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VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, AUGUST 26, 1905

The Catholic Record. of rish woollens. The English Parlia- SOPHISMS AND SLANDERS ON LONDON, SATURDAY, AUG. 26, 1905.

IRELAND'S CONDITION.

Ireland's poverty, says a writer in "Pleasant Hours," of Toronto, is due

to the Roman Catholic religion. It is useless to ask him how and why the Church is responsible for the poverty which so offended him. But if he knew ought of Ireland's history he would not wonder that its people are poor but that there are any Irish on the planet. Ireland, defeated time and betrayed by dastard sons, robbed of books and learning, despoiled of its lands, marked by blood and hunger, and pursued by fire and sword, lives and clings with indomitable tenacity to the faith which has been and is its chief support and consolation. And the tourist who meastres religion by dollars and cents, or thinks it is a kind of cash register plus a moral code, taunts it with its poverty, which with impudent ignorance he

ascribes to the Church. Ireland is poor as all apostles are. For it has gone to the ends of the earth, not preaching how to make the dollar but how to be generous and pure. It has not been clothed in purple and fine linen and buried in the hell of materialism. It has been ever the friend of civilization that turns out one week in one of these poor devil's places and feed as they do." men. Froude admits that its freedom from vulgar crime and exceptional delicacy and modesty of character were due to their everlasting honor, to the influence of the Catholic clergy. He

"Ireland was one of the poorest countries in Europe; yet there was less theit, less cheating, less house-breaking, less robbery of all kinds than in any country of the same size in the civilized world. Contrast the moral condition of Catholic Connaught with that of Protestant Ulster."

Without going into this subject suffice it to say that the man who keeps his eyes open will find in Catholic Ireland a higher standard of toleration, of mutual charity, of honesty, of purity, than in Protestant England.

THE VICTIM OF INJUSTICE AND

INTOLERANCE. Ireland is poor because she has been the victim of injustice and intolerance. To ascribe this poverty to the character of its religion is a very stupid way of trying to get a verdict of acquittal for the men who made it poor. But their record is on the pages of history. Says Mr. Lester :

"Every cruelty and outrage that can the English vampires who infested the land. Cities were sacked, villages burned, women violated, and the helpless and young slaughtered by thou-

Their lands were confiscated: their priests hunted like wolves: in some towns they were not allowed to live: they could not buy land, or inherit o receive it as a gift: rack-rented as they were, they were compelled to pay tithes to parsons whom they did not want. And Ireland's poverty, we are told, is due to the Roman Catholic religion! No wonder the blood grows hot at this charge made by men whose forbears robbed and murdered Irishmen! Mr. Lester

To describe all the torments wrung from the innocents by rack and torture —to enumerate the robbed and the slain without trial or provocation-it would make the most damning record of national crime ever offered to the horror of man or the justice of God.

SOME OF THE CAUSES.

Our readers know that the English boycotted Irish trades and manufactures. The English markets were shut by law to Irish cattle. The attempt to trade with the continent was promptly repressed by the landlords who evicted many small farmers. The Irish then reared sheep and sent the wool to England, but this also was banned by Parliament. When the Irish made the wool into cloth and sent it to England the British Parliament addressed King William III. in the following fashion: "Wherefore we humbly beseech your most sacred Majesty, that your majesty would be pleased, in the most public and effectual way that may be, to declare to all your subjects in Ireland that the growth and increase of the woolen manufacture hath long

ment having done its share, the English landlord began forthwith to exhibit no small skill in the art of oppressing and impoverishing a people. They forced the Irish tenant to pay exorbitant rent, and when he could not pay him he called on the Crowbar Brigade to give the Irish an object lesson in enlightened civilization. Every improvement of the land by the tenant was rewarded with an increase of rent. For the landlord whose hunting-box and town house, and other things were surely passports to heaven, had to live, and his victims, too, had to keep body and soul together to have tourists taunt them with poverty! The landlord created the famine: and notably in 1847 and '48 amused themselves with evicting tenants who had paid their rents fully.

TESTIMONIES TO ENGLISH MISRULE.

In Dec., 1880, General Gordon bore witness in a letter to the Times to the patient toil of the Irish : He said :

" I believe these people are made as we are: that they are patient beyond belief: loyal but at the same time broken spirited and desperate, living on the verge of starvation in places in which we would not keep our cattle. . I am not well off, but I would offer or his agent £1,000 if either would live

See the rags and wretched cabins of the thriftless and lazy Irish. What an awful blight this Roman Catholic religion casts upon those who profess it! But note and give thanks for the wealth and intelligence of Protestant Ulster, which is, however, the poorest province except Connaught But how do we account for the fact that Ireland, with her own Parliament, in the time of Gratton made a rapid advance in commerce and agriculture and manufactures! Lecky says:

"In the last year of the Irish Parlia. ment the material progress was rapid and uninterrupted. In ten years from 1782 the exports were then trebled." How explain that fact of Irish Catholics winning fame and affluence in Canada and the United States.

We believe that the Irish race is one of the thriftiest and most industrious on the face of the earth. They put value into land that would daunt the bravest, and then have their rent increased for their pains. They may be in rags and in wretched cabins, as our friend asserts, but these rags and cabins are testimonies to English misrule.

And as for intelligence Cardinal New

man says in his historical sketches: "If there be a nation, which in matters of intellect does not want 'protec-tion' to use the political word, it is the Irish. I would be paying a poor com-pliment to one of the most gifted of nations of Europe did I suppose that it could not keep its ground, that it would not take the lead in the intellectual arena though competition was perfectly

ORANGE "LOYALTY."

During the weeks preceding the election we heard glowing tributes to the loyalty of the Orangemen, while admitting this our friends who are conversant with the history of Canada must concede that we have contributed our quota of work and blood to the comvaliant defenders of Britain does not square with the truth. We have an idea that they plotted to put the Duke of Cumberland on the throne instead of the late queen. Did not they threaten to kick the queen's crown into the Boyne if Gladstone ran counter to their wishes? And did not Col. Saunderson talk of revolution if Parliament granted Home Rule?

FATHER SWINT'S ASSIGNMENT.

Rev. John Swint, who spent the last year at the Mission House, is now located at Hinton, W. Va. Father Swint has been set aside by the Bishop of Wheeling for missionary work in his diocese and when his work is organized on a diocesan basis he will be one of the best missionaries in the field. He the best missionaries in the field. He made his seminary course at St. Mary's, Baltimore, and while there he earned for himself by his assiduous application to study and duty the highest commendation of his superiors. In the Mission House he was the same exact, depunt and earnest student and he devout and earnest student and he went forth fully equipped for splendid work in his own diocese. His mission-ary career will be most fruitful if hard work and assidious application can sion very strict laws totally to prohibit and suppress the same." His sacred Majesty forbade the exportation with commendable results. The Missionary.

As for the mind must be carefully and thoroughly trained if we would do our work completely and well. What, then, of the same moral plane with our Lord. It is just this sort of thing which is to be expected when belief in the Godhead of our Lord has become of the foremost figures of contemporary history on the same moral plane with our Lord. It is just this sort of thing which is to be expected when belief in pletely and well. What, then, of the same moral plane with our Lord. It is just this sort of thing which is to be expected when belief in pletely and well. What, then, of the same moral plane with our Lord. It is just this sort of thing which is to be expected when belief in pletely and well. What, then, of the soul, the immortal soul?—Sacred Heart Review.

Some time ago Sir Horace Plunkett wrote a book. This in itself is a fact not to be wondered at. Many people write books, and some are sorry they did so. Mrs. Harriet Beecher Stowe wrote one book which made her famous, Irish church wrote one book which made her famous, and she wrote another which made women blush for her. Sir Horace Plunkett ought to be sorry that he wrote the book of which we speak. He should not of written it, since he is a British official, and the book is controversial of many matters which in one way or another come into relation with the effice he tulfils—or rather, we should say, occupies. Many say his office is more academic ttan practical; or, in other words, that the Irish people are taxed to enable him to test not there is no there words at the large in the relation of the proper worship of the Deity, in so far as the means of the people enable this to be done. They are built mostly of stone. They are built on their renovation. They are built for their renovation. They are built mostly of stone. They are built on the people are not called upon again and again to subscribe for their renovation. They are built for their renovation. The people are taxed to enable him to test pet theories of his, in economics, at the public expense. Be this as it may, his office has relation only to things practical and material. Despite this fact, the book which he presented the public while so officially occupied deals large-ly with moral and religious questions, germane in no degree to the matters with which he is called upon to deal or consider. This is why he should not have written the book. No official ought to mount a platform and lecture peo-ple upon matters which belong to other authorities to deal with. Such conduct-especiallyin Great Britain, where

there is no such laxity as regards gratuitous meddlesomeness as prevails here—such conduct deserves the strong est condemnation. This book of Sir Horace Plunkett's has given the cue to several minor fry to bark in the same key. Hence we have had Mr. Frank Hugh O'Donnell have had Mr. Frank High observations against the Irish Bishops, because, forscoth, too much money is spent by them on church building and too little on education! We have Mr. George Moore charging them with instilling too much charging them with instituting to index, virtue into the Irish peasantry! This terrible charge was not original with Mr. Moore. Sir Horace Plunkett had already formulated it, in a milder fashion, in his bill of indictment against the hierarchy and clergy of Ireland. This over-zeal for virtue, he postulated, was one of the chief reasons why the Irish peasantry seize the first opportu-nity where the Divine law of restraint human passion is enforced with relentless severity!

It is only now that any categorical reply to this strange literary production is put before the public. Many tion is put before the public. Many sporadic protests against particular portions of it have found their way into print, but a seriatim examination of the heads of indictment has been lacking. This want is at length supplied. The Rev. M. O'Riordan, of Mayncoth, has picked up the audacious glove, and his blast of defiance is brave and conhas picked up the audactous gives, and his blast of defiance is brave and conquering. He is a doctor of philosophy, a doctor of divinity and a doctor of common law in that famous school. His literary work and his learning are not unknown in the United States, for in the Catholic World a good many years ago he began to attract attention, and since then in the American Catholic Quarterly he has given some Cathoric Quarterly he has given some specimens of his literary power. His reply to the Knight's onslaught is entitled "Catholicity and Progress in Ireland" (B. Herder, St. Louis). Portions of it appeared from time to time in various Irish publications. An argument by piecemeal is, however, an unequal mode of developing and cases. As it piecemeal is, however, an unequal mode of denial in such grave cases. As it stands now, Dr. O'Riordan's work is panoramic in its scope. It embraces the whole subject, showing both cause and effect, in the past and the present. It is not an effort of eloquence, such as "J. K. L." or John of Tuam would have depended on: it is a work of the severest architecture as to style. It is mass of figures and facts of stone and iron, so to speak—imposing and dreadful, as a document, as a Crown Prosecutor's bill of indictment in an Irish conspiracy charge.

With those writers who have taken their cue from Sir Horace Plunkett on pacting and upbuilding of Canada. But the statement that Orangemen have been always well-springs of loyalty and valiant defenders of Britain does not their cue from Sir Horace Plunkett on the subject of Irish virtue and clerical crassness Dr. O'Riordan will have nothing to do. "To touch them," He remarks, "would be to touch pitch." has his priestly robe to guard. only one chapter of the Knight's book, moreover, does he concern himself; and the Knight complains that a book of more than five hundred pages should be called forth by a single chapter! A be cancel forth by a single chapter! A curious line of protest, surely—as if it were the brevity or the prolixity of a false charge that made its importance. Two words might embody the answer, but they would not convey the full answer.

The book is divided into twentythree chapters. The first three deal specifically with the Knight's accusation of too much church building and extravagance in the style of church building. Dr. O'Riordan meets the charge as to quantity with a few plain figures. He shows the respective prongures. He snows the respective proportions of churches to population in Ireland, in Great Britain and in the United States. These are—Ireland, one church to every 1,368 Catholics; England, one to every 1,030; United States, one to every 1,090. The absurdity of the charge against the Irish Bishops the charge against the Irish Bishops is much more strikingly exhibited in the figures relating to the Knight's own creed. Every 320 Protestants in Ireland have a church to themselves! And their churches, moreover, have for the most part been built at the expense of the Catholic people, who were for three centuries taxed to support the "Established Church." As for the utilitarian charge of extravagance as to

extravagance of Mary Magdalene in washing the Saviour's feet with an ointment that might have been sold for three hundred pence for the benefit

Even from a utilitarian point of view there is the truest economy in the prin-ciple carried out in the building of the Irish churches. They are built mostly a wicked waste of money to make the temple of the Most High a place suitable for His perpetual abode, according to the Catholic faith.

to the Catholic faith.

As for other faults in the Catholic system, as charged by Sir Horace Plunkett, such as the neglecting of education and the too rigid supervision over morality, there would be little difficulty in getting them confuted at the hands of any one ordinarily conversant with the history of Ireland and the present condition of the country. the present condition of the country. In the hands of a master of history and dialectics and polished irony, as Dr. O'Riordan shows himself here, the refutation is as a withering fire of country. repulse. The true causes of Ireland's decline—that bureaucratic system of which Plunkett is at once the representative and screen, and that ascendance management of the secondancy, masquerading as philanthropy, of which he is the most artful embodi-ment—are traced step by step in the development of this most masterful defense against an attack unparalled for audacity in its challenge to history and present-day fact. Once started on the direct inquiry, the author was led by his subject into a far wider fieldnamely, the share which Catholicism has had in enabling Irishmen to bear up and overcome a system of oppression the most elaborate that ever mal-ingenuity devised to crush out a peo-ple's religion and nationality. Incingenuity devised to crush out a people's religion and nationality. Incidentally this investigation led to the survey of the effects of the self-same religion in combatting the downward tendencies of Protestantism and infidelity in various other English-speaking countries. The authorities relied ing countries. The authorities relied upon to establish the writer's position are chiefly non Catholic. Covering the whole of the present moral and social field, and carefully noting all the phe-nomena visible to the mental eye, Dr. O'Riordan's contribution to the most important of all modern discussions assumes a value not easily measured by a cursory review. It must be examined to be appreciated.—Philadelphia Cath-olic Standard and Times.

## HIS SCAPULAR SAVED HIM.

Sergeant William F. Reilly, who arrived in Cincinnatti from the Philippines last week and will be stationed for the present at Fort Thomas, has the distinction of being the first enlisted soldier of the United States Army to obtain a medal of the newly established military order for bravery and distinmilitary order for bravery and distinguished service. Sergeant Reilly will be formally decorated with this honor July 21 by Gen. Jacob H. Smith in the presence of a number of distinguished army officers.

The story of Sergeant Reilly's act of because which won for him the great

bravery which won for him the great distinction reads like a tale of adven-ture—or like an edifying instance of the value of plety and the protection of

On the night of April 10 the 17th and 14th regiments under command of Gen. Leonard Wood were in camp at Dolores on the island of Samar, preparing to break camp and start forward. Just as the tents were being struck, a horse bleeding from many wounds, came run

ning toward the camp.

He was caught and upon examination a piece of cloth was found un-derneath the saddle, and on it was scrawled the message, "Don't move until morning. Filipinos in ambuscade. Reilly." It was word from the ser geant of the scouts, sent from some

perilous place.

Gen. Wood heeded the warning. A search was made in the morning fourteen of the scouts were found dead, horribly mutilated, and Reilly was cut badly and in an unconscious condition. He was tenderly cared for and sent to the hospital in Manila, where he slow-ly recovered from his wounds, after all hope of return to health had been aban-doned. His deed of bravery and quick thought saved the company under Gen. Wood, consisting of 2,500 men from annihilation and it soon became the talk of the entire army. The matter was taken through the department to the President who awarded him the medal of honor. He is only eighteen years of age and is from Boston. The reason given by the soldiers as a cause of Reilly escaping death in the terrible ambuscade in which his comrades were all lost is that he wore the brown scapu lar of Our Lady. It is thought that the Filipinos, seeing the religious em-blem of the Church to which they be-

If you educate a child's intellect only, you have spent your time and your pains on an incomplete and an unsatisfactory task. For a child is made of something more than intellect; and

BLASPHEMIES AGAINST OUR LORD

N. Y. Freeman's Journal. Thanks to the higher criticism, many Protestant ministers have adopted views about our Lord which Catholics have no hesitation in denouncing as blasphemous. There was a time when all the Protestant sects insisted upon the divinity of Christ. But that time the divinity of Christ. But that time has past. To-day the humanity of our Lord is dwelt upon in many Protestant pulpits to the complete exclusion of His divinity. The view taken of Him is that He was the highest type of man who was no more divine than other great and good men. He is held up to the second second man had a second here man but as a second here man but as a us not as God become man, but as a man who in His life history exemplified in His person the highest type of human perfection yet attained.

The insistence upon Christ being a The insistence upon Christ being a mere man naturally empties Christianity of its divine content. The teachings of many Protestant sects are stripped of the sanctions that once imparted to them a sacred character in the estimation of those who made up the membership of these sects. It is not surprising that they cut loose from their of the sanctions that once imparted to them a sacred character in the estimation of those who made up the membership of these sects. It is not surprising that they cut loose from their former Christian moorings. Some of these sects are drifting they know not former Christian moorings. Some of these sects are drifting they know not whither. Ceasing to recognize Christ as God, they no longer derive their former inspiration from the contempla-tion of His life. In coming to regard Him as a man and nothing more they place Him in the category in which Socrates, Aristotle and other founders of Philosophical schools are placed. Socrates, Aristotle and other founders of Philosophical schools are placed. This, of course, means the parting of the ways, so far as Christianity and these sects are concerned. They retain the title of Christian, but they have no right to it.

The character of the blasphemies ministers of these sects sometimes indulge in may be judged by the published report of an address delivered

dulge in may be judged by the published report of an address delivered the other day by the Rev. Dr. Frank W. Gunsaulus, of Chicago, in the Trinity Methodist Church of Denver, Col. In a most blasphemous manner he placed President Roosevelt on a par with our Lord. "The one man of the world," he is reported as saying, "who matches Jesus Christ is seriousness of purpose, in purity of life is the "who matches Jesus Christ is seriousness of purpose, in purity of life is the President of the United States." A Protestant preacher in Denver, when asked his opinion of this outrageous utterance of his fellow preacher, said: "The whole matter hinges on whether Christ was profest. I know not. We The whole matter ninges on whether Christ was perfect. I know not. We are told nothing of Him till after He was thirty years of age. He may have committed minor sins before He came to the years of understanding."

This view of our Lord is the necessary outcome of the process of elimination which has been going on in many of the Protestant sects for many years. By that process God, Who became man that process God, Who became man and died on the cross for our redemp-tion, has been stripped of His divine attributes one after another, until He is at last regarded by many Protest ants as merely the highest development of manhood the world has yet seen. This development or evolution, may

This development or evolution, may jet produce even a higher type of man than Christ!

Such is the blasphemous doctrine which has been unfolding itself gradually, and which has left its impress more or less distinct on many of the sects that which Protectantism is divided. into which Protestantism is divided. It is hardly necessary to say that those holding this doctrine are not Christians, though they may wish to be known as such. They trace a spiritual anown as such. They trace a spiritual ancestry to men who falsely accused the Catholic Church of trying to obscure Christ because she taught her children to show His Mother the reverence due her as the Mother of God. One whose intellect is not clouded by religious prejudices will have no difficulty in perceiving how devotion to the Blessed Virgin prevents the spread of such views as we have been criticising. In a views as we have been criticising. In a household from which there ascends morning and night the invocation "Holy Mary, Mother of God, pray for us," there will be no tolerance of the asser tion that Christ was nothing more than a man and wad with the highest carries. a man endowed with the highest quali-ties of mind and heart that have yet manifested themselves in the world's

lf the Founder of Christianity were indeed only a man essentially like other men, how meaningless would be the clarion summons of the Vicar of Christ to restore all things in Christ.' would not evoke a response in the millons of souls in every part of the world who have learned from the Catholic Church to believe that He who died on Calvary was God. The appeal of Pius X. for the spiritual and social regeneration of the world would fall upon deef ation of the world would fall upon deaf ears if belief in the divinity of Christ ceased to exist.

As we were on the point of finishing

this article the Protestant clergyman whose alleged statements suggested its writing denies that he was reported aright. Justice to him requires that we place his denial belore our readers: "I was describing Christ like qualities, steadfastness of purpose, vigor, etc., and I said that there were two great men on this earth who displayed these qualities. One was Emperor William.
Then I said that the only man I knew
and who can compare with him is the
President of the United States." This explanation robs the original version of the address of its bald and repulsive blasphemy. Still the Rev. Gunsalus' attempt to associate the names of the German Emperor and of the Presiden of the United States with that of Christ is open to objection. It is placing two of the foremost figures of contemporary history on the same moral plane with our Lord. It is just this sort of thing which is to be expected when belief in the Godhead of our Lord has become either extremely attenuated or has disappeared altogether.

I never realized fully, as I did on palm Sunday in following the beautiful services, that Our Blessed Lord Himself suffered from depression. "My soul is sorrowful even unto death." And who was ever more forsaken than He was? What a constant help and example He is to us in all our trials!

THE SCOTCH "REFORMERS."

1401

ANDREW LANG ACCUSED KNOX OF PRE-VARICATION AND OTHER THINGS.

Andrew Lang, the scholarly Scotch essayist and historian, takes a view of John Knox which will hardly commend itself to the undiscriminating admirers of the Scotch Reformer. To Mr. Lang John Knox's halo is not so brilliant as Presbyterian writers have painted it; and in his recent work "John Knox and in his recent work "John Knox and the Reformation" Mr Lang tells some plain truths about Knox and his fellow-reformers. Knox for instauce, according to Mr. Lang, consciously told lies when they suited his purpose; he issued proclamations to deceive the public, accused Mary of Guise of treachery and foul crimes without reason, and his language was, even for his own day, scurrilous and extreme. His "History" is demonstrably inaccurate in regard to events whose facts Knox must have known. Mr. Lang says of the new re-ligious system introduced into Scotland Lang "was more than a century of tur-moil, civil war, revolution and re-

action. The Reformation, according to Mr. Lang, was in the main a political move-ment of the feudal lords against the Crown, using the plea of religious liberty as a cloak for rebellion, and having as an end not the reformation of the an end not the reformation of the Church, but the appropriation of its re-venues. He says: "The nobles and lairds, many of them were converted in matter of doctrine; in conduct they were the most avaricious, bloody and treacherous of all the generations which treacherous of all the generations which had banded, rebelled, robbed or betrayed in Scotland." Their position was clearly that of rebels and Knox was of this party. Knox maintained the contrary but can be proved to have been foremost in the intrigue for changing the authority." The looting and spoiling by the rascal multitude was aided and abotted, though denied by the leaders and by Knox himself; they de-clare that Mary of Guise was false and treacherous, whereas in reality the treachery was on their own side.

Mr. Lang's views it may be said, are those of unbiased historians generally. They will not find favor with those who like to think of the Reformation in like to think of the Reformation in Scotland (as elsewhere) as a grand, popular, God-inspired uprising of the righteous people against the lazy, immoral and rascally priests and prelates of the Romish church. There are still some people who will accept no statement of history as a fact until it has been dipped and thoroughly dyed in the vat of Protestant prejudice. But more and more the tant prejudice. But more and more the tant prejudice. But more and more the researches of historians are proving the truth of Catholic statements with re-gard to the Reformation and other events, concerning which the minds of Protestants have been for centuries abused.—The Sacred Heart Review.

CATHOLIC NOTES.

Eleven young Irish priests recently proceeded to Scotland and began work in the archdiocese of Glasgow, to which they were called.

Father Fa Farge, recently ordained in Austria, is not the first graduate of Harvard to enter the priesthood. His father, the eminent printer, is a practical Catholic.

There is a Catholic church in England which counts a convert roll of two thousand names. This is the church of St. Mary's of the Angels of Bayswater.

The death is announced at St. Hya cinthe, Que., of Mother Catherine Aurelia, founder of the Sisters of the Precious Bloed, and known in the world as Miss Aurelie Caouette, a member of a prominent Canadian family.

An interesting feature of the ad-ministration of Confirmation recently at St. Peter's Church, Jersey City, was the presentation to Bishop O'Connor for Confirmation of seven negresses, converts to the true faith, who had received instruction from Father McTammany, S. J., of St. Peter's. At a meeting of Catholic citizens of

Hobart, Australia, it was decided to celebrate the diamond jubilee of the Most Rev. Archbishop Murphy next October by clearing off the debt of £1,200 on the college he is completing in Hobart. The Italian sculptor, Giulio Tadolini, hast just completed a standing figure of Pope Leo XIII. in marble on the monument erected to the memory of the deceased Pontiff by the cardi-nals whom he appointed to their

severa! offices. Sisters of St. Joseph have opened an establishment in Zanzibar, Africa, which is to comprise a school for the children of the Europeans living there, and a sanitarium for the missionaries and the whites in general, who, worn out from the trying climate, are in need

of care and rest. The Ursuline Sisters from Claremont, France, have established a convent at Thelusson Lodge, Aldeburgh, Suffolk. Holy Mass was celebrated there recently by the Rev. Father Mosnier for the first time since the "Reformation" and already a small congregation has ap-

## THE HALF By GERALD GRIFFIN

CHAPTER VI.

Delay the bridal? Bid Our friends disperse and keep their mirth un For another morn? Fie! fie! Have you a name ? What a scandal will it bring Upon your fame!—A youth, brave, nobie, fortunate.
Worthy as fair a fate as thou couldst offer, Were it made doubly prosper.us. What, think you, Makes you thus absolute?

The haughty independence of spirit which she loved to indulge, or to affect returned with more than its accustomed ferce on the heart of Emily Bury, when she learned that Hamond had finally and fully effected the half menace which his letter contained. She could hardly his letter contained. She could hardly blame him, and she would not blame herself, so that her only resource lay in resuming the general air of indiffer-ence which she had relinquished so in-

stantly, on discovering the mistake in which Hamond's silence originated. In this she succeeded so well that her friend Martha was once more at a loss to conjecture what was the real effect of the disappointment she had exper ienced. Miss Bury, however, was per haps too clever for her own interest haps too elever for her own increases, if or the perfect case and carclessness of her manner exposed her more than ever to attentions which made her heart sick, and solicitations which she feared en tirely to discourage, even while her soul turned in disgust from their dull passionless monotony. She dared however, suffer this secret feeling to become in any degree apparent, for she dreaded, beyond all other evils that now lay within the range of probability, any diminution of number or brilliancy in the train of her admirers. The sys tem of duplicity (though she would esteem the term hardly applied) inesteem the term hardly applied involved her in many difficulties. She lost, in the first place, the confidence, and in a great measure, the friendship of Miss O'Brien, who, though she could not penetrate Emily's secret, was yet quick-sighted enough to know that her little share of influence on the mind of the letter no longer existed. Neither the latter no longer existed. Neither could she hope that the fashionable love which she had excited in the heart, or in the head perhaps, of young E— would continue to grow and flourish on absolate coldness; and she ventured, in the fear of a second desertion, throw him one or two words of doubtful encouragement, which he took the liberty of estimating at a far higher worth than she intended. He became worth than she intended. He became importunate—she toyed and shifted her ground—he blockaded — she pouted; her frierds first wondered at her, and then blamed her—and at last persecuted

her. Every body said that young E -that he was entitled to a far higher union-and that he exceedingly ill treated - Miss Bury her own mind-she wa taking very strange airs upon her, etc And so to relieve her conscience—and to satisfy friends—and to reward her swain for his perseverance, Emily dre a long deep sigh, and promised him marriage.

And now 'a long day, my lord ! The u-ual exclamation of convicts after sentence of death has been passed. you please," she said with a bitter gaiety, after she had listened to his

raptures with great resignation.

'The shortest will be long,' said her lover. 'Let it be a double knot. her lover. "Let it be a double knot. change her name next Wednesday."
"Very well," said Emily, coldly

"you will consult your own convenience I declare I'm not anxious one way

or another."

Lord E -- had none of Hamond's sensitive folly about him. He seemed not to notice the contemptuous indifference of her manner, but resolved within his own mind to "let her know the differ once" when once he had satisfied hi own vanity by getting her into his

weddings were celebrated wit on the same day, but under very different auspices to bott parties. Miss O Brien gave her hand freely, and felt it pressed with a tender which assured her it was valu ness which assured nor it was valued at its full worth; she was conscious of no evil motive — of no concealed deraugement of heart; she loved quietly, and she loved well and happily. Early, indeed, was able to sustain her part at the attar's foot, with a much apparent composure as her as much apparent composure as her friend, but she could not prevent her heart from sinking (when the ceremony was actually concluded) so very low, as to render it absolutely impossible for her to sustain the part she had under-taken without suffering the actress to

appear.
The friends parted soon after the ceremony, Martha O'Brien setting off with her husband for Munster, and Emily accompanying her lord to the house of his father. The necessity for dissimulation with the world now no longer existed, and Lady E — felt a kind of miserable relief in touchin ground at last, and feeling that at all submitted, therefore, without murmur ing, to the congratulations of her ac quaintances; allowed herself to whirled about in a magnificent dress, in order to gratify the vanity of her husband for a few weeks and then dis covered what, indeed, before was scarcely a secret to her, that his pur poses were in a great measure answer by the display, and the object of his long probation almost entirely accom-plished. However ill disposed Emily was to correspond with any manifesta-tions of esteem or affection on his part, her womanly pride was not the less burt hy the neglect with which she soon found herself treated; and although she was far too proud to complain—the silent discontent in which she lived, and the dissipation in which she min gled began in the course of a few years very perceptible inroads upon Castle-Connell, her health. Lahinch (a watering place on the west ern coast, which has of late years been superseded by Miltown-Malbay, and more lately by the improving village of Kilkee), and many other places, were tried without success; and at length it was found expedient that

she should spend some months in a for-eign climate, where the air, more tem-pered and lighter than that of her natic land, might agree better with the subdued tone of her constitution.

These months turned out to be years. E—refused to accompany his wife, lest it should be supposed that he was put-ting his estate "to nurse;" and ting his estate ting his estate to nurse; and migrated to the British metropolis, as the representative in the lower house of an Irish county, where, it was said, he did not scruple putting his honour to nurse in the lap of the reigning minister. New connections, or a dislike of the old, contributed to render him a permanent absentee, while Lady deterred by the continuance of her ill health, and not a little by a reluct-ance to encounter the revival of many ance to encounter the revival of many painful associations, seemed to have re-linquished all idea of revisiting the land of her birth. Her guardian (her only relative in Ireland) had died within the year after her departure, and she had now no triends in that country for whose society she would endange the shattered remnant of her peace of mind, by exposing it to so many rude remembrances as must necessarily present themselves to her senses on her return. Martha, kind and good as she had always been, until her friend thought proper to cast her off, was now the happy and virtuous wife of a sensible man (who understood nothing of romance, and hated pride, although he was a Scot), and the care-rul mother of a pair of chubby little Manster fellows. Without having one black drop of envy in her whole composition, Lady E—— could not help teeling that Martha, the matron, would

not be the pleasantest companion in the world for Emily, the forsaken and the

neglected — and she had her doubts moreover, whether that lady would her

self be anxious to renew the earl friendship that had constituted th

happiness of so many joyous years to both. She made no overture, there-fore, and in a few years more, Emily Bury, her husband, Eugene Hamond—

Bury, her husband, Engene Hamond— and the story of their strange court-ship, were perfectly lorgotten in the circles in which they had mingled during their residence in Ireland. We love not to dwell longer than i necessary to the development of ou tale, on the history of feelings (however interesting from their general application to human nature), in which n opportunity is afforded for illustration of national character — that being the principal design of these volumes. The reader, therefore, will allow us here to return to our own Munster, congratulating ourselves on our escape (it indeed we have escaped) from our adventurous sojourn in a quarter of Ireland endered formidable to us by the prior occupation of so many gifted spirits— and where, last of all in the order of time, though far otherwise in the order of genius, the vigorous bands that penned the O'Hara Tales, have vrung from the Irish heart the uttermost relics of its character, and left it a dry and barren subject to all who shall succeed them. We return, then, with pleasure to Munster—an unsifted soil, where we may be likely to get more than Grati-ano's two grains of wheat in a bushel of

> CHAPTER VII. Let me know some little joy—
> We that suffer long annoy
> Are continued with a thought
> Through an idle fancy wrought.
> —The Woman Hater.

chaff for our pains.

We have our cwn good reasons for re questions concerning the occurrences which filled up the time between Ham-ond's flight and the year preceding that on which our tale commenced — a year which is still remembered with sorrow by many a childless parent and house ss orphan in Ireland, and which ap to have been marked by a train of calamities new even to that country -a famine - a plague - a system of rebellion the most learful, silent, and fatally calm that the demon of misrule to the hideous pageant with which it and suffered itself to be mocked on the preceding year.

In the spring, or, rather, early in the summer of this year, on a red and blowing morn, the surface of that part of the Shannon which lies between Kilrush and Loup Head, was covered with the eraft which is peculiar to the river, the heavily laden and clumsy tur the heavily laden and clumsy tuck boats, Galway hookers provided with fish for the Limerick market, large of burthen going and returning o and from the same city, and revenue their sails from the black and lumbering eraft above mentioned, and presenting, by such variety, a very lively and aninated picture on the often dreary and The red clouds, which became massed into huge and toppling piles upon the western horizon, and confronted the newly risen sun with an augry and threatening aspect, afforded 'an indica tion, which experience had taught him to appreciate, of the weather which the boatman was destined to contend with in the course of the day. All seemed to be aware of this and the utmost exwere made by the helmsm accomplish as much as was possible of their progress before the southerly gale should become too heavy for their can-

On the forecastle of one of the Galway hookers, a tight-built little vessel, which, by the smallness of its bends, its creyhound length, and gunwale distin uished by a curve inward (technically called a tumble home) was enabled to bear a heavier see and make a much eeter progress than the other open boats of the river-on the forecastle of such a vessel, two men were placed; one, who belonged to the boat, as appeared by his blue frieze jacket orna mented with rows of horn buttons coarse canvass trousers, red comforter. battered and bulged hat covered with an old oil cloth, and tied about with a bit of listen as a succedeneum for a hat band; the other seated on the fluke of the anchor, in a thread bare brown coat

and cord knee-breeches, old brown hat and dark striped woollen waistcoat, and making it sufficiently manifes by his odd staring manner and raw questions that he was a reserved. that he was a passenger, and a strange to the part of the country by which he

was sailing.
"Put down your ruddher a taste

"Put down your ruddher a taste, Bat," said the former to the man at the helm. "I see a squall comen."

"See a sq all! see the wind!" exclaimed the man with the brown coat; "that bates all I ever heerd. They say 'pigs can see the wind, whatever the raison of it is, but I travelled many's the mile of water fresh and salt, an' I nayur seen a sailor that would an' I nuvur seen a sailor that wou hold to seeing the wind yit."

"You see more now than uvur you seen, far as you went," said the boat man. "Af you put your face this way, sideways, on the gun'l o' the boat, you'll see the wind yourself comen over

The pussenger, supposing that he w really about to witness a nautical wonder, did as he was directed, and placing his cheek on the towl pin, looked skance in the direction of the gale nothing doubting that it was the very invisible element itself the boatman spoke of, and not its indication in the darkening curl that covered by fit; the ne was making his observation, however, the helmsman, in obedience tanother command of "closer to wind, from his companion on the forecastle put down the helm suddenly, and caused the little vessel to make a jer with her prow to windward, which clipped off the mane of the next breaker and flung it over the weather bow into the face and bosom of the passenger. He shifted his place with great expedition, but not deeming it prudent to which passed quickly between the boat men, he resumed his former place at the lee-side of the vessel.

"It's wet you are, I'm in dread," said the forecastle man, with an air of nock concern.

"A trifle that way," replied the other, with a tone of seeming indiffer ence—and adding, as he composedly applied his handkerchief to the dripping breast of his coat—" Only av all the Munster boys wor nuvur to be dried (dry thirsty) than what myself is now twould be a bad story for the publi

Why, thin, I see now," said the boatman, assuming at once a manner of greater frankness and good will, "that you are a raal Irishman after all, be your taking a joke in good parts."
"In good parts! In all parts, I'm o

opinion," replied the passenger merrily extending his arms to afford a full view of his drenched figure. " But indeed am, as you say, a sort of a bad Irish-

And your frind b'low in the cabin what is he?'

"O, the same to be sure-and great gintleman, too, only he's not Milaysian like meself.

Wasn't it a quare place for him to take-a man that I see having money s flush about him-a place in the cabin of a hooker, in place of a berth like any responsible man in the reg'lar packet ?

To this query, the passenger in the brown coat only answered by casting, first, a cautious glance towards a small square hole and trap-door in the forewhich the wreath of smoke which were issuing, showed it to be a substitute for that apartment which is termed the cabin in more stately vessels. The man then crept softly towards the aperture, waved the vapor aside with his hand, and looked down. The whole extent of the nether region was immersed in an atmosphere to which the paradox of the "palpable obscure" might have been applied and ceased to be a paradox. In was some time before the objects beneath became sufficiently discernible for the passenger to form any conjecture (if were his intention) on the transactions which were taking place in the cabin but when they did so, his eye was ver occasioned, and which seemed as enabled to comprehend the circuit of a fall the hereditary evils with which Lttle excavation (as it appeared) about he land was ever afflicted had welled four feet in height, eight in breadth, out their poison from new sources upon and nine or ten in length, in which a number of persons, about eight to ten and nine or ten in length, in which a men and two old women, lay huddled on a heap of straw-the latter sitting erect, nursing children—the others, some looked in a pleasing forgetfulness quietly conversing on the state of the ountry-a subject of paramount inter-Through the volumes of smoke which about his head, the passenger few bricks at the end of the cabin beside which sat a swarthy, wild-haired boy, roasting potatoes and eggs, and eeming as much at his ease as if he were inhaling the purest aroma. Opposite to this youth—his arms folded, ais legs crossed, and his head reclining against one of the ribs of the vesselay a person of a very singular and perplexing appearance. His eyes had all the wildness which characterises that His eyes had all of a maniac, and were only contradis tinguished from it by the fixedness and intensity of expression with which their gaze rested on the object, whatever it was, which, for the moment, awakened the interest of their owner. His face the interest of their owner. was dragged and pale-marked with the lines of sorrow, and a little tinged with the hue of years-but so very slightly, that if it were not for th assistance which Time had received from accident and circumstance, the man might yet have taken footing within the ground of maturity. He were a loose blue silk handkerchief on his neck-a sailor's jacket, and trousers of frieze, of the same color-(the manufasture of some village weaver), and a double breasted black silk waistcoat, which, opening above, afforded (in better light, however, than that in

> charge of total inconsistency.
>
> After he had reconnoitered the cabin to his satisfaction, the passenger drew back from the trap-door, making a wry

> which he was now placed) a twilight glimpse of a shirt which, from its fine-

less and whiteness, accorded ill with

though there was something in his attitude, and in the intelligent inquiry

redeem it in some measure from the

eye, which would

hawking "

face, as the smoke penetrated his eyes, tures above the mouth, which, in this age of refinement, it may suffice to indicate by an allusion to the organ of

"I might as well go down a chim-bley," said he, expressing as much distaste by his manner, as Cob might be sup-posed to do in uttering one of his genteel invectives against "that vile, roguish

"The taste of smoke is convenient such a night as last night was," said the boatman. "See how your friend likes it."

The passenger replied to this obse tion by looking unusually wise, as if for the purpose of affording, by a counter-indication, a clue to the cause of his "frind's" peculiar opinions, and by touching his forehead mysteriously with his finger.
"Light?" asked the boatman.
"Cracked!" said the

"Cracked!" said the passenger. Innocent. In some things only, that For you never see how he can talk

to you, at times, as sober as anybody— and at other times with a tongue that you'd think would never tire; preacher like the clargy—and at others again, man alive, he'd ate you up, you'd think, for the turn of a hand. He can't abide any o' the quality at all—that's his great point—being brought into a dale o' trouble once, on their account He mislikes all gentlemen—" And ladees ?

"Iss, then, an ladies—although you seem to misdoubt that part o' my story. He can't abide anything o' the sory. He can t ablee anything o' the sort. Sure, av it wasn't for that, what sort of a livery would this be for mehis own gentleman (for that's me title be rights, though I don't claim it in his presence)? or what sort of a place would that cabin be (though indeed it's a nate cabin and a tight little hooker. for a hooker, considering—)but not at all fitten for an estated man like him."

"Where is he from?" "O yethen, many's the place we're from this time back, travellen hether an' thether, back'urds an' for'urds, to and fro, this way an' that way, be sea an' be land, on shipboord and every boord, in Ayshee and Europe, an' Africay an' Merrikey, an' among the Turkies and Frinch an' Creeks, an' a mort o' places an' things more than lean mintion to you now—but latterly it's from London we're comen, himse being appointed one o' given out the money to the poor left witout anythen, we hear, by raisen of the great rain that was last year, that pysin'd all the skillaans in the which the English (an' sure it's

a new story wit 'em) subscribed for 'em
-an' sure 'twas good of 'em for all.'
"Why, then, it was. We must only
take what we can of a bad debt, and sorrow a much hopes there is of all they have of ours, be all accounts." But it was a great relief, wasn't it?

The male, an' the employment, an' all them things."

"O yethen middlin, like the small praties. There was a mort o'money sent over, I hear; but then it was all mostly frittered away among shoepur visors an' clerks an' them things, ont'l at last it was the same case a'most as with the poor little natural that laid out all his money on a purse, and then had nothen to put it afther. The benefits that the English (on sure they mean well, no doubt, only being blind folded about the way they'll go about sarven uz)—the benefits they strive to do uz, their charter schools, an' their binnyfactions, and all them things reminds me of the ould fable of Congcul lion, the great joyant, long ago, which in dread you mightn't have heerd, I'll tell it to you. Into Ulster it was they marched some troops, that is, of the king o' Connaught, and there they wor bate disgraceful, and they run for their life as you'd see a proctor run at sight of a pike; and comen ould eastles that was blown up sence be Cromwell (the thief o' the airth!) they saized it, and kep it, and made them selves up in it, so as not to allow the sodgers of the King of Ulster withside the walls. Still an' all the Ulster boys strapped to, an' they tuk the tuk the castle, barren the tower, that was defended by an ould woman only all the rest of the Connaught boys being to this tower was very cross, intirely being up one o' those crooked staircases like a cork serew, an sech as only one man could mount at a time, which was sorry for, there being a in the doore at the top, an' the ould hag (the rogue!) used to shoot out an and down he'd fall stone dead to b sure. An' the same case wit the one, whoever he'd be, that would coom up after him. Well, the king of Uster didn't knew what to do, an' he called a council o' war, an' says he to his gin erals, an' lords, an' all the great people, 'I'm fairly bothered,' siz he people, 'I'm fairly bothered,'
'wit this ould 'oman, an' what'll at all wit her?' siz he. 'I'll tell you that, then,' says one of his great gin-erals; 'send for the great joyant Congcullion,' siz he 'an av he don't mak her hop,' says he, 'you may call me ar honest man.' 'Who'll go for him,' siz the king of Ulster, siz he, 'or where is he to be had?' siz he. 'Con of the Fleetfoot will go for him,' siz the gineral again, meaning another joyant that was in hearen. Well an' good, Con of the Fleet-foot was sent for Conscullion the joyant, the big o' that hill over-right us, that was wanderen over and bether in the woods be raisen of being bate in a fight be a grand knight coort, an' haven his hair cut off for a

disgrace. Well, this Con (that used

to take a perch o' ground in one step)

he travelled some hundred o' miles, an

last he found my lad in a wood erry fast usleep. 'Get up here,'

Kerry fast asleep. 'Get up here,' siz Con, 'an' come with me, an' a pretty

wanten you all so fast, siz Con, siz he. Well became Congcullion, he never

made him an answer, being fast asleen

the same time. So what does Con do but to take his soord and to cut off the

little finger off of him-and then you

Congcullion stretchen himself

yawned a piece, and axed what was the

matter, or what fly was it that was tittlen him? So Con up and tould him the whole biziness from first to last,

lad you are, siz he, to have me to call you, an' the king an' all

ing utter and absolute disgrace with discomfiture. She watched her oppor-tunity well, and taking as much "odds" as she thought would secure her tri umph, she suffered her sails to fill loosened the main sheet, and put the helm a little to windward. The sloop perceived her insolent intention and attempted to baffle it by a similar proedure. Finding that she was She pers vered livided the froth b atmen of the surrounding vessels, who had watched the rather perilous assay with an intense interest. ent details of naking rapid progress

about the ould 'oman, and the rest of 'em. Well, I'm maken a long story of it, they come to the king, the two of 'em, an siz Congcullion, 'Now where's this woman,' siz he, 'or what am I to do with her, and sure it's a droll thing to be senden all the ways to Kenry to. to be senden all the ways to Kerry for a gorson like meself to fight an old hag, a gorson like mesell to fight an old hag, siz he. 'There she is in the air out fronten you,' siz the king. So he looked up, and what should he see above only a quern stone, like that they uses in grinden the whate, and the hag sitten up upon it, and shooten down arrows through the hole in the middle arrows through the hole in the mutute at the king's men, an she flyen about that way be magic art in the air above. 'Aha, my lady, thinks Congcullion in his own mind, but he said nothen, 'I his own mind, but he said nothen, 'I think I'll soon have you down off o' your filly foal, although it will be a nice mark to hit off,' siz he to himself, manen the hole in the quern. sooner said than done, he tuk and shot up an arrow right through the hole and through the woman moreover, an down she an' her quern came tublen into the middle of e'm and whack upon the head o' Feardia, one o' the est sodgers the king had, an' med ereens of him. 'Well, didn't I do it?' siz Congcullion. 'O yeh, wisha you did,' siz the king, 'an' more than it an' I never seen the peer o' you,' s an' I never seen the peer o' you,' siz siz he, 'for whatever good you do you're always sure to do it in a way that it would be better you didn't do it at all,' siz he. (Tradition is a powerful magnifier. The hero who is mentioned in the above legend, figures in O. Hellessn's history as Communication. O'Halloran's history as Congcullion, a knight of the Red Branch, where his dimensions shrink into the common scale of humanity.) It's the same way

wit the English when they try to do good for uz here in Ireland." "Why then 'tis in a great measure you-but still an' all it's a great thing for 'em to mane well bekays be that mains there's hope they'll be set right one time or another

"O yeh, then, there is. But I'd be

sorry there was a little hopes of our comen safe to shore this holy mornen." While this conversation passed be tween the politicians, the bad weather which had been threatened by the ap-

pearance of the morning, began to make its word good. A small hand make its word good. A small hand-somely-rigged sloop was the only vessel that seemed likely to dispute the palm of superiority, in point of speed, with the hooker, which last, as it appeared. make its word good. was a sailer of high reputation on the river, and the trial of force, which presently took place between them, at-tracted the interest of those who tracted the interest of those who manned the more unambitious craft. Loud were the shouts of the crews as the sloop attempted, and almost suc ceeded in coming between her rival and the wind, and thus causing her sails to slacken and deadening her way for some minutes at least; and louder yet were the sounds of gratulation and of triumph, when the latter, observing the manceuvre, ran suddenly close to wind, and being enabled by the smallness of her size to run much nearer to the shore than the sloop, soon left her lumbering far upon the lee. But the interest of the spectators was excited to a far higher degree when our friend in the hooker, after calculating with a precision which experience enabled them to use, the difference in the speed of both, formed the hardy design of sailing round her foe, and thus combinmaking sufficient way, however, she struck out a reef, at the risk of some perilous "heeling." This was a meas-ure on which the hooker had not undertaking, nevertheless, and swept the next plunge of the latter which shone in the oker's wake. Her triumph was com lete, however, and the shout which er crew raised as she bounded fleetly ver the breakers to the leeward, wa answered from shore to shore by the

While sports like these were used t checquer the tediousness of their river voyage, (tedious to them from their perfect familiarity with all its magnificscenery,) they were They had now passed the islet of Scat tery, with its round tower and eleven churches—the ruins of which may be all comprehended in a single coup d'wil-a little spot which has been immortalised by the legend of St. Senanus, and by the sweet melody which our national lyrist has founded on the same subject. The sun was now fully risen, and as the vessel approached the Race of Tarbert where the river dilates to the extent o several miles, and assumes the appear ance of a considerable lake, the most agreeable opportunity was afforded to the voyagers of appreciating all the varied splendors and changes of this celebrated stream. On the left was the bay of Clonderlaw, an opening of some miles in extent, where the red and ruffled waters presented, to a considerable distance from the shore, on either green hue of those which ran in heavy swells and breakers in the channel of the river. On the right lay the villages of Tarbert and Glyn, (the hereditary domain of the far famed Knights of the Valley,) while the undulating face of the surrounding country presented an appearance of sunny richness and cultivation, which rendered the scarcity of wood, (the only void by which the glancing over the prospect) scarcely, if at all, observable. the Race was covered with innumerable vessels of all kinds-brigs, ships, (as three - masters are here emphatically termed) schooners, sloops, turf boats, and hookers. The heavy sea, which and hookers. The heavy sea, which ran in the centre, rendered it rather a dangerous passage to the small craft.

and many of them were observed lowering their peaks and running to the anchoring places near shore—while others, with sails reefed close, and presenting, from the height of their turk the appearance of a lighter with lading, the appearance of a lighter with the bottom upwards, struggled on slow. ly, battling their way by inches against the heading wind, and steeping three rows of the turi which covered the leewird gunwale in the heaving brine. Now and then a huge porpoise was seen rolling its black and unwieldy bulk above the surface of the waves, in its hungry pursuit of a terrified salmon (a lab in which the river then abounded fish in which the river then abounded, though the weirs which have been since erected, and the clattering and noisy Limerick steam-boat have rendered the Limerick steam-boat have rendered them much more rare at present)—and at longer intervals, the head of a seal, which had come up from his peaceful solitude in the river's bed to look about him and see how the world was going on, floated along the surface, like use a similitude of our friend in the nooker) "a sod of handturf."

They passed the perils of the Race,

and entered a narrow, and less boister. ous channel, celebrated by a feat executed by a knight of Glin, similar to that of poor Byron at the Dardanelles, running between two rather elevated points of land in the counties of Limpoints of land in the counties of him-erick and Clare, where the wood was more generously scattered over the soil, imparting an air of greater finish and improvement to the numerous scats which were within sight, and harmonizing well with the many ruins that lifted their viced and tottering bulk on the emi-nences in the distance. Further on, the Shannon again dilated to a breadth of several miles, affording a view of a hilly but cultivated country, on the shores of which the waters formed numberless creeks and petty peninsulas, studded with cottages and old castles, and orna-mented on the Clare side by an oak wood of considerable extent, skirted the anchorage of Laba Sheeda (the silk bed,) a favorite road for the weather-bound shipping. Gut of Foynes, which was her resting-place for the night, and the final destination of two of her crew — the brown-coated passenger, and his companion, or master, in the cabin.

TO BE CONTINUED.

### DAN RILEY'S WILD RIDE.

WM. A. BOWEN.

The crimson glare of the senaphore Welmer made but a faint glimmering pathway through the cold mist, and a halo shone around the light inside the office window. It was the only night office between Seguin and Schulenberg. An all-night man had to be kept there because there was an up grade over two miles long just west of the depot. Here heavy freight trains were freand beyond the station to "take a header for the hill and force the grade." quently stalled, and had to roll back

The east-bound "Sunset Limited" was known to the trainmen as No. 101. It stopped only at county seats or at large towns that were intersected by other roads or at telegraph offices when signaled for special orders. This did not often occur, especially when the train was late, for its time was very fast and delay was difficult to make up

So when Jim Byrd, the night operator at Welmer, heard 101 slowing up without his having received any order for her, he ran out with his lantern to see what was wanted. The big mogul engine came to a sudden stop in front of the office, with all brakes down hard, puffing and wheezing, the air pumps working to full capacity and the popvalve blowing off with the sound tornado. The engineer leaned out of his cab, and the conductor rushed up the platform.

"Whew! She's pretty hot!" said Byrd.

"She's got to be to reach Houston on time. Worse than that, we've got you've got orders. They stop here unless you told us to pass Got any orders for us?" This was all said by the conductor in a loud, quick voice

"No," answered Jim. "I guess they forgot to tell me to signal you to go by, as I heard the clicker at Seguin siying for you to go ahead and make up lost time unless signaled down here.

"Why in thunder didn't they have you give us the white light then?" growled the engineer, grasping his lever and waiting for the conductor to swing on to the mail car.

Then the great machine started of

east with puffs that told of an angry engineer, and the white glare from the plowed a pathway of light far up the track. Jim went in, sat at his desk and be

gan to nod, with his hand on the key, so as to be easily aroused if called. The rear end lights of the departing trsin were still to be made out vaguely in the light fog, when Jim was roused as if by a blow. The key was conveying to him in its mysterious way the excitement thrilling from the nerves of Jim was awake in an instant, and

with horror he rapidly wrote down the following from the despatcher's office: "Signal 101 for orders! Tell him to pass 83 at White's switch! not stop! Hold 71 at br until all others are clear! Latter

delayed by accident in office here."
"He didn't think 101 had had time to get here yet," thought Jim. "How she must have been running! There she goes just by the bridge siding now!"

Shocked though he was at the thought of the collison that was imminent, Jim lost no time, but ticked to headquarters the exact situation, and asked if an engine could not be sent out of Schulenberg to overtake 83 which could not be far from there. The reply was worse than the first

message : "No engine fired up at Schulenberg Charley had stroke of paralysis at key; no one knew it until wired you. That Have doctors caused delay in orders. Have doctors ready to take engine of 71 as soon as she comes and go down to wreck. No-

thing can prevent terrible thing can provide the same of the situation.

"You may be a help some he said. "Get up and d you run and awake up the lill be ready for 71." As the boy started training down the hill and the tank one hundred yard station. Of the brakeman from a box car, Who's pulling you to nig "Riley."
"Dan Riley? What's he ing you? I thought it was way that train dashed in ar

> were out. Dan was han and they nabbed him wi Jim rushed down to the shouted: "Riley, come quick! Have your firema to pull out, and I'll have h while we get orders!"
> Riley told his fireman t ready and then run the office. He himself raced To the wondering crew at the office, Jim explaining Just as he had finished, in half dressed carrying

"Why, there was a lot ishable stuff, and all the

Riley, there's no tin said Jim. "You must be Here are the other de now! Somehow I feel a going to find a way out of In reply, Riley turne

" Ned, I'm going to c 101 before she gets to Wi You needn't go unless yo can fire and run her, too, You doctors who ain't must be prepared for the trip you ever took! I hundred people on those only way to save them eatch that Limited—and flying to-night !" As he talked he was

ngine, the others inst lowing. Dan, Ned and tors silently got into the placed the doctors when hold on and not be in just behind him, one s apron between the ten-and holding on to the right-hand side, and the same position on the lef moment the great mandown the track, and Jin ticking the news to hea The steam - gauge pounds, and Ned began

coal. Riley slowly pul open and threw his less the engine fairly flew for sparks over the telegra emed to gather hers plunge into the night.
As the drivers bega gently pulled on his th his lever a notch, g her steam as the pist and out faster and fa in silhouette against thrown back from the they felt an awe creep The bell kept ring Ned was shoveling c bot throat of the iron iew seconds the shrie

warned all creatures of to stand aside. Before the first switch at the more than a half mile the engine was almo was she gaining s steady, regular pull a Riley kept his eye rails. The headligh gleam of white that so mist into walls of each side of the tra

through which light from unknown of He pulled his leve r notch, drew the last cog, and l It showed one hun pounds, and the pop-The time was n Many farm houses sl their windows, and people heard the shrieking whistle ar

pop-valve, and ren Limited has just go

By the time the

Sandy bridge, the s

appeared like two cr

so fast that they only up and down, peared like gigant solid iron. To keep upright with all their stren and lurched every coal. Then over opened mouth, the black that was st serve as a reflect faces and forms of

venturing against sudden death. Suddenly Ned p and began shoveling Riley pulled his cog, and the mach palling leap. Ne sleeper, but they and the Limited w of more than fifty Southern Pacific country, but it w

night.
The pursuers fifty miles, and that flying train
White's switch, w fourteen miles ab

floor; the pick not be kept in stand up and h

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ches against eping three ered the lee. eving brine. ving brine. vise was seen wieldy bulk waves, in its ed salmon (a n abounded, ne been since g and noisy endered them

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The night The night

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LD RIDE.

the semaphore int glimmering old mist, and a light inside the the only night d Schulenberg. be kept there

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nd to roll back n to "take a and force the

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ors. Have doctors
of 71 as soon as
we to wreck. No-

- the brownis companion, avail themselves of this offer was the

were known as the "Friday Doherties." From their readiness in giving up the

who would betray Father Hegarty

thing can prevent terrible collision "Can't you stop 101 at Flatenia?"
asked Jim, although he knew the prob

asked Jim, attribught to have the probable reply.

"No operator there! Perkins took suddenly sick to-day."

Jim hung out the red light for 71, rushed down to the end of the platform where he lived, awakened his wife will little boy and quickly explained. and little boy and quickly explained

the situation.

"You may be a help somehow, May,"
he said. "Get up and dress. John
you run and awake up the doctors!
I'll be ready for 71."

I'll be ready for 71."

As the boy started train 71 came rattling down the hill and stopped at the tank one hundred yar is below the station. Of the brakeman who climbed down from a box car, Jim asked: Who's pulling you to night, Alf?"

"Dan Riley? What's he doing pulling you? I thought it was strange the way that train dashed in and stopped."
"Why, there was a lot of rush-perishable stuff, and all the big engines." were out. Dan was hanging round and they nabbed him with his high

Jim rushed down to the engine and shouted: "Riley, come to the office quick! Have your fireman get ready to pull out, and I'll have her uncoupled

while we get orders!"

Riley told his fireman to get things ready and then run the engine to the office. He himself raced after Jim on

To the wondering crew who gathered at the office, Jim explained matters. Just as he had finished, a doctor came in half dressed carrying his surgical

"Riley, there's no time to lose!"
said Jim. "You must be off at once!
Here are the other doctors—away
now! Somehow I feel as if we were
going to find a way out of this."
In reply, Riley turned to his fire-

man:
"Ned, I'm going to catch and stop
101 before she gets to White's switch!
You needn't go unless you want to. I
can fire and run her, too, if I have to. can fire and run ner, too, if I have to. You doctors who ain't afraid to die must be prepared for the most terrible trip you ever took! There are two hundred people on those trains. The only way to save them is for me to catch that Limited—and she is almost flying to-night !"

As he talked he was running to his engine, the others instinctively following. Dan, Ned and the three doctors silently got into the cab. Riley placed the doctors where they could placed the doctors where they could hold on and not be in the way—one just behind him, one standing on the apron between the tender and engine and holding on to the corner at the right-hand side, and the other in the same position on the left. In the next moment the great machine started down the track, and Jim's angers were the beautoness to be adougaters. ticking the news to headquarters.

ticking the news to headquarters.

The steam - gauge marked 160 pounds, and Ned began feeding in more coal. Riley slowly pulled his throttle open and threw his lever forward, and the engine fairly flew forward, throwing sparks over the telegraph wires as she seemed to gather herself for a swifter plunge into the night.

As the drivers began to spin, Riley gently pulled on his throttle and lifted his lever a notch, gradually giving

his lever a notch, gradually giving her steam as the pistons began going in and out faster and faster. He stood, an incarnate force for a grim specter in silhouette against the taint light thrown back from the headlight. As the doctors stared at that silent figure

they felt an awe croep over then.
The bell kept ringing except when
Ned was shoveling coal into the redhot throat of the iron racer, and every iew seconds the shriek of the whistle warned all creatures of fiesh and blood to standaside. Before they had reached the first switch at the bridge, a little more than a half mile down the track,

more than a half mile down the track, the engine was almost jumping along the rails in mighty throbs, so rapidly was she gaining speed under the steady, regular pull at that throttle.

Riley kept his eyes steadily on the rails. The headlight sent forward a glean of rhile that account to part the gleam of white that seemed to part the mist into walls of dripping gray on each side of the track, and the rails appeared like two cracks in the darkness through which came streaks of

ness through which came streams of light from unknown depths.

He pulled his lever up to the three-quarter notch, drew his throttle nearly to the last cog, and looked at the gage. It showed one hundred and eighty pounds, and the pop-valve was roaring. The time was not yet 10 o'clock. Many farm houses showed dim lamps in their windows, and doors flew open as

Many farm houses showed dim lamps in their windows, and doors flew open as people heard the clanging bell, the shrieking whistle and the blast of the pop-valve, and remembered that the Limited has just gone past.

By the time the engine reached Big Sandy bridge, the side-rods were going so fast that they looked as if moving only up and down, and the drivers appeared like gigantic black wheels of solid iron. solid iron.

solid iron.

To keep upright the doctors clung with all their strength, and Ned reeled and lurched every time he shoveled coal. Then over the glare from the opened mouth, the great mantle of black that was streaming back would stream and country to illuming the

black that was streaming back would serve as a reflector to illumine the faces and forms of the men who were venturing against many chances of sudden death.

Suddenly Ned pointed, jumped down and began shoveling coal in furiously. Riley pulled his throttle out another cog, and the machine made another appalling lean. Ned had no inted at the cog, and the machine made another appalling leap. Ned had pointed at the two red end lights on the Limited sleeper, but they were barely visible, and the Limited was going at the rate of more than fifty miles an hour. The Southern Pacific has one of the best ballasted and smoothest tracks in the country, but it was to be tested that night.

throttle ready to put on brakes. Ned had almost to crawl when he shoveled coal, and half of each shovelful would spill. The big oil can had jumped from its rack and was dancing over the floor. The monkey-wrench jolted out of the place beside the boiler, dropped hard on the the of a doctor, and went

tumbling out upon the roadbed.

The roar of the escaping steam, the thunder of the wheels and the clanging of the bell made it impossible for aryone to speak audibly except in a

"By the way those lights went sail-"By the way those lights went salling round that curve 101 must be making fifty miles!" roared Ned.
"Yes," replied Riley, "and we've got to beat that a good deal! She'll

have to slow up some going through Flatonia! It'll be mighty risky, but we'll have to strike those switches just the way we're going now-or faster!"
"Well, I'm not afraid, except for that dump that changes so quickly into a cut and then to a curve just beyond the depot!" said Ned. "We're doing

considerably over fifty miles, I guess "I just counted seventy three joints we rolled over in twenty seconds by my watch!" shouted Riley. "That gives us nearly seventy-two miles! I'm going to make her spread herself when we strike the next level and down-grade piece of track!"

Smooth as was the track, with its rock ballast and heavy new steel rails, the flying engine was swaying from side by side and plunging up and down

uriously. "When we catch them, Ned," said

"When we catch them, Ned," said Riley, "you hold the throttle and I'll get down in front and couple on the sleeper, step on it and pull the air; then you reverse her and jam on our wind for all it is worth!"

"No, Dan!" replied Ned, "it's going to be a ticklish thing to get out there and do that. I'll attend to that part of it. No one can handle this engine the way you can. I'd make her slide, most likely; but you can put on all her holding back force and not strain a watch spring."

put on all her holding back force and not strain a watch spring."

Over bridges, across valleys, through fields, by hamlets whose gaping people stared with wonder and fright, by seetion houses that passed like great tion houses that passed in great silent birds, swiitly flying away from them, the engine clanged on, racking the five men who thought continually on the terrible possibilities before them. The slightest mishap may prove

But the risk must be taken to save the unconscious passengers on the trains that were rushing toward col-

The plan was arranged. Ned was to get on the cowcatcher and have the great draw bar ready to put into the jaw of the sleeper coupler. Then, un jaw of the sleeper coupler. Then, unless he failed, he was to jump on the platform of the sleeper, while Riley kept the bar in place until Ned could pin it in. Then Ned was to pull the air cord on the rear of the sleeper and Riley was to shut off steam and put on his jam brakes and blow four quick blasts as signals of distress.

Never did the inhabitants of quiet Flatonia see such a sight as that great engine tearing through the town and across streets, never slacking, with whistle screaming and bell clanging, the engine rocking and reeling over

whistle screaming and bell clanging, the engine rocking and reeling over switch trogs and street intersections. People went out on the streets and collected in groups and spoke in hushed voices of wonder and fear, for they knew the Sunset Limited had passed through not more than a minute before slowing up on its great through before slowing up on its way through the town.

The speed of Riley's engine grew The speed of Riley's engine grew more and more terrific as it reached the straight peoce of track, down grade, beyond the town. His plan was to make lightning speed down this to the level stretch four miles beyond, at the end of which he expected to catch 101 just before she reached White's switch.

Ned knew what was coming. He re-

the engine was steadying itself after a the engine was steadying itself after a struggle and heavy plunge, he dropped on his stomach to the platform of the cowcatcher. Firmly planting his feet between the timbers of the pilot he

waited.

They were jist behind 101 now, and gradually creeping up on her. Riley strained his eyes to catch Ned's every movement. The pursuing engine seemed to spurt right up to the sleeper. Ned lifted the heavy bar. The sleeper lurched, the engine pitched and rocked, and the train seemed to be trying to get away. It crept ahead and out of reach. Ned had dropped the bar. He seemed ag onized. The doctors clung and stared; it seemed to them terrible—that fail it seemed to them terrible-that fail

But Riley still hoped. He did not But Riley still heped. He did not increase his speed, feeling that 101 had simply taken one of those unaccountable spurts made by trains at times, and that Ned needed a moment to become cool and calm. Two seconds passed. Again the engine began to creep up on the flying train, and soon the cowcatcher was under the sleeper. Now! Ned painfully raised the great bar higher and placed it in the jaws of the coupler. Riley saw it fall, and was on the point of putting on a a little more steam to keep it in place when he noticed that Ned seemed faint and suffering. In the glare of the

when he noticed that Ned seemed faint and suffering. In the glare of the headlight his face was as pale as death. But he had lifted the bar, and slowly he put it in place, crawled up on the platform a pin into the bar. Then he staggered up to the air-cord and pulled.

whistle told the amazed engineer of 101 that something awful, and never befare known in his experience, was happening! So he, too, shut off steam and put on his breaks.

In a few moments the train was at a standstill, both engines puffing impatiently, with their pop valves blowing off until one could hardly hear any other noise. The crew of 101 rushed back and stood in speechless astonishment! ment!

"Don't ask questions! Back quickly, and let's get on White's switch!" exclaimed Riley, for they

They were not slow in backing up into it, but the train had barely cleared the main track and the brakeman had hardly time to throw the switch when 83 flashed in sight around

switch when 83 flashed in sight around the curve, and dashed by with its three baggage and mail cars, and five coaches and sleepers.

Then Riley sprung up to the rear platform of 101 and lifted the head of his fallen fi eman. In a dead faint! That strong man! But his boot! For the heavy draw bar had had fallen on the foot, jamming it between the timbers of the cowcatcher and breaking the bones. Yet he had held himself to the reconstill two darks and with streaming eyes begged them

the foot, jamming it between the time bers of the cowcatcher and breaking the bones. Yet he had held himself to the rescue till it was done!

"That's all right, 'said Ned, when he came to and they praised him; but the foot kept him in the hospital for two months.

"That's all right, 'said Ned, when he came to and they praised him; but the foot kept him in the hospital for two months. five months.

As for Riley, the newspapers greatly

disgusted him by dubbing him hero.

"Shucks!" he said. "Makes me sick! Done my duty and done no more! But Ned was dead game sure!"

Still From New Orleans to San Fran-Still, from New Orleans to San Fransisco, that race after the Sunset Limited is talked of by railway men and travelers.—Youth's Companion.

### A MARTYR OF THE PENAL DAYS.

In no time during the penal days did the fire of persecution burn more flercely than in the reign of Queen Anne and the beginning of the reign of Anne and the beginning of the reign of George I. No weapon that bigotry could invent was then left untried. The Baptists, as they were termed, were subjected to every kind of civil disability; but it was on the heads of the clergy, in an especial manner, that the full vials of heretic wrath were mercilessly poured. Nero did not gloat with more inhuman pleasure over the agonies of the early Christians congloat with more inhuman pleasure over the agonies of the early Christians con-verted into living torches to light the darkness of Rome than did our English rulers over the hanging, drawing, and quartering of the Catholic Bishops and priests both in this country and in England. The laws passed at that per-iod and preserved in the statute book published by the government itself, bear ample testimony to the horrors of bear ample testimony to the norrors of the time. Even the eloquences of Burke failed to designate those enact-ments properly, for they seemed to be the product, not of "the perverted ingenuity of man," as he mildly termed them, but the flerce onslaught of flends upon the Church of God. As a sample of these laws we may take that passed of these laws we may take that passed in 1703, entitled "An act to Prevent the Further Growth of Popery," and followed immediately by another, called, "An act for Registering the Popish Clergy."

The priest regarded this law of registration as a kind of toleration, if not of protection, and believed that by complying with it they would secure peace to follow their sacred calling and to minister to the spiritual necessities of their flocks. Little they dreamed it to minister to the spiritual necessities of their flocks. Little they dreamed it was a deep-laid plan to affect their ruin by giving them the choice of death or apostasy. Yet this was the dilemma in which an act passed in 1700 placed

In obedience to the government edict, most, if not all, of the parish priests got themselves registered.
Among the number we find the name of Father Hegarty, or O'Hegarty, the subject of this sketch.

Fortunately, tradition in the case of been done before seemed child's play to what lay before them now.

Ned pulled his cap down over his ears and slowly drew himseif along until he reached the boiler-head. As the ongine was steadying itself after a ulars of his birthplace, life, and cruel dea'h. These traditions, given by persons in widely separated parts of the locality, agree most wonderfully, even in minute details. From these we learn that Father Hegarty was born in the very townland in which he was afterwards murdered; that he had a sister named Mary, to whom, on the occasion of her marriage with Thomas Doherty (the subsequent betrayer of the priest), her father gave a portion of his own farm as a dowry, and that of this marriage there were three sons born.

The family resided on this small farm The family resided on this small farm until they got a larger one from Colonel Vaughan as a reward for betraying the priest. This Vaughan came to Bruncrana in command of the troops in 1707. No sooner had he taken up his residence than he began the work of priest-hunting, and of endeavoring to Protestantize the inhabitants of the locality. Owing to a variety of circumstances, but especially owing to the fact that the peninsula had never recovered from Owing to a variety of circumstances, but especially owing to the fact that the peninsula had never recovered from the desolation spread over it in the preceding years by Chichester and his agents, poverty something akin to famine prevailed in Inishowen, and materially assisted Vaughan in his missionary campaign. Like modern zealots, he believed the way to the soul of the people was to be found through their empty stomachs; he at once had recourse to the method of establishing soup kitchens for the starving poor, not by any means as an act of charity for the famishing people, but as a means of perverting them from their faith.

None, however, were permitted to

brother in law of Father Hegarty — Thomas Doherty, and his friends, and ever after they and their descendants faith Doherty and his sons became fa-vorites of Colonel Vaughan, and as the sons were stout, burly fellows, they be-came a kind of bodyguard to him when he went into possession of the Castle of Buneran, which, according to some, was built in 1713, or, according to some, was built in 1713, or, according to others, a few years later. The result of this unhallowed friendship we shall see later on. When Colonel Vaughan made it known that, in addition to the government reward, he himself would give both lands and money to anyone. give both lands and money to anyone him, the offer was too tempting to be tive and God's anointed—but all in vain. She succeeded, however, in havvain. She succeeded, however, in having word conveyed to her brother, who at once changed his hiding place, and betook himself to that cave where he was afterwards betrayed, and where he met his doom.

We said above that the act of registration of the parish priest had an obtration of the parish priest had an object in view that the priests never anticipated. This became manifest in 1709, when the period of registration expired.

expired.

We come to see clearly the object of the registration of the clergy. It was not for the purpose of protecting them, or giving them freedom in the exercise of their ministry, but of knowing for certain their whereabouts that they certain their whereabouts that they might at any moment be seized and obliged to deny their faith, or go to exile or death. It seemed a certain means of getting the country cleared means of getting the country cleared of priests of every rank, for as parish priests were forbidden to have curates or assistants of any kind, when they would go there would be no successors to take up their work, and the faith would then die out out of sheer inanities. tion. The seeming protection given by the Registration Act was merely the "protection that vultures give to the "protection that valtures give to lambs"—covering and devouring them. All the priests who had been registered in 1704 were now called upon to take the oath of abjuration, or abide the penalties. That oath was similar in its tenor to the Agressian Oath still taken

tenor to the Accession Oath still taken by the sovereign of these realms on by the sovereign of these realms on coming to the throne.

In this same year had been passed an Act offering a bribe of £50 to anyone who discovered and betrayed an Archbishop, Bishop, Vicar-General, or other person exercising foreign ecclesiastical authority in this kingdom; and what rendered this law particularly odious was that the bribe or reward thus offered was to be levied off the Catholic people alone. Now, since Catholic people alone. Now, since the Commons had declared that "the prosecuting and informing against Papists was an honorable service," it

is not strange that spies, informers, and priest-hunters became at once numerous. The priest hunter had an infamous corps under his command, says Dean Cogan, designated priest hounds, whose Logan, designated priest hounds, whose duty was to track with the untiring and unrelenting seent of the blood-hound, the fissures of the rock and the caverns of the earth, where the poor, which refers the poor. nound, the assures of the rock and the caverns of the earth, where the poor, humble priest took refuge. Religion was now in a lamentable condition. The wretched mud-wall, thatched chapels of which the Irish Catholics were then glad to have the use, were levelled or closed over the kingdom. In cities and towns the Catholic slearcy. In cities and towns the Catholic clergy footboard, grasped the hand rods and went on his hands ard knees along the side of the leaping engine. There were the two red lights down the track. Now came the trial! All that had been done before seemed child's play to ing these storms of persecution the sacraments were dispensed in the dead of night, and during the week-days word would be sent round to the people where to meet their pastor on the following Sunday morning.

It is not easy at this date to know whather there was any specific charge

whether there was any specific charge preferred against Father Hegarty, but it was enough that he had declined to take the oath of abjuration, as happily take the oath of abjuration, as happily the other priest had also done, and this made him liable as we have seen, to transportation in the first instance, and to death if he dared return again to the country. Besides he was a dignitary, being dean of the diocese, and we know that £50 was the reward for apprehending such as he. We are also to take into account that £50 at that paried represented a much larger sum period represented a much larger sum

than at present. In an interesting little book, com-piled by the late Michael Harkin, of Cardonaugh, published in Derry in 1897, and entitled "Inishowen: Its History, Traditions, and Antiquities," History, Traditions, and Antiquities, an account is given of the scene and circumstances of the murder, which we have reason to believe is accurate, and which, therefore, we have pleasure in transcribing:
In the village of Ballynary, about

two miles northwest of Concrana, on the banks of the Swilly, is a sea cave which served as a hiding place for a humble and zealous priest of the name of O'Hegarty. From this wild seclusion he was accustomed to steal, under the shadow of night, to carry the ministrations of his religion to the hearts of the faithful fishermen around the and the Limited was going at the rate of more than fifty miles an hour. The Southern Pacific has one of the best ballasted and smoothest tracks in the country, but it was to be tested that night.

The pursuers had already covered fifty miles, and must catch and stop that flying train before she reached White's switch, which was now hardly fourteen miles ahead of Riley's engine.

Coal was bouncing all over the cab foor; the pick and the shovel could not be kept in place. Riley had to be the country and hold to his lever and stand up and hold to his lever and so more than fifty miles an hour. The ball lifted the bar, and lifted the bar, and so the had lifted the bar, and string poor, not by any means as an strving poor, not by any mean sa an s

of her fugitive brother. This, once known, he had not the fidelity to keep secret, for, tempted by the reward held out for such a discovery, he led a guard of soldiers from the garrison of Buncrana to apprehend the priest, his own brother in-law, in that lonely dwelling. Often did the poor woman return at morning from the entrance of the crime met with a violent death.

A hundred vears before this fair and the rude do nicile charging her brother to be wary and endeavoring to cheer him with the hope that these ruthless times would pass away and be succeeded by others, when he could live in the habitations of men and go abroad in daylight in the service of his Diving. in daylight in the service of his Divine Master. But the dawn was brightening; she might if she remained longer, be discovered, and her object at last suspected. She received the usual parting benediction and commenced her toilsome ascent, when horror of horrors, there full before her, were the soldiers, descending by the same path to terminate that life she had so long and so auxiously labored to pre in daylight in the service of his Divine and to terminate that the sale and so ing and so anxiously labored to pre-serve. She called frantically to her brother that the guard was upon him. He rushed from the cave; above him were the soldiers, beneath the whole were the soldiers, beneath the whole breadth of the deep flowing Swilly, and deeming it the friendlier of the two, and putting his trust in God, he plunged into its depths with the bold, almost reckless, resolve of swimming to the opposite shore. The guard, seeing they were in danger of losing the object of their pursuit, or fearing that if they fired and killed him in the water they would have no evidence of the fact, called him to return and they would spare his life, but no sooner had would spare his life, but no sconer had he gained the top of the precipice than they scized him, cut off his head, and buried his body on the spot where they had committed the deed. His poor sister, the informer's wife scaling all sister, the informer's wife, seeing sister, the informer's wife, seeing all that had been done, became a raving maniac. Though fear of the soldiers' vengeance, prevented the peasantry from marking his grave, yet was the memory of the place so engraven on their hearts and carefully transmitted from father to son, that the villagers' children could at any time point out to the curious stranger that sad memento of the horrors of bygone days memento of the horrors of bygone days memento of the horrors of bygone days under the name of Hegarty's Rock. Long afterward, when civilization had made a proper impression on the governing classes, and when the disabilities imposed on the property of the prop imposed on the professors of the Catholic faith had been removed, two Catholic faith had been removed, two gentlemen, the Right Rev. Edward Maginn, D. D., and Hugh O'Donnell, M. D., visited the spot and, with a view of testing the accuracy of the account, dug up the clay and brought a portion of it for analyzation to the College of Surgeons, Ediphyrich

brought a portion of it for analyzation to the College of Surgeons, Edinburgh, where Mr. O'Donnell was then study-ing. They afterwards raised a green mound on the spot, which now marks the place where the priest was interredi We may add that the result of the

analysis proved that human remains had been buried in the spot. one statement in the spot.

One statement in the foregoing narrative seems incorrect, viz, that the priest's sister, when she beheld the murder of her brother, became a raving maniac. All the traditions in the locality testify the contrary. When she beheld the atrocious murder committed before her even and saw that

mitted before her eyes, and saw that

degenerate husband, she is said to have fallen on her bare knees and prayed to God that she might not die intil she had seen vengeance fall upon that husband and his sons. That prayer and imprecation, coming as it did from her broken heart, did not method adopted for their extermination seemed, according to human calcula-tion, absolutely certain of success. No curates were permitted, nor assistants of any kind, therefore there would be no successors to the present parish priests. The parish priests had been registered, and were consequently known, and by the Act of 1709 they were called on to take the oath of abjuration — in other words, to deny their faith, or else go into exile or suffer death. Under all these fiendish device of our legislators nothing but a special mercy of God could have pre-served the faith, and with St. John we may say: "This is the victory that overcometh the world, our faith." Be-tween the Scylla and Charybdis was Father Hegarty placed. Had he taken the oath of abjuration, had he been re-creant to his God and sworn that to be blasphemous and idolatrons which he knew to be sacred and divine, then he might have lived at ease and enjoyed the pension wrung from the poverty of his downtrodden fellow Catholics. But

he nobly spurned the bribe, preferring to be ranked among the white robed band described by St. John.

That Father Hegarty died for his faith and for his fidelity to the duties of his sanged calling them. of his sacred calling there is not the shadow of a doubt, and it was the death of martyrs such as he that strengthened the faith of the people and encouraged them to cling cleser to the Rock of Ages.—Bishop J. K. Doherty, in Irish Ecclesiastical Record.

Is there anything more annoying than hav-ing your corn steeped upon? Is there any-thing more delightful than gestling rid of it? Holloway's Corn Cure will do it. Try it and b) convinced.

## CONTINUE

Those who are gaining flesh nd strength by regular treat-sent with

Scott's Emulsion

should continue the treatment in hot weather; smaller dose and a little cool milk with it will do away with any objection which is attached to fatty pro-ducts during the heated

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The Catholic Record. Published Weekly at 484 and 486 Richmon

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LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa, June 13 h, 1905. o the Editor of the CATHOLIC RECORD

o the Editor of the CATHOLIG RECORD.

London Ont.

My Dear Sir;—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is including the same strong Catholic sprine. It strenuously defends Catholic principles and rights, and stands tirmly by the teachings and surhority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes

homes
I therefore, earnestly recommend it to Cath-olic families.
With my blessing on your work, and best

milies.

my blessing on your work, and best for its continued success, for its continued success, Yours very sincerely in Christ, Donatus, Archieshop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

To the Editor of THE CATHOLIC RECORD London, Ont:

London, Ont:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
truly Catholic spirits pervades the whole,
Therefore, with pleasure, I can recommend
bto the faithful.

Blessing you and wishing you success.

bhful.
 lng you and wishing you success,
 Believe me to remain.
 Yours faithfully in Jesus Christ
 † D FALCONIO, Arch. of Lavissa,
 Apost. Deleg.

LOWDON, SATURDAY, AUG. 26, 1905.

THE EVILS OF DIVORCE AND RACE SUICIDE.

The problem which is now troubling the United States more than anything else, and occupying the attention of eminent statesmen in that country, is the perilous extent to which divorces are annually granted by the courts, the number of cases of divorce decrees issued every year being now over 60,000, and the number of persons living who have been actually divorced being estimated at over a million and a quarter, or one to every sixty four persons. In several of the States there is a divorce granted to every eight or ten marriages. Fifty years ago the number of divorces in proportion to population was only one fifth of the present number, and the ratio is increasing every year.

A recent issue of the Christian Observer of Louisville, Kentucky,

"There are more divorces in every single State, with five honorable excep tions, than in all England; ten times as many in Indiana and Illinois as in the whole of England; more divorces in the United States last year than in all Europe and the Dominion of Canada combined. This is a terrible picture of the growing immorality and laxity in this country.

Along with this evil, and as a conse quence of the loss of reverence to the laws of God in regard to the sacredness of marriage as a divine institution, the number of child-murders in the country is stated to be more than a million annually. This is the race-suicide which has caused President Roosevelt to express his fear that the race of native Americans is passing away, to give place to other races which are more vigorous and moral.

And what is the remedy for this state of things? President Roosevelt recently announced his intention to secure statistics from all the States whereby the magnitude of the evil may be ascertained, as a preliminary for its correction. The remedy most gener ally relied upon by statesmen who have studied the matter somewhat is a uni form law of divorce throughout the States, so that the indissolubility of marriages may be more generally recognized and that divorces may not be given except for very serious cause. It is expected that action to this effect will beget more respect for the married state.

We believe that the real cause lies deeper down than the worldly-wise statesmen who have been seeking a remedy for this terrible evil which is so much regretted, have yet deamed. It lies in the fact that for more than a generation the States have refused to educate the rising generation in Christian faith and morality. As the two evils complained of exist through the length and breadth of the land, the cause of their existence is not local but general, and, as it appears to us, no local but and local but general, and, as it appears to us, no local but general, and, as it appears to us, no local but general, and, as it appears to us, no local but general generation to be dead and neither Orangeism Jesus Himself so near, so accessible, so intimately uniting Himself to us. Bothlehem, Nazareth, Calvary, as unitimately uniting Himself to us. Bothlehem, Nazareth, Calvary, as understant general gen

other general cause can be assigned than the one we have named. This being the case, there is no way to cor rect these evils, except by re-establishing Christian teaching in the schools. In fact, we cannot believe that Protest antism will be able to establish a remedy at all. In the first place to establish such a remedy, the Catholic doctrine of the sanctity of marriage and its indissolubility must be restored to the minds of the people, and the value of human life, redeemed by our Saviour, must be recognized again by the people generally, all of which will not take place till the truths of the Catholic religion are once more admitted as the means of restoring the Christian life to a nation which has

practically ceased to be Christian.

Divorces have not become nearly so prevalent in France as in the United States, but Infidelity is widespread there, which is the cause of the present disturbed state of that country in the matter of religion, and after some years divorces will become more general in proportion as infidelity is spread more widely, unless the religious conflict now raging in that country be gained by Christianity and the Catholic Church. The Catholic Church alone can give solid motives why the marriage tie should be respected, and human life estimated at its true value, that the kingdom of Heaven may be peopled by intelligent beings created after the image and likeness of God to adore and serve Him on earth, and afterward to enjoy Him and His perfections for ever

Though divorces are not as yet granted in France to the extent that they are in the United States, the evil of race suicide is admitted to be very prevalent there, owing to the dominancy of infidelity, and it is a serious problem for French statesmen how this evil is to be prevented, which is the real reason why France is not increas ing in population.

la heaven.

MORE ORANGE VAPORING.

To commemorate the relief of Derry which took place in 1689, and at the same time to lay the corner stone of the new Orange Hall which is in the course of erection at Hamilton, a celebration was held in that city on August 12th, the occasion being made use of also to hold a convocation of the Grand Orange Lodge of British North America. Among those present were Dr. T. S. Sproule, M. P., Grand Mas ter of British America, and Dr. Henry Hull, Supreme Grand Master of the Lodges of the United States.

About one hundred visitors, includ ing officers of the Grand Lodge, assembled at a banquet, after which there was a procession in which it is said about five thousand members of the association took part. On the arrival of the procession at Dundurn Park there were games, and speeches were delivered by a number of the leading members of the Orange Order, who were, of course, cheered lustily by the assembled crowd when any hing was said which pleased the members of the bull-dozing Order.

Dr. Hull was the first speaker. H was introduced by Alderman William Nicholson, a past Grand Master of the Order, who acted as chairman of the meeting.

Dr. Hull boasted of the influence of the Orangemen of the United States, declaring that as long as they will con tinue to exist in that country, the people of the two countries will dwell together side by side in peace. He lugubriously admitted, however, that notwithstanding that there are seventy thousand Canadians in Boston whom he claimed as being in sympathy with Orangeism, these are unable to influence the municipal elections of that city because they have not become naturalized citizens. Nevertheless, Dr. Hull added, "Orangemen in the United States have never been beaten, as no Roman Catholic organization has ever been able to get control of public funds. But 'Pat Collins' had been elected Mayor of Boston, which would not have been the case if the seventy thousand Orange sympathizers in that city had been qualified to vote."

Such being the case, where is the overwhelming Orange influence of which Dr. Hull boasts? In fact, though Apaism for a time made a desperate attempt to exercise a despotic sway over the country, and to control its politics, a single Presidential campaign was sufficient to annihilate that organi zation, and the two societies, Orange and A. P. A., were politically dead after one spasmodic attempt to control the politics of the country. Catholics never desired or attempted to gain political control there, but without aiming at control, they exercise their legitimate influence in the country. which is greater now than it has ever

notwithstanding the wailings of Dr. Hull's faction, which is not countenanced by the American people who recognize it as being an alien and anti-American

organization. Dr. Hall was then greeted by Dr. Sproule, who declared that he was greatly pleased to welcome to Canada the Grand Master of the United States. The Canadian Grand Master, whose brain has been evidently turned by the Autonomy Bill of the new Canadian provinces of Alberta and Saskatchewan proceeded to vent his spleen upon mankind in general for the passage of this bill. He said: "This bill was shoved through Par-liament by sheer force of numbers, and that the Protestants and not the Cath-

olies are to blame for their adoption Rome had caught the politicians. leaders of both parties are after the Catholic support, and are ready to bow and scrape and lick their shoes in order to get it. The result is that the Pope is virtually ruling Canada. The Papal Delegate from Rome who is planted at Ottawa is one of the most active diplomats at the capital. He treated with the Ministers and interfered with the regulations of the country. No Protestant Church has such privileges. The Pro testant Church is largely responsible for that condition of affairs, for it does not support those who opposed it. Party alliances are too strong. Men swallow principle for party, and even some members of the Orange Order voted with the Government to shackle the people of the West. The Orange-men in the House did not get the sup-port from the Church of England, Methodist, and Presbyterian Churche that they expected. The Church alone did its duty.

Thus does the doughty Dr. Sproule vapor against an overwhelming majority of 70 per cent. in the House of Comnons in a matter of strict justice to the

Catholics of the North-West. It is admitted that even if the Catholics of the North-West were deprived of a fair share of the Government ap propriations for education they would still have their own schools, which they would support out of their own pockets. The Orange contention is, there fore, that besides paying for the educa tion of their own children, the Catholics, because they are Catholics, should be axed to maintain Protestant schools or schools for the education of Protestant children. This is to say that the Protestant children of the North-West are to be pauperized at the expense of Catholics! And to effect this, the Baptists lent all their aid. The Orange Grand Master arraigns the Church of England and Methodist and Presbyterian Churches for not permitting themselves to be dragged by the Baptists into the policy into which they, being less than 6 per cent. of the population of the Dominion, wished to lead the whole Protestant population-a policy of oppression.

The Grand Master denounces the Autonomy Bill because it was passed "by sheer force of numbers." how would he have Acts of Parliament passed if not by force of numbers? Would he have them enacted by force of the Orange Lodges? The day for this has passed away in Canada, and if Dr. Sproule cannot endure the existing conditions, he will be obliged to emigrate to some more congenial climate than that of Canada. But Dr. Hull informs him that he will not better himself by going to the United States, world that we know of where methods of Government prevail, so that there is no land under the sun

where he can dwell contented. Dr. Sproule's insulting language against Mgr. Sharetti, the Papal Delegate to Canada, has been over and over again shown to be merely the snarling of a whipped four-footed animal. It is not deserving of serious refutation. We will not refute it anew but we shall merely remark that the Catholics of Canada deem themselves as free to ask through the Apostolic Delegate, either the Dominion or Provincial Governments of the country, for a liberal school policy, as are the Baptists on whom the doctor relies so much, or the Anglican Bishops of Rupert's Land to petition these Goyernments to put obstacles in the way of Catholics to prevent them from obtaining freedom of education.

The General Synod of the Church of England and the Presbyterian General Assembly showed good sense in refusing to be dragged into the Orange and Baptist crusade against Catholic education, though certain local synods. congregations and Presbyteries of these denominations were caught in the trap laid for them by a wily Toronto clique.

Our Lord in the Tabernaels.

Love of the Blessed Sacrament must growth of inward peace and spiritual tranquility. Our faith tells us such overwhelming things of this divine mystery that it seems a shame, almost a sin, that we are not burning with sensible love all the day long—

THE EFFICIENCY OF PUBLIC AND SEPARATE SCHOOLS.

There are numerous enemies of Catholic education who have given themselves the habit of speaking of Catholic schools wherever they may be as of an inferior grade to Public or Protestant schools in Ontario and elsewhere where Catholic schools exist.

There is no valid reason why this should be the case. Under the Ontario School Laws, at least in all the localities where the schools are not taught by religious orders, the teachers undergo the same examinations to be qualified to teach in both classes of schools. They are educated for the proper discharge of their duties in the same Model and Normal schools, and teach the same curriculum. Way then should there be any in eriority in the Catholic schools, to justify the expressions which are so flippantly spoken by self-conceited enemies of Catholic education who talk of "inferior Separate schools," as if it were demonstrated beyond question that Catholic or Separate schools are necessarily inferior to Public or godless schools.

But even in the case of religiou orders, at the present time a majority of the religious teachers have certificates obtained in the ordinary way, attesting that they are qualified to teach. Add to this fact that the experience of these religious teachers covers a much longer period than that of the Public school teachers, and we have in this case undeniable evidence that the Separate schools, inasmuch as the average experience of these teachers is considerably greater than that of teachers in the Public schools. The average time for a Public school teacher to remain in the teaching professions has been found to be three years. This being so, the average experience of the teachers actually engaged in teaching must be one and onehalf years. But in the case of teachers belonging to religious orders, the average experience is much greater, as they devote themselves to the pro fession for life. Hence it is only the few religious who have recently begun to teach, who have been less than two years at their work, whereas by far the greater number have already been en gaged in it five, ten, and often even twenty or thirty years. The efficiency of the schools under such teachers is necessarily greater than of schools which hire inexperienced teachers only for a year, or at most for two or three years, and then change them. Furthermore, in the average experience of one and one half years mentioned above for all the teachers of Ontario, the Separate schools are included, so that the average experience of the Public or Protestant teachers actually teaching must be even less than one and one half years.

But what are we to say in the case of those religious teachers who have not obtained certificates? Are not they necessarily inferior to those who have passed the examinations prescribed by law?

To this we answer that no such inference can be drawn. So long as the laws did not require that members of religious orders should pass the ordinary examinations of teachers, those intending to become religious did not nor indeed is there any country in the deem it necessary to pass. It is not calling or profession to subject themselves to any further onerous examin ations than the law requires from them, and intending members of religious communities did what others do in similar circumstances.

The ordinary teachers' examinations do not make the persons who subject themselves to them competent to teach. They are merely one of the ways by which we can assure ourselves that a teacher is qualified for his office; but he may be as well, and even better qualified than a certificated teacher, even though he may not have passed the prescribed examination.

The religious orders did not appoint their subjects to be teachers until they were satisfied of their competency, even though they had not passed the ordinary examinations required by law, and by the rules of their order they were obliged to go through a rigid course of study to fit them for their duties, even though that course may have differed slightly from that laid down by the school laws. Substantially the course would be the same, so that there was sufficient assurance of the competency of the teachers when the authorities of the religious order declared them to be competent and appointed them to teach But these authorities did not rest con tented with this. They were more rigid than the school laws in requiring their subjects to continue their studies to fit them more and more every year for the duties they had to perform. And further: these religious teachers were not and are not permitted to waste their time in public and private amuse ments, parties, theatres, frivolous gossip, and other distracting occupations. They devoted themselves wholly

to their duties, and improved daily in officiency as teachers. We say it, therefore, unhesitatingly, that the religious teachers, as a rule, would be more competent than lay teachers of similar age and natural ability.

From these considerations we are perfectly justified in inferring that the Separate schools would be naturally not merely equal, but rather superior as a whole to the Public schools, both from the fact that the teachers studied the duties of their office more earnestly, and because they were also more strongly impelled by religious motives to do their duty faithfully. Henceforward these considerations will have even more weight than in the past; for in addition to the obligation of studying to fit themselves for their work, it has been for years the practice of the teaching orders to insist upon it that their teachers shall pass the examina tions prescribed by law, before they are admitted to the religious communy they wish to join.

There are no regular means at hand which would enable us surely to compare the efficiency of the Public and Separate School pupils, as there are no competitive examinations whereby their distinctive ability might be ascer tained. But a comparison may sometimes be made by means of the numbers who pass from those schools to the High Schools and Collegiate Institutes of the Province. We have not statistics sufficiently general on which to calculate the comparative success of the two kinds of schools; but we have had occasion from time to time to record instances of the remarkable success of many Separate schools in Ontario at such examinations, and the results convince us that if the full statistics were obtained, they would prove not only the equality of the Catholic Separate schools, to the Public schools of Ontario, but their actual superiority. We propose to return to this subject viewed under other aspects which lead us to the same conclusion to which we are led by the considerations mentioned in this article; and we have some evidence that the same considerations have weight in other countries besides Canada.

### A PARALLEL.

Reading the annexed item which has appeared recently one might readily suppose that the Government of Costa Rica had been studying the Irish newspapers learning from them the node adopted to stifle discussion of grievances in that country; if so, they are proving themselves apt scholar:

" San Jose, Costa Rica, August 9.-Government decree issued yesterday prohibits outdoor political meetings and other public manifestations, and authorizes the police to disperse those who violate the order. The object is to maintain public order in view of the approaching elections, so as to avoid possible complications."

But what a comment in the twentieth century! The "liberty-loving ' Anglo Saxon so-called on a par with a little South American Republic of the alleged " effete " Latin race.

THE DOUKHOBOR SETTLERS.

A despatch from London, England tates that 180 Russian Douk hobors, men, women, and children have arrived in London on the way to Canada where they will take up homes in the neighborhood of the Doukhobors who have already settled in the North West.

We have been informed that these Doukhobors are not of the fanatical class of their forerunners, as they come from a different neigborhood from those who came previously from Russia, and that we may expect the new arrivals to be a better acquisition than those who are already in Canada.

It will be remembered that both in 1903 and 1904 bodies of the Doukhobors to the number of 1600 in the former and 200 in the latter year, started or a pilgrimage " seeking for Jesus," and marched from their homes in the North-Western Territories into Manitoba, being joined on the way by hundreds of other fanatics with the same purpose. As the weather in October, 1903, when they started these pilgrimages, was just beginning to be wintry, the poor dupes suffered intensely on their route from hunger and exposure, having cast aside all clothing which was made from animals. At last the Government succeeded in getting them back to their homes, but this was affected only by the police using force to this end.

In the next year, 1904, there was similar manifestation, which, however, did not result so disastrously as it occurred in the summer. But the in cipents of this pilgrimage were even more disgusting than of the former

Within the last few days, beginning about August 10 another pilgrimage was begun, and on August 13 sixteen men, the same number of women and four children burned their clothing and entered into Yorkton Assinaboia, stark naked declaring again that they

were in search of Jesus. This expedition was broken up by the police more easily than those of 1904 and 1903, and those who took part in it were com. pelled to return home, though they protested strongly against the interference with their right to worship God in their own way. Scarcely was this expedition broken up than another made its appearance making its way also towards Yorkton. The police have also broken this one up, and have forced those who participated in it

back to their settlement. Altogether these Russian Doukho. bors have proved themselves to be the least desirable of all the immigrants who have come from Earope to settle in the North West, and it is to be hoped that the Government will not encourage those who are now on their way to take up their abodes in Canada t) remain here until it be shown that the new comers will conduct themselves with more decorum than their forerunners have displayed, and that they will obey the Canadian laws. It is true that many of those who

have settled in the North Western territories have succeeded very well as settlers, and have shown a disposition to obey Canadian laws ; but the fana. tics and idlers among them have been so numerous that the English settlers in their neighborhood last year sent petition after petition to the Dominion Government to have the whole Doukhobor settlement moved further North. These petitions state that they refuse to assist in forming school districts, and to work, and that their environments are so different from those of the Canadians that they are most undesirable neighbors. Neither will they conform to the laws of Canada in respect to the tenure of their lands, and to the registration of births, marriages and deaths. They are, in fact, living in open defiance of the Canadian laws in regard to marriage, and it is declared that one good settler is worth more than a couple of hundred Doukhobors,

### A SLANDER CONTRADICTED.

London, England, printed an account of a fight which was alleged to have taken place at Fiumara in Calabria, between two Capuchin Fathers, because a certain young woman who had been a penitent of one of the Capuchins had changed her confessor, being discovered in the Church in the confessional of the other Capachin. The despatch which contained this sensational story was largely copied into the papers on this side of the Atlantic, as well as in England, and it was said that in the melee chairs and benches were used as weapons by the combatants.

The Daily Mail's correspondent at Reggio who first reported the story has sent a complete contradiction of it, and this contradiction has been published in the Mail with the regrets of the proprietors that such a falsehood should have found its way into the paper. The monks have thus been completely vindicated from the slander, which, according to the Mail's correspondent, emanated from a Protestant missionary at Calabria.

upon that journal by the Superior of the Capuchins who threatened a suit at law unless the story were contradicted; out he added that he was willing for charity's sake to accept a formal apology for the wrong done to his order by the publication of so gross a falsehood. The whole circumstance shows on what slender grounds anti-Catholic stories are sent by newspaper correspondents on the continent of Europe to make their papers sensational and to p ocure for them a larger circulation.

### STATESMANLIKE VIEW OF DIVORCE.

Savs the San Francisco Monitor Protestant Episcopal Bishop More land of Sacramento indorses Cardinal Gibbons' views with regard to the far-reaching evils of lax divorce and the imperative need of some potent correc-tive if the social health is to be restored, It is difficult to see how any Christian or patriot who gives the matter a moment's intelligent and serious con sideration can fail to agree with His Eminence's position. Dr. Moreland contrasts the record of our country in this vital particular with that of Cau-ada very much to the latter's credit and advantage. He points out that during thirty-four years, in the entire Dominion of Canada, there were exactly sixty-nine divorces. "In the same sixty-nine divorces. 'In the period in the United States there been 700,000. This means that 1,400, 000 persons had their hones destroyed that upwards of 2,000,000 children we deprived of a parent. This is the dark est cloud to day on the National life." The Bishop goes on to say that if divorces continue in like ratio during the next thirty-four years, we shall have 3 (00),000 divorces, or 6,000,000 persons whose homes have been ruined. He concludes significantly that statesmanlike view of the problem is to consider the public good, the perman-ence of the American home and the married relation, and limit the individual freedom, in spite of our natural sympathy for wronged husbands or

And yet in face of the foregoing horrifying statement advocates of the

A few weeks ago the Daily Mail of

The Mail's retraction was forced

ceased had culpab commandment as v the Church.

> FRANCISCA The brown-robe and the immorta achievements, nee of the Gospel ha these fearless an sionaries have h every highway of wandering Arab darkest Africa sweat. They ha Oceanica and Ja with martyr's b and glorious ber liant lustre on th

> > La Rabida, was that grand conce the discovery of Franciscan Fath of social and with the good tion, and taught that leads to G may truly be apostles. The apostles. The were held and t lectual world, m

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VIEW OF E. o Monitor :

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ike ratio during years, we shall es, or 6,000,000 ave been ruined. antly that "the he problem is to od, the perman-home and the home and the of our natural

of the foregoing advocates of the

establishment of a Divorce Court in the Dominion are to be found among Canadian legislation. Happily, so far, they are but few.

OSTRACISM.

Ogite recently there was held in the city of New York a Catholic Educational Convention under the auspices of the Archbishop and which was attended by some hundreds of the leading teachers, including the Rector of the Catholic University of America. Notwithstanding the importance of the occasion and the valuable educational treatises read thereat, almost all the secular daily papers of that city complete ly ignored its existence, although carefully prepared reports of the different ons of the Convention were furnished to the newspapers without any expense to them. The Daily News denounces what it calls a "conspiracy of silence," and adds: "There can be no extenuation of the oversight on the ground of 'pressure of more important matter' because in the issue of the several journals from which news of the Convention was excluded, will be found the usual extravagance of detail in reporting the current crimes, scandals and frivolities of the day." Further the same paper says:

"Catholic parents - Protestant parents, too-who value the future of parents, too—who value the future of your children, and the morality, the security and the happiness of your homes—who know that religious and moral teaching is the shield between your loved ones and the road which leads to deprayity, crime, the prison, and all other evils and miseries resulting from moral deceneracy—it is time. ing from moral degeneracy—it is time for you to act! It is time for you to shut out from your doors as you would a poisonous reptile the press which ignores religion as something to be avoided and treated with contempt! Your dearest interests are at stake; the welfare of your loved ones, both material and spiritual, may and probably does, defend upon your course. In the choice of your daily reading place the Church above the Tenderloin; put morality shead of crime, and that the real home of America, the real home of New York, the home of virtue and love and truth, shall have preference over the daily picture of degradation, vice and bestiality."

And this leads to the reflection-unfortunately too true-that in our own fair land of Canada secular papers give with the usual extravagance of detail reports of the current crimes, scandals and frivolities of the day, which can only tend to demoralize-matter repugnant to morality and good taste-whilst the Catholic papers, calculated to instruct and spiritualize, are either not taken into the family or are left an unopened page.

While the secular newspaper and magazine are being eagerly devoured, so to say, by young and old, one may see the Catholic periodicals lying around untouched.

On this point, Archbishop Montgomery of San Francisco, writing to the Los Angeles Tidings, says:

"To my mind every dollar sp nt in support of the Catholic press has two great effects. It is invaluable personally to those rendering the assistance it is of immense value to the parish where the help is given, through the intelli-gent and wholesome interest in all things Catholic which the truly Catholic paper never fails to create and further among the Catholic faithful."

REFUSED CHRISTIAN BURIAL.

Bishop Ludden of the diocese of the me Syracuse, N. Y., has put in force decree which it is to be hoped will ast as a warning to Catholies who go pleasuring on the Sunday and omit assisting at Muss. His Lordship has ruled that in cases of drowning under such circumstances no Church service will be allowed. In a case of recent occurrence he prohibited such service although it had already been arranged to take place at the Cathedral, on the ground that the deceased had culpably violated the third commandment as well as a precept of the Church.

## FRANCISCAN FOOTPRINTS.

The brown-robed Sons of St. Francis, and the immortal fame of their vast achievements, need no introduction to an audience on whom the soothing rays of the Gospel have fallen. Since the historic days of the Seraphic Patriarch, these fearless and self-sacrificing mis-sionaries have hastened to every land where shines the sun and have traversed every highway of the sea. In the East they pitch their tents beside the they pitch their tents bossess ands of wandering Arab; the burning sands of darkest Africa are bathed with their darkest Africa penetrated distant sweat. They have penetrated distant Oceanica and Japan; and have purpled with martyr's blood, the inhospitable plains of China. Their energetic labors and glorious benefactions shed a brilliant lustre on the early history of the

Western Hemisphere In the humble Franciscan Convent of La Rabida, was fostered and developed that grand conception of hum in genius, the discovery of America; and it was a Franciscan Father who first brought to American shores the priceless germs of social and religious regeneration, with the good tidings of the Redemption, and taught the aborigines the way that leads to God. The Friars Minor tion, and taught the aborigines the way that leads to God. The Friars Minor may truly be called America's first apostles. The esteem in which they were held and the influence which they exerted on the social, moral and intellectual world, may be gleaned from the

hamlets like San Francisco, Santa Clara, San Antonio, San Bueneventure, and Santa Barbara, bear the names of

Franciscan saints.
But this is in the somewhat distant past. Since that time Franciscan story has been closely interwoven with United States' history. On this occasion, we are to glance at their Apostolic labors and revered footprints in the western wilds of the Empire State. To day, we are assembled around a mile stone of their arrival in Cattaraugus County, to inscribe, in undying letters of purest gold, the fiftieth anni-versary of the first imprint of the Franciscan sındal in the wilds of this beauti ful Allegany Valley. We come to honor the memories of those saintly, intrepid franciscan Fathers, who, on the invitation of Bishop Timon, of Buffalo, bade adieu to sunny Italy and the Eternal City of the Seven Hills, to brave the billows of a storny sea, to penetrate these virgin forests, undaunted by the Indian manyhous and tomphank in Indian warwhoop and tomahawk, in order to carry out the divine plan of Columbus and the Franciscan Perez, his friend and benefactor, in bearing the Gospel of Jesus Christ to the benighted souls of the West.

They were an heroic band, aflame with zeal and nobly led by the learned

and pious Pamphilus de Magliano, of happy memory. With Father Pamphilus were Fathers Sixtus, Samuel, and Bro. were Fathers Sixtus, Samuel, and Dic-Salvatore. They came not for political aggrandisement, nor to search for the "golden fleece," but were impelled by higher and far nobler motives, for they regarded the salvation of one soul of greater import than the conquest of em-pires. In 1855, the little band landed pires. In 1500, the little band landed in Ellicottville, N. Y., and their number was soon augmented by other zealous priests, late from professional chairs in the Irish College of St. Liddre, in Rome, who gladly resoured the quiet solitade who gladly renounced the quiet solitude of the cloister for the arduous duties of active missionary life. In those days, priests were few and the Franciscans attended the distant missions of Dunkirk, Little Valley, Olean, Beliast, Cuba, Angelica, Waverly, Wellsville Wellsville and Jamestown. Allegany was also the scene of their early labors. Hither they came, unheralded, to this heavenly favored spot, to minister to the spirit ual needs of devout and pious souls who welcomed them as celestial messengers The difficulties encountered in beginning were many and dangerous; but brilliant, daring and zealous, undeterred by hardships and hostilities, they plunged into the wilderness of a foreign shore and became all things to all men that they might gain souls to God. Animated with this subline thought, they labored, with an enthusiasm worthy of the sublimest Faith, amid dangers that would have appalled ordinary men, at a time when the "Knownothing" movement was rampant; and, on August 23, 1856, they had the consolation to see Righer. they had the consolation to see Bishop Timon, assisted by Bishop Loughlin, of Brooklyn, lay the corner-stone of S. Bonaventure's Monastery. Here they founded a custody that was to be the cradle of the future missions, the nursery of priests, the luminary of these hills and valleys, from which would radiate religion and education. The magnanimous generosity of Mr. Nicholas Devereaux and his saintly wife, to whose munificence many a struggling Church owes its existence which he manifested by donating these goodly acres and frequent financial assistance to the worthy cause, materially made possible the erection of the embryo of

> stimulated by aid from on High, these heroic Friars, poor in purse, but rich in every noble quality and burning with the love of God and man, labored with the love of Hod and man, labored with the love of God and the real color of the New World, to promote the glory of God, and to extend His kingdom; and their deeds illumine one of the most their deeds illumine one of the most glorious pages of Franciscan history, a history wearing the laurels of nearly seven centuries of sanctity, learning and heroic self sacrifice, dedicated to the Gospel. Of such a character were the men who fought the first battles in the wilds of Allegany. They tasted poverty and severe privations not poverty and severe privations not experienced in subsequent years. Who, but God, knows the hardships and toilsome fatigues endured by these heroic priests on their long Sunday morning drives, over rough and untravelled roads, under a scorching sun or though the drifts of mintage storm. or through the drifts of winter's storm, to give the widely scattered families the solace of hearing Mass in a rule cabin — on farther to offer Calvary's Sacrifice for others, and then to return, weary and worn to a home without eve the bare necessities of life. And their dreary sick calls miles away, through unknown forests, without path or guide, to lift up many a sinking pilgrim, to bring the consolations of religion to a bring the consolations of religion to a sorrow-stricken family or to administer the last sacraments to a soul waiting to appear before its Creator. All these they suffered, besides the spiritual trials commonly incident to men. Little did they dream, in their heroic struggles, that that little mustard seed would a result a read and develop into such would expand and develop into such vast proportions; that so many con vents, schools, flourishing congregations and stately churches would spring up to cover the scenes of their lonely circuits; that they were laying the foundation of a mighty seat of learning that would be patronized by students from all over these grand United States, looming up and proclaiming to the generations, the great good the humble Franciscan Friars are doing for humanity. would expand and develop into such

St. Bonaventure's College and Semin-

In all their trials, a divine hand favored the undertaking; it grew and prospered. Soon a brighter era dawned; more substantial buildings dawned; more substantial buildings were erected; and a benign Providence smiled upon the nascent Church. And now that the immortal founders sleep the long sleep, in widely separated lands, it remains for us who have reaped the benefits of their noble endeavors, to shed a tear of appreciation on their honored tombs and to keep their memories in everlasting

fact that hundreds of cities, towns and ORANGE CIVIL AND RELIGIOUS Christ; and in participation of his spir-LIBERTY.

> A Belfast paper, writing in reference to the annual 12th of July Orange cele brations in that city, observes that "the Orange Institution stands for civil and religious liberty, not for Pro-

testants alone, but for all men."
In this connection it is interesting and instructive to note that the original members of the Orange society

was as follows:

"In the awful presence of the Al mighty God I ——do solemnly swear that I will, to the utmost of my power, support the King and the present Government; and I do further swear that I will use my utmost exertions to exterminate the Catholics of Ireland."

There was a talk was the "civil" minate the Catholics of Ireland."
That, we are told, was the "civil and religious liberty" of the order when it was founded in 1795. Perhaps there is a different oath now, and perhaps not, but has the spirit of the institution changed? A writer of the

stitution changed? A writer of the present day, and not a Catholic either, Mr. Thomas W. Russell, an Ulster Unionist M. P., says of the Orangemen, in his book, "Ireland and the Empire," that: "They preach a gospel of hate and of hatred that would disgrace a race of savages, a gospel, of which the Christian religion knows nothing," and that among them "hatred of Popery and even of 'Papists' is everywhere." This is up to-date Protestant testimony as to the spirit of Orangeism.—N. Y. Freeman's Journal.

### PURE WOMANHOOD

Cardinal Gibbons in Cosmopolitan Magazine. The family is the source of society th, wife is the source of the family. It

sure to be foul and muddy.

In pagan countries, the history of woman has been, with rare exceptions, an unbroken record of bondage, oppression and moral degradation. She had no rights that the husband felt bound to respect. In many of the ancient empires of Asia, the wife was bought as a slave in the market place. Her life was one of abject misery and unrequited

One day she ministered to the capricious passion of her husband. The next she was exposed to all the revul sions of feeling that follow the gratifi-cation of animal appetites.

By the banefal influence of polygamy,

her empire over the domestic kingdom was divided, and her conjugal rights

And every woman, no matter of what rank, once in her life had to submit to dishonor in the Temple of Venus, at the

hands of a stranger.

No rule was prescribed limiting the number of wives for each household. A maiden remaining unmarried till her eighteenth year was threatened with the most severe punishment in the life

The Persians regarded the strength of the nation as depending rather upon the number of the children than upon integrity of morals.

Among the Huns and Goths, a man's dignity was estimated by the number of

Among the Gauls, the cultivation of land, and lives of drudgery, were imposed upon wives, while the husbands devoted their time to warlike pursuits. In Greece a woman was not actually degraded to the level of a slave, but

she was treated as a minor, and under perpetual tutelage. First, to her father, then to her husband, and in her widowbood, even, to her sons. Being with-out sons, her husband had it in his

out sons, her husband had the himself of the power to appoint a guardian to succeed nim after death.

A Greek wife lived, too, in almost entire seclusion, not even occupying the same apartments with her husband. She never went abroad alone, she re ceived no male visitors in the absence of her husband, and was not permitted to eat at her own table when male

upon the cultivation of their minds, to fit them to become witty and entertain-

ing companions. And this demoralizing system was actually defended and patronized by philosophers and leaders of public

opinion. This is the dark but truthful picture which is left as a record of the past of the most polished nation of pagan anti-

In Rome monogamy was upheld, at least n minally, during the earlier days of the republic. But the wife only was punished for violation of the marriage yows. A husband's transgressions

vere committed with impunity. were committed with inpunity.

During the empire the disorders of nuptial life increased to an alarming extent. Each party could dissolve the marriage bond at will, and under the most trifling pretext, and both were the transfer to the order of the contract of the contr free to enter at once into second wed-lock. So notoriously disgusting were morals during the reign of Augustus that men preferred the unfettered life of celibacy to an alliance with partners pereft of iemale virtue.

bereit of lemaie virtue.

In Turkey, to-day, woman fares no better under modern Mohammedanism than she did in ancient Greece. The Mohammedan has merely to say to his wife, "Thou art divorced," and the band is discolved. bond is dissolved.

The world is always governed more by ideals than by ideas; it is influenced far more by living, concrete models than by abstract principles of virtue. The Catian woman is everywhere confronted by her great model, the peerless Mother of our Blessed Redemer, who was the pattern alike for maiden, wite and mother.

The Church, following the maxims of the Gospel of St. Paul, proclaims woman the peer of man in origin and destiny; in redemption by the blood of The world is always governed more

itual gifts.

And as woman's origin and destiny are the same as man's, so is her dignity equal to his. As they are partakers of the same spiritual gifts, so should they share alike the blessings and peroga-tives of domestic life.

In the mind of the Church, however,

equal rights do not imply that both sexes should engage promiseuously in the same pursuits, but rather that each sex should discharge those duties which are adapted to its physical con-stitution, and sanctioned by the canons of society.

To restrict woman's field of action to the gentler avocations of life, is not to fetter her aspirations after the higher and better life. It is, on the contrary, to secure to her those supereminent rights that cannot fail to endow her with a sacred influence in her own proper sphere.

As soon as woman entrenches upon

As soon as woman entrenches upon the domain of man, she is apt to find that the reverence once accorded her is wholly or in part withdrawn. To debar her from such pursuits is not to degrade her.
Of all the boons conferred by the

Church upon women, the greatest is its vindication of the unity, the sanctity, the indissolubility of marriage.

The holiness of the marriage bond is the palladium of woman's dignity, while divorce and polygamy involve her in bondage and degradation.

The Church has ever maintained that no man can awfully have no more than one wife; and no woman more than one husband; for the rights and

obligations of both consorts are cor

that the marriage compact, once validly formed, can be dissolved only

by death.
While admitting that there may legitimate cause for separation, she never consents to the absolute dissolution of the marriage bond.

For so strong and violent are the passion of love, and its opposite passion passion of love, and its opposite passion hate, that once a solitary pretext for absolute divorce is admitted, others are quickly invented. Experience has demonstrated the truth of this the world over. When it happens, a fearful crevice is made in a moral embankment, or the rush of waters is sure to over ride every barrier that separates a man

from his desires.

Every law has its inconveniences and compensations. The law of the Church absolutely prohibiting divorce a vinculo may sometimes appear rigorous and cruel. But its harshness is mercy itself when compared with the frightful mis-eries resulting from the toleration of divorce. Its inconvenience is infinite simal, when contrasted with the colossal evils from which it saves society, and the solid blessings which

the christian wife is regarded as the peer of her of her husband. She is honored as the mistress of her house hold, and is not looked upon as tenant at will, as were the wives of Greece and Rome. She is respected as the queen of the domestic kingdon,

to be dethroned only by them.

Woman has been elevated and ennobled by the Gospel, but she has not been ungrateful for the boon conferred. She merits the gratitude of the entire Christian world for the influence she has exerted, and still is exerting, in behalf of religion, and of society, and of the

home.

By prayer, by charity, by good ex ample, women are apostles. They offer up in the sanctuary of their own homes, and on the alters of their hearts, the acceptable sacrifice of supplication,

praise and thanksgiving to God.

But the holiest part of their apostle
ship consists in instructing their of For the spring in the ways of God. education of the young should begin at the mother's knee.

The mind of a child, like softened wax, receives with ease the first im pressions, which are always the most

growth.
We would then, exhort mothers, in the name of the holy religion which they profess; in the name of their country, which expects them to rear, not scourges of society, but honorable and law-abiding members; in the name of God, Who requires them to have their offspring fed with sound doctrine; a the name of their own eternal salva tion and that of the souls committed to their care, to provide for their children at home a healthy, moral and re

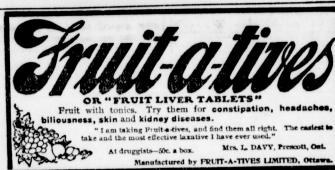
ligious education.
Religion teaches that we are all children of the same Father, brothers and sisters of the same Redeemer, and consequently, members of the same family

Religion, therefore is the fostering of charity; charity is the guarmother of charity; charity is the guar-dian of civility and good breeding; and good breeding is one of the essential elements of the well-being of society. Good breeding, inspired by religion and charity, inculcates a constant self-

Religion is the bond that unites man with his Creator. Religion is the only

Religion, then, should be the queen of the household. It is a sacred band, of the nousehold. It is a sacred bind, uniting all the members of a family in the ties of domestic love. It is the guardian of peace and contentment. It seasons the bread of labor. It is an activities and the sacred terms of t unfailing source of wealth. For "god-liness with sufficiency, is great wealth."

Religion is anterior to society. It is



Religion is the covenant of God with

And in the language of Homer, it is "the golden chain which suspends the earth from the throne of the Eternal." Finally, religion is the one only safe guard of our earthly home and the only path by which we may hope to reach our heavenly one.

### THE BLACK POPE.

By Count Francesco Vannutelli, in Donahue's for August. With wonderful foresight Father With wonderful foresight Father General Anderledy called, in 1891, Father Martin to Italy, in order that that entire Order might receive the benefit of his sage counsels. When Father Anler'e ly died in January, 1892, it was discovered that he had assigned to Father Martin the difficult task of the society until the elecgoverning the society until the elec-tors could meet and choose a new Gen-The Church has invariably taught that the marriage compact, once validly formed, can be dissolved only by death.

tors could meet and choose a new toneral. This seems to be a custom with the Jesuits—that the General during his life place in a sealed envelop the name of some one who shall thus be a provisional head until the wishes of the entire body can be ascertained. Certainly a wise arrangement. So well did Father Martin acquit himself of his delicate task that when the electors finally met in the autumn of 1892, he was chosen to be the head of the w was chosen to be the head of the body. Spain will not soon forget that memorable occasion, for owing to many circumstances the election was not considered the control of the body of the

held in Rome as is usual but in Loyola. As the new General was well known by the people of Loyola and of the neighboring town of Azpeitia they de termined to celebrate the event in truly Spanish fashion, and a magnificent pro-cession wended its way to the ances-tral home of the hero of Pampeluna in order to express the joy his countrymen felt over the signal honor that had been conferred upon one of their number. Since assuming charge of the Order, Father Martin has continued to show that same foresight, prudence and con sideration which have been the leading sideration which have been the leading traits of his previous administration. He has had to deal with many thoray problems, some of which are not yet settled. The most perplexing question, which confronts him is undoubtedly the conditions of the exited French Limits. conditions of the exiled French Jesuits and the present anti-religious persecution in France which presses upon this organization with re-doubled fury. It is on account of these and of similar difficulties that the Holy Father and promment churchmen are anxious Heaven should grant the Church the benefit of his experienced judgment for many years to come, a prayer which will find an ardent echo in the hearts of all those who know personally this unselfish follower of Christ.

## TEMPTATIONS OF SUMMER.

REV. T. J. M'CORTY OF SIOUX CITY WARNS HIS CONGREGATION AGAINST

Rev. T. J. McCarty at the Cathedral of the Epiphany Sunday morning took as a text for a brief instruction summer weather and the temptations it one to neglect his religious duties in

his chase for rest and recreation.

Father McCarty declared the Church

Special mention was made of Sunday excursions as a prevailing popular form of amusement, and it was emphatically declared such form of amusement should not be putronized if it were to prevent one's attendance upon public worship or otherwise to interfere with a proper observance of the day. To his mind, the months of pleasant weather, during which so many people are inclined to show indifference toward spiritual matters, should demand even spiritual matters, should demand even more than the usual amount of devotion and sacrifice in this regard .- Sioux City Journal.

## "HOSTILITY TO SCIENCE."

Mythical events like the Pope's Ball against the comet and the alleged con-demnation of the Copenican system form the stock in trade for a nauseating round of accusatory twaddle in-duiged in by sectarians against the duiged in by sectarians against the Catholic Chursh. The rising generation is carefully indoctrinated with these venerable myths. "Tae glorious reformation changed all this," and the genuine intolerance and dense ignorance of the reformers are never allud. We are not informed, for instance,

that Lord Bacon and Tycho Brahe, the leading lights of the Protestant world, were obstinate disbelievers in Galileo's theory, and that Catholic France and Italy led the way before the lands blessed with "the light of the reformation" could be induced to follow. tion" could be induced to follow. No-thing is said of the expulsion of Keppler the focus of social virtues, the basis of all morals, the most powerful of all instruments, more enduring than any government.

It is stronger than self-interest, more universal than honor, more active than love of country.

It is the curb of the mighty, the de
thing is said of the expulsion of Keppler the vestry door opens, the priest and his attendant come on the altar, and his attendant come on the news that the is again among his own people. The drive back is even more enjoyable and the day passes quietly, the one of country.

Oliver Cromwell, who, in his dying

fence of the weak, the consolation of bed, refused to take medicine needful to the preservation of his life simply because quinine in those days was called bark. The imprisonment of the unfortunate Englishmen who happened to discover the circulation of the blood, by Queen Elizabeth, is never quoted by those who go into ecstacion over the glorious reign of that cobin

shrew. But the Pope is ever the sub-ject of their Pharisaic cant. And yet it is to Pope Gregory XIII. that we owe the correction of our cal-endar. It appears that the despised head of the Catholic Church was sufficiently learned in science to take the initiative in this notable reform, but it was not until nearly two hundred ears after the correction that Protestant England and Prussia were en-lightened enough to fillow. The light of the reformation kept them behind. the heavens sooner than to agree with

the Pope.
These instances of sectarian ignorance, superstition and intolerance might be multiplied. And yet Pro-testants will sublimely ignore them and go on instructing their college students and their lecturing ministers to draw conclusions from events like the bull against the comet that never transpired except in the diseased imagination of bigotry.—Catholic Citizen.

### FATHER ELLIOT'S ADVICE.

When Rev. Walter Elliot, C. S. P., went south to conduct recreats he preached a serm in the Cathedral of St. Vibiaea, Los Augeles, a few quotations from which may not be out of place, and if taken to heart by all Catholies of good intent and purpose, ought in part to become the slogan of the supporters

to become the slogan of the supporters of our Holy Church.

"Make this nation dominantly Catholic—and it can be done in the next generation—and let American citizen so free, be but consecrated to God, with an active apostleship and all the world will be won for the Church," said Father Elliot.

"If there were no Catholic drunk-

"If there were no Catholic drunk-ards there would be more Catholic converts. If Catholic men were never dishonest, gamblers and licentious, in a word if the natural virtues of Catholic citizenship were exhibited to men, there would be thousands upon thousands of more converts. Live an ex-

emplary life.

"Every day we should pray for the conversion of America, first discovered and first peopled for the sake of religion. The time will cone when every Catholic man and woman will be working for this and all the parish societies endeavoring for this great work of conversion.

version.
"Every man who says 'I am a Catholic and an American citizen' should add and I am a missionary for my holy faith, too.""

## A NOTE TO NOVEL READERS.

Well worth pondering by a generation of novel readers too apt to imbibe a code of ethics from irrespon-sible purreyors of fiction, are these sible purveyors of fiction, are these words in Harper's Magazine from William Dean Howells, himself the dean of American novelists: "It a novel flatters the passions, and exalta them above the principles, it is poisonous; it may not kill, but it will certainly injure; and this test will alone exclude an entire class of fiction of which eminent examples will occur to all. Then the whole spawn of so-called unmoral romanes, which imagine a wax, receives with a generous mother. He same to be a generous mother. He same to eat at her own table when many guests were present.

Her instruction was confined to the most necessary household duties, except for a limited knowledge of music and dancing to enable her to take part in religious festivals.

It is true that Greek law restricted a man to one wife, but it tolerated, the real world, are deadly poison; these do kill. The novels that merely tickle our prejudices and lull our judgment, or that coddle our sensibilities or pamper our gross appetite for the mar-velous are not so fatal; but they are innutritious and clog the soul with un-wholesome vapors of all kinds. No d ubt they, too, help to weaken the mental fibre, and make their readers menta: nore, and make their readers indifferent to plodding perseverance and plain industry, and to matter-of-fact poverty and commonplace dis-tress."

## SUNDAY IN THE COUNTRY.

Sunday is a great day. As the cre-matory lady said: "The Catholics al-ways go to church." They are down on the piazza with their books and rosaries long before starting time, and have leisure to note the carriages whirling leisare to note the carriages whirting by before the tally-he or mountain team draws up, and their co-religionists al-ready seated make room for them. If the mooning be fine the drive is delightful, the horses swinging along till pure, fragrant air rushing by fills the lungs with the balm of clover blooms and trailing hedge flowers. The little church, generally on a hill, is the gathering place for worshipers from all the villages within a ten mile radius; all sorts of teams are tied to fences and ees, and if there be time to spare, the trees, and it there be time to spare, one drivers gather in groups to discuss the news of the week. At the sound of the bell all troup in and take seats in creaking pows that smell of varnish; the vestry door opens, the priest and his attendant come on the altar, and then the Catholic away from home feels ST A PROTESTANT THEOLOGIAN. CCCLXVI.

On page 328 Professor Emerton in-On page 328 Professor Emerton in-forms us that an interdict suspended all sacraments except Baptism and Ex-treme Unction. If he had taken the pains to turn over the Regesta of Inno-cent the Third he would have seen that whenever this Pope proclaims an interdict, whether in France, England, Norway, or elsewhere, the stated exemptions are, "the Baptism of chil-lens and Penance of the dying." We dren and Penance of the dying." We one of the two, privileged sacraments, not the two, privileged sacraments, not the comparatively dispensable sacra-ment of Extreme Unction, but the fundamental sacrament of Penance. Profess or Emerton must have a strange notion of the relations of the Catholic Church to her children if he imagines that she would ever restrain a priest from receiving the confession of a dying person, or allow him, finding the dying man penitent, to dismiss him out of the world unabsolved. Does he not know that, as the Council of Trent declares, any priest, for a dying person, can remit any sentence whatever? Does he mot know that the Church, rather than allow a baptized Christian to depart unabsolved, who solicits absolution, temporarily invests with jurisdiction a echismatic or even heretical, nay, a degraded or apostate priest?

However, we shall presently discover that Professor Emerton's notions of the Catholic sacramental system are of so

that Professor Emerton's notions of the Catholic sacramental system are of so extraordinary a description that this one error might be passed over as comparatively trivial.

As the confessor of a man in extremis has power to remit all sentences, I take it (subject to better instruction) that posmitentine morientium includes all the

ntiae morientium includes all the Lest Sacraments, Penance, the Viaticum, and Extreme Unction, which last two Emerton most amusingly supposes to be one and the same thing. However, Emerton has not reached

nowever, Emerican has not reached as the a slough of misrepresentation as Froude, who somewhere actually represents that the Pope imagines himself invested with authority to restrain the faithful from discharging the funda-mental office of charity by securing the admission of dying infants to the Beatific Vision through Baptism! To be sure, we never know whether Froude is blundering or intentionally falsifying, while Emerton certainly always means to be accurate.

means to be accurate.

The author, on page 329, speaking of the pressure brought to bear on Philip Augustus to secure the lifting of the interdict by recalling his lawful wife, explains: "The pressure of which the chronicles speak is that of the great city populations, stirred to the very depths of their superstitious piety by their long-continued deprivation of the necessities of religion." So then it appears that a fervent desire to enjoy the stated ministrations of religion in the stated ministrations of religion in all their fullness is ipso facto superstitions! It is hard to know what else to make out of this sentence. I wonder how long the barest rationalizing Puritanism would be content to have its churches shut up through the misbe-havior of a governor. The Quakers are havior of a governor. The Quakers are commonly supposed to care not overmuch for exterior worship, yet when the English magistrates used to throw down their meeting houses they would gather week by week and sit in the rains. We may call this obstinacy or devotion as we like. I should call it a nobly obstinate devotion, which will have the control of the pronobly obstinate devotion, which will not let Caesar deprive it of so pronot let Caesar deprive it of spiritual foundly efficacious a means of spiritual life as is contained in associated wor-

Next to the Quakers perhaps the Scottish Covenaters are supposed to have laid the least stress on exterior rites. Yet we know how they resorted to the hillsides and the glens rather than to forego the ministration of baptism and the communion and preaching, and how they braved torture and death rather than "forsake the as sembling of themselves together." Nay, the fields of Drumelog and Bothwell Bridge are a witness that they did not stop short with passive resistance. However, I think there are various signs that Professor Emerton is inclined

signs that Professor Emerton is inclined religious rites generally, and although he means to be courteous, yet "the lips are apt to overflow with that of which the heart is full." to a certain contempt for worship and

which the heart is full.

Of course, when an eminent Catholic
scholar like Dr. William Barry is unjust
to Innocent III. as touching his relations to King John's second marriage, it is not to be expected that Professor Emerton will be just, or that he wil bave taken the pains to ascertain, what nevertheless another Protestant torian has ascertained and what Inno cent himself brought out in this very case, namely, that it is not thought by the Holy See consistent with stable order to interfere with an episcopal sentence of nullity of marriage where neither party appeals from it. I have already had to defend Innocent three times in this matter, and I am ready to defend him thirty more, if I must. These are the Pope's own words: "Queen Ingeborg appealed to me, and there fore I was constrained to take up her cause. Queen Hawisa seems content with the decision given in France, and it is inconsistent with the use of the Holy See to unsettle a formal sentence of which neither party complains. Such unsolicited interventions, it has been well remarked, would make life intolerable.

And yet Pope Pius VII., after having shown more than Hildebrandine courshown more than Hildebrandine courage by excommunicating the ruthless Emperor whose prisoner he was, is reproached by Goldwin Smith with timidity because he did not then take np Josephine's case in her own despite!

Such charges are very much like the verdict against Mary Stuart, of which Froude himself remarks that it was settled in advance of all evidence.

ttled in advance of all evidence. The author's description of the Waldenses, on page 334, while not precisely erroneous, is vaguer and less accurate than could be desired. He ascribes to the movement a greater moderateness than it really displayed. Like Wycliffe. they were not content with protesting of the cross-

against exorbitant wealth in the clergy' but treated the possession of any property in fee simple by a clergyman as in itself a mortal sin. Indeed they went further than Wycliffe and the Fratricelli, for these only forbade property to the friars, or at most to the orders, whereas the Waldenses would not allow it to any priest, under pain of mortal sin, and of a sin which invalidated all his administrations. So says Bossuet in his administrations. So says Bossuet in the Variations, and the exactness of his descriptions of the various schools of the Cathari and Albigenses has been confirmed by modern Protestant re-search. Therefore, there seems no search. Therefore, there seems no reason to doubt the accuracy of his description of the Waldenses, who moreover were much less hated than the

Moreover were much less haves than the Albigenses.

Moreover, the great Waldensian scholar, Dr. Emil Comba, makes no criticism upon Bossuet. Comba shows that the Waldenses were an exceedingly aberrant type of Catholics, in some things shooting ahead of Protestantism, but maintaining Transubstantiatior.

They also, it seems, insisted on annual They also, it seems, insisted on annual confession, to which, however, remarks Bossuet, they ascribed a more certain efficacy if made to a priest.

efficacy if made to a priest.

Emerton, who lays stress on their neglect of apostolic succession, overlooks the fact that they regarded their system of barbs, or elders, mainly as a makeshift, and that it was only a school

makeshift, and that it was only a school among them which denied the import ance of the apostolic succession for competency to say Mass.

Indeed as late as 1434 the Autrian Waldenses obtained sacerdotal and episcopal consecration for three of their ministers, a succession which they then transmitted to the Moravians.\*

Finally, as we know, about 1530, they fused with the Calvinists, surrendering their Catholic peculiarities, their Pelagianizing theology, and their doctrine that it was lawful to murder the inform ers against them. ers against them.

CHARLES C. STARBUCK. Andover, Mass.

"The Protestant Blount says that a certain Stephen, a Waldensian Biehop banished from France and settled in Austria, ordained, thirty or forty years later than the date given, three Moravian priests whom he consecrated Bisht pslater. But, as Blount remarks. Stephen himself not being a Bishop could nei her ordain nor consecrate. But even if the ordination and consecration were valid this would not secure of itself "apostolic succession" to the Moravian Bishops. In his history of the Moravians Blount also shows that they ceased to exist over two hundred years ago, and that the modern Moravians have no relation to the famer, but are a Lutheran sect which assumed the name Moravian about the close of the first quarter of the last century. No one can have "apostolic succession" who is not in communion with the Apostolic See.—Ed. Review.]

### THE IDEAL, CHOICE OR DUTY-WHICH?

state fearlessly our conviction that, for certain very grave and excel-lent reasons, our Catholic schools will in time be widely acknowledged as far superior to secular schools, and for a most important reason. The Catholic Church, which is the head and support of the Catholic school, maintains that a child must be taught its duty, and must act according to duty, and not through mere preference or choice.

There is a tendency, a by no means laudable tendency, abroad to day, to make children learn by coaxing or amusing them, and to let a young man study "what he chooses." Now a chief value of study lies outside the thing learned, very valuable though that thing may be. The self-conquest exercised in learning anything pre-cribed, the obedience exercised in learning a thing not liked, as mathematics by some, music by others, gives backbone to the character, and increases one's mental and spiritual strength. This proposition, however, is not meant to convey the idea that children with no musical taste should be forced to spend much time over music; but it does mean that study in itself ought to be con sidered as duty, and not as a mere pleasurable act.

Discipline is a needed factor in the upbuilding of character, and there is an echo to Christian teaching in the Stoic's manly cry : " Do your duty, whether shivering or warm, never mind; heavy eyed or with your fill of sleep; in evi eport or in good report; dying or with other work in hand. Dying, after all, is but one among life's acts; there, too our business is to make the best of it.

The Christian ideal goes higher still "Do your God given duty for love and honor and glory." Let us teach this lesson to children constantly, as their motto through life, in business, in politics, in everything. Do your duty, and be true servants of God, not for pleasure or gain. Let this consideration be carried out in the education of the coming generation of America citizens; and no lorger then need it be said, as the Secretary of our Navy to our country's shame The underlying evil in the adminis tration of our public affairs is simply dishonesty." This is often the case

because men have a mistaken idea of duty, and think religion need not be mixed with politics or education. Sacred Heart Review.

## IMITATION OF CHRIST

THAT WE OUGHT TO DENY OURSELVES AND IMITATE CHRIST BY THE CROSS

I have received the cross, I have re ceived it from thy hand; and I will bear it until death, as thou hast laid it

Verily, the life of a good religious man is a cross, but it is a cross that ouducts him to paradise.

We have now begun, it is not lawful

to go back, nor may we leave off.

Take courage, my brethren; let
us go forward together; Jesus will be

For the sake of Jesus we took up this cross; for the sake of Jesus let us per severe in it. He will be our helper, who is our

Captain and our Leader. Behold our King marcheth before us

who will fight for us.

Let us follow him like men of courage let no one shrink through fear; let us be ready valiantly to die in battle; and let us not suffer our glory to be tarnished by flying from the standard

### FIVE-MINUTES SERMON

Eleventh Sunday After Pentecost.

DEVOTION TO THE BLESSED VIRGIN. Why do Catholics pay so much honor to the Virgin Mary? Are they not doing an injury to her Son by over hon-oring His Mother? What is the reason, the doctrine, of the Catholic's devotion to Mary?

Very fair questions, brethren—questions which you should be ready to answer with intelligence and kindness. So that now, as we are near the Feast of Our Lady's Assumption into heaven, let us renew our faith in her dignity. What, then, does the Catholic faith teach us about her? It teaches us that she is the Mother of God; and further she is the Mother of God; and further, that, on account of the foreseen merits of her Son, she was preserved from the stain of original sin; that she was always a virgin; and that it is lawful and profitable to ask her prayers. Such are the articles of faith concerning the Blessed Virgin.

Once you know something about her Son's divinity you easily perceive her dignity of Mother of God. Her title of Mother of God plainly rests upon the

dignity of Mother of God. Her title of Mother of God plainly rests upon the fact that her Son is God. Jesus Christ is God; His nature is divine and His person is divine. And here you must bear in mind the distinction between nature and person. He has the nature, being, essence of God. And He has the person of God; for our Saviour is God the Son, Second Person of the Most Holy Trinity. What, then, is human about Him? for we know that He is as truly man as He is truly God. The answer is that He has a human nature as well as a divine nature. He became as well as a divine nature. He became man; and He did so by taking human nature from Mary, His Mother. But, you ask again, is He a human person also? No, for we have seen that He is the Divine Person, Son of God. There cannot be two Persons in Christ. He is cannot be two Persons in Christ. He is but a single Person, one individual, and that is divine. So that the divine per-sonality of the Son of God takes human nature and unites it to the divine nature. The One divine Person Whose name is Christ, and Who is of both divine and human nature, has no human

ersonality, but divine.

And this is the Son of Mary. Is she not the Mother of our Lord, personally His Mother? Can any one be a mother and not be mother of a person? Is He not personally her son? What a dignity! What a mysterious and wonder-ful eminence, to be mother of the Divine Person of the Son of God made man No wonder that we honor her; althoug we know full well that all she has of dignity and sanctity she has by no power of her own, but by gift of God, and that she is purely a human being. Those who do not honor Mary fail to appreciate the majesty of Christ — fail to understand the doctrine of the Incar nation — fail to grasp the immensity o the divine love in God becoming man

No wonder, then, that God should have saved her from the taint of Adam' sin, should have preserved her a spot-less virgin, should have saved her pure body from the grave's filth by the Assumption into heaven. The Angel Gabriel tells us what Mary is: "Behold thou shalt conceive in thy womb, and thou shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High. . . . The Holy Ghost shall come upon thee, and the power of the Most High shall over-shadow thee, and therefore the Holy (One) that shall be born of thee shall be

called the Son of God."

Now, brethren, to be a mother is to hold an office. It is to exercise by divine right the highest powers com-mitted to a human being. What won-It is to exercise by derful rights a mother possesses! affectionate allegiance is due her from her son; an obedience instinctive, sacred, supreme; a reverential and hearty loyalty which arouses the noblest emotions in the hardest heart and gives weakest natures. A mother is entitled to her son's love by the most sacred of all obligations. Well, just think of it; our Blessed Lord was, and is yet, bound His Mother by that imperative divine law; He was, and is yet, subject to the sweetest and, for a noble nature, the most resistless impulse to do His Mother's will and to make her happy. He owes her love, obedience, revere friendship, support, companion hip, sympathy. And He that doth all things sympathy. And He that doth all things well, would He not do His whole duty as Son, would He not be a model Son? Would He not grant her lightest wish while He lived with her on earth, will

He not gladly do so now in heaven?
Hence our Lord Jesus Christ spent immediate company, consenting to post-pone for her sake His Father's work of publishing His divinity and preaching His Gospel. Hence He worked His first miracle at her request at the wedding of Cana. Hence He inspired her t prophecy that all generations would call her blessed. Hence, too, our Lord has instilled into every Christian heart ome little glow of His own deep filial

In truth, brethren, whatever Christ's Mother is to Him by nature, that she is to us by adoption. Just in proportion to our union with Him are we bound to her. And if we wish to know Him well we can study in no better chool than His Mother's. If we wish to love Him tenderly, her maternal heart can best teach us how. And if we have favors to ask Him we shall be glad, if we are not too self conceited, to ecure her prayers to assist us.

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A DAUHTER'S SACRIFICE. A sweet story of a child's love for A sweet story of a child's love for her mother comes from New Jersey.

A poor woman in the town of Elizabeth in that State, a Mrs. Russell, a widow with two children, is in bad health from hard work and poor fare. Her doctor told her lately that she ought to go away to the mountains as she needed a thin dry air, Her daughter Amy, thirteen years old, had a luxuriant growth of golden hair. The little girl was in a street car the other day and overheard a lady in the opposite seat say to another one: "I'd give \$100 for such a beautiful head of hair."

Thinking at last she had found a way to save her mother, Amy got out at the same place as the two ladies, fol lowed them to their home, and noted their address. Then she went barber's and had her hair cut off. went to a

With the golden locks carefully wrapped in paper, she hurried back to the house of the woman who had made the remark above mentioned and offered her the hair, telling her for what

Imagine the child's dismay when she was told that what was meant was not that the lady wanted the little one's hair but that she would like to have such a wealth of soft tresses growing or her own head. on her own head. on her own head.

However, the lady took the hair to sell to a New York hairdresser and promised to make up the difference between the prize to be obtained for it

and the cost of a stay in the mountains for the mother So, after all, it will be the sacrifice of her pretty curls by Amy that will obtain for her mother the chance to get

#### THE STATE NEEDS HONEST, CON-SCIENTIOUS VOTERS AND POLITICIANS.

The number of those who recognize the need of moral education to properly train our future citizens is growing every day. Even the Boston Transcript last week had a long editorial on "Japan's New Moral Education," and expressed the oninion that "we may "Japan's New Moral Education," and expressed the opinion that "we may have to turn to Japan for light on how to do our duty." This Japanese system "based on utilitarian conceptions of morals," the Transcript appears to consider a new, as well as an admirable, system, and commends it to our favorble consideration. It seems strange that a system so often tried and con-demned by men not at all religious should seem new and promising to the Transcript. The Transcript ought to investigate more thoroughly the Christian system, and keep in mind Washington's farewell washington's f ington's farewell warning to us all: Reason and experience by allow us to expect that morality shall prevail in a nation if religious prin-ciples be excluded." Leo XIII. in our day repeats the warning which might Low almost be considered an axiom: "Without religion there can be no moral education deserving of the name." If the State or nation is suffering to day from want of honest scientious voters, the cause is plainthe want of moral education. This much the Transcript and all sensible men acknowledge. We differ only as to the means of securing this moral education. The Transcript asks us to consider the Japanese method, but this has been tested and found wanting. has been tested and found wanting.
According to Washington and Leo XIII. and we might say the Christian world religion is the only adequate basis of morality. Any other theory, especially the Japanese theory, leads to a false notion of moral education. This utili tarian basis of education will leave us just where we are now. The child has right to all the means necessary to develop his intellectual powers, and to acquire the knowledge that may enable him to profit by the opportunities, and perform the dut.es that life may offer Besides knowledge is power. It is of vital importance, therefore, to society as well as to the individual that hi power should be used aright. The gross error that education itself can save the individual and society assed away. It is admitted now that noral character is the measure of the value of education. Conscience must be educated, developed, and made the arbiter of the citizen's conduct. The arbiter of the citizen's conduct. The State needs henest, conscientious voters more even than educated voters. Knowledge, itself, and the mental training and tastes that result from study, have, it is true, a moral and civilizing tendency, but all this can never supply the place of conscience in the voter. This conscience and the the voter. This conscience, and the reverence for good and the love of virtue that must accompany it, are not the work of a day or the result of reading a chapter on moral goodness. No; positions are the growth of years. The seeds are planted in childhood: they are watched and cared for, they are



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carefully cultivated and nourished by a thousand means and influences. An essential feature of this training is to inspire the child with sentiments of reverence for duty and a profound respect for the moral law, not simply as the expression of God's Holy Will but also as an obligation flowing from the very nature of things which even God Himself can not change. This is the education the stability of state needs. There must be a measure of right and wrong outside man himself. It is a fatal error to suppose that the utili-tarian or selfish principle of morals can tarian or selfish principle of morals can serve as a substitute, or that this system can beget a conscientious citizen. Every-day observation is proof enough of this. We see to-day that the appeal to conscience, to moral considerations or to religion, only excites hilarity, and is taken as evidence that the one who makes such an appeal is not a practiis taken as evidence that the one who makes such an appeal is not a practical politician. In all earnestness and candor, and for the common weal that is now admittedly in danger, we appeal to the Transcript and other honest but mistaken citizens to deal more considerable with the moral principles compared to the company of the content of the company mistaken citizens to deal more considerately with the moral principles commended to us by the "Father of his Country." In the application of these principles will be found the only efficient means of training honest, lawabiding and conscientious citizens.—Sacred Heart Review.

## EDUCATION AND CRIME.

When we have argued that mental training without religious instruction does not tend to repress criminal pro-pensities, journalists in this country have answered that the contention is not borne out by experience in the United States, where religion is not taught in public schools. A distinguished and impartial American authority, Prof. James of Harvard University, is against them on that point. In a lecture lately delivered at Chicago on "The Characteristics of an Individualistic Philosophy," the professor maintained that schools and colleges increase crime by developing intellects which, in many cases, have criminal which, in many cases, have criminal tendencies. His remarks were received with incredulity by his audience, which was composed mainly of school teachers and college students, but he cited specific examples of law breakers turned out by the Universities, and intimated that the pedagogues were conducting "schools of crime and furthering the reign of vice. ' Fifty years ago, he said schools were supposed to free them from crime and all forms of unhappiness and evil. They did not indulge in any such sanguine hopes at present, for the schools and colleges merely aggravated the evils instead of curing them. Whether the European, the American, or the Australian Continent be ap pealed to, the argument that, to produce a conscientious citizen, the hear must be trained as well as the intellect

A TIME FOR EVERYTHING. — The time for Dr. Thomas' Eclectric O.1 is when croupy symptoms appear in the children; when rheu matic pains beset the old; when lumbago, as hina, coughs, colds, catairth or earache attack either young or old; when burns, scalds, abresions, contusions or sprains come to any member of the family. In any of these ailments it will give relief and work a cure.

Pr. There will Wispon Points and

ments it will give relief and work a oure.

BE THERE A WILL WISDON POINTS THE
WAY—The sick man pines for relif, but he
dislikes sending for the dector, which means
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CHATS WITH YOUN

Catholics in Public L.

"It sometimes happens,
Paulist Calender, "that coticans try to clock their
alleging that public opini
them is founded on religious
Such action should be reterry honest man. But every honest man. But enough that we should be when the Catholic Church i when the Catholic Church I to stand for meanness in cirtical life; every Catholic more. He should in his ownersmple of noblest integrit; in the most effective way, we the calumny of politicians. Catholic writer recently sa the calumny of politician Catholic writer recently sa different spheres of life scientific, social and the parts of the kingdom of therefore every one, as he cother of these fields of acti the side of right against w too, is the firm teaching of and every one who calls hi Catholic is bound to re

Business Magnet Some men attract busine Some men attract busine clients, patients, as magnets attract partic Everything seems to poin fer the same reason the particles point toward to because they are attracted Such men are busin Business moves toward when they do not apparer

Business moves toward when they do not apparer so much effort to get it a cessful. Their friends ca dogs." But if we analy closely, we find that they compare the second s ive qualities. There is charm of personality ab wins all hearts.

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There is no duty so as the duty of being he happy we sow anonyon the world, which rema to ourselves, or, whe closed, surprise nobod; benefactor. The other benefactor. The down barefoot bay ran down a marble with so jolly sent every one he pas humor : one of these been delivered from m been delivered from m black thoughts, stoj fellow and gave him s this remark: "You times comes of looking boy had looked please now to looked both pl

For my part, I just ment of smiling rat children; I do not tears anywhere, but I deal largely in the of A happy man or w thing to find than a He or she is a radiat will; and their entr as though another dighted. We need they could prove the position: they do a that, they practical great theorem of the life. - Robert Louis

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Dwelling on fa wrongs.
Taking big thin ones. Scolding and f

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over trifles.
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# CHATS WITH YOUNG MEN.

Catholics in Public Life.

"It sometimes happens," says the Paulist Calender, "that corrupt peliticans try to clock their villainy by alleging that public opinion against them is lounded on religious prejudice. Such action should be repudiated by every honest man. But it is not enough that we should be indignant when the Catholic Church is thus made to stand for meanness in civil or poli when the Catholic Church is thus made to stand for meanness in civil or political life; every Catholic should do more. He should in his own life be an example of noblest integrity; and thus, in the most effective way, will he refute the calumny of politicians. An able Catholic writer recently said that the different spheres of life, political, scientific, social and the others, are parts of the kingdom of God; and therefore every one, as he enters one or therefore every one, as he enters one or other of these fields of activity are on other of these helds of activity are on the side of right against wrong. This, too, is the firm teaching of the Church, and every one who calls himself a true Catholic is bound to reflect this in

Business Magnets.

Some men attract business, customers some men attract business, customers, clients, patients, as naturally as magnets attract particles of steel. Everything seems to point their way, for the same reason that the steel particles point toward the magnet—because they are attracted.

particles point toward the magnet—because they are attracted.

Such men are business magnets.
Business moves toward them, even when they do not apparently make half so much effort to get it as the less successful. Their friends call them "lucky dogs." But if we analyze these men closely, we find that they have attracting applities. There is usually some ive qualities. There is usually some charm of personality about them that

wins all hearts.

Many successful business and professional men would be suprised, if tessional men would be suprised, if they should analyze their success, to find what a large percentage of it is due to their habitual courtesy and other popular qualities. Had it not been for these, their sagacity, long-headedness, and business training would not, perhaps, have amounted to half so much; for, no matter how able a man may be, if his coarse, rude manners drive away client, patients, or manners drive away client, patients, or customers, it his personality repels he will always be placed at a disad-

An Underrated Duty.

An Underrated Duty.

There is no duty so much underrate as the duty of being happy. By being happy we sow anonymous benefits in the world, which remain unknown even to ourselves, or, when they are disclosed, surprise nobody so much as the benefactor. The other day a ragged, harefoot bay ran down the street after barefoot bay ran down the street after a marble with so jolly an air that he sent every one he passed into a good humor : one of these persons who had humor: one of these persons who had been delivered from more than usually black thoughts, stopped the little fellow and gave him some money, with this remark: "You see what some-times comes of looking pleased." If the boy had looked pleased before, he had now to looked both pleased and mysti-fied.

fied.

For my part, I justify this encouragement of smiling rather than tearful children; I do not wish to pay for tears anywhere, but I am prepared to deal largely in the opposite commodity. A happy man or woman is a better thing to find than a five pound note. He or she is a radiating focus of good He or she is a radiating focus of good will; and their entrance into a room is as though another candle had been lighted. We need not care whether they could prove the forty-seventh proposition: they do a better thing than that, they practically demonstrate the great theorem of the liveableness of life.—Robert Louis Stevenson.

Gossiping.

Hairsplitting.
Saying that fate is against you. Finding fault with the weather.
Anticipating evils in the future.
Pretending, and be your real self Going around with a gloomy face. Faultfinding, nagging and worrying. Taking offence where none is

Dwelling on fancied slights and

Taking big things and doing small

ones.
Scolding and flying into a passion over trifles.

Boasting of what you can do instead

of doing it.

Thinking that life is a grind, and not worth living.

Taking continually about yourself and your affairs.

Depreciating yourself and making light of your abilities.

Saying unkind things about acquaintances and friends.

saying unkind things access and friends.
Exaggerating, and making mountains out of molehills.
Lamenting the past, holding on to

disagreeable experiences.—Success.

Serenity. Serenity is the one thing in life that

most people never acquire and yet it is of all things the most desirable. This holding the temper in for some This holding the temper in for some special occasion is not good training, on the road to that serenity which all should cultivate. Call to your mind all the people that you know and you will see that the serene ones are usually the ones with the strongest characters for it takes character to look at life with that large philosophy which places things in their proper proportion. It is no use to boast of a clear-eyed vision if you cannot see that the world is a passing show, and men are but the creatures of a day. When you do see this, comes the ser-

When you do see this, comes the ser-enty that nothing can take away. We are here to do our best: to do what good we car in our allotted time; why, then, should the little trials and tribulations of a fleeting existence nagus into making our lives less beautiful to the outward vision, and less satisfactory to operations?

Serenity is so good to see—so comforting, so hopeful. Why can't we have more serene people—people of an age, alas!—that is past and gone. Doubtless, this lack, like many others, can be laid at the door of the Age—

this stressful, hurrying, rampant, raging age after accomplishments, pleasures, money, good times, preferment, what not. And as the sower must reap the tares with the wheat, so the children of this age must bind in with their finished sheaves, the tares of lost illusions, vanished refinements and ruined dispositions. That is, if they

are in the race.

Some there are whose philosophy enables them to sit by the roadside and watch the endless procession, finding in the scene an enjoyment the traveler was not of. These are the screne people of life.

'Tis Well to Know

In these days when the whole big world appears to have been trans-formed into a large-sized interrogation point, it is doubly necessary that Cath-olics should know and be able to give reasons for the faith that is in them. It is not uncommon, though it is to be deplored, that they are unable to answer questions pertaining to cere-mony and belief. This condition in-variably brings forth the charge that our people are ignorant and their religion is a sham. Such a contention is inconsistent, to

be snre, but in a discussion of religious topics there should be absolutely no

opportunity for such a charge.

Never in all the history of the
Church have her members had such ample means at their command to gain knowledge. Books on all sacred topics are easily to be had ; Catholic papers there are in plenty, all full to the margin with matter explanatory and editying; missioners go into the highways and byways, their sole object being to increase the faith and spread

being to increase the faith and spread the light.

Hundreds, nay, thousands of intelligent, thinking people are seeking the truth. It is not possible for the priest to take care of all these, hence the necesity of the lay apostolate. The priest is the legal adviser, but the layman also has his work to do. When the inquirer has made up his mind that the Church should be his religious home, he has reached the parting of the ways. Thereafter instruction must be given Thereafter instruction must be given by the father who has made theology his life study.

The lay apostolate idea is growing and it is having a good effect. Catho

and it is having a good effect. Catho-lic men see the ravages of mammon and are overcome with sorrow because of the sad spectacle. They band them-selves together to overthrow the devil and all his pomps, With the Holy Father and the hierarchy back of the undertaking it is bound to grow and the frait it will eventually produce

will astonish the world.

Then, too, as we have many times remarked, the power of example is wonderful. Every Catholic should be a shining ligh; setting forth the pure, the beautiful, the truly Christian teaching of the great religious body of which he is a member.

Let Catholics be Catholics, and Am-

erica will be redeemed.—Catholic Union and Times.

" Can't" Never Counts

If you want to reach nobility, you can never do it by holding the thought of inferiority—the thought that you are not as good as other people—that you are not as able—that you can not do this—that you can not do that. "Cant" philosophy never does anything but tear down; it never builds np. If you want to amount to any. If you want to amount to anything in the world, you must hold up thing in the world, you must hold up your head. Say to yourself continually: "I am no beggar. I am no pauper. I am not a failure. I am a prince. I am a king. This is my birthright, and nobody shall deprive me of it."

A proper self extern is not a vulcar

me of it."

A proper self esteem is not a vulgar quality. It is a very sacred or e. To esteem oneself is to get a glimpse of the Inanite's plan in us. It is to get the perfect image which the Oreator had in mind when He formed us-the complete man, not the dwarfed, pinched one which lack of self esteem, or of self confidence sees. When we get a glimpse of our immortal selves, we shall see possibilities of which we never before dreamed. sense of wholeness-of power an self confidence,—will come into our lives which will transform them.
We shall be invincible.—O. S. M. in

Success. Some Helpful Thoughts.

The most loyal to duty are ever the simplest, the last to see their own glorious light.—Georgina Pell Curtis. In the dark hour of need stand fast.

Let not your heart fail you when the Let no: your neart fail you when the clouds of adversity thicken and Sorrow folds her dark mantle about your daily existence. Then do you need courage and strength and faith, for God alone can bring comfort and succor in this hour of human despair.

Ii you wish to throw mud you have to go into the gutter to get it and then you have to handle it. The result is that the mud-thrower is very apt to soil himself much more than his target. Throw bouquets even at those who don't deserve them.—The Western World.

World. One can stand almost any buffet of fortune as long as things continue to seem worth while.

Man is never truer to the nobler man is never truer to the noticer instincts of his nature than when he turns his eyes towards heaven, in quest of heaven's blessing upon his undertaking or achievement.—Abp. Christie.

simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we mather the deeper and out of which we will be deeper and out of which we will be deeper and out of which we It is the lives like the stars, which gather the deepest calm and courage.

—Phillip Brooks.

There is no courage equal to that which faces the most common and uninteresting duties with a cheerful heart and with a soul full of faith.—Margaret Scollard.

A Denver doctor says he can stretch A Denver doctor says he can stretch a man's backbone from one to three inches. What the average man needs says the Canadian Freeman, is a little more stiffening in his backbone rather than to have it stretched.

not, nor one of its days, a hireling's service to be worried through as best we may. Each day is priceless with opportunities of service. If the cup of cold water was worthy of the transfiguration which our Lord gave it, what slightest deed of service does not share that h no ? That which He hath glorified let us not call common.

The world needs men of sound convictions on all the great questions of human existence - convictions sustained by trained minds and right consciences by trained minds and right consciences so that the destructive forces in society may be held in check by justice and intelligence. The unthinking may call it slavery to be ruled by principles, but obedience to sound principles is an act of the will. To be fettered thus means to be free. To be unthinking her avisables means that one fettered by principles means that one is the slave of every impulse, good or bad, from within or without one's

elf.-George B. McClellan, LL. D. seil.—George B. McClellan, LL. D.
The root of true Christian politeness is humility, but the quality which comes next in importance is considerateness.—Bishop Hedley.

### OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Visitation AN ACT OF CHARITY.

"For it carrieth a burden without being burdened, and maketh all else that is bitter sweet and savoury."

And that Divine love touching his heart made him take up easily all those disagreeable and dull duties which were the result of that act of charity of comthe result of that act of charity of coming to his cousin, and rendered them sweet for the sake of those for whom he did them.

Cecil was anything but an amiable

companion, and Tom's usual good temper was tried to the uttermost.

Mrs. Allison lived in a state of perpetual nervousness lest Cecil should be tired, or not amused enough, and boxes of new indoor games came down from London over which Ton, who was long ing to get out of doors, had to puzzle and endeavor to learn himself, and also teach Cecil, who was slow at that as he

was at everything elso.

The church at Drayby was small, and there was no daily Mass, for it was served from Anhouses, a larger place ten miles further off.

However, time seemed to pass fairly

uickly, and August was a fortnight old when the boys one afternoon sat in the orchard before a rustic table on which was spread some new puzzles.

Cecil was a small stunted boy, with a

psevish little mouth and narrow light It was extremely hot, and the puzzles

Tom was trying to make out very unin-teresting. Ceell very quickly tired of them, and the next thing was to dis-

cover what he would like to do.
"I wish we had a new game that we could play," said Cecil: "let us try that one we had yestesday. What was its name! 'I don't remember," said Tom, shiv

ering as he spoke.
"What a beastly bore," said Cecil.
"Well, can't you think of something else?"
"I really cannot," said Tom, and at

that moment Mrs. Allison came up, and noticed as she did so that Tom shivered good deal.

a good deal.

"You surely cannot be cold on such a day as this," said Mrs. Allison.

"Yes I am—it's so funny," said Tom,
"and my throat is very sore."

"I do hope you are not sickening for scarlet fever," said Mrs. Allison: "I think you had better come upstairs and let me give you something for your throat."

Tom followed her.

Tom followed her.

He had felt ill all day, and was rather glad when his aunt suggested his going to bed, and the next morning as he was no better the doctor was sent for, who

church at Everly.
"I was received into the Church at Everly ten years ago," said Dr. Humphry, "but I have not been there

since.

"I suppose it was only the same little poky iron place then that they have now," said Tom.

"Yes, it had just been put up. 1

met Father Halke: in Manchester, and it was through him I believe that I ever became a Catholic. I left for India soon afterwards, and only came back to England last year. I am afraid I had forgotten all about the place, and now you have reminded me, Is Father Halket still there?"

"No," said Tom, "he died before we came to Everly; the priest who is there now is Father Moore."
"Ah well, I must run over and have

a look at the place before I go out."
"Are you leaving England then,

Willie had gone back to school when

Tom was out of quarantine and able to return to Loretto, but he was so weak and frail that it was not thought well to let him think of leaving home again until after Christmas. Dr. Humphry had promised if he came over to Everly to go and see the Hamiltons, but as the to go and see the Hamiltons, but as the weeks passed and he never came they though; he must have forgotten his promise. Tom was so weak that winter that he was not at all like the same boy.

fell early that year, and somehow or other Tom succeeded in getting a severe chill, which he was unable to

Delicate as he had been all the winter, and a contrast in so many ways to his old self, his people never realized how seriously ill he was when this cold seized him until the truth was forced upon them by the doctor, who felt his mother should know the danger he was

There was a great hush in the house on the few days that Tom lay dying. The grief was so great that it almost stunned all those who held him so dear-

Very soon the last Steraments had been administered, and as the priest left the sick room he found Bridget talking to a strange gentleman at the

door.
"I am indeed shocked and sorry. I am indeed shocked and sorry. Can I see Mrs. Hamilton?' asked Dr. Hum phry, for it was he. Bridget was very doubtful, but at that moment Mrs. Hamilton passed through the passage and recognized him.

TO BE CONTINUED.

### CHRISTIAN EDUCATION

The distinction between the educa tion that the Catholic Church gives to her children, and that which the secu-larized school offers, is chiefly this, that while the latter teaches only the things of the world, the Church pre-sents, above all things, for our especial and supreme object of contemplation and study, God Himself, and considers other matters, however important

other matters, however important and necessary, as secondary, and entirely subservient to Him.

The Church, it should never be forgotten, fosters secular learning; her schools teach, and teach well, all subjects of human knowledge, but, unlike the gadless school, religion is to her the godless school, religion is to her the foundation stone of the whole struc-

Herein lies the distinction. The surpassing greatness of this distinction, its vastness and immensity, can be gauged to some slight degree when we consider that while the secular chool teaches the things of art, liter ature, history, science, psychology, and the like, the Church shows to us and the like, the Church shows to us, first of all, Him Who is Himself allbeauty, all-knowledge, all wisdom, the Supreme Articificer, the Eternal Mind, the Infinite Good. Universal history is simply "the traces of His iron rod or His Shepherd's staff." The literature His Shepherd's stall. The interactive that treats of Him treats of all that is noblest, sublimest, most profound. The Church maintains this fact in spite of all—that the human soul has been pri-marily created to glorify God and to enjoy Him forever; and that, from the irst moment of its existence, the soul just be formed and trained upon these ones. She receives the child into her tines. She receives the circumstant arms at birth, and conse-crates it to the God Who gave it life; it becomes His very own child in Bap-tism, an heir of God, and a joint heir with Christ. Then she places before it with Christ. Then she places before it Jesus Christ as its life long Model and lover; Mary Immaculate as its heavenly Mother; the saints as its brothers and sisters; the angels as its guards and guides; and Heaven as its

future home.

She claims that the soul thus endowed must live worthy of such great graces; and that in order to do so, it nust be duly instructed in the studies and sciences of divine wisdom. She would have her children foremost in would have her children foremost in every branch of learning, but she holds that a knowledge of religion, of infinite and absolute divine truth, and of the commands of an all-supreme God in Whom she firmly believes, is of far, far, more importance than human learning and wordly success; and that lessons in these matters of transcendent moment must absolutely underlie, permeate, and essentially surpass, in degree and in kind, all other lessons of any sort what-

Such are the Church's firm and un-An ambulance was sent for, and in a short time Tom was located in the fever nospital jast outside Anhouses, and his mother came as soon as trains could bring her, and stayed at the hospital herself so as to be near him and help to nurse him.

It was not a very severe case after all, and Tom did not suffer as much as it was feared he would do. One of the doctors who visited him daily turned out to know Everly well, and he and Tom talked over the place a great deal. The doctor took a great fancy to the boy, as he reminded him of his only child, and as he was a Oatholic he was interested in hearing all about the church at Everly.

"I was received into the Church at the children are ceived."

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"I was received into the Church at the children are ceived."

"I was received into the Church at the children are ceived to her world is an initiation.

"We have no hegication in saging that Dr. J.

"We have no hegication in saging that Dr. J.

"We have no hegication in saging the chirch and i swerving principles of action in regard to the immortal souls entrusted to her

all about us like a noxious atmosphere—that world whose only too powerful allies are the devil and the flesh. So mighty is their combined influence that even Catholics are at times tempted to crave worldly success rather than spirit-ual blessing, for their children, and to ual blessing, for their children, and to disdain or carp at those schools and colleges that base all their teaching upon the laws and truths of God. There are parents whose actions seem to say that they prefer to have their sons and daughters educated in connection with

that they prefer to have their sons and daughters educated in connection with worldly men and women, and that they deem these to be 'better bred' and 'higher toned' than are the saints. A terrible danger lies hidden in the wild endeavor to cope in everything earthly with the men of this world, while putting aside as secondary matters the eternal verities, and the presentation of God Himself as the supreme look at the place before I go out."

"Are you leaving England then, r?"

"Yes; next month. I am going to most be desired. Against the world's most be desired. Against the world's most be desired. Against the world's allurements Christian parents should set their wills like adamant. For, if they weakly yield, there is coming a day of terrible retributions; some a wful lesson will be taught us that we shall not soon forget. Signs flit already athwart the horizon to warn us that marty dom may not be an impossibility, ere athwart the horizon to warn us that mar-ty rdom may not be an impossibility, ere many years are fled; and that then the chaff will be separated from the wheat, the true gold from the worthless dross. The Catholic Church is the mother and mistress of learning. She pever for

that he was not at all like the same boy. All his superabundant energy had quite passed away; he had lost his fat round cheeks, and when Willie came back from school at Easter he seemed even more frail than he rad been at Christmas.

It was a bitterly cold Easter which



cal, the fundamental things to teach to children. It behooves Catholic parents to place these matters so prominently first, in all their plans for their children's education, that men outside the fold shall cry out in admiration at our sterling faith, and that we shall win the praise and not incur the wrath of an all seeing and attentive Judge.—Sacred

### A NOBLEIWOMAN.

We noticed recently the death of a Catholic wife and mother, a Californian pioneer of 1851, of whom it is said: "She was remarkable for the high ideals she had of the duties and responideals she had of the duties and responsibilities of parents to educate their children in Catholic schools, and to instill into their young minds all the virtues which will make them loyal children of the Catholic Church, good citizens of their country, and praise worthy members of society. Her mem-ory will ever be held in benediction, and Hope pictures her in the light of God's countenance, happy after a well spent life on earth." The hope here expressed is no idle one. To many a faithful parent or teacher may the strong, prophetic words of the prophet Daniel be repeated for their encourage ment in life, and for their blessing in death: "They that are learned shall death: "They that are learned shine as the brightness of the firmament; and they that instruct many te justice, as stars for all eternity."—Sacred Heart Review.

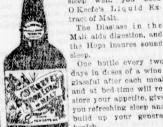
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MER COMPLAINTS.

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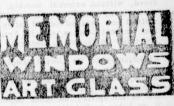
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FOR THE VEST SOC. POLY POLY ET CATHOLIC RECORD OFFICE. LONDON, ONT.

## THE TEACHING OF CHRISTIAN

Rev. John F. Brady writes in the Catholic World for August a paper on the teaching of Christian Doctrine apropos of the Holy Father's late

to if we would seek for better results in our Sunday-school work, we must not hesitate to profit by what we see around us, we would do well to adopt methods that have led to success in every field. What we need, then, is organization. To be plain, the Sunday-school work would be rendered more efficient if placed under the direction of one head, or, if preferred, a board of directors, to whom would be given full power to organize, to grade, to plan, to execute, etc. Some might think this chimerical, but it is not. It is only applying to this branch of work what has already been applied to the parochial school branch. Some years ago a board of school directors was con-stituted, and under them a superintend ent of schools appointed, whose duty it is to visit every school and to examine is to visit every school and to examine into every detail of the work. The results have been most gratifying and the system has proved to be most acceptable. It is true that there are ceptable. It is true that there are some difficulties to be met with in this field that are not met with elsewhere; but these difficulties are by no means insurmountable. To some minds the most serious problem to be grappled with is lack of attendance. Yet instances might be cited in which this problem was solved, and the means used in the solution were simple enough. They were, first a tonic dose of gentleness, then a whole hearted endeavor to persuade the children that their presence would not only full is their presence would not only fulfil a duty, but yield them personal pleasure as well, and a rooting out of that impression lingering in so many youthful minds that, because they do not attend the parcchial school, they are to be merely tolerated in the Sunday-school. Further efforts were made on the part of catechists to give in their instruc-tions more than the dry bones of the articles of faith; and, as the Supreme Pontifi has urged in his encyclical, liberal use was made of the Sacred Scriptures, of ecclesiastical history, of the lives of the saints, stories, para-bles, etc., so that life and raiment were given to the truth explained, and the total result was-attractiveness.

The second point which suggests itself for the improvement of the Sun-day-school enables us to follow more closely the wishes of the Holy Father as expressed in his Encyclical on Chris-tian doctrine, and refers to the cathechist. Of course the priest is 'par excellence' the catechist; yet in every large city the number of children to be catechised is so great that it is neces-sary to call in the aid of lay teachers. To this class of Church workers we cannot give too high praise. By their work they give lessons in zeal, patience. and self sacrifice that are both edifying and faithful. The work of teaching catechism is not always attractive and is not likely to win popular praise. But generous souls like these look to God for their reward, and the Vicar of Christ speaks to them in his recen letter in the following terms: 'We deem it superfluous to dwell at greater length in praising such instruction, or showing its value in the eyes of God No doubt the pity we manifest in re-lieving the wants of the poor is most acceptable to God; but who will ques we procure not transient benefits for the body, but eternal for the soul by teaching and warning them, are far more acceptable. Nothing certainly can be more desirable, nothing more pleasing to Jesus Christ the Redeemer

## THE FREEDOM OF AUTHORITY.

Dr. James J. Fox writes in the August Catholic World on Professor Sterrett's volume The Freedom of Authority, and also discusses Dr. Briggs paper on "Reform in the Cath-

olic Church."

"The notable endeavors that have been made, within the past few years, by Protestant leaders of thought, and reads of organizations, to find, amid the wreck of creeds, some solid basis for the reconstruction of Christianity, is a hopeful sign. The logic of the actual situation, as well as the native genius of Protestantism, suggests two opposite ways for this undertaking. is to cut down dogma to a minimum, or to zero; to eliminate all authority, thus reducing Christianity to the merest individualism, without creed, without external worship, and without any social embodiment. been advocated lately by two eminent leaders, one in France. the other in Germary, Harnack, and Sabatier. On the plea of restoring Christianity to its Gospel simplicity and purity they would eliminate dogma, worship, organization everything external; leaving only a 'religion of the spirit;' an inner impulse, if we listen to Sabatier, to realize in our lives the ethical ideal of Jesus, or, according to Harnack, a recognition of the only truths that Jesus taught, the Fatherhood of God and brotherhood of man. The breadth of these theories, the alluring but deceptive promises they hold out of placing faith in Jesus beyond the range of rationalistic at tack and of dispensing with the elemental principles which have hither hesiveness, but are now succumbing to secured for Harnack's and views a very warm welcome on th ir first appearance. Sober second thought, however, has reversed this judgment; for but little reflection is required to make clear that Christianity, according to the above specifica-tions is a religion which never exand never could exist, in this world, outside the brain of a theorist

or a visionary.
"Many unequivocal signs indicate that we are entering upon an era when the spiritual nature of the Church will shine forth more conspicuously than it has done for ages; and her truly Catholic character will be more strikingly emphasized in the composition of h governing bodies. At the same time,

agosticism, and infidelity are impressing on the non-Catholic Christian world the truth that every other authority than the Catholic Church is a deceptive imitation that falls in the hour of stress. In this conjuncture one of the most effective services that can be rendered to truth is to assist in removing the false impression preval-ent concerning the role and nature of authority.

"In conclusion let us return for

a 'parting word with Professor Ster-rett. He has quoted, with approba-tior, a passe from an eminent Uni-tarian which ends thus: 'Protestant-ism, unless it can recall its separations, and atone its schisms, and renouncing dogmatic wilfulness, round itself int one, is doomed to pass away, and be absorbed in the larger fold of an Æuu-menical Church." The Professor's comment on this assertion is: 'If Protestantism cannot do this, what if Rome, which has often shown master-strokes which has often shown master-strokes of wisdom, should arouse to her opportunity, and rise to her duty? What, if dropping her now provincial name and character, she might seek to reintegrate all Protestantism? It looks like a seeming impossibility. But if the day ever comes that Protestantism cases ever comes that Protestantism ceases to be a religion of authority, and that Romanism itself can take up all the noble fruits and principles of Protest antism, then the time will come when antism, then the time will come when every Christian must answer the question to such Catholicism, why, or why not?' Is there any cool headed, un biassed thinker, of any religion, or of no religion, who believes that Protestantism, divided and subdivided against itself into innumerable fragments, elf into innumerable fragments, ong which the law of repulsion is in full play, can ever unite and form a homogeneous whole, on a distinctively Protestant basis? Scarcely; at least, none have placed themselves on record as holding that conviction. The way to the realization of the vision splendid of a reunited Christendom, one fold under one Shepherd, lies in another direc-tion."

### CATHOLIC SCHOLARS AHEAD.

"From Detroit," says the Catholic lews, "comes new evidence to strengthen our claim that the parish schools furnish a superior brand of secular education. Last february Mr. C. M. Woodruff, of Detroit, offered to send ; woodrulf, of Devroit, onered to sent a reproduction of a famous painting to every pupil in that city who would write to him, telling of what important event in American history Feb. 6 was the anniversary. To the one who would write the most acceptable essay on the event, Mr. Woodruff announced he would present a set of six volumes of an instructive work. Scholars to the number of 296 participated in the contest. Of these, 265 were representatives of the public schools and 31 were students of parish schools. Notwithstanding this withstanding this great advantage in numbers enjoyed by the public school pupils, the set of books for the best pupils, the set of books for the best essay went to a parish school boy, George J. Kelso of St. Joseph's Com-mercial College, which is conducted by the Christian Brothers."

### THE SOCIETY FOR THE PROPA-GATION OF THE FAITH.

PROPOSED NEW PERIODICAL FOR MIS-SIONARIES.

We learn on good authority, says the Catholic Missions, that in January next will be issued the first number of an international scientific quarterly, which will be of great advantage to Catholic missionaries and calculated to render invaluable service to religion. It will admit into its pages articles on ethnological, linguistic and kindred ethnological, linguistic and kindred subjects, written by Catholic mission-aries only, in either English, German,

The preliminary steps for the publiof this new periodical have been taken. The Catholic cation Scientific Leo Society of Austria has consented to undertake the part of publishers; the analogous German Gorres Society and some other bodies interested in the new venture have guaranteed substantial aid towards the initial expenses; and the Rev. P. W. Schmidt, S. V. D., its originator, a well known writer on scientific subjects has accepted the editorship.

NEED OF SUCH A PERIODICAL. The sciences of ethnology and lin-guistics have been founded principally by the Catholic missionaries of the ixteenth and seventeenth centuries. At the present day, however, they are almost entirely monopolized by rationalistic university professors, who, profiting by the laborious researches of the ministers of the true religion, misuse these sciences for the propounding of theories on the origin and development of man of the family, which are destructive of religion and true morality; and there theories, popularized and spread abroad by means of cheap literature, have done and are doing incalculable harm among the masses. The new publication will be a powerful help to our missionaries to regain, to some extent, their lost ground.

KNOWLEDGE OF CUSTOMS The manners and customs, the relig ions and languages of heathen peoples of which these professors can have only a second-hand, or, at most, a superficial personal knowledge, are held up as evidence and are brought forward in support of their irreligious and immoral theories. Who is better able to refute them than the Catholic Mission ary, who spends the best part of his life in the midst of the epople whom he has been sent to evangelize; whose ministry brings him into the closest relationship with the natives, and who to carry on his apostolate in an effect ve manner, is compelled to make thorough study of the language, religon, manners and customs in among the heathen population whom he is sent to Christianize and civilize?

DIFFICULTIES UP TO THE PRESENT. Hitherto many of our Catholic miss i maries have been debarred from enriching the world of science with the knowl and the world of science with the knowledge they acquired by experience and research, owing to lack of funds or the inability of finding a publisher. There are not a few Catholic missionaries, as may be seen in previous numbers of

this magazine, who have published most valuable scientific works, but they have only been enabled to do so at considerable financial risk on the this magazine, most valuable part of the society to which they be-longed, or else with the assistance of grants made by scientific bodies in Europe, or, in a few instances, by governments interested in the publication of their works.

The proposed new quarterly will give the missionaries special facilities

give the missionaries special facilities to make their researches public, and to refute the false theories based upon the manners, customs, religions, etc., of the natives among whom they dwell. We heartily congratulate the Rev. Father Schmidt, on whose shoulders the heavy task of inaugurating this important and difficult undertaking has fallen, upon the success which has so fallen, upon the success which has so far attained his disinterested labors, and we sincerely hope that the proposed new quarterly will soon see the light, and that its future career will e a long and prosperous one,-Boston

### INFIDELITY AMONG PROTESTANT MINISTERS.

The Messenger calls attention to the fact that Pastor Fischer of the Church of St. Mark in Berlin, in one of his sermons, had openly denied the divinity of Christ and all supernatural revelation. He was mildly rebuked for it by the consistory. This displeased some of his partisans and they complained in the Prussian legislature against this interference with evangaliplained in the Prussian legislature against this interference with evangelical liberty. It was, they said, contrary to the Protestant principle of private interpretation to gag a minister by warnings and threats, and could only lead to hypocrisy. Besides, they added, Pastor Fischer is a very elequent man and very popular in his parish.

upon this an orthodox (Protestant)
paper remarks: "Yes, Pastor Fischer
must be very popular and very eloquent, for in a parish of 40,000 souls we usually count listening to him of a Sunday between twenty five and forty persons." Pastor Mauritz of Bremen urpasses, if possible, Pastor Fischer

Here is a passage from a sermon re cently delivered by him in the Dom of Bremen: "Away with Christianity, which for us is a thing of the past! Away with this religion of the beyond and the hereafter! We have turned our backs upon Christianity, we have our own religion—life! We have carried away with us from Christianity some good things, delicate feeling and love of enemies, but we have carried away with us also many old paper hangings, such as the 'Our Father.' We know that it is no longer our prayer. Its author is the ideal Man, but for us it is solve than the such that it is no longer our prayer. is only a beautiful poem. We are now going to recite it, but each one may think what he chooses while saving it.

Is it any wonder that young men are unwilling to study Protestant theology n preparation for the ministry?

### THE PAPACY AND THE POWERS.

There is a right view and a wrong view of the relations of the Pope to the different civil governments of Europe. The wrong view is usually taken by petty intriguers, people without a fatherland but with an inordinate

hankering after the things of Cæsar. They would make the Vatican a court interested like the courts of Vienna. Berlin and St. James in the vienna, Berlin and St. James in the international and social questions of the day. They would have "Rome's political influence" felt and desired by the crowned heads. They would have "nuncios" in attendance at the capi rancios in attendance at the capitals of Europe engaging is the haggling and intriguing of ordinary political ambassadors. And they would term this worldly traffic and chicane "Christian" in all themicare disperses. and "luminous diplomacy

We hear such persons now a days sighing over the condition of govern ments which have "broken with the Papacy." These nations are destraught with the grim spectres of the Communist and Nihilism. "Now," exclaims the petty intriguer, "Salisbury and Von Buelow appreciate the need of the Papal influence. Now, they are sorry for having assailed the Pope. Otherwise they could have his powerful aid in suppressing these sub-versive influences and in condemning the spirit of discontent that make then

dangerous."

Is the Pope then a mere policeman to be called in when the governing classes of Europe get into trouble? So these narrow-minded individuals with a smattering of pious diplomacy would have us believe. They would would have us believe. They would have the Holy See a moral influence when the aristocrats and money enders in power solicited its interven tion against the awful people. They would make the Vatican a mere ten poral power, using its spiritual san ctions and authority for worldly ends Now the right view of the Papacy is something over and above and out of the political powers of the earth. Christ said: "My kingdom is not of th s world." The Papacy is a spiritual power and nothing more. Catholics be lieve in the propriety of the temporal power of the Pope over the States of the Church, simply to secure the Pope from annoyance of civil rulers who might seek to trench upon the absolute independence of the spiritual authority

This spiritual power requires n courts and tolerates no intriguing with temporal sovereigns. Only an evil ne cessity requires it to assume diplomatic relations with some of the courts of Europe. But this transient feature will pass away with the growing strength of Catholicity and the only relations of the Pope will be directly to his spiritual children—the clergy and the people. - Catholic Citizen.

## Restitution When the Owner is

Unknown. From the Pittsburg Observer. "If confession has been made of a theft and the injured person cannot be

found to indemnify, can the penitent retain the thing or its value?" According to the common opinion of theologians, restitution is to be made to the poor or to pious causes. The

poor in such circumstances are com-morly held to stand in the place of the owner, for it is presumed that the real owner would in case of his inability to recover, desire that the poor should profit. It is an unquestioned axiom in morals that an unjust possessor cannot derive any advantages from his evil doings, and he would reap advantage were he permitted in the case proposed to retain stolen goods.

## THE LONDON PRIDE AND SHAMROCK.

A FABLE. The Press, October 21, 1797.

This little piece, far above the average effusions of this kind in the publications of the United Irishmen, bearing the signature of "Trebor," struck ing the signature of "Trebor," struck me as being the composition of a man of genius and refinement, and of a youthful writer. Finding the word to be Robert, written backwards, it occurred to me that the piece was the production of Robert Emmet; and subsequently, on comparing the style and diction with those of some other pieces in his handwriting, little doubt remained on my mind as to his being the author of it. Dr. R. R. Madde

Full many a year, close side by side A Shamrock green, and London Pride, logether how they came to grow I do not care, nor do I know; But this I know, that overhead A Shamrock green, and Londen Pride,
Together how thy came to grow
I do not case, nor do I know;
But this I know, that overhead
A laurel cast a wholesceme shade.
The Shamrock was a lovely green
In early days as e'r was seen,
And she had many a hardy son.
In days of old bu', they are gone,
For soon the other's cree ping shoots
Did steal themselves round Shamrock's roots.
Then thief like fastened in her soil.
And sucked the sap of poor Tr foll.
Until in time per London Pride
Got upso high as quite to hide
Got upso high as quite to hide
Got upso high as quite to hide
For Shamrock, who could seldom see
For Shamrock had been see pite.
Then in the angrip selfon's honor's low.
And laid her and steres blase did blow.
And laid her and steres blase did blow.
And laid her angre her selfon's honor's low.
Then in the angre her selfon's low.
And selfon's honor's low.
And selfon's honor's low.
And selfon's honor's low.
Yet ber good nature and to selfon's low.
She paid her jeslous hate with love.
But when once more rude zephy is came.
And resed poor Shramrock thus to speak
And forced poor Shramrock thus to speak
To firely on biessings of this earth;
Or, if right follows prior birth.
In this still stronger is my claim.
Long was I known and great my fame
Before the world e'er heard thy name
But, letting all those strong claime lie,
Pray tell me is it policy
To thwart my offsprings as they rise.
To break my heart, to blind my eyes:
Sure, if they spread the earth along
Grow handsome, heality, stout and strong
They will as usual heppy be
To lend that useful strength to thee:
Thus would we keep each other warm
And guard the root of our loved laurel.
Go own sick and pale to see us quarrel?'
No more"—the ve

MORAL.

Take heed, learn wisdom hence, weak man, And keep a good friend while you can; If to your friend you are unkind if you can if to your friend you are unkind &'en love will be against you join'd. Reflect that every act you do To strength him doth strengthen you. To serve you he is willing—able—
Two twists will make the strongest cable, To bind a friend and keep him steady.

To have him e'er in reach already.

## DIOCESE OF LONDON.

The funeral of the late Rev. A. P. Ville neuve, of Tecumsen, Ont., took place on last Friday and was very numerously attended. The funeral of the late Nev. A. F. The between of Tecumses, Ont. 100k place on last Friday and was very numerously attended. His Lordship Right Rev. Bishop McEvay, conducted the service. The funeral procession was the longest that has ever passed along the historic river road. It is estimated that it was upward of a mile in length, as nearly every member of the congregation rode in the procession to Assumption church Sandwich. His Lordship Bishop Foley, of Detroit, was present at the funeral services at Sandwich, and nearly one hundred priess of London and Detroit diocesse were in attendance. May he rest in peace!

#### LATEST MUSIC OF BROTHER SIXTUS JOSEPH. F. E. C.

Two compositions. O Sancta Anna, and Gloriosae Virginis Mariae" the last two of Giteen, written during the past three years by Brother Sixua-Joseph, have just reached the Catholic Register. Like their predecessors that have come to hand, these selections are extremely melodious and devotional and have been pronounced "very beautiful moters" by Sancta Anna" may be aung in form of "oy other saint by simply changing the name, and in Quebec it is sung at weddings in honor of the patroness of the bride, "The Gloriosae Virginis Mariae" is for the Nativity of the Blessed Virgin. The easy accompaniments and simplicity of the parts make these lates, selections very suitable as additions to the repertoire of the home, and any Catholic family to which there are voices and an instrument will be pleasurably surprised on procuring copies. With the music there comes to the Catholic Register the assurance that thanks to the Catholic press, the music of Brother Sixus is finding its way largely amongst the public. This of course, means some return for the large flaancial outlay entailed in publication, and speaks too for the development of the home products and "Canada for Canadians."—Catholic Register, June 29 1905.

Clever Pupils of the Ursulines.
We are pleased to learn from the Chatham Planet that Miss Kathlee Mannion, a child of twelve years, and a Separate School pupil, came second in the order of merit for the Planet's Gold Medal Competition: Agatha Mannion, aged fourieren, came sixth; Herman Goudreau, aged twelve, twelfth in order, and Dora Primeau aged fourieren, thirteenth. The Deputy Minister of Education, writing to the editor regarding the essays, which were submitted to the judgment of the Minister of Education asys: they "are most creditable to the competitors and show the good training they must have received in the subject." The composition of Kathleen Mannion is, says the Planet, "an exceedingly close second; the unmistakable work of a child who sees and thinks. It is a pleasure to read this composition." Clever Pupils of the Ursulines.

Honors For Separate School Honors For Separate School.

The S. Patrick's Church Calendar, Ottawa, for Angust, says: "Peacher and pupils are all right, In the recent High School Kourance Examinations, St. Patrick's school was represented by the strying first and twenty boys. Thirty for girls and eighteen boys were successful, and noth scholarchins were captured; Lewis O Brien earning 582 marks and Austin Latch ford 574. To teachers and pupils, congratulations and thanks.

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The twig is bent—and so the tree's inclined; The wax impressed portrays the seal designed; But not the twig, which from some dire neglect Hath crooked grown, which else had been hath crooked grown, which, faithful to the scal, Blame not the wax, which, faithful to the scal, Doi honly some unsightly shape reveal; Charge not your child with folly all your own Nor make the sinless for your a n alone.

—Anon, in San Francisco Monitor.

Successful Students.

The following studen's of Regiopolis College were successful at the July departmental exwere successful at the July departmental examinations:
Complete Matricula ion — J. L. Madden, S. J. Quinn, S. E. Thompson, P. J. Kennedy, L. V. Corrigan, L. E. Crowley; T. P. Connor (all but Greek), J. Doolan passed in English mathematics and history.
Part I. Matriculation — J. M. Grady, F. X. O'Connor. Junior teacher -J. P. Gillen, E. Whalen. -Daily Whig Aug 18th.

## GOING TO THE WESTERN.

ENTHURION AT LONDON WILL CPEN.

CODY two weeks more until the opening of the Western Fair, the pioneer of all the big agricult ural exhibitions, Spc. 8 to 16

This fair has annually for thirty-eight years afforded instruction and pleasure for thousands of people in Western Omario, and this year will be no exception to the rule

Many exhibits of an is ructive nature are being added this year for the first time. Practical demonstrations in new methods of butter and cheese making will be given twice daily in the cylendid new dairy hall, which is worth new methods of the religion of the content of the content of the content of the cylendid new dairy hall, which is worth the world of the content of the cylendid new dairy hall, which is worth the will be three concerts daily by the Ninety-first Highland Regiment Band, a great mestical treat; leaping the gap in mid-air in steam automobile by Mons. Bretonne a daring act, and clever and perilous high wire performances by Prof. Hardy the "American Blondin," and greatest aerial artist the world has ever seen. There will be many other features, too, including grand fireworks, representation of Battle of Copenhagen by Prof. Hand A pleasant and feeloyable outing is guaranteed everyone who visits the Western Fair this year. IN TWO WEEKS THE GREAT PIONEER FALL EXHIBITION AT LONDON WILL CPEN.

HART. — At St. Joseph's Haspital, London, on Wednerday, August 16, Mr. Elward Hart, of 482 York street, this city, aged seventy seven years. May his soul rost in peace! DENNEY.—On August 5th, 1905, at the residence of her son in law Mr. P. J. Hennessy, 21 Agnos street, St. Henry, Mary O'Brien widow of the late John Denneny, formerly of Cornwall, in her sixty-ninth year. R. I. P. MORAN —On Aug 10th at her late residence Sylvangien, Carden Township, Maggie wife of Patrick Moran and daughter of the late James Connolly of Bolsover. May she rest in peace! EERRY.—Killed in G. T. R. yard, on Sueday, July 3 th. Patrick Joseph, only and beloved son of James and Mary Seery. Hamilton in his twenty minth year. May his soul rest in peace!

## NEW BOOKS.

'Certain'y in Religion,' a new book by the Paulist Missionary, Father Wyman, issued by the Columbus Press, 120 West 65th Street. New York can now be had at the CATHOLIC RECORD Office. Price 10 cents. Its au hor is an old and experienced missionary, and the book will be found a valuable addition to Catholic literature, especially useful for distribution at Catholic and non-Catholic missions.

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C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of ever month, at 8 o'clock, at their hall, on Albior Block, Richmond Street, Rev. D. J. Egan, President: P. F. Boyle, Secretary,

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