manitoba wheat at Port Arthur, No. 1, 724c. No. 2, 704c; Oniario, No. 1 spring whata sfloxt May, 78c; No. 2, at 764c; No. 2 oats locall, 48 to 49c; Darley, 57 to 58c; buckwheat, 68 to 65c; low freights. Peas, 85, c, to 86c; rye, 63c. Flour-Manitoba pa.cnis, \$410 to \$4.30, and strong bakers, \$3 80 to \$4; Ontario, straight rollers, \$3,50 to \$3, 60; in bags, 61 70 to \$1,77; Ontario patentis, \$3,70 to \$4. Rolled oats - Millers' prices to pobbers, \$2.40 to \$2.50 in bags, and \$5 to 63 25-per bbl. Feed-Manitoba bran, \$20; shorts, \$2, bags included; Ontario bran, in bulk, \$21: shorts, in bulk, \$23 nominal. Provisions-Heavy Canadian lard, 11 to 114c; finest lard, 12 to 12;c; hams, 12 to 13c; jbacon, 11 to 12c. preser 100 los. Cheese-Ontario, 94 to 10c.; pre 100 los. Bucker Ontario, 94 to 10c.; and Quebec, 95 to 99 to 20c; Maple products-New syrub at 5 to 56c, per lb, In products-New syrub at 5 to 56c. Maple ARS JOHN RYAN, SAULT STE MARIE, At Sault Ste Marie, Ont., on June 1, Mrs John Ryan died of that dreaded duease pneu-monia in the seventy-fourth years of her age. The deceased, whose maiden name was Mary Nihl, was born in the beautiful county of Tipperary, Ireiand, and came to Canada when about flicen years of age.

Live Stock Markets.

TORONTO. Toronto, June 19.-Following is the range of nuctations at Western cattie market this

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JUNE 21, 1902,

VOLUME

The Cathol

LONDON, SATURDAY

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BROTHERS

On June 2 the Irish Christian Brothers elebrated the first centenary of their existence. Modestly founded by a retired Catholic merchant, Edmond Ignatius Rice, in the City of Waterford twenty-seven years before Catholic Emancipation, they were a power in Ireland when the day of O'Connell's great achievement dawned. Only the Presen-tation Order antedates the Irish Christian Brotherhood, in the great educa-tional revival which began in Ireland late in the eighteenth century with the first relaxation of the penal laws.

The Brothers, however, were not only teachers but bulwarks of Irish National-ism as well. Catholic Emancipation did not put a stop to proselytism in Ireland. It only compelled it to seek more subtle and deadly methods. The national schools were chosen as the instruments to Protestantize and denationalize the Irish children.

The Christian Brothers refused teach under the vexations and insulting restrictions imposed on their work in the national schools. Going forth, they set up their own schools and made them models so perfect of all that popular schools should be, that they forced up the intellectual standards of the national schools and stopped the effort to trans-form Irish Catholic into England Pro-

testant children. "Had the Christian Brothers and the Christian schools of Ireland not exist-

ed, had those charged with the development of the so-called national schools not been obliged to work in the light of the contrast afforded by the educa tion in these schools and under the ever-present fear of their extension, attempt to make the national the the attempt to make the large-school an engine of political and relig-ious proselytism would never have been abandoned. The Christian Brothers won the battle for the liberty of relig-tional schools.

out what the devil wants him to do. His lordship hoped that some of the children priests and nums. His first recollections of Mungovan were bene-two good priests that belonged to this parish in their boyhood days. He implored the children to go to the sacra-ments regularly, and God would bless them. The hightern, continued the Hishop, were in-telligent and look very happy. The parents should see that they attend school regularly and set them a good example. The father is duly bound to love bis wife and children, to live at heat they attend school regularly and not rubter be at some club or place of amusement instead of at home. A mother's duty is in listend of at home. A mother's duty is in a school life and thildren, to live at a curse to the country. The only way to o' God and God's Holy Church. Parents should see what the children are doing, as the soul of a child is more valuable than all the gold, silver and weath of the whole world. Supply the chil-dren with good reading material, as every per son reads now-a days, and if the local papers are decent-and it is to be heave should also have a Catholic part. It always had been a great pleasure to visit Stratford and the Bishop was sorry that he that therefore to the day be made a few remarks in fore conserva-tion of the day the cornerstone of a more while god reading material, as every per son reads now-a days, and if the local papers are decent-and to be the verse should also have a Catholic part. If always had been a great pleasure to visit Stratford and the Bishop was for the church, and with the conserva-tion of the church, and with a there hole even the a larger number of children confirmed in the church. He said the local spers' is the dow with schools were conducted, and Kirog concluded by saying that St. Joseph's church is the only consecrated church in the diogood, God would bless them and they would obtain their result he corgrestion continued to the the to the Bishop was delighted with the way the corgrestin continued to the diverse is the abo

THE LATE FATHER TRAHER.

The following is taken from the Annals de l'Association des Prêtres Adorateurs, a French periodical published by the Fathers of the Blessed Sacrament, Montreal, for the benefit of the members of the Priests' Eucharistic

League: OUR DEAD.

C. M. B. A.

RESOLUTION OF CONDOLENCE

Prescott, June 9, 1902.

Miss Neille Byrne, daughter of our esteemed brother, Capt. James Byrne, and sister of our esteemed Brother Byrne. Resolved, that the members of this branch desire to express their sincere sorrow at the loss our worthy brothers have sustained and to extend their deepest sympathy to them as well as to the other members of the family in their recent bereavement-the departure from this iffe of a very estimable young woman. univels-ally respected among a large circle of friends and acquaintances, and we hope that a kind Providence will comfort them in their hour of affliction and sorrow. Resolved, further, that a copy of this resolu-tion be entered on the minutes of the Branch. a copy sent to the parents of deceased, and also a copy sent to the CATHOLIC RECORD for pub-lication. M. B. A. Preceott, M. B. A. Preceott, M. B. A. Freecott, M. B. A. Erecotting Secretary. Kinkora, June 9, 1902. At a regular meeting of Branch No. 13. CM, B. A. Preseott, M. J. BRADER, Recording Secretary. Kinkora, June 9, 1902. At a regular meeting of Branch No. 15. CM, B. A. Freetort, M. B. A. Erekort, bother in-owing resolution was unanimously adopted: Tant whereas it has pleased. Almighty God to remove by death Brother John E. Story, of Branch 13. Stratford, brother in-Byrne of Schnedz, Thos, Rudedge, John J. O'Flynn of Branch 175 C. M. B. A., Kinkora, Resolved, that we, the members of Branch No. 175, hereby express our heartifel Konors, The bereby express our heartifel Konors, and family. Brother J. F. and W. Malloy. D' and family. Brother J. F. and W. Malloy. Resolved, that a copy of this resolution and sent to them our most sin cret sympathy and condolence in their sad affliction. Also, Resolved, that a copy of this resolution, and ex tend to them our most sin cret sympathy and condolence in their sad affliction. Also, Resolved, that a copy of this resolution, and sent to Mrs, Story, J. P. and W. Malloy. Resolved, that a copy of this resolution, and sent to Mrs, Story, J. P. and W. Malloy. Kennedy, T. Kutledge, J. O. Flynn, ad aboo

oLic RECORD. MICHAEL J. CROWLEY, Pres. FRANCIS JORDAN, Sec. Kinkora, June 16, 1992. At a regular meeting of Branch No. 175, C M. B. A. Kinkora, below 2, 1992. the fol-lowing resolution was unavimously adopted : That whereast has plotseet Almighty God-to remove by death Miss Kate Earight, sister-in-law of our worthy anchal of our branch. Resolved, that we off our branch. Resolved, that we off our branch. At 15, hereby expression our most sincerro sympathy and condolance in their sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Brother Fenigan and Also pub-lished in the off organ and Also pub-lished in the off organ and Also pub-lished in the off organ and CATIOLCRE. MICHAEL J. CROWLEY, Pres. FRANCIS JORDAN, Soc.

MARRIAGE.

ROONEY GRIFFIN.

ROONEY GRIFFIN. On Monday, June and Sb. Mary's church, Regina, was the scene of one of the prettiest weddings of the season. The contracting parties were Mr. Frederick Roney of Leib-bridge, Alta, and Miss Julia, daughter of Mr. Michael Griffin, of Fergus, Ont. At 9 olock, the groom, assisted by Mr. A. MoDonald, proceeded to the altar, where he was presently met by the bride, attended by Miss K. McLaughlin and Miss May Griffin. After the marriage, which was performed by Rev. Father Kimm, Nuptial High Maw

MRS JOHN RYAN, SAULT STE MARIE.

The deceased, whose maiden name was Mary Nihl, was born in the beautiful county of Tipperary, Ireiand, and came to Canada when about fifteen years of age. A studying evidence of the respect and affection with which the venerable lady was held was shown by the numbers of her towns-people who attended her funeral and thronged to the church to attend the Requirem High Mass celebrated by Rev. Father Hazelton. She was a truly pious and devoted Cacholic, fluiding her greatest happiness in attending Holy Mass and receiving the Sacraments, and was most active in helping to carry on the different good works of the parish, even at her advanced age. Her holy and consoling death, after offering her sufferings to our Lord, was most edifying. Mr. Ryan was a cheerful subscriber to any and all works of Charity that appoared to her for help, and has her name written on the list of benefactresses of the oldest. If not the oldest member of the Altar Society In Sacred Heart parish; all members of which society, both here and elsewhere, are requested to re-member her in their prayers. Many beautiful forai offerings were laid in her coffin. the Altar Society In Sacred Heart parish; all members of which society. Doth here and elsewhere, are requested to re-member her in their prayers. Many beautiful forai offerings were laid in her coffin. the Altor Mr. and Mrs. Mi. J. Ryan sent a wreath; Mr. and Mrs. Mi. J. Ryan sent a wreath; Mr. and Mrs. Mi. J. Ryan sent a wreath; Mr. and Mrs. Birnide their bards, Atter the funeral her grannt and wreath. After the funeral her grannt hardwither laid the lovely tokens of the Branch and wreath. After the funeral her grannt brance at the feet of the statues of the Branch and wreath. After the funeral her grannt shaughnessy Chicago; Jas. Beemot, Jas. Harrington, Sault Ste Marie; P. A. Leone, North Hartley, P. Q; Jas. Connel, Otawa; I Mess, Marrin Braces ! Mr. MARTIN BREEN, KILALOE. It is seldom that, an entire community re-

MR. MARTIN BREEN, KILLALOE

May be sould set in peace: May be sould set in peace: May be sould set in peace: May be sould be so

Toronto, June 19.—Following is the range 0. quotations at Western cattie market this morning: Cattle — Shippers, per cwt., \$5.25 to \$6.50 do., light, \$4.50 to \$5.60; butcher choice, \$4.75 to \$5.50; butchet, ordinary to good, \$3.75 to \$4.40; stockers, per cwt. \$3.00 to \$4.00. Sheep and lamba-Choice ewee, per cwt., \$3.75 to \$4.00; apring lamba, each \$2.00 to \$4.50; bucks, per cwt. \$0.00 to \$3.25. Mikers and Catves-Cows, each, \$25 to \$50; calves, each, \$2 to \$10.00, Hogs - Choice hogs, per cwt., \$2.75 to \$6.78]; light hogs, per cwt., \$650 to \$6.624; heavy hogs per cwt., \$650 to \$6.624; heavy hogs per cwt., \$2.00 to \$6.00;

A MALE OR FEMALE CATHOLIC TEACH-ER who can teach both French and English in school section, No. 7, Dover South, All applications to forward applications to Vital B. Caron chairman of the school board, Dover South post office, Ontario, and must also state salary. 12344

THREE ANNUALS FOR 10 CTS. Little Folk's Annuals 1900, 1901 1902-all for 10 cents, Address: Thes. Coffey, Catholic RECORD, London, Ont.

Little Office of the Sacred Heart, recommended by His Holiness Pope Lee-XIII. to be recited during the month of June, for sale at the Catholic Record, London. Price 5 cent.

SUMMER RESORT. SUMMER RESORT. IDEAL SUMMER RESORT MACNAE homestead Arron Lake, Bruce Co. Boains, fishing, shooting, Orchard, attractive camp-ing ground. Unfurnished house roms to rent. Allenford 5 miles Southampton 7 merms moderate, post office near. Address Mise Mary Macnab, Elsinore, Bruce Co., Ont. 1232-4.

CATHOLIC HOME ANNUAL-15 CTS. Send 15 cents and we will mail Catholic Home Annual for 1991. (Stamps accepted.) Only a few left.

A GREAT PICTURE OF THE POPE. A GREAT PICTURE OF THE POPE. The magnificent painting of His Holiness. Pope Leo XIII., is the work of one of New York's most celebrated artists, J. A. Mohlts, who, in painting this picture, has had the ad-ont the highest dirinitaries of the Catholic Church in America, who have devoted u-painting with the artist, so that the finished work would be asnear perfect as anything been have been brought out. These who have been claim over the remarkable likeness in the painting "It is, indeed, a portrait absolutely true to life." So faitful a likeness and so magnificent se work of art as the present picture, it is, there-fore, of incelouable value to everyone. Size 22x37. Senb to any address on receipt of 50 cents. THOMAS COFFET, CATHOLIC RECORD. London. Ont.

THOMAS COFFEY, CATHOLIC RECORD, London, Ont.

THE CATHOLIC YOUTH'S HYMN BOOK.

THE CATHOLIC YOUTH'S HYMN BOOK BY THE CHRISTIAN BROTHERS. Containing the Hymns of the Seasons and Festivals of the Year and an extensive collec-tion of Sacred Micidies. To which are added an Easy Mass, Vespers, Motets for Benedic-tion, a Gregorian Mass for the Dead. Quarto, half cloth, WITH MUSIC, 69 cents; without music, limp cloth cover, 25 cents; paper, 10-cents.

over the battl splendor of vidifferent opin just now the b and life is like nor sigh. The gradua