

# The Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 21 1902

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VOLUME XXIV.

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## ARCHBISHOP CORRIGAN'S SUCCESSOR.

If all the reports anent the successor to Archbishop Corrigan be true, there must be some garrulous cleric at large. But perhaps they are due to the reporter who wants but a wink or a nod, or a word picked up on the street for the elaboration of a fanciful story. We hope so.

## SOME OF TIME'S CHANGES.

Massachusetts enjoys the distinction of being able to put more hallucinations on the market than any other region. The Mayflower people, the hard-fisted Puritans, would, were they to return to their former haunts, wonder where the creed they venerated as the bulwark of liberty, has gone to. And it would amaze Jno. Adams, who prophesied that a change in the solar system might not be expected as soon as a change in the ecclesiastical system of Massachusetts, to find that the prophecy has not been fulfilled.

## THE MAN FROM GLENGARRY.

Some time ago we received what purported 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 ill-considered rantings, no matter from what source they may emanate. And we wish that Catholic pens would give us something like The Man from Glengarry. It is a story and a collection of descriptions of sunset, tucked on to a controversial catechism. It is clean and fragrant with the odor of the forest; palpitating with life; a chronicle of Presbyterian prowess by land and sea. Ralph Connor has won his spurs honestly, in open competition, and we are not going to abet any attempt to deprive him of any glory that may be his.

## A MINISTER'S TRIBUTE.

Some time ago The Living Church, a publication conducted by Episcopalian, had a letter on the religious conditions of the Philippines from one of their ministers, a Rev. Jno. Staunton. This gentleman is at work among the Filipino, and on his own showing would be more profitably engaged elsewhere. He says, for instance: "Day after day the churches are filled up before daybreak with reverent worshippers attending Mass or receiving Holy Communion. Is not all this religion—and good religion, too? What 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 religion, from a moral standpoint, I would 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."

Referring to proselytizing, he exclaims: "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 religious 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 offer."

## 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 diversion and shirk the obligation of hearing Mass on Sunday because it is too hot, or too rainy, or because they are at a few miles' distance from a church. Everything for themselves and nothing for God! Poor, ignorant Catholics!

"All our good works put together," said the Cure of Ars, "can never equal the Sacrifice of the Mass, because they are the works of men, and the Holy Sacrifice of the Mass is the work of God."

The catechism teaches that we are not exempt from hearing Mass on Sunday except for grave and serious reason. Have the summer Catholics a grave and serious reason for their conduct? They think so. But if any one can romp around the country during 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.

They will attend to it, we suppose, when they get back to town, with the aid of the electric and specially prepared 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 issue we advocated loyalty to parish interests. Since then we have received a few letters inquiring as to the best way the loyalty can be demonstrated. We half suspect that one of our correspondents has something up his sleeve; but anyway the answer comes not within the scope of the CATHOLIC RECORD, and can be had from those in authority. Still we may state in a general way that one mode of showing our loyalty is to do something for the betterment of the parish. Do not talk about it, but do it. Put the scheme under God's protection, and go ahead. Remember that a dependence on mere material means is one reason why our labor is oftentimes devoid of permanent results. We must not neglect them, but we must also take heed of the aids which are within the reach of every Catholic. One devout Catholic is of more benefit to a parish than a score who are not, though they may be busy about parochial affairs. These latter may succeed, but who can tell whether it is due to their industry or the prayers of others? However, if we work and pray, one must, even after many discouragements, get somewhere.

We suppose that Dom Bosco had his moments of discouragement, during his work of reclaiming the gamins of Turin. Cavour was against him; his brethren regarded him as a visionary. But he saw his way. He in whom he trusted steadied him over the rough parts, and his dreams became glorious realities. So, too, Ozanam when he conceived the design of purifying and directing to noble ends the activity that was being wasted on trifles. And he, too, left a name not writ in water. We are not on the same plane as those providential men, but we can, though afar off, follow on their steps. We can do something. We can at least write out in our lives the love and truth we claim to possess. The world will read it. And, as Cardinal Manning used to say, every kind word and gentle tone and loving watchfulness in small things, are means by which the humblest and most homely life is turned into gold. All these we can give to demonstrate our loyalty to our parish.

## AN UNTRUSTWORTHY CYCLOPAEDIA 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 the coarse language of their forbears, and now and then allude to us in gracious and complimentary terms. But it is vaneer, thin at that; and whenever they take to dealing with Catholic topics, they manage to give us a book reeking with falsehood, and testifying eloquently, if pitifully, to the flimsiness

of their claims to either impartiality or scholarship.

A case in point is Appleton's Universal Cyclopaedia and Atlas. This work came from its publishers with a great flourish of trumpets. Eminent scholars and specialists have yielded up their learning to make it a mine of trustworthy information for the busy public. But the editor of the Messenger (U. S.) assures us that "a careful examination of many of the articles on doctrinal and historical subjects on this cyclopaedia will satisfy anyone that it is eminently untrustworthy, and that if worth consulting at all, it is chiefly because it reveals to us the source of the misunderstandings, misrepresentations, the ignorance, suspicion and prejudice which determine the attitude of so many of our fellow-citizens towards the Catholic Church."

The wonder is that the Appletons have not profited by the experience of some of their brother publishers. The Harpers have found out that dallying with bigoted writers and cartoonists is not the best way of enlarging their bank deposit, and we hope that the publishers of the Cyclopaedia will be forced to the same conclusion.

It matters little to us that the contributors are men of standing in academic circles, but it should be of some concern to them to have affronted the intelligence of Catholic and Protestant alike by the restatement of moss-covered platitudes and oft-refuted charges. Think of a learned editor discovering that in the middle Ages the Church had rested on the power of "religious fanaticism and unreflecting devotion; that fancy and imagination without reflection faith without reason, are some of the contradictions which characterize the medieval spirit." This is good for a Cyclopaedia claiming to be up-to-date and impartial in every way!

We have heard it before from ranters, but we did not expect a learned Professor, devoted to historical research, to tell the world that illustrious leaders in the worlds of thought and action—men such as St. Thomas, St. Francis, Dante, Roger Bacon, and others, all of the Middle Ages—had faith without reason. If he had but looked into books of reference he might have spared himself the repetition of antiquated rubbish, and us the sad spectacle of a gentleman who is supposed to stand for honest scholarship, brandishing the weapons that have long since been relegated to theological museums.

Some years ago Frederick Harrison had something to say anent the same subject. But as he was not engaged in perpetuating fairy stories, his version was different from the one we have quoted. "This faith," wrote Mr. Harrison "still sufficed to inspire the most profound thought, the most lofty poetry, the widest culture, the freest art of the age; it filled statesmen with awe, scholars with enthusiasm. Great thinkers like Albert of Cologne 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 Cyclopaedia ascribes the Reformation 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 sutores, 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 Balme, or other reliable historians without the fold, they would have appeared in a more dignified role than the spinners of sixteenth century yarns.

In a word, this Cyclopaedia 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 and consequently valueless, despite the efforts of the literary Rip Van Winkles to put it on the market.

## A TIMELY MOVEMENT.

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

The official inception of the project of the Apostolic Seminary was given to the Board of Directors of the Catholic Missionary Union, "The Catholic Missionary Union, authorize Rev. Walter Elliott to make collections for building and endowing a Mission House or Seminary for the training of missionaries to non-Catholics, and to prepare priests for our Insular possessions. This institution is to be placed under the supervision of the Hierarchy, the immediate charge of it being entrusted to the Catholic Missionary Union." Our readers know that the prelates and priests of this corporation are representative of the Church. The President of the Board, the late Archbishop Corrigan, not long before his death, expressed his hearty approval.

The new apostolic college is not to be a special work or a partial one, either in its aim or its management. It will be for the whole Catholic Church, planting it on a missionary footing in America. It will almost immediately give young priests to the missions to non-Catholics. It will be capable of expansion into a seminary for the entire continent of priests for this vocation, in case Providence should point that way; but meanwhile it will be newly ordained priests for making converts, thoroughly preparing them for the public and private apostolate. It will draw from the most interesting class among us, namely, the younger priesthood, those whom God calls to the high privilege of spreading the true faith, and it will equip them with all the study necessary for their success.

It is not possible to go into the details of so practical a matter, but it is certain that the money offered to Father Elliott will place men at work among non-Catholics, men prepared by a special course of instruction, including a certain amount of actual experience in the giving of missions, all supervised by experienced missionaries; for the right training of missionaries is given by missionaries.

We are not indulging in dreams; but we know that in all parts of this country apostolic men make converts with no great difficulty. This institution will train these men, will increase their number, will stimulate vocation, and will in course of time give all the dioceses a provision of earnest priests set apart for entering our people to the Catholic religion.—The Missionary.

## 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 benefit of non-Catholics, to instruct them in the doctrines and practices of the Church and to clear up the misunderstanding which is so generally found among them in matters of this kind, and thereby open up the way for them which leads into the true Church of Christ.

St. Mary's church is crowded with people 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 of the subject matter and to the eloquent and interesting style of delivery of the reverend speaker.

It was the first so-called non-Catholic mission ever given in Essex County, and the Rev. Francis S. Curran, the pastor, justly feels, judging from the interest shown by all classes, that he has done a lasting good not among his own people but for all the people of the city. The influence must have been very extensive and time alone can testify to the full success of this mission for the address, zeal, clearness, and eloquence of the speaker must certainly have sown the seeds of true faith in 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 made up mostly of non-Catholics who by their reverent and close attention paid tribute both to the interesting nature of the subject matter and to the eloquent and interesting style of delivery of the reverend speaker.

and are, therefore, anxious that such views should be set aside. In a word, we want to be investigated.

After a few more preliminary remarks the reverend speaker proceeded to treat the subject of the evening, "Why I am a Catholic" along the following lines: "Jesus Christ was and is God. To satisfy for man's sins, to redeem the fallen human race, He came down from Heaven and by the power of the Holy Ghost 'everlastingly Mary' became Man. We present here, all of us (for I assume that I am speaking to Christians), admit the Divinity of Jesus Christ." Then taking the Divinity of Christ as his common basis, he proceeded to show that, being God, Jesus Christ had a right to command what men had to do and believe in order to be saved, and that on man, therefore, there was a corresponding obligation to obey.

He proved most convincingly that from the written Word of the Lord Jesus Christ that He did command and teach; in a word that He founded a Church which was to be a Church for all times and for all men—"Going, therefore, teach all nations, baptizing them in the name of the Father," etc., "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 today 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 who 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 belong."

The speaker then proved that the Roman 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.

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 the ages from the days of Jesus Christ.

On the second evening Father Mark proved the minor proposition of the proposed lecture, i. e., that Christ established an indefeasible Church and that our Church is that indefeasible 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 will build my Church and the gates 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 did not establish one which could last for 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 Christianity itself.

There is only one way in which other Christian Churches can trace their history back to Christ and that is through 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 reject His Divinity." "2. Or if any or all these Churches are His Church, then He delayed the fulfillment of His promise to establish His Church. His Church was not for all times, and we would have to consider Christ as the Founder of Churches contradictory in essential matters, and ultimately accuse Him of contradicting Himself." "3. As none of these churches is the 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 evenings the reverend speaker lectured on the Bible and the Catholic rule of faith. He gave a comprehensive history of the Bible, its authorship, language, composition and inspiration, then stated the Catholic position in regard to the sacred writings. First, "What do Catholics believe about the Bible?" "That all of these sacred writings of both the Old and New Testament as they are contained in the Old Latin Vulgate are divinely inspired and constitute for us the written Word of God and hence we are not at liberty to reject 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 speaking through her head, can, with divine assurance of infallibility, declare what books are the books of the Bible and what is the meaning of any of all its parts. But we do not believe that the Bible is the ultimate rule of faith, although we admit that it is the inspired Word of God though not the only revelation of God to man. We do not believe that either the devotional reading or either the 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 numerous and the difficulties of interpretation too great to suppose that it could

have been intended by God as man's guide in matters of religion.

The Reverend Father then proved most conclusively from the words of Christ that the Lord Jesus established a living infallible authority to propagate and maintain till the end of time His salutary doctrines and commands: "In this statement we have the radical difference between Catholic and non-Catholic Churches. Let the non-Catholic world grasp its meaning fully and become 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 sayings of Jesus, and referred to the fact that He commissioned His Apostles not to write but to preach His Gospel "viva voce." "Going therefore teach all nations," "What I tell you in the darkness 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. Numerous 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 skillful and conclusive manner that this teaching authority was to be an infallible 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 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 doctrines of the Catholic Church which are very often most embarrassing to the uninitiated. 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 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 far back as the successor of St. Peter and even to Christ Himself which unmistakably 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 interest displayed in seeking information on seemingly cloudy points, and in making transition to the subject of the evening's lecture said:

"Anyone who has attended this course of lectures and questions, and studied the nature of the questions asked and the difficulties proposed, cannot fail to have noticed that most, if not all, of them proceed from five different sources or principles. . . . I will address myself to a discussion of these, declaring what is the Catholic position in regard to them. This will furnish to thoughtful 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 solution and 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.'" "Key No. 3 is the 'Consequent Catholic position that everything human, not at variance with the spirit of Revealed Truth may be lawfully admitted by the Church within exercise of religion, on account of which results the adornment of churches, statues, veneration of the dead and such like Catholic practices.'"

The fourth master key holds that "The acceptance of Revealed Religion does not and cannot do away with the fullest exercise of reason in the investigation and development of revealed master key." "The last master key he treated was the teaching of the Church that *extra ecclesiam nulla salus* (outside the Church there is no salvation). This he divided 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 imposed by Jesus Christ for all men to belong 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.

You have the feeling of honor, and I praise you for it; let it be pure, let it be firm; but its purity furnishes, its firmness binds, if it is not that honor above all others which renders to God the things that are God's—Pere Besnon.





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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1902. To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir: For some time past I have read your estimable paper.

CHRISTIAN SCIENTISM IN GERMANY.

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 be treated for diseases in the Christian Science method.

ECCLESIASTICS BECOME MANDARINS 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 the Boxers in their assaults upon all foreigners and on Christian natives, she has a real respect for the Catholic religion and manifests it by this new honor conferred upon a Catholic Bishop.

A RESULT OF DRINK.

The concluding scene of a sad tragedy in real life was enacted in Montreal on Friday the 13th inst., at 8 o'clock a. m., being the exact time of Thorvald Hansen, a Swede, for the murder of a boy named Eric Marotte, in Westmount, near Montreal, last October.

The murder, which was most wanton and unprovoked, was direct consequence of Hansen's insatiable appetite for intoxicating drink. To so degraded a condition had he fallen that it was his chief aim in life to find means for the purchase of liquor, and it was to get some opportunity of obtaining drink that he was prowling about Westmount on the morning of the murder.

The boy Marotte was returning home in the evening from the house of a relative, and was jingling a few cents in his pocket when he met Hansen. The details of the encounter are not known as Hansen was so muddled with liquor that he could not remember more than that he attacked and killed the boy in order to get his money.

Other circumstances were brought out at the trial which left no doubt of the guilt of the accused, and he was accordingly found guilty and sentenced to be hanged. The sentence of the law was carried out on June 13th.

Hansen, like most Swedes, had been a Lutheran, but after sentence he desired the consolations of the Catholic religion, and was attended to the scaffold by a Jesuit Father.

The wantonness of the murder of the boy Marotte added to the atrocity of the case, and there can scarcely be imagined a more terrible instance of the horrible consequences which arise out of the vice of intemperance. Young men especially should take the lesson to heart, and resolve to avoid the insidious temptation of strong drink.

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 session of the International Immigration and Commercial Association, which is a negro organization, which recently met at Chattanooga, Tennessee, they resolved to petition for an appropriation of \$500,000,000 to assist their race to leave the country.

Their reason for taking this course is that they have arrived at the conclusion that the whites persist and will continue to persist in denying to them all social and political recognition, and in violating their constitutional rights as citizens of the United States.

The leading spirits in the Convention of the Association are Bishop Turner and ex-Minister Heard, who formerly represented the United States in the Republic of Liberia.

The negroes have certainly much to complain of in the treatment they have received in those States which have so framed their constitutions that they will be permanently deprived of votes, but it can scarcely be conceived that the whites will partially repair the injury at such a price as is demanded.

SOME USEFUL INVENTIONS BY CATHOLICS.

Notwithstanding the impression which many Protestant polemists endeavor to create on the public mind that Catholics and Catholic countries are behind the age in education and science, it still appears that in electricity Catholic scientists take the lead. The names of the Galvanic battery and Voltaic pile still indicate that the world is indebted to the Catholics Galvani and Volta for having first harnessed that still incomprehensible force which we call electricity to do work for mankind.

To Roentgen and Nicholas Tesla we are indebted for the discovery of the wonderful X rays, and the many uses to which these rays have been employed. Marconi, an Italian Catholic, is the first to send telegrams over the ocean without the use of wires, and Lord Kelvin, an English Catholic, is to-day the greatest authority on electrical machinery.

A Spanish Catholic, named Signor Figueras, a prominent engineer of Las Palmas on the Canary Islands, now announces that he has discovered a method of utilizing atmospheric electricity without chemicals or dynamos so as to store it for use for any purpose, and a child can manage the distributing machinery. It is said that the discovery will revolutionize the preparation and distribution of electric power.

We cannot answer for the entire truth of this statement, as the discovery must yet be tested to the satisfaction of electrical engineers; but we may safely say that electricity is a sphere in which Catholic discoverers and inventors have greatly distinguished themselves.

In aerial navigation also the most important inventions have been made by Catholics. The first balloon was sent up by Messrs. Stephen and Joseph Montgolfier, two fervent French Catholic engineers who invented also the hydraulic ram, one of the simplest and surest methods of raising a constant supply of water to a great height by means of an instrument which works automatically, and which may be easily made so strong as almost not to get out of order by any amount of usage.

The Messrs. Montgolfier sent up the first balloon at Annonay, in France, in front of the parent college of the Basilian order which has charge of St. Michael's College, Toronto, and Assumption College, Sandwich. In the College of Annonay these famous aeronauts received their education.

Messrs. Flammarion and de Fouvillier of Paris used the balloon during the last half of the nineteenth century with great success in making scientific observations, but the most remarkable feat in aeronautics was that performed recently by Mr. Santos-Dumont, a fervent and practical Brazilian Catholic who was the first to show that a

balloon can be controlled to go whithersoever the aeronaut desires. It is still necessary to find means to protect the balloon against injury by strong winds, but there is undoubtedly a great advance made in this direction by Mr. Santos-Dumont's invention.

M. POBIEDNOSTZEFF'S RETIREMENT.

The people of Russia have been greatly surprised by the unexpected announcement of the resignation of M. Pobiednostzeff, the Procurator of the Holy Synod of the Russian Church.

In the exercise of his power as procurator M. Pobiednostzeff was practically 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 Donkohobors, were carried out.

Mr. Pobiednostzeff is described as an astute official, and not cruel in his general disposition; yet in practice, so far as the matter of religion is concerned, he is remorseless, and to him are attributed all the religious persecutions to 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 upon the Poles during many years past are all said to have been perpetrated at his suggestion. The secret of his persecuting measures is said to be that he was thoroughly of the conviction that the Greek Schismatical Church is the only true Church of Christ, and that 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 Church. Consequently upon this conviction, he considers the non-acknowledgment of this prerogative of the Emperor as an act of high treason, deserving of the severest punishment.

It has been supposed that the Emperor was very much under the influence of M. Pobiednostzeff; and this was probably true, as otherwise the cruelties exercised against all who were not of the "orthodox" Russian Church would have been sufficient reason for depriving him of his position as procurator of the Holy Synod, in which he has been firmly rooted for so long a period. It is not, therefore, because of his manner of exercising absolute authority that he has resigned. In fact the reason publicly assigned for his resignation is that he fears that 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 positions, 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 for this, M. Pobiednostzeff has received several anonymous letters warning 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 government of the country.

It is said of M. Pobiednostzeff that when the persecution of the Jews was at its height, he was asked what would be the result, whereupon he answered "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 all 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 published in Rapid City, Manitoba. 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. Runicions, and we presume, therefore, that it expresses the sentiments both of the editor and of Mr. Runicions.

It opens by quoting a proviso of the Bill of Rights, as follows: "That all persons who shall hold communion with the Church of Rome or shall marry a Papist shall be excluded and forever incapable to possess,

inherit or enjoy the Crown and Government of this realm."

The infallibility and good sense of this Bill of Rights is practically maintained by the Reporter and its quasi-editor, Mr. Runicions, 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 the good, the peace and prosperity of all nations."

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 that of Mr. Runicions) to protest against any change in the Bill of Rights and the Coronation oath."

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 King Edward VII.'s loyal subjects! And the means whereby such freedom of consciences is to be secured is by continuing to require the King to take an oath which is false, blasphemous and 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 tolerance!" This hypocrisy reminds us of Shakespeare's dictum:

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

The Reporter writer evidently believes 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: "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 do what is right, and whatever conflicts with that duty must be avoided as a transgression of his laws, and consequently as sin. If Deceatur ever really said 'Our country, right or wrong,' it must be taken with the fair limitations that he probably intended should accompany the sentiment; but if he meant it as an absolute and controlling principle, it was not possible to be more in error. In this last sense, such a rule of conduct would, and in old times often would have justified idolatry, nay it is a species of idolatry in itself since it is putting country before God." (Rev. Mr. Hollins in Jock Tier.)

In reference to this special legislation, "the Bill of Rights," which the Reporter flaunts so confidently as something so sacred that it should never be changed, Lord Macaulay in his History of England says: "Burnet boasts that this part of the Bill of Rights was his work. He had little reason to boast; for a more wretched 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 mouths." As a consequence, 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 absolved from his allegiance on the plea that the sovereign was "a Papist" or had "married a Papist." And it is this nonsensical legislation that the Marquette Reporter and Mr. Runicions propose to petition the British Parliament to retain. These gentlemen are quite as insensate as the legislation itself.

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 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 the manner in which God, and not man is to be worshipped. In this respect it differs from all man-made religions. The Church of England and other such denominations may, therefore, very appropriately, perhaps, use liturgies which have man for their ultimate object, but the Catholic Church cannot do this, even though the pretence be loyalty, and the objective be a royal person, whether King or Queen.

Yet, with what object have these Protestant denominations any funeral services at all?

It is certainly not to pray for the dead or to better their state in any way, inasmuch as they declare that praying for the dead is a superstitious practice. There is no other purpose, therefore, in Protestant funeral services than to pervert the worship of God for the glorification of man. The Catholic Church, which being the Church of God, has the glory of God in view, cannot turn her liturgy into a means of pandering to human vanity. We must therefore not regard the case from the point of view of honoring the dead sovereign, but must look at it from the standpoint of the honor due to God, and the facilitation of the salvation of the souls of men, independently of royalty.

The most essential part of Catholic worship is the sacrifice of the Mass with which the doctrine of the Real Presence of Christ in the Sacrament of the Eucharist is inseparably connected, and this is the very doctrine of the Catholic Church which the late Queen at her coronation, and King Edward VII. at the opening of Parliament swore to be "idolatrous and superstitious."

Should we, therefore, offer publicly the Mass for the queen in the face of the fact that she solemnly denounced it as an act of idolatry, and never retracted that denunciation?

To do so would be almost if not quite a denial of God's supreme dominion over all creatures, and the Catholics Church does not tolerate such an injury to God even for the sake of pleasing royal personages.

Nevertheless, we recognize that Christ instituted the sacraments and the essential part of the Catholic liturgy for man's sake; and so private prayers for the dead queen could be offered to God, and even private Masses celebrated for her without ostentation. As a matter of charity this has been done by many priests or Catholic lay people. We were even informed by telegraph from Rome that the Holy Father, Pope Leo XIII, prayed in presence of Christ in the Holy Eucharist for a long time for Queen Victoria when her death was announced to him; 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 the sacrifice of the Mass for one who had ostentatiously, and from earthly motives, denounced that sacrifice as idolatrous.

Catholics have on many occasions proved their loyalty to the queen, but that loyalty is not to be manifested by acts of disloyalty to God, or disobedience to the general laws of the Catholic Church; for "we ought to obey God rather than men." (Acts v, 29.)

THE TORONTO SYNOD ON FRENCH EVANGELIZATION.

The question of aiding the Sabrevois mission was raised in the Anglican Synod of the diocese of Toronto at the session of Wednesday, the 11th inst. This mission is kept up at Sabrevois, Quebec, for the purpose of converting the French Canadian Catholics to Anglicanism. Other denominations have also a few missions in that province for like purposes. The discussion was raised by an appeal for aid for the Sabrevois mission presented by Archdeacon Ker and Mr. George Hache of Montreal.

The Rev. G. A. Kuhring of Toronto spoke of "the importance of the Protestant Churches going among the 'French people.'" "The one solution of a united Canada," he said, "lay in the evangelization of the French."

Of course the success of the mission in converting the French Canadians was dwelt upon at length by the speaker who were urging the sending of a contributions for its support. The Rev. J. P. Lewis "saw the hand of God in the success of the mission. His experience in Quebec was that a large proportion of the people cannot sign their names. The Church of Rome," he declared, "is responsible for this, having been in charge of the education of the province from the beginning, and having certainly left much to be done from an educational point of view."

The statements of this rev. gentleman are not in accordance with the official statement of facts in connection with the progress of religion and education. As regards the education of the people of Quebec we have the reports issued by the Educational Department which show that the attendance at school in that province is considerably higher in proportion to population than it is in Ontario, and this has been the case for a long period, year after year. Under such circumstances, it cannot be true that education is in a backward state. We do not deny that the School system of Ontario has produced excellent results in educating the rising generation; but this province is not thereby justified in proclaiming itself immensely superior to all others in this regard.

Owing to the fact that the grading of schools in Quebec differs from that of Ontario, it is somewhat difficult to arrive at the exact figures of the children of the same grade, attending school in the two provinces for the purposes of comparison. But the following figures are given in the Dominion Statistical Year-Book for 1901, affording us a means of ascertaining very nearly the actual state of the case. The population of Ontario is 2,182,947; that of Quebec, 1,648,808.

The number of children attending Elementary (Public) High, Model and Normal Kindergarten schools in Ontario during the year was 485,372 and their average attendance was 276,661.

In the Public schools the average attendance of pupils on the roll was 56.9 per cent of the total. In Quebec, 320,796 children attended the Elementary and Model schools, academies and colleges, the average attendance in the elementary schools being 69 per cent. of the number of children on the roll. From these figures it appears that the number attending school for some time during the year in Ontario was actually larger than the number attending in Quebec, allowing for the difference in population; Ontario giving a registered attendance of 22.22 per cent. on the population, while Quebec gives only 19.45 per cent. This difference may probably be accounted for by the fact that there is a larger percentage of the people of Quebec in poorer circumstances, 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 are evidently more regular in their attendance in the ratio of 69 to 56.9, the actual school work done in Quebec is proportioned to that done in Ontario in the ratio of 235 to 222 in equal populations.

It is thus clearly established that neither province has very much superiority to boast of in regard to the secular education of the children, and the Rev. Mr. Lewis' boast has no solid 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 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 Ontario education, passed a resolution complaining of this neglect as dangerous to public morals, and demanding from the Government that something more should be done in this regard than has hitherto been possible in the schools.

The teaching of religion is the special sphere which belongs to the Church, rather than that of secular studies. The Rev. Mr. Lewis, therefore, is in a glass house while he is throwing stones at the Catholic Church in Quebec on the score of negligence in the discharge of its duties. It is in the schools of Ontario, and not in those of Quebec, that there is an almost total neglect of religious and moral teaching.

While on this subject will be appropriate to say a word on the Catholic Separate schools of Ontario. According to the figures given in the Year-Book already quoted, there were 420,097 children registered on the Public School rolls, with an average attendance of 237,306. In the Catholic Separate schools, there were 42,397 children with an average attendance of 25,875. The total average attendance at the elementary schools of Ontario, we have already stated to be 56.9 per cent of the pupils on the rolls; but when we separate the Catholic from the Public school attendance, we find the average attendance at the Public schools to be 56.5 per cent., while that at the Catholic schools goes up to 61 per cent. of the number enrolled.

As Rev. Mr. Lewis makes what he asserts to be a dereliction of duty on the part of the Catholic Church of Quebec in the matter of education, a reason why Quebec needs Protestant missionaries to convert its people, does it not follow that the Protestant Churches of Ontario are derelict in their duty of keeping the children at school, and that Catholic missionaries are needed to convert the Ontario Protestants?

It is a poor rule that does not work both ways.

It is not necessary we should enter into details to show that the Rev. Mr. Lewis is drawing the long bow when he speaks of the great success of the Sabrevois mission, for this assertion was amply refuted by other clergymen of the Synod, and even by those who advocated the sending of a Protestant evangelist. Thus Mr. Kuhring admitted, unequivocally, "the very existence of England is at stake" in Quebec, inasmuch as communities are becoming Protestant.

Notwithstanding this boasting Mr. S. H. Blake was glad to know that he was doing aggressive work, that he once encouraged service in a French school which the priest refused to attend. The priest exactly what it was his fact shows that he "save" may be the Protestants in Quebec, their efforts being successful. New Blake declared that he gave \$100 toward paying the Sabrevois mission. Blake may end similarly to the priest on the previous occasion he refers—in the death of Mr. A. Evans of Toronto have spoken the most who had anything to say of the "aggressive mission." The movement approved of the French-Canadian treated two million Canadian Protestants. We cannot French-Canadian do Borneo. They have Scriptures. They have brought in their own acquaintance. He is treating two million though they were it would we think if the Quebec sent miss the gospel to the people.

PILGRIMAGE TO THE ST. ANNE DE

the annual Ontario shrine of St. Anne de (Quebec) will take place Tuesday, July 22nd. The patronage of the bishop of Kingston at the Rev. D. A. Twon (Quebec) to whom all regarding rates and addressed. Further later issue of the CATHOLIC RECORD.

THE VALUE OF THE MEN

Rev. H. E. O'Grady, Missionary. Since the Easter-festive missions. In were return visits, I early in the season, return visits, and the people both in lectures, I find that accomplished. Those Church are preparing anything about a strange being to tell you this: "You lives; I don't believe stand a priest." before, the great of the clergy, and this not understood. I engaged in this work satisfied with results in the hands of the Church. I have visited two thousand people within the first time. The mission will undergo object of great curiosity. I judged from the put to me that the anxious to find out priests and, as they lier way of living, planations of the Church.

This Southern with books anti-Catholic but in a particular against the clergy. I principal objections to priests is that the overbearing and every priest in America this prejudice. I have visited two thousand people within the first time. The mission will undergo object of great curiosity. I judged from the put to me that the anxious to find out priests and, as they lier way of living, planations of the Church.

The late Bishop great missionary to instruct non-special talent for Lent of his life in sermons in the principal text as contained in the night with the city. After Es was finished, the gratulations and body; but, as he, some few were to ask for further impression made. As I to repeat now, were made. I receive convert will. The real first to remove secondly, to my work.

I speak of Bis this account of a great mission. The present Bishop has opportunities mand and the full. In the equally as well as the futur

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vocated the sending of aid for French evangelization. Thus the Rev. G. A. 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 foreboding, 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 which he gave on the previous occasion to which he refers—in the death of the mission.

Mr. A. Evans of Toronto appears to have spoken the most sensibly of all who 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 we treated two million Canadians as if they were Hottentots or wild men from Borneo. We cannot pretend that French-Canadians do not know the Scriptures. They have the Scriptures brought in their own way to their acquaintance. Two million Canadians are being treated as heathen. What would we think if the Roman Catholics 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 Beauce (below Quebec) will take place this year on Tuesday, July 22nd. It will be under the patronage of the Most Rev. Archbishop of Kingston and the direction of the Rev. D. A. Twomey, P. P., Tweed, Ont., to whom all communications regarding rates and time limit may be addressed. Further particulars in a later issue of the CATHOLIC RECORD.

**THE VALUE OF THE SOCIAL ELEMENT.**

Rev. H. E. O'Grady, Missionary of The Catholic Missionary Union in Alabama.

Since the Easter-time I have given five missions. In three places they were return visits, I having been there early in the season. In making these return visits, and endeavoring to meet the people both before and after the lectures, I find that much good is accomplished. Those outside of the Church are prepared to believe almost 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 understand a priest." As I have stated before, the great objection 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 satisfied 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 in those places. I judged from the questions that were put to me that these people were more anxious to find out something about priests and, as they term it, their peculiar way of living, than to hear the explanations of the teachings of the Church.

This Southern country is flooded with books anti-Catholic in everything, but in a particular manner aimed against the clergy. One of the principal objections they bring up against priests is that they are inclined to be overbearing 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 devoted 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 perhaps this is the most discouraging condition the missionary will have to contend with. They will come to hear you, evidently take great interest in the instructions, and so express themselves; but that ends it.

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 congratulations and good wishes from everybody; but, as he remarked to the writer, some few weeks after, not one came to 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 will. The real results of the work were first to remove much prejudice, and, secondly, to pave the way for future work.

I speak of Bishop O'Sullivan, and give this account of his work because he was a great missionary.

The present learned and zealous Bishop has taken advantage of the opportunities and means at his command and the results are truly wonderful. In the providence of God he is equally as interested in mission work, and the future is bright for Alabama.

To further illustrate the point I am trying to make—and that is that much of the work of removing prejudice and preparing non-Catholic minds for the reception of Catholic truths is to be done in a social way by the priest, I mean by that each and every priest in America, wherever he may be located, can do great good by making himself agreeable and kind to his non-Catholic neighbors.

Some few years ago, I was called upon to take the place of a priest for the summer who was located in a small country town in Central New York. After being there a few weeks I got acquainted with non-Catholics who had never spoken to a priest before, although a priest and church had been established there for years. I will admit that at first it was quite difficult to get on speaking terms with them. Now, perhaps this is what discourages many priests who are anxious to do all the good they can. They may think non-Catholics are distant and don't care to social with them. They are only waiting for the priest to make the advance.

Do not be discouraged if you do not make converts at once. Remember the parents of these people lived and died outside of the Church. Perhaps the best instruction that mother gave was to remain true and firm in their non-Catholic faith.

We have all these things to contend with; but in God's good time, and perhaps sooner than we expect, we will see great results from the work.—The Missionary.

**PRIVATE JUDGMENT AND RELIGIOUS DECADENCE.**

The Rev. G. A. Staples, of Lexington, Mass., in his sermon at the Massachusetts Convention of Congregational Ministers, held last week in Boston, declared that "The Alleged Decay of Protestant Faith and Worship" is a very real thing. The multiplication of sects with the accompanying division of strength; may to a large extent the agnosticism which boldly questions the existence of God, the soul, and life everlasting; he finds to be a logical outcome of the absence from Protestant churches of the poor and the working classes.

Then he contrasted the conditions of the Catholic Church: "It stands like a wall of adamant against private judgment in religion, and such has been its position for centuries. What has been the result? A united and prosperous Church of tremendous power and influence, holding the same faith, preserving the same forms, singing the same hymns in all languages throughout the world; its vast sanctuaries thronged with worshippers, the rich and the poor meeting together to pay their vows of obedience and gratitude to the God and Father of us all.

"How far this splendid unity, activity and prosperity are due to the retention of authority in the Church it is impossible to say, but that it forms a very important element in them admits of no doubt."

Nevertheless he clings to the Protestant principle of private judgment, regarding it as essential to the highest development of human society. The object of religion, he said, "is not to build up a great Church, to give satisfaction, but the growth of the immortal soul, the unfolding of the divine image in human nature, the building up of Christian character and of noble manhood and womanhood. This is the spirit of Protestantism."

But where has it attained its ideal? Surely not in the New England towns whose moral rot is in just proportion to their religious decadence. Are agnosticism and unchurched poverty proofs of the highest human development? Dr. Holmes made no blunder when through his immortal Byles Gridley he told his country folk that Protestantism is a fraud of its own logic.

"Why Fewer Candidates for the Ministry?" asks Robert E. Speer, in the Congregationalist. And he answers that many ministers themselves discourage candidates. As a result of private judgment, the special regard for the office has largely gone. Says Mr. Speer, further:

"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. . . . The pitiable cant of our day about 'the business man,' 'looking at things from a business man's point of 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 admissions as to "the conventionalizing of life and the decay of the note of heroism and authority," as it affects the Episcopal 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 attractive young clergyman.

"How can men be earnest in defence of the faith, when what is or is not of faith varies in every day's almost in every parish, as a result of private judgment? How can reasonable men break from the centre of religious unity and expect to retain the Divine Guidance which is promised not to Churches, but only to 'The Church?'—Boston Pilot.

**PROGRESS AND THE CHURCH.**

It is a common reproach ad imputed to the Church of God, that it is immutable; that, while all around it,—arts, sciences, philosophy, literature, and all 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, unchangeable. Stagnation, a past and present without a future, one long monotonous day without a morrow, in a word, that all that looks like death is connected in the minds of men with the Catholic Church.

On the contrary, life, energy, and the power of producing endless combinations of multitudinous forms are what the world especially claims for itself. It 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 not change, since change is equivalent to self-contradiction; and how can any one, whose message varies, be the organ of heavenly Truth?

All this 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 as unchanging. If you are to be a living and energizing 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 there is no progress, because it does not change."

Now, of course, there are many analogies 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 being. In a sense, however, the Church changes; that is, she grows within herself the two opposite 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 applied, and we will simply be humanly that which we believe divine; to leave to human contingency the gradual perfectibility of an institution, begotten of Christ, and baptized in His blood.

Progress means an advancing from the lower to the higher; from the good to the better; it is a term applied to all; no higher functions to reach; no more elevated revelation to teach. With the vivifying spirit which was breathed into her, she received the complement of her existence; and to the logical mind, the concession that a Church may progress, is a *prima facie* renunciation of all claims to be the institution established by the Founder of Christianity. Whose doctrines and laws are as changeless as the everlasting hills.

A great deal, in sooth, do we hear of 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, unsheathing the sword and in an intellectual and moral sense giving battle to this same modern Goliath, this spirit of the age which the millions so passionately worship.

The spirit of the age! What is this? It is a golden calf, so necessary a condition to add some pungency to the 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 heart of the modern world bends in worship. It is divorce—as by law permitted—which, like all de-vouring culture, is gnawing at the heart of society; scintillating severing the conjugal bond, despite high heaven's decree, and bringing to the brow offspring, the bringing of the moral earthquake, so ominous of ill, coming from the lamp-like caverns of secret societies, till a swelling tide of burning lava pours its destructive wave of red revolution. It is the stagnant pools of immorality, wherein every unclean animal is bred whose noxious exhalations scatter far and wide contagious disease and unsightly death. It is craven hero-worship; an apotheosis of all the pas-

sions; a stretching forth of empty hands after pleasure; a restless longing for the unpossessed, which often seeks it in suicidal sleep; a practical effort to get along without any dealings whatever with God; and a desire to defy Humanity, and offer to it, through the ministry of the party of advanced ideas, the incense of optimistic 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 forever remained in the mental gloom which preceded this modern *paucigenia*; may forego the knowledge that the consolations of our long-haired dreamers, long-tailed monkeys—Catholic Union and Times.

**WHAT IS A LIVING WAGE?**

Cardinal Gemari, one of the greatest theologians living, has recently published a volume of essays in which he deals with the most important questions. 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 objective value, and justice lies in the equality of those values. The workman's labor has also its objective value, but it has something more. As it is the work of a free man, it is invested with his personality, and this personal character of it 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 sustenance in return for his personal service, or the work of his hands. He is entitled to the remuneration of his toil either wholly or in part if it is necessary for his livelihood; it is a matter which depends upon his own free will. But he cannot forego it if it is necessary for his livelihood, and the master who denies him any part of it, is guilty of injustice, and bound to restitution. This obligation of justice, however, is only toward the person of the workman, not toward the members of his family. It is an accidental circumstance, as far as work for his employer goes, that a laborer has a family to provide for. The master's obligation toward the family is one of charity, and as the obligations of charity, and as the degree according to the nature of the bonds which unite us to our fellow-men, he is bound to do more for the wife and children of those who are doing his work than he is for those who have no husband or father in his service. The Cardinal goes on to consider the question of wages under abnormal conditions, and reducing to shadowy dimensions the obligations of the employer of labor toward the families of the workmen by 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 sometimes may differ from that of justice.

It may be deemed the duty of the State to enforce the obligations of charity by legislative enactment, as is done in England by the imposition of poor rates. Moreover, though a wide margin is allowed the employer in estimating the objective value of the workman's labor, that value may be narrowed to the advantage of the toiler by the action of the State, as has been done indirectly, say, 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 previously determined, and the increased remuneration of labor, which formerly comes through the intervention of the State a matter of justice.—American Herald.

**WHEN SCHOOL DAYS ARE OVER.**

These golden days of June are always sacred to the glowing gladness that flushes the heart of pupil and teacher. Both have toiled hard during the scholastic year now ending; and the needed summer rest that comes with the closing days of June is sweet as to each as the breath of the wakening meadow.

After a long and perilous voyage in quest of fame or fortune, it is not unusual when land is gained, to look back upon the escaped dangers of the deep, and to reflect with a sigh of relief upon the watchful wind and wave that tossed our puny barque. The battle is fought and won and the unpurged ramparts of the foe, the battle-scarred soldier recalls many an incident of the fateful field, and finds solace for his toil in the woeen laurels that twine his brow. So, when the barque of scholastic hopes has reached the harbor of young desire, it is natural to look back upon 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 finished my course." They have planted the flags of their victory upon the delectable mountains of their individual destiny; and 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, their midnight dreams. They have come in the fallow lands of young minds is now harvested in golden plenty.

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 veritably begins his career; and in his chosen profession goes out into the great world—with all its joys and sorrows, its hopes and disappointments, its trials and triumphs, its victories and defeats—to fight the battle of life and to be crowned either a victor in the fight or to go unhonored to a coward's grave.

What are the chief factors that insure success in life and which would impress upon the minds of all young men and women beginning their career? Probity, courage and self-reliance. We put probity first, 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 moral fabric that will wash.

Even had men have no confidence in their kind; for now, as in the days of Horace, men see and approve the higher law, though following the whisperings of their baser passions.

Then, courage is a prime factor in life's success. We instinctively admire 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 have been creations of apparently merest chance. In all humility of spirit therefore—for all courage is humble—every person beginning life should choose the motto: "Be bold, be bold, be not too haughty." Opposition should be neither 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. But these gadflies that seek to torture should not banish peace of heart. Such inflictions are the tax that worth has always had to pay to envious inferiority. Then, we would especially impress upon 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 who—

Still hold to Truth, abound in Love, Refusing every base compliance, Whose path is, self-reliance above, Is life or death in self-reliance.

—Catholic Union and Times.

**Heroic Sisters Nurse Small-pox Patients.**

From the Catholic Universe, Cleveland we learn that two of the Sisters of St. Alexis Hospital have volunteered to nurse the small-pox patients in the detention hospital. Three nurses have died from the disease and it was almost impossible to get others to replace them, so Dr. Friedrich very gladly availed himself of the Sisters' services. A third Sister, who nursed a small-pox patient at the hospital, is very seriously ill at the pest house.

The small-pox patients are very numerous, almost a hundred in number, and some of them have a very virulent form of the disease. So the good Sisters have their hands full. They are compensated, however, by the joy of their patients in some regular care. Their self-sacrifice has been commented upon by people of all beliefs throughout 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 admission 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.

**Catholic Laymen and Catholic Schools.**

Rev. Edward Mcweeney in the Catholic Citizen.

What I wish to call attention to, is the giving of Catholic books as premiums in our schools. This is an admirable way of propagating the faith and teaching the people. Most of the homes of the mechanical and laboring class as 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, old weekly, come good Catholic books, I have noticed that some take advantage of the cheapness of books in the great department stores, to buy those without regard to their Catholic character. 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 faithful are not acquainted with Catholic books. Let them come to know these as children, and they will extend their 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 reading. Let us give the children good Catholic books as prizes. One good book such as Fabiola, or The Brides and Flangans 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 was Monsignor Merry del Val. He will be accompanied by Monsignor Montagnini, who is attached to the nunciature at Paris, and the Noble Guard Don Lelio Orsini.

**Fa her Sheehan and Irish Emigration.**

In "Lake Delmore," Father Sheehan makes one of his characters discuss Irish 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 of pleasure which is displacing the Spartan simplicity 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 splendor 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 fortune. A few succeed, but to the great 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 their own land. 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 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-countrymen, 'feasting,' as Father Sheehan expresses it, 'in the fetid tenements of New York, or gasping for a moment's breath in the siroccos of the western states.'—Sacred Heart Review.

**St. Patrick's Anti-Treating League.**

The New Zealand Tablet refers to the 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 Anti-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 drunkenness in Ireland. A member promises not to take a treat from another, nor to give one himself in any place where 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 give up this custom, a great stride would have been taken towards promoting general temperance and sobriety. 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 an active part in promoting this eminently sensible and practical reform.

**A Mother of Emigrants.**

Alle Furlong in Donahoe's Magazine.

As I halted by the gate, she stood up, rather of a sudden, and remained in that position, watching me, with her hand over her eyes to keep the sun 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 in 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 expressed utter and absolute weariness. I knew what her face would be like, before I had lifted my eyes from that 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 bores. 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 hill. The sky behind it was lit with stars, as bright as the Guardian Angels. The upland was very vast and grey. The larks were brooding over their young, in the hidden nests among the furze. The sheep had their lambs; the birds had their fledglings; but the Irish mother, in the silent house upon the silent hillside, was childless and alone.

**Do You Wish to Improve?**

Do you wish that each of your Communions 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 goodness to all men. Therefore if you ask Him, each new Communion will certainly do this in your heart; it will give you more hatred of sin, more goodness to all men. He has promised it for His name said: "He that eateth Me the same shall also live by Me."—Father Dignam, S. J.



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 consequence be what it might, how old do it.

The decision one 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—

then turned and faced the audience— gave seniors in somber gowns, fair young women, fond parents who had come from far and near to see their sons in excellent spirits apparently, all clad in their best. It was a gala night, the first of commencement week.

As he advanced, the buzz of conversation, the flutter of fans died away. All were interested in this young man, last of the six competitors for the Van Vliett oratorical prize. They had listened with patience to one after another, some good, some but indifferently so, attracted by that indescribable something which makes all youthful competition fascinating. Opinion thus far was divided, the honors apparently lying between the genial young man who had begun his dissertation on the "Distribution of Labor" by the startling query, "Is there a collier in the house?" and the fiery youth who spoke on an old-fashioned 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 judges might decide that this was due more 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 struggle 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 associated in a quiet way for four years, and it was his duty to think well of him 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 kindfolk that had so lately taken possession of the town and completely changed it from a sleepy village into a carnival of gaiety. Then there were the judges, their eyes upon him, watching, calculating, ready to note each little fault.

It was not of any of these, however, that he thought about. Somewhere, 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 because of a very broad brimmed hat, a long 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 missing.

He had come a long way, yet from Montana to Connecticut, and as scraped acquaintance, he had scarcely talked of 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, too, occasionally bringing his broad hand down upon his knee with a resounding slap that sent the crowd around him into a fit of laughing and his hearty voice concerning his son's brilliant future, he happened to be sitting within a tap between the shoulders by way of emphasis that the stranger had a fit of coughing and stammered, "No doubt—no doubt, sir," as he edged a little away from the vigorous westerner.

John had met his father at the train, had received his greeting on the crowded platform, had insisted on carrying his trunk traveling bag up the crowded street, though they might have taken the path through the fields. He was too manly a fellow to be ashamed, though it may be admitted that he was a little embarrassed by the neat cuts of the easterner. He regretted that Montana people had such loud voices. Yet he was not ashamed because he understood. It was almost an unspoken pleasure when time and again, 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 grown, 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." Or, "You're 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 of a book scholar, son; he's a hall fellow, big in the girth, breezy and afraid of nobody. But I never could read, 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 seemed the best possible climax to his college course. He had sent him letter after letter about it, got at inky pages filled with well-meant advice which might have been summed up in the old injunction of Demosthenes: "Action!—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 'em you're alive and in dead earnest."

"Well, father," John replied after a moment of hesitation, "it's written and it's learned; but—you mustn't expect too much, I'm afraid it's—it's—"

"Nonsense, lad. Warm up to it and you'll win. The oration don't count for much; it's the delivery that does it all. What's it about?"

"De Quincy?"

"De Quincy? Never heard of him. Some statesman—a patriot?"

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"De Quincy? Never heard of him. Some statesman—a patriot?"

"No, just an author."

"I'm. What'd he do?"

"Why, he wrote."

"Sure enough. But—what about him? Going to attack him?"

"No, hardly that. In fact it isn't 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 couldn't write a spirited oration. I tried and tried—tried hard on every subject you suggested, 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 better than you think, I doubt. We'll look it over together when we get to 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 careless ease, and at last blurted out, interrupting John, who was pointing out this and that object of interest, or telling him the arrangements he had made for the next few days. "I say, son, don't people herabouts wear pretty good clothes? I dunno's my togs are 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 ashamed of your dad, are you? I dunno's I'd better go to your room. Ain't there a small hotel somewhere? Folks'd never guess I was your father, and—"

"Nonsense. Not a bit of it! You're all right, father. Your clothes are all 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 protest, "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 remember, Will, roommate?"

Still he was not fully assured. His eyes continued to inventory those whom they passed, even though the conversation for awhile turned upon the familiar topic of home affairs in Montana. At last he broke out again.

"John, I don't think I understand; I'm a bit thick-headed, as it were. These fellows here, they're students, ain't they?"

"Yes, father."

"Son, they're dressed better than you are. I'm afraid I've scrippled you, John. You should have let me know. I didn't understand. I'm not 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 than this; don't worry a bit. I've had all that I need and more, too. You've been generous, father, more than generous. Some of the fellows are richer than you may be sure, but the best of them treat me as their equal. And if they don't, it wouldn't matter. No, you've worked hard, though no honors have come to me. I've had a good time, too. It is 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 magazine. I'm not a brilliant fellow."

Thus little by little, did the father come to understand. Little by little the unassuming joyfulness died out; he became more guarded in what he said and did. And John, conscious, perhaps, that his home letters, always cheerful and implying that he lacked nothing that the others enjoyed, had conveyed a wrong impression, felt it at ease, too, as if he had maliciously deceived. Back of all this uneasiness there loomed, like a gathering tempest, the oration. If only he could manage the oration, all might still be well; but the chances seemed quite against it, especially since—But we are coming to that directly.

They went over the oration together; that evening John read it aloud. Then the father took the manuscript and read it through to himself, his countenance all the while showing that he was not a little puzzled. Then they talked it over together. The disappointment was unmistakable, though he tried to conceal it. The fact is, it did not fit the westerner's idea of what an oration should be at all. He could see little should be at all. He could see little should be at all. There appeared for dramatic gesture, there appeared to be no fire in it—nothing sensational enough to win the attention of a Montana audience; no opportunity to stretch the lungs and exercise the body in delivering it. He did not catch 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 enters into a composition.

"It's pretty tame isn't it, father?"

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

John's heart sank. He could say 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, and at last broke forth with 'Yes I do, and at last broke forth with his neglected 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 big machine full of power with no firm hand to guide it; let yourself out like a tornado. Why, now that I get to swing

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 thundered forth so that John feared it would rouse the dormitory. As he 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 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 stumped speaking for ten years without learning some of the tricks. Let's be going."

What could John do? For two long 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 attempt bringing new delight to the drill 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 battle was that John had to fight? Do you wonder that he debated with himself, arguing the case, for and against? Should he make a spectacle of himself before a father who did not understand, 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 agony. He was still at it as one by one his competitors went through their orations. He was not wholly decided as at last it came his turn to walk on 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 declaim himself as if addressing a rabble; let come what might, he would do it!

Before beginning he paused, paused so long that the room became breathless, so long that a fan moved. Every eye was upon him. Then gathering himself 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 was the voice, the speaker's manner harmonized. There was no suggestion of forced effort, nothing of the artificial; nothing but plain, appropriate earnestness. The first sentence, the second, then came the dreaded third where the gestures were to begin, a whirlwind of them which was to continue with few breaks to the end. Would his determination fail at the crucial moment? On the instant, up went his arm with a vigor that would have delighted a pugilist. The disgrace 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 dim, having dimly for several minutes past, now dying down to half brilliancy, suddenly went out together. The hall was as dark as a pocket.

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!" whispered a voice from behind which he recognized as the president's. "Don't stop; they'll come up again presently."

And on he went with scarcely a perceptible pause. He threw himself into the delivery with even greater earnestness than before, yet with proper restraint. Voice alone must do it now, meaning must be brought out by skillful modulation, by clean-out articulation. It was a supreme moment. Could he hold the audience, or would they break away? He must hold the situation—

—and he did. The noise of the situation faded, and he forgot them almost their pity, which made him think but of the great writer who had failed to win the highest rank because of a single weakness. It was true eloquence from the first sentence to the last; and when he finished, 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 as no one knew how, had been still located. Someone in the back part of the hall, apparently quite forgetting himself, rose and roared about 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!" exclaimed the latter, as arm in arm they walked back to the dormitory, after carrying 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."

"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 then other fellows'd been completely snowed under!"

Mr. Williamson passed away long since, else the tale could not have been 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 American boy.

ST. ALOYSIUS, PATRON OF YOUTH.

JUNE 21.

There was one incident in the life of St. Aloysius Gonzaga, whose anniversary occurs on June 21st, which is very striking and contains a good lesson for us all. His father, Marquis Castiglione, was general of the army, and very naturally desired that his son, Aloysius, should follow in his footsteps and become a military man. For this purpose he furnished him when a child with little guns and swords as playthings, and when scarcely seven years old took him into camp where there were three thousand soldiers, with all the glorious panoply of war, that he might become familiar with warlike demonstrations. He dressed him in fancy uniform, gave him a pike and a little cannon, and he was delighted to see him with his pike marching in front of the ranks. One day the little fellow took a notion to try the metal of his sword, and he ran to 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 he had violated a very strict rule of the service.

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."

The mother said, "but the soldiers are not always good men and they use very bad language." She explained to him that as he did not know that the language was bad he did not commit any sin. But the little fellow was so overwhelmed with sorrow to think that he had even ignorantly, used language that was offensive to Almighty God that he was inconsolable. He never forgot it, and he used to accuse himself and do penance for it just as if it had been a sin.

The first words he pronounced were the holy names of Jesus and Mary. When he was nine years of age he made a vow of perpetual virginity, and by a special grace was ever exempted from temptations against purity.

Although not always aware of it, yet thousands by slow degrees of calarrh. It first attacks the nose or throat, then the lungs, and finally spreads all through the system. Calfarrhine is the only remedy that will immediately prevent the spread of this awful disease. Every breath from the tubercular lungs sends expectation and relieves the pain across the eyes. Calfarrhine eradicates every vestige of calarrh from the system, and is highly recommended also for Bronchitis, Catarrh of the Nose, Hoarseness, and Lung Trouble. Price \$1; trial dose 50 cents. All druggists. Polson & Co., Kingston, Ont.

Do NOT DELAY.—Do not let a cold or a cough pass upon you as it will if neglected. Dr. Thomas' Electric Oil will break up a cold and cure a cough, and should be resorted to at once when the first symptoms appear. It can be used when the patient is unable to swallow, it is digested so that any unpleasant taste is gone, and it will be impregnable to the delicate. Try it and be convinced.

NO PILLS LIKE DR. HAMILTON'S.—We have no hesitation in saying that Dr. J. D. Kellogg's Dysentery, Cholera, and all summer dysentery, diarrhea, cholera, and all summer ailments, sea sickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

DR. CLAUDE BROWN, DENTIST, HONOR GRADUATE, Toronto University, Graduate Philadelphia Dental College, 189 Dundas St. Phone 1381.

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SURPRISE SOAP is Pure Hard Soap.

On this line we would do well to copy our Catholic brethren. They have about 60,000 mercy women and 600 hospitals, and excellent service is given. They say they are nothing but catspaws, but they get the chestnuts. They do the work. We ought to copy them.

Conventional life was one of the first targets for the onslaughts of the "Reformers." The ruins of the monasteries of women as well as of men, with their schools and orphanages and hospitals, marked in England and in Germany, the "advance" of the so-called Reformation.

To-day, the religious communities devoted to education and charity among the Anglicans, and the Deaconesses' Homes among the Methodists are guideposts along the road that leads back to Christian unity.

At another session of the conference Dr. W. F. McDowell spoke on education among the Methodists. He urged that Methodist children be sent to Methodist schools. We suspect that Dr. McDowell was indulging in a little sarcasm at the expense of those of his weaker brethren who might want a "gentler" or an "intellectual" president for obedience to religious duty when he said that once he feared narrowness and bigotry in such advice as he had just given; but that since President Eliot had urged the sending of Unitarian children to Unitarian schools, he had no hesitation in following so respectable an example.

Dr. McDowell concluded, as a Catholic priest might conclude: "We must make our schools the best on earth, and keep Christ in the midst of them." We are glad to record this unequivocal testimony of Dr. McDowell for Christian education. If all the members of Protestant denominations would have the same courage of doing justice to Catholics, and unite in a courageous demand for their rights in the schools, the school question would soon be settled.

Boston Pilot.

Dying by Slow Degrees. Although not always aware of it, yet thousands by slow degrees of calarrh. It first attacks the nose or throat, then the lungs, and finally spreads all through the system. Calfarrhine is the only remedy that will immediately prevent the spread of this awful disease. Every breath from the tubercular lungs sends expectation and relieves the pain across the eyes. Calfarrhine eradicates every vestige of calarrh from the system, and is highly recommended also for Bronchitis, Catarrh of the Nose, Hoarseness, and Lung Trouble. Price \$1; trial dose 50 cents. All druggists. Polson & Co., Kingston, Ont.

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FREE A Valuable Book on Nervous Diseases and a sample bottle of this medicine FREE.

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BACK TO THE OLD CHURCH.

The "Away from Rome" movement has had its day. Catholics are not surrendering their allegiance to the old Church as they were advised to do.

Thus we are told that the two lectures of M. Brunetiere delivered lately, have produced the most profound impression in Italy, and it would not be surprising if, together with his example, they initiate in this country a return 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-Bewegung."

This was all the more timely as it appeared at the moment when the Protestants of Germany were chagrined to learn that Frau Guack-Kugler, the leading woman representative of Christian socialism, was substantially a Protestant.

It is a task done in all love and reverence. One feels that it is a task done joyously. The insertion of the very words of the Gospel where it is practical lends it some of the majesty of the Gospels.

The author's enthusiasm is also his enthusiasm. There was danger here. The exclamation too much, any effort to emphasize by superlatives a solemnity which is so superlative in the subject that all words weaken it, would have robbed it of dignity and sacredness.

It is perhaps inevitable that such a life should take the tone of an exhortation rather than a chronicle. It is a sermon, purposely as well as naturally, and Father Elliot has given it something of the form as well as the content of a sermon.

Those who read Father Elliot's book with the hope of finding in it anything new, in commentary or fact, will be disappointed. Originality is not, and could not be, claimed for it.

But those who read it in the hope of fertilizing their love for Him as Man and God, will be richly rewarded.

In some of his more recent works, such as "To Damascus," and "Before a Higher Judge," he has shown some signs of sober reflection, and now this reflection has ended with his entrance into the Church of Rome.

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 shoulder at the mention of miracles."

"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, I saw truth shine."

FATHER ELLIOT'S LIFE OF CHRIST.

"The Life of Jesus Christ," by the Rev. Walter Elliot, 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 teaching and example of Christ. "Its 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 of Christ, and, in as much as he accomplishes his purpose, the author's complicity is complete. It is to generalize all criticism. It is to answer the why that immediately suggests itself when a fresh inroad is made into a field which is already tracked with many footprints.

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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 its roots in the soil prepared by the Christian Brothers.

Their institute has always been practical, and not merely up-to-date, but in advance of the time in educational experiment. Every year in the most complete examinations result in new triumphs for the Brothers' schools in the severest competition with other, Catholic and Protestant alike.

The Brothers' success in the formation of homes for many Christian characters has kept pace with their success as developers of keightning intelligence. Their graduates are sought for by merchants in preference to youth of other training; and hosts of men prominent in the professions and in national politics got their education from the Christian Brothers.

Nor has their zeal been restricted to Ireland. They are in England, Australia, America, Africa. Nay, they have now a house in Rome itself for English-speaking youth in the Eternal City. The Irish Christian Brothers, though having a rule quite similar to the Brothers of the Christian Schools founded nearly three hundred years ago in France by St. John Baptist de La Salle, are still a distinct congregation.

It says much for the Irish faith and sacred 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 notice. The public eye is on the aggregate work of a given community.

Private property, the joys of home life and the pleasures generally, his own children's place and charge, are renounced by the Brother for exclusive, unselfish absorption in the teacher's office under religious rule. The cross salls the sacrifice. The Brother remains a vowed teacher, and only a teacher, renouncing even aspiration to the priesthood that no other work, however holy, may divert his energies from the love for the Christian fold. Only the bravest and most unselfish of men are equal to these things.

But the Irish Christian Brotherhood faces the twentieth century with an ever broadening front, the scholarship and apostolic spirit of its members making it time ago which we neglected to chronicle, time ago which we neglected to chronicle, time ago which we neglected to chronicle.

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BISHOP GRANDIN DEAD.

Edmonton Bulletin, June 6 1902. Bishop Grandin, Bishop of St. Albert, died at 5:30 a. m. on Tuesday June 5, in the Bishop's palace, St. Albert, after a long illness, at the age of seventy-three.

He was born on Feb. 8, 1829, in the parish of St. Pierre in Coucy, diocese of Amiens, France. He entered the Order of St. Basil on June 18, 1853, and was ordained priest on April 23rd, 1854, was consecrated Bishop of St. Albert on June 23rd, 1871. At that time the diocese of St. Albert included the whole of what is now the provinces of Alberta and the Mackenzie river district, as well as

Immediately the death was reported at the time on here, Rev. Father Leduc notified by telegraph the Bishop of Amiens, the Archbishop of St. Boniface and the leading clergy in Canada.

At a special meeting of La Societe St. Jean-Baptiste of Edmonton, held on the 3rd June, the following resolution was proposed by Messrs. G. Roy, J. H. Garay and O. Tessier, seconded by M. Fournier, P. E. Tessier and M. Grandin.

"That the members of La Societe St. Jean-Baptiste of Edmonton, in mourning the death of their beloved Bishop and abbot, president, Monseigneur Grandin, do hereby express their profound sympathy and admiration for his loving and faithful people."

The following resolution was passed at a special meeting of the C. M. B. A., Edmonton, Alberta, held on the 5th June, on Wednesday evening, June 4th, 1902.

Moved by Brother Brock G. Grigg and Larsen seconded by Brother Joseph J. O'Connell, and carried unanimously by a standing vote: That the C. M. B. A. do hereby express their profound sympathy and admiration for his loving and faithful people."

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Life of Jesus Christ

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

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

Isiah French of Killaloe. The remains were interred at the beautiful cemetery of St. Andrew's church, Killaloe.

Mr. Breen, who was seventy-nine years of age, was always a very pious and devout Catholic. He was a man of generous spirit and possessed very many noble qualities of character.

Both young people were well and favorably known in Killaloe—particularly the latter, whose parents never failed to charm all well friends with their many other business as well as health, wealth and prosperity.

From the Ottawa Evening Journal of Monday June 19, 1902. The death of the eldest daughter of that city, the Journal says, is a sad event. The young lady, who was twenty-four years of age, died on Saturday last.

Her death was a great loss to her family. She was a very pious and devoted Catholic. Her death was a great loss to her family. She was a very pious and devoted Catholic.

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VOLUME The Catholic

LONDON, SATURDAY A WELL KNOWN

In our parts there are always some undertakings of them intending to day they are planning other things. And so the time goes from whom we expect becoming confirmed

Judging from a received since our city has been some empty-patch around the city. They are mainly to blame or mother who will their children to them from earliest the world, are not. They never sorrow in some scales that bind the soul, however, of have miscellaneous dressed girls who with any dudette seruple to visiting more or less open.

ing notorious. The and the girls too, easy and enjoy a circles which no wish to have best. Their is to be risk of being looking hood. Not for a guilty of they are merely to distinguish between those which offend keeping his trousers hold themselves off. Every woman is suicidal, but the pedestal, put the pedestal a pity that a Catholic her reputation have her name less fops.

Here in our parts those who have been within the precincts a few who see the responsibility shouldered of all a liberal education not they exercise brethren leading and teaching them sons of purity are they so char opinions on the that is, opinions the flesh principle? Why? Why do men weh, leave the How is it that men come to build up a whilst others, a similar opportunity a stray patient in some of the police. It is become no his country or to conspire to Or is is busy with concern him in legal earning an member that the one who sized hat t

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