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It seems to us that Catholics hereabouts are strongly unwise in their attachment to anything new in the way of organization. We have societies and to spare, and we can see no reason why they should not receive our support. The multiplication of societies prevents union and concentration of energy on some definite object. It may be comforting to talk of unity at festive gatherings, but we fail to see much evidence of it. But we do see divisions, cliques and Catholics withholding the hand of fellowship from their brethren. We see them disdaining to belong to organizations such as the C. M. B. A. We do not intend to eulogize this association. Suffice it to say that it has the endorsement of the hierarchy of Canada. Its aim is to foster Catholic manhood: its strength comes from its loyalty to the Church. No man who is not a practical Catholic can be on its roll of membership. It is in every respect a society worthy of the consideration of every sensible Catholic, of every lover of his Church, and there is no valid argument to show that it should be deserted for alien organizations. It stands for the peace and happiness of the home; and the Holy Communion-the badge so to speak of its members - is the barrier against the tide of worldliness. It has its enthusiastic adherents, and among the honored citizens of Canada. But within a few weeks we have seen some of our young men giving their allegiance to societies

NON-CATHOLIC ORGANIZATIONS

not under Catholic auspices.

Now, here by the way let us remark that some Catholic parents give bad example in permitting their children to join the Y. M. C. A. and kindred organizations. They seem to have an idea that Catholics are lacking in refinement and are consequently unfit to be the associates of their offspring. They judge a man by his raiment and forget that the heart of many a well-groomed individual may be the camping-ground of the forces of sensuality.

Foolish mothers are responsible for Foolish mothers are responsible for some of the Catholics who eat meat on thy discharge of the sacred duties and Friday, who suffer the faith to be maligned and insulted, who are the first to criticize episcopal pronouncements and who are known as the enemies of

These young men to whom we refer give reasons for their patronage of non-Catholic societies, but they fail to convince us or to make us relinquish our belief that they are weak-fibred Catholics. One reason alleged is that it conduces to success in business. We think that energy and ability are the only passports to commercial prosperity. Membership in any lodge or society cannot inject brains into any individual. This is lost sight of by those who barter their manhood and oftimes their faith for the chance of worldly advantage. The Catholic, however, who is willing to play into the hands of those without the fold, who forgets his duty to his own and sneers at Catholic societies is too poor a thing to merit even contempt. Apart from the reason given above they can advance nothing in justification of their conduct. They do not pose as renegades though they are renegades to all intents. They talk the language of bigotry and hatred And we have noticed that these people part company with the sacraments, and membership in the alien organization means spiritual death for many of them. Not content with joining themselves. they must try to induce others to share with them the proud privilege of "riding a goat" and indulging in divers kinds of fcolishness. Our young men should turn a deaf ear to the barkers who are going up and down the country orying the merits of these organizations. We repeat that membership therein breeds the indifference which leads to neglect of the soul and to damnation. Consorting with those who attach little if any importance to the things of eternity does not tend to strengthen the faith. Let us stand by our own and give no quarter to these who are doing, or trying to do, the devil's work in our towns and villages. Catholic societies first, last and always be our watchword.

An "Ex-Priest" Sentenced.

An unfeeling jury of Scotch Presbyterians at Edinburg recently sentenced "ex-priest" Ruthven to imprisonment on a charge of embezzling funds col-lected by him.—The New World.

DOCTOR. The following letter has been addressed by the Holy Father to the Minister General of the Franciscans:

N Y, Freeman's Journal.

TO OUR BELOVED SON DIONYSIUS SCHULER, MINISTER GENERAL OF THE ORDER OF FRIARS MINOR.

PIUS PP. X. Beloved Son, Health and Apostolic Ben-

It was indeed a good counsel which led some members of your order to undertake the revival of interest in the wisdom of the Seraphic Doctor, that immortal light of the Catholic Church no less than of the Franciscan family, when a few years ago they began to re-edit all his extant works in a way suited to the erudition of our times. And as Our Predecessor of happy memory, Leo XIII., highly approved the beginning and progress of this truly great and laborious undertaking, so we, upon receiving as a donation the whole series of the volumes, heartily welcome its success ful outcome. But this We do not alone for your sake, but for the common good. For We believe that Bonaventure, who like the other great dates whether appreciated or not, there it is to be had "in perpetuity," a great free gift within the reach of the least and the poorest.

That glorious son of St. Francis and seraphic doctor of the Church, St. Bonaventure, wrote glowingly of this wonday the great doctor of the church, St. Bonaventure, wrote glowingly of this wonday the great doctor of the church, St. Bonaventure, wrote glowingly of this wonday the great doctor of the Church, St. Bonaventure, wrote glowingly of this wonday the great doctor of the Church, St. Bonaventure, wrote glowingly of this wonday the great doctor of the Church, St. Bonaventure, wrote glowingly of this wonday the great and the poorest.

That glorious son of St. Francis and seraphic doctor of the Church, St. Bonaventure, wrote glowingly of this wonday the great and the poorest.

The great free gift within the reach of the least and the poorest.

The great free gift within the reach of the least and the poorest.

The substitute of the second of the second of the son one has time and inclination to recurs the Indulgence may be gained for a helpless soul in Purgatory. Only once may it be gained for oneself. There is no prescribed length of time for each time to the church and at each visit the poorest.

The solution of the solution to recurs the poorest.

The great free gift within the reach of the least and the poorest.

The great free gift within the reach of the least and the poorest.

The great free gift within the reach of the least and the poorest.

The solution of the fourth condition is to prevent the poorest.

The solution of the fourth condition is to prevent the poores volumes, heartily welcome its success ful outcome. But this We do not alone for your sake, but for the common good. For We believe that Bonaventure, who like the other great doctors of the

Church, was a divine gift, not only for his age but for all posterity, can also greatly benefit our age if he finds more Our Predecessor, thought fit to highly recommend in a letter lately addressed to the Roman Academy of St. Thomas. We not only trust but are convinced that your own students will gather the choicest fruits from this edition by studying closely the writings of St. Bonaventure. For We have learned that, together with a love for those excellent masters who brightly illumined the Franciscan school in the Middle Ages, the study of sciences, adapted to the method and system of the time, has not long since begun to revive in your order with indications of attaining its

former glory. Here to show Our esteem, We mention two colleges, St. Anthony's, in Rome, where students representing the flower of the whole order are duly trained for teaching and higher offices, and the College of St. Bonaventure, at Ruarrachi, where the works of the Seraphic Doctor were recently printed and edited, and where, as We understand, other authors of the Friars Minor will also be published anew. We think that this excellent and increasing cultivation of studies in the minorite family must by all means be highly praised and efficaciously encouraged. For, besides the arts and practices of virtue, which tend to the proper moulding of the soul, offices than learning, the mere presence of which will elicit for the priest the esteem of the people and thus render the performance of their sacred minstry

It remains then for us to return, as is befitting, no small thanks for the volumes received, and, like Our Predecessor, We highly praise the critical skill employed therein, the rich display of opportune notes and also the elegant form of type. It is Our wish that within a short time through the increasing more fruitful.

It remains then for us to return, as

We very gladly in the Lord bestow on you, beloved son, on all who have brought about the edition, especially on Ignatius Zeller and on the whole family of Friars Minor, over which you preside, Our Apostolic Benediction.

Given at St. Peter's Rome, the 11th day of April 1904, the first year of Our

day of April, 1904, the first year of Our Pontificate. PIUS PP., X.

### OUR MANY - SIDED CATHOLIC

TEACHERS. To one who attends many Catholic school commencements, nothing is more striking or more constantly wonderful than the infinite variety of the func-tions of the religious teacher. The number of accomplishments which the Sisters in our schools bring to their work, their readiness to adapt themselves to the most varied employments. their patience, their ingenuity, their enthusiasm, new for each year's new demands upon it, are a perpetual source of astonishment and admiration to the uninitiated. It is remarkable enough that the teacher who spends her days expounding arithmetic and grammar ould cheerfully devote her small leisure to training choruses or directing cotillions, to staging plays or inventing figures and planning costumes for drills
—perhaps in doing all of these things
together, but it is more remarkable that she should do each of them as if it were her sole profession. One religious teacher seems to combine in her own person, when occasion requires, the aptitudes which a dozen special teachers divide in secular schools. The explanation is not that versatility is part of the religious vocation. Is it part of the religious vocation. not rather that the talent for self-forgetfufuess is greater than all other talents, that the capacity for unrewarded devotion multiplies the personal capacity a hundred fold, that the will ing heart makes the hands ready for every task and the mind active for its best fulfillment? — Catholic Universe.

The most precious thing we have, next to grace, is time, and we owe an account of our time as we owe an account of our grace.

PIUS X. AND THE SERAPHIC THE GRAND PARDON OF ST. wiping out of all their debts except that of gratitude. That is the spirit of

THE PORTUNCULA INDULGENCE OF AUGUST. 2.

On the second day of August every year since 1223, may be seen in every Franciscan Church and chapel in the world (and in some few other churches by special privilege,) a procession of people of all ages and conditions going in and out devoutly, some once, some twice, some many times, according as their time permits and piety suggests.

The temporal punishment due to sin even may be made three days previously to the day of the Indulgence.

The second condition is to receive Holy Communion (this was added to the condition of confession for all churches

sissi, as it is also called.

Would that men knew and appreciated it more, as they certainly would if the first to sunset on the second of they stopped to think about it. But August.

This visit may be repeated as often they have the stopped inclination to re-Would that men knew and apprecia

The Irish Franciscan historian, Luke Wadding, chronicled the wonders of grace that flowed from it. Famous Jesuit writers and theologians, Bellarmine, Suarez, Bourdaloue, defined and defended it against the ignorant and incredulous of later centuries.

We are told in the life of St. Bridget of Sweden that she thought very lightly of the great pardon of St Fran-cis, and even doubted the truth of its divine origin and efficacy. Our Saviour appeared to her and said:

" My daughter, falsehood is not found where the fire of divine charity dwells. Francis my faithful servant, possessed the truth. Seeing men's indifference to God and their passion for earthly goods, he asked me for a token of love with which to extinguish the love of the world in souls and light therein the fire of charity. The token I gave him was that all those who shall come with empty hands into his place will return full of My blessings and with the entire remission

And that is the whole of the Portiun-cula Indulgence. St. Francis praying for the conversion of sinners was told to ask a favor of Heaven and it would be granted. Whereupon he promptly begged that all who would come there to that little church, having confessed, would receive full pardon of their sins and full remission of all the punishment due to their sins. For well he knew

pardoned heavy penalties are still due to offended justice.

This special privilege and special token he asked in his great zeal for the welfare of his fellowmen. Let those who talk of the brotherhood of man lead the life of St. Francie and learn from the life of St. Francis and learn from him the true meaning of the phrase.

Two years later the favor was granted Angels, at Assisi—the Portiuncula of St. Francis and his brethren—the cradle of the great family of St. Francis was made the center of a great grace and, like a lodestone, drew penitent souls in crowds from all parts of the world on that one day in every way. of opportune notes and also that withform of type. It is Our wish that within a short time through the increasing love and study of St. Bonaventure even outside of the Order, no volumes of the edition may stand over.

As a pledge of celestial gifts and in testimony of Our special benevolence, on all who have on the little hill town of Assisi from the evening of the day of "St. Peter in Chains" to the evening of the Asyn the miraculous out the miraculous little church and next evening con-tentedly filed out from Assisi again singing Te Deum as they went home, some of them great distances. This continued for two hundred years. So great did the crowd grow each year that the Holy Father, with the power to bind and loose, extended the Indulg-ence to the churches that had branched out from the Portiuncula. In time, as the great family of St. Francis grew and covered the earth with its branches, it carried with it by special leave of the Vicar of Christ the great privilege won for it by the holy founder. Enter-ing the portals of a church under the patronage of St. Francis of Assisi on the second day of August, with a con-trite heart, having confessed his sins and with the intention of, in obedience to the Sovereign Pontiff, seeking the grand pardon promised St. Francis, one may feel assured of the words of Our Divine Lord Himself addressed to the man who, full of faith, sought a cure from him. "Son, be of good heart, thy sins are forgiven thee." "Oh, that we could realize the true

value of that sentence! Oh, that we could realize the need above all else in the world we have of that Divine assurance! We would go with our empty hands to the free rich treasury of the Church and return filled with faith and hope and charity; the peace and patience and benignity; with gratitude to God for the myriad everyday blessings of nature and grace and with contempt for the paltryness of the wordly gainthe husks of swine on which we feed too long, when we might enjoy our Father's

that of gratitude. That is the spirit of
the Portiuncula Indulgence of the 2nd
August.

The letter of it is:
The first condition is to make a contrite confession—for only in the state of
grace may a soul merit the remission of
the temporal punishment due to sin even
after it is forgiven. This confession
may be made three days previously to

their time permits and piety suggests.

They are making the visits required to gain the Pienary Indulgence of the Portiuncula—the Grand Pardon of As
The third condition is, to visit de-

voutly a church privileged with the Indulgence at any time from 3 p. m, on

no prescribed length of time for each visit.

The fourth condition is to pray for the intention of the Holy Father. Any prayers may be said, but it is usual to say five times the Our Father and Hail Mary—and these should be said with the light of the said with

the lips as well as with the heart. It is a great opportunity to help the souls in Purgatory which no humble, sincere Catholic may lightly neglect. Make an effort to find out the nearest church to you privileged with this singular Indulgence and without inter-

singular Indulgence and without inter-fering with your business or even your legitimate pleasure, you can pay a tribute of respect to the Giver of all good by claiming for yourself and for your beloved dead this great grace, the free and full pardon of all your sins and the penalties awaiting them in this world or the pext. world or the next.

#### THE STREAM OF CONVERTS.

" St. Peter." writes Cardinal Mann-"for nineteen hundred years has ing, "for nineteen hundred years has lived in the world, He has seen all fortunes, he has encountered all adver-saries, he has shaped himself for all emergencies. If ever there was a power on earth who had an eye for the times, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ, and the Doctor of His Church."

These combined qualities of universality and continuity, to be found in the Church of Peter, which is the Catholic Church, the Church of Christ, form one great reason for the vast and varied throng of souls now hastening towards her fold, and illustrated or typified by the following cases. Some have been mentioned by us before; but in the bulk they become worth naming again, for consideration under the present line of

Sixty-two Chinamen were baptized in Montreal, at St. Patrick's Church, May 22. In Buenos Ayres, S. A., the grand-master of the Freemasons, a practical infidel, was converted, made his general confession and solemn retractacion. Of ninety persons confirmed re-

in New York, sixty-one were converts. At the Michigan Soldiers' Home, Jan. 20, Bishop Richter confirmed fifteen old the adults of European nationalities six Indians, seven Chinese, and four negroes. Two of the Indians were nearly eighty years of age, and one of them was a squaw seventy-three years

The London Universe of Dec. 26 chronicles two remarkable conversions in Rome—one a professor of languages, Leonidas Basilides, of Constantinople, a schismatic of the Oriental Greek rite; and the other, Signor Alessandro Sterio, a Croatian of the Evangelical

Reformed Church.

In Galveston, Tex., May 2, Henry
Bee, a colored policeman for twenty
years in that city, died "universally
respected and esteemed, not only for
his faithfulness in the discharge of his
duty and his honest, unright, character. duty, and his honest, upright character, but for his kindness and genial temperament, especially when caring for the unfortunate whom he was obliged to take from public view." His oldest daughter became a nun in the Order of the Holy Family, and he then premised the Holy Family, and he then promised her that he would die in her faith. He entered the Church a year before his death. May 24, Miss Stella Collins, for truly years, a member of the Ecisfor twelve years a member of the Episcopal Sisterhood at Peekskill, N. Y., was received into the Church, at Albany N. Y., by Rev. Ferdinand Pinaud.

During a recent visit to St. Louis, Mo., Archbishop Ryan enjoyed the happy privilege of administering the sacrament of baptism to an old friend and distinguished convert in the person . Seth W. Cobb, former pr of the Merchants' Exchange, St. Louis Among converts made at a Paulist mission in New York, one was a Jew, nine were Episcopalians, six Lutherans

and two Presbyterians.

And these, it may be said, give only an imperfect and inadequate idea of St. Francis is on earth still in his thousands of sons and daughters, and the age of miracles is not passed at all. Thousands of eager souls will on the coming second of August in all simulations. plicity and earnestness seek the founded by Christ upon Peter, upon churches where St. Francis' pardon is that same apostle who in the person of the Pope has existed for nineteen hunselves and their departed friends from the generosity of Him Who has said: continue to exist until Christ comes again on earth.—Sacred Heart Review.

THE CHRISTIAN PRIESTHOOD.

GUARDIANS AND MINISTERS WHO KEEP AND PREACH THE WORD.

Bishop Hedley, O.S. B.
The primary fact of Christianity, as distinguished from any other possible knowledge and worship of the true God, is that Jesus Christ is with us still. It is a new and distinct Divine presence—like the life in a plant—the consequence of the Passion and the Resurrection. The presence and operation of Christ are invisible now, but yet as real as when they were visible. If our Lord is truly in the world—hardly out of sight—really to be felt and recognized who are His guardians and His ministers?

If we have His mystical body, nay, His real body, who are they to whom the care of His body has been committed: The word must be uttered; the outward ministry of the Sacraments must be performed by a visible agent; the local sensible presence of the the local sensible presence of the Eucharist must have men to prepare for It—men to invoke Its presence, men to carry on some ritual whilst It remains amongst them. Christ is here

Yet it is very different now. It is no longer Judea, Jerusalem, Galilee—a narrow strip of the earth's surface, a narrow strip of the earth's surface, a town or village hidden from the highways of the world. It is no longer three-and-thirty years. It is not now Pharisee, or Sadducee; or Scribe; no longer Ciaphas, or Pilate, or Herod. It is—all time. It is the universal world. It is, every race and every generation; it is the wants and needs, the aspirations and the sins of all manthe aspirations and the sins of all mankind that Jesus has to deal with in His greater and His more lasting sojourn upon earth. He has to be born again every year, and every day and hour, to go about "doing good" in every gen-eration, to plant His cross on every height, to feed all that hunger, and fill with benediction every and fill with benediction every living thing. To guard them and to minister to His mystical body and His real body, requires an army of ministers wide as the world and im-mortal as His own presence. And, therefore, He has established and commissioned that body of servants, who are called priests because they offer sacrifice, clergy because they are set apart from the world, preachers be-cause they preach the word and ministers because they act in His name— who have been known in every century as the Christian priesthood.

#### AN HONESTY SERMON

"I didn't mean to be dishonest. But I took some of the bank's money to make a speculation and lost it. Then It took more, trying to put that back; but everything I turned to went wrong. Now I must go to prison for stealing \$90,000. But it was the first money that ruined me."

That is part of a powerful sermon for honesty preached by "Honest" Jacob Plain, ex-cashier of the German American National Bank of Aurora, Ill., who has robbed it of \$90,000 and who must

has robbed it of \$39,000 and who must now pay the penalty of his crime. "I cannot explain how it happened," he goes on, on his confession, "I, who wouldn't steal a nickel, thinking I could make a lot of money quickly in a corn speculation about three years ago, secretly used money on the hanks in secretly used money on the banks in the deal, and lost \$10,000. Then I was the Northern Pacific corner and that at \$40,000. I went down, down, down. When it got to \$11,000 I sold out, at a loss of \$30,000. I was ruined. It is the same old story — the story of the speculation of a trusted man made with money not his own-the same old route so many others have taken to sin and

He tells of his three years of suffering — of his fears of detection, of his knowledge of his own untrustworthiness while possessing a reputation for integrity, of his desperation when all his efforts to recoup his losses only sank him deeper into the quicksand of defal-

"Now that everything is known," he concludes, "although I am impover-ished and disgraced and the penitentiary is before me, I am happier than I have been for three years. The hor-I have been for three years. The horror of the dread of exposure has gone. The worst has gone. And if it were not for the anguish of my family, and the losses of the bank, I should not care for myself. The future will not be as bad as what I have already suffered. If I had it to do all over again, millions couldn't tempt me from the straight path of rectitude."

There's the sermon. There's the preacher. There's the example. There's the conclusion. Will the sermon prove effective with those who read it?—Catholic Columbian.

#### Cardinal Gibbons Confirmed Her in Her Home.

Cardinal Gibbons, a few days ago abministered the Sacrament of Con firmation to Mrs. Dionysia Thompson, a recent convert to the Catholic Faith who is very ill in her humble home in Thistletown, Md., a hamlet on the Baltimore county side of the Patausco

river, opposite the college.

Mrs. Thompson remembers having once seen the Cardinal in her native town when his Eminence was Vicar Apostolic of North Carolina.

The appearance of the highest dig-nitary of the Catholic Church in America in his robes of office attracted no little attention on the part of a popu-lation almost entirely of a different room in a street cut off of Commerc'

1344

CATHOLIC NOTES.

Lady Constance de la Warr has been received into the the Church at London. She was the translator of "The Mirror of Perfection." the old work so dear to the lovers of St. Francis.

The Sisters of Our Lady of Missions of Kent, England, have purchased a block of land for an orphanage, academy and convent at Winnipeg, Canada, paying \$150,000.

Right Rev. Ronald McDonald, Bishop of Habour Grace, Newfoundland, arrived home recently after an absence of ten months from his diocese in search of health.

Cardinal Vannutelli, who is expected to remain a few days in London on his return from Ireland, will be received in private audience by King Edward probably at Windsor.

At Buenos Ayers, down in Latin America, the Christian Democratic workingmen's societies, by their good works, have effectually silenced their socialistic antagonism.

Lady Constance de la Wall has been received into the Church at London. She was the translator of "The Mirror of Perfection," the old work so dear to the lovers of St. Francis.

Rev. Thomas B. Donovan was last week elected Superior of the Josephite Order at the General chapter held at Baltimere, Md. The Josephite Order was founded to promote Catholic evan-gelical work among the negroes of the South.

Right Rev. Bishop Ronald MacDonald, of Harbor Grace, Newfoundland, who has been under medical treatment at the Hotel Dieu, Montreal, for the past nine months, has gone to West-ville, N. S., for a few weeks before returning to his diocese.

Prior to his departure from Cleveland Right Rev. Bishop Horstmann ex-pressed the hope that the Catholics of that city would in his absence pay off a debt of \$25,000 on St. Vincent's Hos-pital. A non-Catholic friend of the Bishop's, it is said, will donate \$50,000 to the institution.

A feature of the Jesuit exhibit at the Louisiana Purchase Exposition is the gallery of famous Jesuit students. In the group are Pope Leo XIII., Des-cartes, the father of modern philosophy, and several illustrious poets, including Tassy, Corneille and Calderon. All were graduates of a Jesuit institution.

The ordination to the Catholic priesthood of Rev. Hugh Benson, son of the late Protestant Archbishop of Canter-bury, is an event of more than passing interest, and it is but one of hundreds of conversions from the ranks of caltured Protestantism in recent years. -N. Y. Freeman's Journal.

The Holy Father has written a letter to the Mikado expressing thanks to the Japanese ruler for the protection he has extended to Catholic missionaries Korea and parts of Manchuria controlled by his armies, and praying for a speedy end of the war that will be satisfactory to both sides.—Watchman.

A new book has come from the pen of the Rev. P. A. Sheehan, D.D. It is called Shelley's "Lost Angel of a Ruined Paradise: A Drama of Modern Life." The title is suggestive and is borrowed from Shelley's "Adonius," the superb elegy written on John Keats, where the line, "Lost Angel of a ruined paradise" occurs in the tenth stanza.

Patrick Farrelly, millionaire and 20, Bishop Richter confirmed fifteen old veterans, — converts. At St. Vicent's Church, St. Paul, Minn., among two hundred converts recently confirmed by Bishop McGoldrick, there were besides the adult of Furgeran nationalities in the Northern Pacine corner and that reference in a state of the American News Company, died and then to stop. But everything I went wrong. The United States of pneumonia. Throughout his life he steel stock was the last. I bought it economy, though he gave largely and always in an unassuming way, to charity and to the Church.

Much importance is attached to Cardinal Vannutelli's approaching visit to Armagh, as no prince of the Catho-lic Church resident in Rome has, in modern times at all events, ever visited Ireland. The fact that he should have been instructed to go to Armagh is in-terpreted as a proof of the interest taken by Pius X. in the Green Isle.

The Sisters of St. Vincent de Paul, Paris, who since the time of the first Napoleon had acted as nurses in the famous hospital Institution des In-valides, have been compelled to retire to their mother house in the Rue du Bac, as the institution is to be supplied with lay nurses. Their departure has caused great regret to the inmates, some of whom have been in the institution for more than thirty years.

Clement Scott, the noted English dramatic critic, well known on this side of the water, died last week at his home in London. Mr. Scott was sixty-three years old and had been twice married. His first wife was a sister of Du Mau-rier, the artist and novelist. His knowledge of the stage and its people was unsurpassed and he was recognized as without a peer in his line. He spent several years in New York, coming here in 1899. Mr. Scott was a convert to the Catholic Church.

A graphic description of Father Bernard Vaughan's work in a London slum is given in the Daily Dispatch. The pressman says the weekly courtyard meetings are preceded in the afternoon by a children's catechism in the big church in Commercial-road, where any of twelve hundred youngsters may have the joy of being put upon a bench for a dialogue with Father Vaughan, a privilege they value too highly to spoil by shyness—which in any case is not the weakness of an east end child. Father Vaughan makes himself quite at home amongst the children, and in order to be in their midst lives a couple road, cooking his own food.

or The Yankee in Ireland BY PAUL PEPPERGRASS, ESQ.

CHAPTER XXVIII .- CONTINUED.

"Ha, ha!" laughed the captain "this is capital, eh! Not only out-witted your friend here by passing counterfeit bills, but passed yourself aff, too, as his American cousin, eating and drinking of the best in his house. Ha, ha! by George, that beats Banna-her."—Here the audience, at length fully comprehending how matters stood broke out into a general laugh, in the midst of which a curly-headed fellow, mounting on a widow-sill, waved his hat and shouted at the top of his voice, "More power to ye, Weeks, more power to ye, Ma bonchal."

"Pon my conscience, captain, jewel. sint to jail," cried another.

The chairman now rose to command

silence in the court, but was met with theers for Weeks and groans for Hard-" Hurrah for the bowld Yan "Order! police, keep order there

below! Silence, you vagabonds, silence!" cried the captain; this is gretty conduct in a court of justice. "Send him out till we chair him, emptain, send him out; he desarves it for puttin the 'Leek' in Black Ro-

The police, after several efforts, at length succeeded in restoring silence, and the chairman was about to take up who the chairman was about to take up the charge against Randall Barry, when Weeks, who still coolly maintained his position in front of the bench, his hands as usual, driven down into his pockets, begged leave to say a word or two behe left.

44 I shan't keep you long," he said as no, a word or two is all I've got to say. I came to this country, gents, as most of you know by this time, on a matrimonial speculation. Well, I failed
—I did—no mistake about that. Now,
then, gents, all I ask in return for my loss of time and money—not to speak of several mishaps in trying to put the thing through—is simply this: that you won't let the darned affair get into the newspapers. I'm a Yankee, gents, full-blooded Yankee, of the old Puritan stock, and should hate, of all things, to have it known that a New Englander—and a Connecticut man at that—could be taken in by the Irish. I swonnie, I'd rather put for Texas States, and find it published all over the country; I would by a long chalk. Why, I should ever after be looked on disgrace to Yankee land. So, as I said before, I'm willing to put up with the hull of it if you only promise me this tarnal trial shan't get into the mewspapers.'

" Cool again," said the captain; at put up with it indeed! Any thing e to say?"
No, I've got through, I guess."

"Yery well, sir. Constable, take his man in charge."
"Hold on a minute," cried Weeks.

"Hold on a way."
"Take him away."
"See here! Hold on! Hain't you

What's the crime made a mistake! "Passing counterfeit notes on the But who's cheated, I should like

Away with him," commanded the asptain. Look here!"

" Silence, sir, and quit the stand in-

stantly."
"Well, now, I swoonie, if this ain't goin it a leetle too strong," muttered Weeks, as he stepped from the platform in the hands of the constable. "I ain't gone to the county house yet, though! No, I sorter reckon not. By grakie, captain, you'd better look out for I tell you what, my dear fellow, you'll find it no joking matter to in-carcerate a citizen of the United States The remainder of the lost in the murmurs of applause which greeted him from the audience.

And now the captain was about to

call the witnesses in the case against Bandall Barry, when the cabin boy rese, and, in feeble accents, begged to the negro liberated.

"It can't be," replied the captain. what plantation you lived in Virginia, and from whom you got this rosary, found on your person." 'There's no longer cause for keeping

the secret," said the boy, "as Bige low is committed for forgery."
"Bigelow! Soh, ho! then his rea

mame is Bigelow." Yes; he was always called Bigelow

"Yes; he was always called Bigelow
the plantation."
"Did you know him there?"
"He did so," exclaimed Weeks,
sgain making his appearance before the
beneb, "he did so; no mistake about
that; many a good lickin I gave him.
I'll give you the whole history—"
"Gag that fellow, constable, gag the
mascal," cried the captain; "nothing
else will stop his tongue."

wise will stop his tongue.'

44 Hold on a minute. Silence, sir, and sit down."

Silence, sir, and sit down.

See here, captain; don't get put

at with me. Natty there's sick, and

want to save him the trouble of talking. Besides, I should like to have the credit of telling the hull story myself. Well, the amount of the matter is, the boy and the negro both belong to Mr. Talbot's plantation, in Virginia, and ran away. I was sent after them to hunt them up, and, as if all h—had a hand in it, here they come to this here place of all other spots in creation, to alow the hull secret.' 44 Heaven, you should have said, sir,"

cheerved the captain.

"Heaven or h—; call it what you've mind to; but that tarnal, danged

gosary has discovered all." Yes, sir; Heaven has made use of your villainy to requite the very perher piety and devotion to the Mother her piety and devotion to the Mother of God. Your scoundrelism, and that of your associates here, under the direction of Providence, resulted in the restoration of a loving child to the

lived ever since I had the happiness of knowing you - the pride and ornament of your sex."
"God bless her! God bless the dear

girl !" now resounded from all parts o the court house, while the lovely object of congratulation was herself shedding of gratitude to the mother o orphans in the arms of Kate Petersham "And now to the prisoner in the dock—who demands his committal?"

dock—who demands his committal?"
inquired the captain.
"I do," responded Hardwrinkle;
"I demand it in the name of the state.
Clerk, call Sergeant Joseph Muller.
Swear him."
As the latter came up to the stand,
Hardwrinkle pointed to the prisoner.
"Have you seen that man before?"
"I have, sir."
"What is his name?"

"What is his name?"

"Randall Joseph Barry."
"Do you swear that?" said the captain.

'What! did you see him baptized?' "No; but I was brought up within a stone's throw of his father's house." " Gentlemen." said the prisoner, in "Gentlemen," said the prisoner, in-terrupting the witness, "it's quite un-necessary to proceed further in this examination. My name is Randall Joseph Barry; I am a rebel to the British government, and the same in-dividual for whose capture the reward of three hundred pounds is now offered by the crown. I have no defence to make, and I ask no favors. Proceed, if it so please you, to make out my com-

" Fool !" ejaculated Else Curley. "Young man, the court does not expect you to make admissions likely to criminate yourself," said the chairman, casting a reproachful look at the

"He has avowed himself a rebel," said Hardwrinkle; "he is therefore unbailable, and now I demand he be committed forthwith to Lifford jail."

"Have you any thing to say in your vindication?" said the captain; "if you have, we shall hear you patient-

'" Nothing," promptly responded the young outlaw. "I have deliberately done that which British law declares to be a crime, and am now willing to suffer the consequences. Had I effected my escape to a foreign land, as was my pur his eyes involuntarily turned in the direction of Mary Lee, the sole cause of his detention, ("had I effected my escape, I should have been there no les an enemy and a rebel to the British government than I am here on my native soil, nor cease for one single day of my life to compass its over-

"Lost! lost!" exclaimed some one under the bench, in tones so heart rending that every eye turned in the direction of the voice. It was poor Mary Lee—she had fainted in the arms

of Kate Petersham.

At a single bound the prisoner cleared the dock, and stood beside her breath-less form, as it reclined against that of her affectionate companion.

Instantly the uproar and confusion became so great that Hardwrinkle rose and commanded the police to advance

and arrest the prisoner.
"Back!" cried Randall, his dark eye flashing under the excitement of the scene—"back, slaves; I have no in-tention to escape;" and he waved his hand at the police as they rushed forward to secure him.
"Forward, fellows! What stops you,

when I give the order ?"

Hardwrinkle. "Hold!" said Captain Petersham. " Not an inch further. I command here. Constables, keep your places."

"Mary," whispered Randall, stooping over her—"one word—speak to me but one word, and then we part."

"Part!" murmured the gentle girl,

opening her eyes, and looking lovingly into his: "O Randall! Randall! has come to this?'

ome to this?"
"Hush, dear Mary; hush!" whisered Kate; "it may all be well yet—

hush—you have a friend coming you little dreamed of."
"Good by, Mary; good by! We shall never meet again," said Randall, his face quivering with emotion, as he uttered the words. "You have at length found a father, who will love and protect you as I would have done." and protect you as a volume and protect you as a volume and of the control of the

never ask. "Back with ye! back with ye! hell hounds, give way," now came ringing out in tones as clear as a trumpet, from a stout, curly-headed fellow, at the head of some dozen others, cleaving their way through the crowd, and smashing heads and bayonets with their blackthorns in their stormy passage.

the rescue-corp an dhoul, to the res-"By the Lord Harry," exclaimed the captain, jumping to his feet, "there comes Lanty Hanlon. I vow to Heaven it is. Well done, my gallant fellow, well done,"

Give way, ye dogs, give way.

vell done !'

"O Lanty, you never failed me yet," said Kate, proudly. "My life on you for a million."
"Now comes the tug o' war." said Now comes the tug o' war," said

the captain, whispering to the priest. " Police, do your duty," cried Hard. wrinkle; his face no longer wearing its demure aspect, but fired with passion at the danger of losing his victim, after whose blood he had thirsted so long. "Do your duty! I command you."

For a moment the outlaw looked round the court, as if to calculate his -in the next, he was chances of escape—in the next, he was driven forward in the centre of a group towards the door.

"Shoot them down!" vociferated Hardwrinkle, gesticulating furiously—

ers." "Hold! hold!" commanded the chairman, in a voice of thunder. "The first man that fires dies; he's not yet committed—hold your fire."

Arms of a long-lost parent. Miss Lee, I congratulate you most sincerely on the happy issue of this trial, and pray God you may live long—as you have

Hardwrinkle. As they did, the whole detachment of police rushed from the door, despite the captain's orders, and charged the rioters with fixed bayonets. "Surrender the prisoner, or we fire, cried the lieutenant. "I order you t surrender, in the queen's name, instantly.

udn't ye wait till th' morrow?" " Cuan't ye want of the control of the prisoner," I again command you to surrender the prisoner," repeated the officer.

But hardly had the words escaped his the control of the control o

But nardly had the words escaped his lips when a blow from behind felled him to the ground, and then the rict commenced in good earnest.

"Down with the Sassenach dogs!" shouted Lanty, making his staff play round him in true Celtic fashion.
"Down with them—corn out then!"

"Down with them—corp au dhoul-drive them before ye."

Else Curley, at this moment, by some chance or other, succeded in forcing her way in amongst the combatants, and thrusting the silver-mounted pistol she carried into Randall's breast, drew forth, herself, the old Spanish dagger which the reader saw once before a her cabin on the Cairn, and waved it in her brown skeleton hand high over the heads of the rioters. "Come on!" she cried; "the young lion is now with his dam, and see who'll dar injure a hair of his head. Come on! let the a hair of his head. Come on! let the enemy of my house and home come on, and see how soon this good steel 'll drink his heart's blood. Away with him to the door, there, and balk the tiger of his prey-away with him, my

Hardwrinkle now jumped from the bench, and calling on the police to stab the prisoner and his rescuers, forced his way also in amongst the rioters, his eyes flashing fire and his face flushed with intense passion. At this moment Randall Barry, after breaking bayonet after bayonet with the pistol which he held still undischarged in his hand turned to defend himself from those in the rear, and met Hardwrinkle face to

"Rebel !" cried the latter, snatching carabine from the next constablebel, traitor, enemy of your religion and your country, take now the punishment you deserve, " and as he spoke he at-tempted to pull the trigger, but his hands trembled so in the fury of his pas sion that he missed the spring. Next instant Else Curley's long, bony fingers had grasped him by the throat, and he fell backwards on the flags of the court house, the musket exploding as it reached the floor.

Lanty and his comrades had now

fought their way bravely on, step by step, Randall defending himself with his single arm against the repeated assault of the constables, and still reserving his fire, as if for a last emergency. It soon

They had succeeded, indeed, in driving the police before them out through the court house door; but here the danger and difficulty increased, from danger and difficulty increased, from the fact that once beyond the threshold, Captain Petersham's authority ceased, as presiding magistrate, and Hard-wrinkle was at liberty to give what orders he pleased, if he only assumed the responsibility. How he extricated him-self from the hands of Else Curley 'twould be impossible to say; but cer-tain it is, that, much to the surprise of tain it is, that, much to the surprise of the beholders, he was suddenly seen jumping from a window of the building down on the low wall enclosing the yard,

like one demented.
"Fire!" he cried, as he alighted and glanced at the preparations made for Barry's escape—his quick eye de-tecting in an instant the reason of Moll Pitcher being kept there standing at the gate. "Fire!" he repeated; "on your lives let not the prisoner escape—

But he had come too late ; Randall had already gained the outside of the yard, borne on by his trusty defenders, foremost amongst whom fought Lanty, his head and arms bleeding profusely from bayonet wounds, whilst Randall's own were hardly in a better condition.

aw there was but on chance remaining, namely, to intercept the fugitive and detain him till police could come up and arrest him; and making all possible speed to where his horse stood in the hands of his groom, he mounted and dashed past the gate in order to head the prisoner off.

Randall, however, was already in the saddle. He had sprung to it by the

strength of his single arm, and instantly gathering up the reins, gave Moll the world. The splendid creature, knowing well that something more than usual was expected of her, reared for an instant, and then shot forward an arrow, taking the fire fly from the pavement. "Glorious !" cried Lanty ; " now for

it! If horse-flesh can save ye, Randall Barry, it's Moll Pitcher."

"Shoot him down! shoot him down!" vociferated Hardwrinkle, as he rode on before the fugitive with the intention of wheeling round and intercepting him in his flight.

his flight. The words were hardly spoken when

three or four shots came in quick succession. They did no mischief, however—one of them slightly grazing Barry's cheek, while the others went

ride of their mark.

The crowd now rushed through the gate and over the wall in wild confusion; some throwing stones at the police, and others venting curses loud nd deep against Hardwrinkle and his

Sassenach crew. Randall saw, as Hardwrinkle wheeled his horse to intercept him, that if he happened to be detained but a second, he should, in all probability, fall by a bullet from the police, before he could get out of musket range, and so, drawieg the pistol from his breast, he let the reins drop on his horse's neck, and pre pared himself for the worst. hardly done so when Hardwrinkle was up within ten yards of him. "Keep off! keep off!" cried Randall, "or I

But his antagonist took no notice of the warning, and as he rushed on in the blindness of his fury, Randall dropped the muzzle of his pistol, and shot his horse through the head. "There, take your life," he cried; "I shall never

that made the very heavens ring again, as Randall was seen flying up the hill on Moll Pitcher, clear of all danger, his long black hair floating on the breeze, and his broken arm still visible in the

whilst the crowd stood cheering and gazing after the young outlaw, Curley, followed by several of the constables, hurried to the spot where Hardwinkle had falled. Else was first on the ground. "Hah!" she cried, as if the ground. "Hah!" she cried, a about to utter some malediction, suddenly stopped, and bent down to gaze on the face of the fallen man. "What's the matter?—is he hurt?"

demanded the constables. "Ay, he's hurt," responded Else

dryly. '' He don't move—how's that ?'' "He's dead !"

"The horse, you mean."
"Horse and rider — they're both TO BE CONTINUED.

### A SALUTARY LESSON.

HARMLESS DAY DREAM AND THE SAD REALITY.

By Marc Boyen I had been a week in my new apart-ment. A week—a short time—and yet it seemed in the retrospect like an endless succession of days, each one of which contained the dreams and hopes of an entire lifetime. For a whole week the white porcelain sign of a prac-ticing physician had shone in splendor at the street entrance and upstairs on the glass door of my neat little flat.

For a whole week my small reception room, with its dark curtains and its straight-backed chairs, had waited for

patients to avail themselves of the advice and help of "Dr. Max Erhardt."
It really did not surprise me at all that my office was empty for a few days, because, as I told myself, consolingly, the neighborhood must become familiar with the fact that it had good medica advice right here in its midst. After had sent away my first patient com-pletely cured, things would assuredly be different. Then—after my growing reputation had been announced to the neighborhood, or better still, to the whole city by a crowd of patients in office hours, as well as by a neat little coupe, which a dignified coachmen would drive through the principal streets—then, yes then—And so I came to the dream which occupied me most I fancied myself again with my little Mary, who certainly would fit the role of a doctor's wife most delightfully.

haired maiden. As a boy I had shown her all these little knightly attentions which are possible from the stronger playfellow in the house and on the play ground. As a junior I had dedicated ground. As a junior I had decleated to her my first poem, and as a senior I had nearly rulned my unformed baritone voice by continually singing about the "flaxen-haired maiden." When I came home, after passing my first exam ination, the young medical student became sure that the "flaxen haired maiden" returned his love with all her

eart; yet not a word was spoken. My university course was finished never I was working unusually hard or fighting successfuly battle of a final examination, in spite of my preocupation, my dear Mary's eyes were constantly in my thoughts and seemed to be taking the liveliest inerest in the results of my efforts. When greeting my home-coming she whispered softly, "Doctor Erhardt," when greeting my home-config and whispered softly, "Doctor Erhardt," I looked deep into her dear eyes and whispered, just as softly, "Mrs Doctor Erhardt." Then I saw a bright blush pass over her face, as she drew quickly

back into the window niche.

In the following days I had opportunity to talk with Mary about all the air castles which a young physician in his empty office has abundant time to build; but I did not venture yet to discuss my dream of the future doctor's wife. There lay at times in my sweetheart's blue eyes an expression which drove the words back even when t trembling on my very lips. Not that I doubted in the least that Mary's heart belonged unconditionally to me; no, i seemed rather as if a lack of confidence in my professional ability lay in her glance and my pride induced me to keep silent, until a report of my first a report of my first should call forth independent case should call Mary's full approbation on unlimited

confidence in my chosen vocation. I sat in my consulting room buried in such thoughts as these on the after-noon of this dull November day. I had barely heard the timid ring with which some one begged admittance. I rose to open the door in place of the little page whom I had sent on an errand. During the few steps that I had to take. I confess that I was overwhelmed by a flood of the wildest fancies Here was a caller who needed my help. Of course, it was an aristocratic patient, with ringing praise and fame, and-ah was again, thinking of the there I

doctor's wife.

I opened the door. A poorly-clad yoman stood before me in the light of the late fall day. A pair of great dark eyes looked beseechingly at ne from a face thin and streaked with coal dirt. "Doctor," she said, in a trembling

voice; "oh, doctor, be merciful, I beg you! My little Mary is so sick." That name atoned, to some extent, for the disappointment which the

woman's poverty-stricken appearance had caused, for it did not harmonize with my recent dreams. "Who are you? Who sends you to

me?" I asked.
"No one sends me," replied the woman, softly and rapidly. "Oh, doctor, do come! Ever since morning I've been carrying coal from the wagon to the next house. I live over opposite in the court. My child has been sick since yesterday, and I found her so much worse when I hurried home for a

minute just now.' I hesitated somewhat, the disappoint ment was so great. The woman wiped with her grimy hand a face that al-ready showed the traces of tears. She

horse through the head. "There, take your life," he cried; "I shall never have a dastard's blood on my hands."

The horse dropped instantly, the ball passing through his brain.

And then rose a cheer wild and lcud,

And then rose a cheer wild and lcud,

With ner grimy hand a face that attready showed the traces of tears. She sobbed painfully.

"I suppose I ought to call in the charity doctor; but your servant is a son of the cobbler in our court, and he has told all the neighbors that you words of an earnest prayer came to my to hear.

Or a stron lives on the breast of the silent sleeper; then I went home, after inquiring about the hour of the burial. I retired early. I was weary, and all my unrest had gone. As if called forth son of the cobbler in our court, and he has told all the neighbors that you

were so kind-hearted. Oh, help my

Well, of course, the woman must be helped. I was human, and surely knew what was due to humanity. So I went with her, after first taking out, with an importance that surprised and half-ashamed me, most of the necessary in-struments of a physician.

Across the street to a great court lying behind a long row of houses, up five flights, each darker and steeper than the last, through an ill-fitting door into a little chamber with a sloping ceiling and one tiny window, and there on a poor but neat bed, with feverish limbs, and wandering, unconscious eyes lay a child about fourteen months old. woman knelt down by the bed.

"She doesn't know me any more,

she moaned.

The child coughed hoarsely. That was croup of the worst kind. I tore a leaf from my blankbook and wrote my first real prescription. "Go to the nearest apothecary's," I

said.
She looked at me with some embarrassment. "Can't I take it to King
street?" she asked.
"No, indeed," I cried. "Why do

you not wish to go to the apothecary this street?" The woman reddened visibly in spite of the coal dirt. "I think," she stam-mered, "at the Eagle Pharmacy, in King street, they may know me carry coal there, and perhaps they

carry coal there, and perhaps they will

—I have no money." A large tear fell
on to the paper in her hand.

"Oh, these people who can't pay for
doctor or medicine, either!" I said,
impatiently, to myself. I took out
some money and said aloud: "There,
take that and hurry!"

The woman pressed her lips on the
little one's hand and then, before I
could stop here, on mine, and hastened

could stop her, on mine, and hastened

away.

I brought up the chair and sat down near the little sick girl. She was evidently well nourished; her little limbs were plump and shapely, the golden hair soft and curly. She breathed painfully, but she was not conscious; her blue eyes stared straight before her, as if she were looking into a distant unknown country. It was cold in the room. I went to the stove but found only a few chips—too few to build a fire. So I sat down and waited for the woman and the medicine.

Again and again my glance wandered about the poverty-stricken room. A poor, hard-working woman who carried coal on the street, while her child lay sick [and suffering; and yet she cer-tainly loved her little one tenderly. Suddenly a thought shot through my mind that I should not be able to save the child; that perhaps I had not been decided enough to take on my own re-sponsibility the extreme and energetic measures which would have wrested the little sufferer from death. My heart grew hot as I hurried to the door and istened for the mother's footsteps.

There she was at last. To my re bly: "There were so many people in the store. Folks like me must stand back."

An hour of torture passed. medicine did no good ; little Mary could not swallow it. Neither did it avail when, with trembling heart, but a steady hand, I used the knife on the slender, helpless throat. The little golden-haired girl died—died before my The little eyes, on the lap of her stricken mother.

The woman looked up as if startled when a tear fell on to her hand, for she had not wept. "You are crying, doctor? Oh, you must not do that! You will have to stand by so many sick

you will have to stand by so many size beds where God sends no relief.' She looked earnestly at the little body. "I loved her so. I did everything for her that I could being so poor. When I came home from my dirty work I always found her so pretty, so loving. For hours she would lie on the bed or sit on the floor and play with almost nothing, and then she would laugh for joy when came home. God has taker

I pressed the poor woman's hand; I could not speak, but I laid some money on the table and went out softly. Once at home, I laid my case of instruments away, and sat down overwhelmed, could eat no supper; I went to bed and hoped to sleep, but the picture of a dismal attic room, of a dead child, and a humble, devout women would not let me rest, any more than the torturing recollection of my own part in that scene. I groaned as I remembered the woman's words: "Do not cry, doctor. You will have to stand by so many sick You will have to stand by so many sick beds like this, where our Heavenly Father sends no help." I had been called too late. I could not have saved her then. "By many sick beds like this." I hid my face in my pillow. It was a fearful night. These tortu e torturing nothing in common with the bright dreams that were wont to visit me and gladden me both waking and sleeping Early the next morning an old col-

lege friend came to see me as he was passing through the city. He dragged me through the crowded streets, to the museums, to all sorts of resturants, and complained of my lack of spirits. I pleaded a headache, and so escaped going to see a popular play at the theater. Tired and exhausted, I went at last alone to my room. As I passed a florist's brilliantly lighted windows, I stepped in and bought a costly white camellia and some fragrant violets. I climbed the five flights to the home

of the poor woman. I found the attic room unlocked. It was dimly lighted; a small coffin stood in the middle of the bare room, and the child lay there in a white shroud. The ribbon from the hat on the wall had been worked over into two little bows; a myrtle wreath rested on the fair hair, and the reranium blossoms were scattered over the body.

I laid the beautiful white blossoms in

the stiff little hand and fastened a bunch of violets on the breast of the

lips, of the prayer that God would bless me in my hard profession, and would change my haughty self-confidence into a humble trust in His protection, where-ever my small knowledge and my faith-ful efforts would not avail, when I must stand, as on the day before, helpless to aid.

That evening I went to see my friends.
I did not find the parents at home.
Only Mary was there to receive me. We sat by the window where

We sat by the window where the moon-light fell on us, and then I told her of my first patient, and what I had learned from it. Mary said nothing in answer to my confession; but suddenly I felt her arms thrown suddenly I felt her arms thrown around my neck. She looked at me with wet eyes, "Don't you see, Max?" she said, "now you know yourself what was lacking in your preparation for your work; but, thank God, it has come to you with your first patients. Now I believe that you make a good physician who will bring help even where his own skill does not make a good physician who will bring help even where his own skill does not work a cure." I kissed my dear one. "And now, what do you think?" I asked. "Have you the courage to become the wife of such a doctor?" She smiled through her happy tears, And so at last we were betrothed.

As it happened the very next day, I was called to a child that was suffering intensly with croup, and was so happy as to be able to sale for to the then God has shown much favor to the sick and miserable through my efforts, sick and miserable arown ever dearer to and my work has grown ever dearer

But the mother of my first patient moved into my home to be my house-keeper until my sweet heart became the doctor's wife. Even after the wedding she remained as cook, until she decided later to make still another change, and came to nurse our little first-born daughter, Mary. She wept over our baby for joy, a thankful remembrance of the little golden-haired girl who had found a happy home for mother and had made a doctor worthy of his high profession.

#### THE MUSIC OF WORSHIP OR THE WORSHIP OF MUSIC?

Rev. Ethelred Taunton in Liverpool Catho-Speaking of my own experience, which at one time was varied and wide, I have often heard persons expressing their delight in the Sunday's music and saying how much they enjoyed the Mass, but I never recollect hearing them say that they felt the Divine Presence that they felt the Divine Presence itself to a how much they enjoyed the Mass, closer, or that they were lifted to a greater personal union with God or realized His infinite majesty more clearly. If this be the case (I am only giving my experience, others may per-haps differ from me), I contend that we have gone off the line. Instead of aiming at the music of worship, we have put the cart before the horse, and have devoted ourselves to the worship of music. This is but the natural result of a lose of the true notion of prayer and the neglect of the Liturgy. The Church sets God before us as the object of prayer; modern degeneracy in piet-ism puts self first. The Church uses music to help us in our worship; modern piotism worships that which pleases self, and demands music that shall please us and make the time of Mass become something less of a compulsory task. This, I think, is the real difficulty. Let us get the real sense of worship, and then the proper kind of music will follow of its own accord.

#### MEMBER OF EPISCOPAL SISTER-HOOD CONVELTED.

In the mother house of the Dominican Sisters of St. Catherine di Ricci, at Albany, recently Miss Stella Collins of Warrensburgh, N. Y., made her pro-fession of faith and was received into the Church by Father Pinaud, chaplain of the convent, who gave her conditional baptism. Miss Marie Ponce de Leon acted as sponsor. Miss Collins was for twelve years Sister Stella, of the Prot-Community of estant loved her better than i. But oh, how lary's, whose mother house is at Peekskill, N. Y. The late Mother Loyela, of the Dominican Order, took great interest in Miss Collins, keeping her as her guest at the Albany convent after withdrew from the sisterhood for she instruction under the father chaplain. Miss Collins is a finished music having made a specialty of ecclesias-

tical music. An hour or two prior to the reception of Miss Collins, Miss Josephine Ponce de Leon of New York took the holy habit of St. Dominic with the name Sister Mary Adoratrix of the Heart of Christ. A touch of pathos was added so the pretty scene by the white-draped, flower decked empty stall of Mother Loyola. This was the ficeremony since her beautiful death.

#### INFIDELITY BROUGHT TO TASK. Father L. A. Lambert, in his invalu-

able little work, "Tactics of infidels," asks "What has Infidelity or scepticism ever done for the world of mankind? Did it ever build a hospital for the sick or an asylum for unfortunate little ones? We look over the surface of the earth in vain, and through all time in vain, for my such evidences of its beneficent any such evidences of its benefit to be honored; its present is destructive of morality, social order and liberty \* \* \* It talks of love for mankind with lips white with hate; of mercy now, but when it had the power, as in the French revolution, it proved that it had it not; it talks of honor, when it principles leave no reason for its exist-ence; of woman while it strips her of all eal dignity and leaves her no more than a female animal; it talks of virtue, while in its code the word has no meanwhile in its code the word has no meaning. Spectre-like it moves down the ages with Christianity, gibing and gibbering as monkeys in the equatorial regions bar and interrupt the advances of the civilized explorer. It enjoys the fruits of Christian civilization as the barnacle or parasite enjoys the vizorous health or parasite enjoys the vigorous health of a stronger organism, or as a tubercle lives on the human lungs. It is an intellectual disease.

Humility is a virtue all preach, none practices and yet everybody is content

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23, 1904.

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y first patient be my house-cart became the fter the wedds cook, until o make still me to nurse our er, Mary. She or joy, and in of the little had found a r and had made high profession.

SHIP OR THE MUSIC? Liverpool Catho-

and wide, I have expressing their music and sayjoyed the Mass, earing them say Divine Presence vere lifted to a n with God or majesty more case (I am only others may per-contend that we Instead of aimworship, we have horse, and have the worship of he natural result notion of prayer

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OPAL SISTER-

ELTED. e of the Dominitherine di Ricci, liss Stella Collins Y., made her pro-was received into Pinaud, chaplain ve her condition-rie Ponce de Leon ss Collins was for cella, of the Protmmunity of St. house is at Peek rder, took great ns, keeping her as ns, keeping her as any convent after he sisterhood for father chaplain, nished musician, alty of ecclesias

or to the reception Josephine Ponce rk took the holy with the name of ix of the Heart of pathos was added the by the white-d empty stall of is was the first eautiful death.

GHT TO TASK.

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ospital for the sick
rtunate little ones? ace of the earth in time in vain, for of its beneficent ent is destructive order and liberty love for mankind h hate; of mercy I the power, as in on, it proved that s of honor, when it eason for its exist-it strips her of all eves her no more ; it talks of virtue, word has no mean-oves down the ages bing and gibbering equatorial regions e advances of the It enjoys the fruits ion as the barnacle ne vigorous health m, or as a tubercle

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THE POOR MAN OF ASSISI.

More than seven hundred years ago the son of a rich Italian merchant read the twenty-first verse of the nineteenth chapter of St. Matthew, and the words sank so deeply into his heart, and he caught their meaning so perfectly, that, after seven centuries, the memory of his heroic virtue still lingers round the Umbrian Hills and casts over his native town of Assisi a subtle charm which has been felt alike by men so different as Dante and Ernest Renan, St. Bonaventure and Paul Sabatier.

Thus it has come about, in our time,

that of making many books concerning the Little Poor Man of Assisi there has been no end, and this is one of the reasons why a person should be optimis-tic, even in this year of grace, ninetcen hundred and four, even though now comes Mr. Chesterton, an English critic, with his volume of "Varied Types," containing an essay on St. Francis. Thus is one more added to the long and growing list of admirers of the Poverello. For a person may admire where he does not understand, and our friendly English critic frankly adour friendly English ether harry activities that, to those outside the Church, Catholic asceticism is a problem. The essay is short—only twelve pages—but it is rather novel in its point of view and altogether worthy of consideration. It begins with a discussion of asceticism It begins with a discussion of asceticism in general, raises the question as to why St. Francis was a monk and not a troubadour and finally points out an in-teresting resemblance between the genius of St. Francis and that of the

poet Burns.

"Asceticism, in the religious sense," Mr. Chesterton says, "is the repudia-tion of the great mass of human joys because of the supreme joyfulness of the because of the supreme joyfulness of the one joy, the religious joy." This definition is not bad, though the word "repudiation" is not well chosen. Christian asceticism does not require "the repudiation of the great mass of human joys" so much as their transformation. Indeed, St. Francis insits that cheerfulness and love of the common duties of life are among the principal virtues to be cultivated by the Friars Minor, and he, himself gaye the brethren an unfailing vated by the Friars Minor, and he, himself, gave the brethren an unfailing good example. "For what be the servants of God," he asks, "but certain minstrels of His that do lift up the hearts of men and move them to spiritual gladness?" In the "Mirror of Perfection," the oldest life of the Poverello, we have read his description of a perwe may read his description of a perwe may read his description of a perfect Friar Minor is a good type of Catholic asceticism. "A good brother," says St. Francis, "would be one that had the life and conditions of these holy brethren to wit: the faith of Brother Bernard, that he had in absolute perfection along with the love of poverty; the simplicity and purity of Brother Leo, that was in truth of a most holy purity; the courtruth of a most holy purity; the courtesy of Brother Angelo, that was the first soldier to come into the Order, and was fulfilled of all courtesy and kindness; the gracious aspect and natural sense with fair and devout elequence of Brother Masseo; the mind lifted up in contemplation that Brother Egidio had even to the highest perfection; the godly and continual activity of the holy Ruffand continual activity of the holy Ruf-nus, that did always pray without inter-mission, so as that asleep or at work his mind was always with the Lord; the patience of Brother Juniper, that did attain to a state of perfect patience by reason of the renunciation of his own that did set before his eyes, and his surpassing desire to imitate Christ by the way of the Cross; the bodily and spiritual strength of Brother John de Landibus, that at that time was strong

Landibus, that at that time was strong in the body above all men ; the charity of Brother Rogers, whose whole life and conversation were in the fervency of charity: and the solicitude of Brother Lucido, that was ever passing Brother Lucido, that was ever passing solicitous and was never minded to stay in one place more more than a month or so, but when he liked to staying in any place would forthwith depart therefrom, saying: "Not here, but in heaven, is our place of abiding." How easily here the merely natural How easily here the m virtues are transformed and courtesy becomes kindness; patience, renuncia-tion; while even bodily strength is changed into spiritual fortitude. But why was St. Francis a monk and not a troubadour? Mr. Chesterton answers his own question thus: "The two great parties in human affairs are two great parties in human analys are only the party which sees life black against white and the party which sees it white against black—the party which macerates and blackens itself with sacrifice because the background is full of the blaze of an universal mercy; and the party which crowns itself with flowers and lights itself with bridal torches because it stands against a black curtain of incalculable night. The revelers are old and the monks are young." The revelers, no doubt, are the troubadours, and St. Francis chose to stand with the party "that sees life black against white." Certain it is black against white. Certain it is that one saint loved Poverty better than Poetry. And yet who would say that to the dear St. Francis life was black? Was not the sun his brother and the moon his sister? "Sister Water" was "humble, precious and chaste" in his sight, and "Brother Fire, joyful and masterful and strong." "However urgent the necessity," his

"However urgent the necessity," his biographers tell us, "he would never put out a fire nor a lamp nor a candle, with so great pity he was moved towards them." Death, itself, to this blessed barefooted friar of was moved towards them. Death, itself, to this blessed barefooted friar of the twelfth century was but a loved sister for whom God should be thanked and praised. Where amid all the beautiful nature - poetry of the troubadour period shall we find anything more delicately quaint than his description of the crested lark, the bird he loved? "Sister Lark," he says, "hath a hood like the Religious, and a humble bird is she, for she gladly goeth by the way to find her a few grains of corn, and so she findeth them even among the dung; and she taketh them, therefrom, and eateth them. When she soareth she doth praise God right sweetly, even as the good Religious that doth look down on earthly things, whose conversation is evermore in Heaven and whose intent is always towards the praise of God. Her garments, to wit,

and she giveth ensample unto the Religious that they wear not delicate

much in common with the earlier troubmuch in common with the earlier troubadours, especially those of Provence,
but his resemblance to Burns may not
be so obvious. Poor Burns! What a
world of difference between his life and
that of Friar Francis! And yet, "for
a' that and a' that," the Ayrshire
ploughman and the little Poor Man of
Assisi are wonderfully alike in a certom of removing them from the open paths where their unresist-ing bodies were in danger of being crushed. Burns has one great fault, however, which is to be found in all his poems-even his very best. It is a tendency to morbid introspection and self-centralization, something utterly for-eign to the child-like heart of St. Francis, whose one ambition was to be counted least of the children of men, who from his boyhood had loved the Lady Poverty, and even in death chose to be buried with the criminals upon the Hill of Hell. Compare St. Francis' apostrophe to approaching death with Burns' lines on the same subject and note the concentration on self in the one and the utter selflessness in the

other. Burns says: "Why am I loth to leave this earthly scene? Have I so found it full of pleasing charms? some drop of joy with draughts of ill be-Some drop of joy with draughts of ill beSome gleams of sunshine 'mid renewing
storms. Is it departing pang my soul alarms?
Or death's unnovely, dreary, dark abode?
For guilt, for guilt my terrors are in arms;
I tremble to approach an angry God.
And justly smart beneath His sin-avenging
rod."

But listen to this; the pronoun " I

But listen to this; the product is conspicuous through its absence:

"Praised be thou, O my Lord, of Sister Death, the death of the body from whom no man living may escape, but we unto them that shall die in deadly sin, and blessed be they that shall will according to Thy most holy shall walk according to Thy most holy will, for unto them shall the second death do no hurt. Praise ye and bless the Lord for Sister Death, and give thanks and serve him in all humble

In all the world there is but one man who could have written these lines, and that man is Friar Francis, the Blessed Man of Assisi.

MARIE A. DUNNE, in New World.

## UNDERMINING PROTESTANTISM.

It was only the other day that Pius amination, shall show themselves masters of the sacred writings. While the

ling to the ground. One of them, Canon Henson, of Westminister, rec-ently created a stir among Anglican by an article he wrote for the Contemporary Review, The article, which is entitled 'The Future of the Bible,' advocates the total rejection of all Biblical miracles. These "prodigies," as Canan Henson sneeringly designates them, are to be elimated wholly. He would have the clergy of the Church of Eng. have the clergy of the Church of England severely boycott everything in the Bible that savors in any way of the miraculous. He intimates that the "higher criticism" has effectually disposed of the supernatural element in the New Testament, and he would, therefore, have the Anglican clergy refrain from reading in their churches any passages of the Bible which deal with miracles.

The "higher criticism" has decreed that these miracles do not rest on historical evidence, and that, therefore, they must be classed among the fabulous stories which men long since ceased

they must be classed among the fability our stories which men long since ceased to believe. In this way Christianity itself is indirectly assailed. Pius X. in his recent encyclical on Gregory the Great calls attention to this when he says: "All supernatural order is denied which implies a denial of divine intervention in the order of creation, in the government of the world and in the possibility of miracles. In this way the foundations of the Christian religion are

necessarily shaken."
In these words of the Vicar of Christ we have outlined for us the nature of the work the Canon Hensons are en-gaged in. They are enlisted in an antigaged in. They are emission an authority of the control of the con illustrates the truth of the statement we

illustrates the truth of the statement we have just made. Here is the story as it appeared in the Baltimore Sun:
"One day a member of a certain church, who had listened attentively for five years to the preaching of his pastor, took to the divine his Bible, which was truly a sight to behold, with

parishioner meekly replied:
"'It is all the result of your preaching. When I went home from church

the preaching of his minister is a repre-sentative of the great body of Protestants in these opening years of the twen-tieth century. Pious souls who want to know the truth and to live up to it are a' that and a' that," the Ayrshire ploughman and the little Poor Man of Assisi are wonderfully alike in a certain exquisite sensitiveness to the beauty of natural objects and a charmingly naive way of addressing all things are simpled and the little Poor Man of Protestantism, is nothing more than a book in which they cannot place implicit reliance because it abounds in false statements of all kinds. Assist are wonderfully alike in a certain exquisite sensitiveness to the beauty of natural objects and a charmingly naive way of addressing all things animate and inanimate as simple friends. The sympathy of Burns for the upturned mountain daisy recalls St. Francis' solicitude for the wayside worms, and the Saint's custom of removing them from the Bible on which Protestantism is founded Bible on which Protestantism is founded is no longer credible, whither shall we turn in search of the truth revealed to men by God?-N. Y. Freeman's Journal.

# HOW CONVERTS ARE CONVINCED.

Many and mysterious are the ways employed by our Blessed Lord to draw those without into the fold of His one true Church.

With this Protestant it is perhaps some great sorrow which turns the heart to that Church which promises consolation; with that, it is the claim of authority which the Church puts forward that receives examination and

mighty God of heaven and earth. We know of one such case where a Unitarian, a lady of profound culture, sudden-ly became interested in that (to her) most curious and unaccountable belief. She examined the matter; as she would any claim of extraordinary power, with no thought of reverence. She is now a Catholic. And now we read that the Catholic doctrine of purgatory and prayers for the dead has won to the Church a convert down in Alabama.

The story as substantially related in

these columns a couple of weeks ago, runs that Nathan Brown, a Methodist, living in Huntsville, heard through a non-Catholic mission of the Catholic practice of praying for the dead and was much taken with it. Not long ago he fell sick, whereupon his physician sent a Methodist minister around to see him. Mr. Brown received him kindly, but informed him that his services were not needed, as he wished to see a Catholic priest. "The Catholics pray for their dead," said he, "and I shall need prayers after I am gone." Father Burns, of Huntsville, was sent for, and the sick man's countenance X. issued a brief in relation to the fairly lighted up with joy as the priest study of the Bible, for the encourage entered the room. Being in immediate X. issued a brief in relation to the study of the Bible, for the encouragement of which he has ordered that a degree should be conferred upon Biblical students who, after a strict exbibition of the brief of the room. Being in immediate danger of death, he was conditionally baptized and annointed, but later rallied sufficiently to be instructed in the cate-

amination, shall show themselves masters of the sacred writings. While the Holy Father is thus promoting the study of the Scriptures the Protestant sects, which formerly posed as the stoutest defenders of the Bible, are now engaged in tearing it to pieces.

The sappers and miners who are industriously engaged in undermining dustriously engaged in undermining distributions. The sappers are industributions of the many characteristics and this is the secret of the whole matter, the Catholic of the whole matter, the Catholic of the whole matter, the Catholic of the hold founded Rome. The law of God's providence seems to be to get good out of evil here below, and the final triumph of good over evil hereafter. The great evil was Adam's sin, out of which came the Redemption; gay, sad or rejoicing, which is not renow engaged in tearing it to pieces.

The sappers and miners who are industriously engaged in undermining the foundations of Protestantism bid fair to bring the whole structure tumbers fair to bring the ground. One of them, the ground of th

### THE CATHOLIC ATMOSPHERE.

Some reflections published in the June number of the Messenger of the Sacred Heart (England) awaken the reader to the evil effects of that easyreader to the evil effects of that easygoing spirit among Catholics "in partibus infidelium," which is a common
characteristic of the time. In one
article, headed "Half-Hearted Catholicity," by one who signs "A. I. G.,"
the timidity, coldness and time-serving
spirit of Catholics, married and single,
from the theme of some sombre antispirit of Catholics, married and single, form the theme of some sombre anticipations as to the final outcome of such a craven tendency. In another, headed "Catholics in Spain," and translated from the "German Review, "Ewige Aubetung," the Infanta of Spain, Princess Louise Ferdinand of Bavaria, describes how the people of the old Iberian Church make the Real Presence a Real Presence indeed, by proving to all be-Presence indeed, by proving to all beholders, English, American, Mahometan, Buddhist or Atheist, that when the Blessed Sacrament is borne through the streets the Spanish people, from the King to the cab-driver, recognize that it is Christ Himself Who is moving here, veiled, in their midst and publicly pay that homage they would render Him could they really behold Him as He walked in the streets of the Holy City and Bethlehem. This is the living faith of the Catholic country; in lands where there is a mixture of denominations the quality or sentiment called "human repect" operates to make many Catho-lics diffident about proving the integrity of their faith so pronounced a man-ner as this. Yet it would be a mistake to attribute to them, or many of them, any vacillation in faith because they do not ostentatiously exhibit it in such : way. We must make allowances for the want of the "Catholic atmosphere. make allowances for Where this is absent, the danger of having insult offered to Our Blessed Lord in the sacrament must be taken into account. Moreover there are plenty who do not know how to meet the sneers that might be flung at their even as the good Religious that doth look down on earthly things, whose conversation is evermore in Heaven and whose intent is always towards the Praise of God. Her garments, to wit,

her feathers, are like unto the earth, for using the Bible so shockingly. The however, apart from this. They relate chiefly to the evil effects of a negative sort of Catholicism, and the surrender of parents to the promotings of worldly Religious that they wear not delicate and gaudy garments, but such as be vile in color and price even as the earth is viler than the other elements."

Is there not poetry in his very request to the brethern that in cutting firewood they cut the tree in such a way that gar remains whole "for love of Him that did work out our salvation on the Cross?" And who is not familiar with his "Hymn of Creation," or "Canticle of the Sun," as it is sometimes called? Surely that one poem puts St. Francis in the front rank for all time and makes possible the decision that our Saint was both monk and trouba-This idea is condemned by St. Paul and the Council of Trent. It is an idea far his best to make his Bible conform with too commonly entertained. Its existence reminds us of the immense power ence reminds us of the immense power the woman holds in the fate of human-ity, and it ought to remind women also of the dread responsibility which rests on them, on the matter of decid-ing their children's vocations.—Phila-delphia Catholic Standard and Times.

#### AN ALASKAN MISSIONARY.

Rev. Jules Jette, a Canadian Jesuit, will leave soon for his mission on the Upper Yukon, on the Alaskan side of the boundary, after a year's stay in Winnipeg, where he was teacher of mathematics at St. Boniface College. His objective point in Alaska is the farthest north mission of the Church on this contin-ent. Father Jette is a son of Sir Louis Jette, Lieutenant Governor of Quebec, with whom he is now visiting. During his stay in Winnipeg he looked after the publication of a prayer book, catechism and hymn book in the Indian dialect of that por-

tion of the country. This is the first complete translation into the language of the Indians of his wide parish. Translations have already been made into a dialect scmewhat akin to this one by Archdeacon Macdonald, of the Church of England. The excellence of these books encouraged Father Jette leads to conviction and conversion.

One is attracted by the Sacrament of Penauce, another by the firm belief of Catholics that in the Blessed Eucharist we possess the body and blood, soul and divinity of Jesus Christ, the Al-

this knowledge of it.
Father Jette's missionary district is four hundred miles in length and two hundred miles wide. Over his immense parish he is travelling almost continuously, in summer by canoe, in winter by dog train. He visits each settlement at least once a year, but some of the nearer and more accessible can be given two even or three visits a year. The mission headquarters are at Nalato, on the Yukon river, and of this place the missionary; is postmaster. Father Jette is devoted to his work in the far North, arduous though it be, and hopes to accomplish much good among the Indians, for whom he has a genuine regard.

#### WORKS MADE MANIFEST.

GOD'S WAYS THAT BRINGS LIGHT OUT OF

Rev. D. J. Stafford, D. D. Pray not to avoid evil, but for strength to bear it. Not that the chalice may pass, but that you may drink it. That is sublime! You may shrink and hold back, for human nature is week and blear. ture is weak and abhors suffering, and did shrink in the person of the Son of God. That will not condemn us, and the cost enhances it. Brutus, it is said, wept for what it cost him when he returned to his home to his deserted

Now, if I can believe that Providence gets good out of evil here in this world, and that ultimately compensation will be made for all suffering I can at least wait. I can find it reasonable that God should make use of suffering and misfortune as the means of perfecting man and leading him to his final happiness. Faith sees that conclusion clearly, and even reason is not without glimpses of it. For it is the dictate of my moral nature that it must be so. How I know not, when I care not; but this I potently believe, and my heart

this I potently believe, and my heart and mind cry out that it must be so, that God in His own good time will make compensation for all suffering and manifest the words of His providence and show His wondrous ways. "Neither this man hath sinned nor his parents, but that the works of God may be made anifest in him."

Think of it, beloved, when misfortune comes to you. Think of it when all your life's labor melts away like smoke. Think of it when the being dearer to you than life is taken from you. Think of it, mothers, when you sit by the deathbed of your child. Think of it, child, when you close the eyes that have looked on you from childhood and blessed you. Think of it when all that gave life a meaning or made it sweet is lost forever. Think of it when loathsome disease smites your home and your happiness, and the cruelest, the most seemingly unjust, most horrible suffering comes to you. Think of it, calamity. Think of it all sad hearts, all broken lives from whom everything has been taken; think of it and believe in it and cling to it to the end-for all such God in His own good time will make compensation. "Neither this make compensation. "Neither this man hath sinned nor his parents, but that the works of God may be made manifest in him."

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BROADMINDEDNESS AND THE CHURCH.

Is it broad-minded to try to pare down the positive doctrine of the Church to such dimensions as will no too greatly antagonize Protestant or agnostical prejudices? Some educated women think it is, and thus do much hirm to the cause of truth. It is a want of faith to act as if the truth of God could not vindicate itself. Converts never have been made by mini mizing the teachings of the Church.

Is it broad-minded while holding to

the Catholic name, to make it a point to be as much as possible against the mind of the Church? That it is, is a very common delusion How often is it heard from feolish women, "I am a Catholic, of course; but I have no sympathy with the attitude of the Bishops and priests on the school

Or, "I deprecate the narrowness of Catholic Church legislation on mixed marriages, or against burials of those not of the Fold in Catholic family lots,

or against cremation, or what not."

There are some Catholic women, commonly those educated under purely secular influences, who consider an habitually "agin the government" at-titude, where Church government is concerned, as a most striking proof of breadth of mind; whereas it proves nothing but a lack of power to appreciate law and order-the first conditions necessary for the exercise of true

liberty.

The only corrective for these badly formed minds, if they could but be en listened on their need, is a deep study of Catholic doctrine, and the history of the Church. Then they would know what the Church is, and the acquisition of this knowledge would compel a mental broadening. How hard it is to have patience with the young High School or Academy graduate dilating on essential Catholic "narrowness," and forgetting that the great minds of Dante, Michael Angelo, Leonardo da Vinci, Shakespeare and Cardinal Newman found superabundant scope for the exercise of all their gifts within the metes and bounds of faith! The intelligent reader of history, if he be honest with himself, is forced to the conclusion that the Catholic Church is the only Church "with room about her hearth for all mankind," to use James Russell Lowell's patriotic hyperbole for the United States in the literal mean-ing of the words for our holy Faith.—

Ask God to inspire you with some great thought, some abiding love of what is excellent which may fill you with gladness and courage, and in the midst of the labors, the trials and the

disappointments of life, keep you still strong and serene. — Bishop Spalding. In esteeming ourselves we honor what God has honored, and surely there is nothing more worthy of honor than the nature of man. The dignity than the nature of man. The dignity of our nature, enriched with a profu-sion of God-like faculties, cannot be elevated or debased by any circumstance. Money cannot enchance its intrinsic worth. Poverty cannot strip it of its character or its destiny, and with character unimpaired and destiny unaltered, misfortune can only embarras, and cannot harm .- Rev. Thomas

#### HOT WEATHER DANGERS.

sin, out of which came the Redemption; the great evil was the crucinxion of Christ, out of it—salvation. And in the long history of sin, suffering, calamity, conflagration, revolution—scarcely one event of evil can be found out of which the careful historian does not trace beneficent results.

More little ones die during the hot months than at any other season. At this time stomach and bowel troubles assume their most dangerous form, and sometimes a few hours' delay in the scarcely one event of evil can be found out of which the careful historian does not trace beneficent results.

More little ones die during the hot months than at any other season. At this time stomach and bowel troubles assume their most dangerous form, and sometimes a few hours' delay in the scarcely one event of evil can be found out of which came the Redemption; the months than at any other season. At this time stomach and bowel troubles assume their most dangerous form, and sometimes a few hours' delay in the somet carcely one event of evil can be found to twhich the careful historian does not trace beneficent results.

Now, if I can believe that Providence test good out of evil here in this world, and that ultimately compensation will be made for all suffering I can at east wait. I can find it reasonable that God should make use of suffering and misfortune as the means of perfecting with colie and bowel trouble, but since using Baby's Own Tablets is the best medicane in the world to prevent these troubles, or to cure them if they attack the little one unexpectedly. Every mother should have a box of these Tablets in the house—their prompt use may save a child's life. Mrs. Arthur Cote, St. Fortunat, Que., says: "My little one was greatly troubled with colie and bowel trouble, but since using Baby's Own Tablets is the best medicane in the world to prevent these troubles, or to cure them if they attack the little one unexpectedly. Every mother should have a box of these Tablets in the house—their prompt use may save a child's life. Mrs. with colic and bowel trouble, but since using Baby's Own Tablets the trouble has disappeared and she is growing nicely and has good health." These Tablets are guaranteed to contain no opiates, and are safe for a new born baby or a well grown child. Sold by all medicine dealers or sent by mail at 25 cents a box by writing the Dr. Williams Medicine Co. Brockville Ont.

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### The Catholic Record. Published Wockly at 484 and 486 Richmond street, London, Ontario.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th. 1990.

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

Dear Sir: For some time pass I have read
our estimable paper, The Catholic Record,
ad congratulate you upon the manner in
which it is published.

Its matter and form are both good: and a
struly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend
to be the faithful.

Elessing you, and wishing you

aithful.
ng you, and wishing you success.
ng you, and wishing you success.
lileve me, to remain,
Yours faithfully in Jesus Christ,
† D. FALCONIO, Arch. of Larissa
Apost. Deleg.

LONDON, SATURDAY, JULY 23, 1904.

CHURCH UNITY.

In 1896 Leo XIII. told the world that no small share of his thoughts were Gevoted to the endeavor of bringing back to the fold the sheep that have strayed. Bent upon this he thought it most conducive to outline the model and as it were the lineaments of the Church. Amongst those the most worthy of our considerations is Unity which the Divine Author impressed on it as a lasting sign of truth and unconquerable strength. The various sects in Canada are doing some vigorous talk about reunion. So far nothing definite has been affected. They all agreed, however, that discord and dissension are alien to the spirit of religion. But just how all this he to be done away with is not so clear from the articles that have come under our notice. Unbelief, according to a Protestant clerical testimony, has become the rational resource of millions who argue that if truth exists they have neither the time nor the faculties to discover it among so many discordant sounds. To obviate the possibility of such accusations our separated brethren propose the building of a platform on which the sects may stand comfortably. The thoughtful, however, ment be convinced that it rests on a solid basis. It would not do to point to the Bible, which has been tried with the results that are known. Divines may serve as props to the platform, but such supports may give away at any moment. It ought to strike our brethren that to give allegiance to a platform constructed by fallible men, and dealing with the great truths of religion, de to act in an unreasonable manner. It is no satisfactory basis whereon to rest religious belief. It has no elements permanency, and we are certain that it would not last a decade. Our friends twit us betimes on being "priest-riddea," but no Catholic would dream of staking his salvation on the word of man. A well arranged platform may gain the lloyalty of the lips but not of the heart. To speak the same things, to hold the Form of sound words; to keep the unity of the spirit in the bond of peace - all

A RIDDLE PAST SOLVING.

this is beyond the human power.

Writing in the Queen's Quarterly for Inly the Very Rev. James Carmichael of Montreal says: Nothing could ever, I think, persuade me that when our Nord prayed that we might be all one, that He meant that kind of oneness may be found in such a state of dis explon as the whole Christian Church, or the Protestant portion of it, presents to the heathen onlooker to-day. If there is worth in unitysuch worth as led the Lord to pray for Its manifestation - the present state of Christendom must be regarded by one living outside of it as a riddle past

Yes, and to one living inside it. It is centainly a riddle past solving how men wan hold irreconcilable opinions and got be Anglicans in good standing. But as Ruskin observed :

The English liturgy was evidently rawn up with the amiable intention of making religion as pleasant as possible to a people desirous of saving their souls with no great degree of personal peonvenience

Macaulay's assertion that the Episcopel Church was not, and never had, canity finds ample vindication in the strange City of Confusion inhabited by Anglicans to-day.

#### A FRANK CONFESSION.

The Very Rev. gentleman welcomes this agitation for unity as a step towards " a better balancing of religious forces in connection with Protestant public opinion on the governments of Canada. . . I am not," he says, "by any means an advocate for a political Church, but there are occasions when a strong non-Roman voice is needed, and that voice is not in existence to-day. There is a strong Roman voice -one voice-and I have always regarded it as a great loss to the whole country that it should possess a monopoly of solosinging. Protestantism as it stands is a weak chorus constantly out of tune and time."

A frank confession indeed! Some people may advert to the impropriety and irrelevancy of the argument. Others may strive to discover these occasions which demand a strong non-Roman voice. But the question is : If the Lord prayed for unity where are the means to make unity possible? The sects on their own admission do not possess it. They may effect a semblance of unity, but unity fashioned by human influences is not that for which Christ prayed. And He also told us : "Other foundation no man can lay but that which is laid."

IDOLATRY AND SUPERSTITION.

Further-and we quote a Protestant heologian, Rev. Dr. Nevin-

"The Bible is not the principle of Christianity, nor yet the rock on which the Church is built. It never claims this character, and it can be no better than idolatry and superstition to wor-ship it with any such view."

THE MARRIAGE OF DIVORCEES

Notwithstanding the stalwart stand taken by the ministers of many Protestant churches who assembled in New York recently to consider the most efficacious means to be taken to put an end to the evil of divorce, it has now become pretty clear that no uniform course will be followed in regard to their mode of dealing with the evil.

The question was put to the Protestant clergy of Chicago a few days ago, whether they would marry divorcees, 165 replied, of whom 38 returned a positive negative, 80 said they would refuse marriage to any divorced persons applying, except in cases of Scriptural grounds for the divorce. We have shown more than once that the supposition that scripture permits absolute divorce in the case of infidelity to the marriage contract is an error. nevertheless it is easily understood that it is to this case the 80 refer. Most of these derive their interpretation of the passage from the Westminster Confession of Faith. Forty-seven declare that there are certain other cases of which Scripture does not speak, wherein justice and charity entitle divorced persons to marry again, and that they would marry them in such cases.

From all this diversity it may be see what confusion has been created by the admission of private judgment as the supreme interpreter of the text of Scripture. When Christ laid down the law of marriage, "What God hath joined together let no man put asunand woman is entitled to interpret that

law as he or she thinks proper? that Christ had a definite meaning when stating the law, and that His Church, "the pillar and ground of truth" which He authorized and commanded to teach mankind all things which He had comwhat He meant when He laid down the law? If this be not the case, the present confusion in the practice of these Protestant ministers must be attributed to the indefiniteness of His teaching, which it would be absurd to believe. The only possible interpreter who can have this authority is the Catholic Church which has continuously taught the indissolubility of the marriage tie.

ANARCHIST TURNER.

The exclusion of Anarchist Turner from the United States under the recently enacted law against anarchists has caused a good deal of discussion in the American papers in regard to the expediency of such a law, but a great This mode of Church government is re. majority of the papers uphold the law as a wise one, and express satisfaction at its enforcement.

Turner is what may be called a theoretical or philosophical anarchist, as distinct from a practical one. That is to say, he maintains the correctness of anarchical doctrines, though he has had nothing to do with any of those anarchists who have actually committed or attempted to commit murders in furtherance of anarchical designs. But the law of 1903, which was enacted on account of the assassination of President McKinley, makes no distinction between theoretical and practical anarchists; and it authorizes the exclusion of foreigners who publicly advocate anarchy or murder.

cal speech in that city. He was cona steel cage on Ellis Island until March 4, and the United States Circuit Court ordered that he should be sent out of the country.

He was the first man arrested under the new law, and when his deportation was ordered, he appealed to the Supreme Court which has upheld the decision of the Circuit Court.

It was contended on Turner's behalf that the law was not intended to prevent free speech, and does not apply to the expression of theoretical opinions but the Chief Justice declares that a right of free speech against a law which has been duly enacted by Congress. what ever rights an American citizen might claim; and as it was proved that Turner, who is an Englishman, had maintained the right of murder, the Chief Justice declared that he was properly sent back to the country from which he came.

The Washington Star says :

" The country wants no Turners, b cause from them spring the forces that make for danger. The law defines certain classes as beyond the pale of the Re-public's hospitality, and the Supreme Court has wisely laid down the broad simple doctrine that when a man avows himself in terms as belonging to one of those classes, he has read himself ou of the list of the permissible emigrants or visitors. The process of exclusion for the public security is simplified by this distinct declaration of the meaning of the statutes.

This may be regarded as the sentiment generally entertained by the press, and we have no doubt it is in accord with that of the public general-

THE BAPTISTS AND CHURCH UNION.

On the question of the present general movement toward the union of several Protestant Churches the Baptists of Canada have taken a very decisive negative stand. While Presbyterians, Methodists and Congregationalists have certainly made during the last few months, a considerable advance toward organic union the Baptists Conventions which have been held have with one voice declared that any movement on their part toward union would be a dereliction of duty since it would imply that they are ready to give up truths which have been revealed by God, for the sake of patching up an apparent unity which does not exist, as the other denominations named teach doctrines and favor practices which are totally irreconcilable with what the Baptists hold to be the unmistakable teachings of Christ and which constitute the foundation on which the Baptist Church rests, and has always rested, from the beginning of its existence.

They maintain rightly that Christ came upon earth to save mankind, that He atoned for our sins, that He enjoined upon us faith in His teachings, and bedience to His precepts, and established a Church to make known to man what these teachings and precepts are, so that the Church has no authority to change them or barter them away. It would, therefore, destroy the purpose for which our Redeemer came on earth to set aside any of these teachings der," are we to believe that every man and precepts. The Baptists, therefore, declare that they cannot conscientiously give up their distinctive doctrines of Is it not more reasonable to believe the question of Baptism, for the sake of effecting a Church union. They point out that Methodists, Presbyterians, and Congregationalists are ready to ignore their differences of faith for the sake of union, the motives being mainly manded, is entitled to teach us just to make their united Church more influential, and to economize money and energy. They believe that the purpose of Christ's mission on earth was to save mankind through the truth, and that this purpose must be accomplished by putting the truth as revealed before all considerations of mere economy.

The Methodists are Arminians and byterians and Congregationalists hold Will of man is destroyed. The Congregationalists, as their name is intended strongly to the front. to denote, maintain that each congregation is authorized to hold its own doctrines and select its own pastors who will teach what the congregation desires. jected by Methodists and Presbyterians as subversive of the most important teachings of religion. The Baptists of Canada cannot consent to a union in which matters of such importance are ignored, and whereby the united Church shall acknowledge that it has no settled doctrine on points which affect human salvation so vitally.

But it appears that the Baptists of the United States have not the same chief issue; And when the new Govern objection as their Canadian brethren to ment came into power, a new School fraternize with sects which teach all law called the Jacobs law was passed, sorts of fanciful doctrines, if we are to and religious teaching was reintrojudge from pronouncements of leading duced into the schools. clergymen who were present at the The Liberals thus finding their plan Baptist Young People's Convention to secularize education defeated, felt held last week at Detroit. Over three themselves obliged to submit to the meeting which was held in the huge law has been in operation ever since, New York after delivering an anarchi- armory, which was filled to overflowing that is to say, for a period of twenty

by the crowd of delegates and other

The Rev. S. S. Marquis opened the neeting by an address of walcome on behalf of all the churches of the city, and in the beginning of his address made the statement that the assemblage would be filled with admiration at the natural beauties of Detroit, but " the most wonderful thing they would discover would be the Christian unity existing between the various creeds. The Jew and the Gentile, the Method ist and the Unitarian, the Presbyterian and the Universalist, Orthodox and foreigner has no right to claim the Liberal-all call each other brother, and work shoulder to shoulder for the one cause."

We must say that this was a most re markable statement, and it is all the more remarkable that it was received with applause and enthusiasm, and without a word of protest by that representative assemblage of Baptists, clerical and lay.

Are we to infer, then, that the Baptist Church recognizes Jews and Gentiles to be Christians equally with themselves? If so, why did Christ establish a Christian Church at all-a Church to which, according to the Evangelist St. Luke, were added daily such as were to be saved ?

We do not suppose that by Gentiles the speaker understood Pagans, which would have been the case if these words had been spoken before the conversion of Gentile nations to Christ. We may suppose that he meant that Jews and Christians are united in Christian unity, and work shoulder to shoulder in one cause. But such a statement if true, makes the establishment of a Church of Christ unnecessary. Christ's mission on earth would not be needed, and the whole plan of redemption would be a myth.

Unitarians and Universalists are included by the Rev. Mr. Marquis in his plan. These two sects are practically identical, and both deny Christ's divinity, and the doctrine of everlasting punishment. These fundamental doctrines being eliminated from the Christian creed, and the Scriptures also being regarded as a werely human work, as these sects believe them to be, tation for universal suffrage. we shall have nothing left but a mere Deism without Christ or anything supernatural in religion. Hitherto Protestants generally have not regarded such sects as Christians at all, but now all dogma is openly cast aside, and Universalists and Unitarians, Jews and Gentiles are embraced in the wide extended arms of Christian fraternity!

We have often said that Protestant ism is drifting rapidly toward the abyss of unbelief. Who can assert now that this is not the case, when only a few of the small sects adhere to any distinctive Christian doctrine.

It will be noticed that Rev. Mr. Marquis omits all mention of Catholics as sharers in his Christian brotherhood. Was this omission designed? Probably it was, and it is better so with so motley a multitude. Catholics would be out of place among them,

A POPULAR GOVERNMENT.

The recent Belgian elections were ess favorable to the Catholic Conservative party, which holds the reins of Government, than the previous elections, six seats having been lost to the

Four years ago the Government had a majority of twenty-six seats, but the elections of this year have reduced the majority to twenty. This dimunition of strength does not, however, arise from any real weakening of Catholic sentiment in the kingdom, but from the accidental circumstance that a considerable number of disappointed officeseekers threw their influence against the Government. This occurred, in fact, in strong Catholic centres exclusively, namely, such Catholic strongholds as Hasselt, St. Nicholas, etc. There were also local issues which maintainers of Free Will, whereas Pres- brought about this result, and the questions in which there was a religious the doctrine of Calvin whereby Free issue, being now regarded as permanently settled, local issues came more

It was in June, 1884, that the Catholic Conservative adminstration came into office defeating the Liberals by a substantial majority, which they have kept ever since. The Liberals while in power had rendered themselves obnoxious to the Catholics, owing to an educational act passed in 1879, whereby the teaching of religion was forbidden in the State schools, on account of which, within six months, four thousand Catholic schools were opened, and a politicoreligious contest began threatened a revolution in the kingdom. The School question was, indeed, the

thousand delegates were present at this verdict of the people, and the new School

years, and it has been found to work well, giving general satisfaction, so that there is no likelihood of its being repealed for a long time to come, even though it may be modified from time to

The present state of affairs is not leasing to the Anarchical-Socialistic party, and so recently as in 1902 Socialistic members of the Chamber of Representatives were so bold as openly to threaten revolution unless the Chamber should vote for a revision of the Constitution which should concede universal suffrage, whereby they had some hope to gain control of the Government. The Chamber, however, by a vote of 84 to 64 rejected this proposition, notwithstanding that several socialistic members declared that its rejection would be the signal for a revolution. M. Troclot, one of the Socialists, cried out: "You want to see blood flow tomorrow." Before this vote was taken, an at-

tempt was made to terrorize the Chamber into adopting the Socialistic programme, and rioting was started in Brussels, and a plot was stated to have been made to assassinate the king. The vigilance and firmness of the Government were, however, sufficient to put down these attempts at disorder, and by a free vote the socialistic plans were defeated, not, however, until after several of the rioters were killed, the police defending themselves resolutely against rioters who used butchers' knives, and threw balls of sulphuric acid upon the soldiers and gensdarmes.

At Louvain and Bruges there were similar riots, which were not quite so serious, and which were readily suppressed without the sacrifice of any lives.

Finally, the Socialists, having made the discovery that they could not browbeat the Government, on April 20th two days after their defeat in the ities were differently distributed Chamber of Representatives, held a meeting in the Public Hall of the on the average considerably larger than People, at which it was agreed to accept for the present the verdict of the Government stands upon a solid the Chamber, and to abandon the agi-

The Socialistic agitation was not by any means a movement of the people, but only of an unruly and unreasonable faction who wished to overthrow the this year on July 12 in many places of Monarchy and establish a Republic by Ontario, and were generally successful violent means. The rioters kept up in regard to the number of members of the cry of " Long live the Republic throughout their disturbances.

Many American papers have repre sented the Catholic Government of Belgium as a corrupt tyranny oppressive to the people in general, but this is not the case. The government is actually in advance of all the Governments of Europe and America in its legislative enactments in favor of the working classes. It exempts workingmen's homes from

all taxation. This provision extends to 52 per cent. of the Belgium homes, and workingmen going to or from their work are carried on the railways for one fifth of a cent per mile, while all other citizens must pay one cent and three quarters in first class carmen to secure homesteads by lending which is a very large sum for so small a country. And further : while the with their sons. Government thus lends money to working men at 21 per cent, it pays them in Ontario, but the time is past. Such 3 per cent for what money they deposit in the postal savings' banks.

In regard to the killing of the Socialistic rioters above referred to, we must aid that the Chamber of Representa- is still found in it, and the fact that his tives on April 22nd, 1902, declared by a vote of seventy-five to thirty that the that it is largely entertained; but the military and the police acted purely in self-defence. They protected law and order, against an unruly, murderous mob, which premeditated murder, as is evident from the Socialistic predictions in the Chambers that blood

would flow. In regard to the question of universal suffrage, it is not to be assumed as a certain fact that this is absolutely the proper remedy against the oppression or the poor. It is well known that an approach to it has often led to bribery and corruption of the most barefaced character; and it is very difficult to say exactly how far the franchise should be extended to produce the best results.

The Belgian Government has indeed granted universal suffrage in a modified form. In 1894 the suffrage was made universal, plural, and obligatory.

By plural it is here meant that beside the vote given to the individual, there is a second vote conferred on every male citizen of thirty-five years of age who pays a government tax of at least five francs. A vote is also conferred for his education, on every citizen of

twenty-five years of age who has a diploma of superior education, or who fills or has filled a public office.

While it is a fair matter for debate whether this is or is not the best form under which universal suffrage can be conceded to the people of any country, it is certainly not a tyrannical mode of conferring the franchise, and it gives due weight to manhood, while setting a certain barrier against corruption, by recognizing that those who have a property stake in the country are entitled to have a larger voice in its government than those who have no such stake; and it seems to us a happy thought to recognize to some extent also the greater value which ought to be given to the opinions of those who are well educated above those who are totally illiterate. At all events, there provisions seem to give good satisfaction to the Belgian people, otherwise the Government which has made these laws would not be so popular as the recent elections have shown the present Government of Belgium to be.

How different is this state of affairs from that which exists in France, where under the phantasm of a Republic, thousands of good citizens have been cruelly driven from their homes because they have acted upon their conscientious convictions concerning what is most conducive toward the welfare of their country.

The loss of seven seats by the Catholic Conservative party in the House of Representatives seems, indeed, at first sight, to be a considerable blow to the governing party, but when the circumstances are understood as we have explained them above, its significance will not be so great. In addition to what we have already said on the subject, it is to be noted that there was no falling off in the Catholic vote, as that vote was more than 6,000 greater than at the elections of 1900, but the majorthrough the constituencies, and were before, so that it may still be said that foundation.

THE ORANGE CELEBRATIONS.

The Orange anniversary celebration of the Battle of the Boyne took place the lodges taking part, but on the whole we remark that the general tenor of the speeches with which the participants were regaled was not so aggressive and hostile to Catholics as in former years, or if they were so, the aggressiveness has not been fully reported by the newspapers.

In Woodbridge, York Co., there was a large gathering, and there the County Master of North York displayed in his speech the intolerance of the olden time. He warned his hearers to preserve the principles of Orangeism which had been so dearly purchased, and which were at all times being conspired against. Orangemen should be always on guard lest there might come per mile in third class, and two cents a time when the question would have to be decided as to who would be masters riages. The State also assists working of this country, the English-speaking people or the French Papists. We are them money for this purpose at 2 per not the foreigners in this country as cent. interest to be repaid on very Premier Laurier would like his French easy terms. Of these provisions so compatriots to believe we are, but many workingmen have taken advan- Orangemen representing the highest tage that in fifteen years 30,000 work- ideals in the life of the nation. That ingmen have become the proprietors of slip of the Premier's showed the true their homes, and at the present principles of the man who is guiding moment the Government has over \$10- the destinies of this country at the 000,000 outstanding on these homes, present time. In conclusion he advised parents to fill the ranks of the militia

Orangeism was at one time dominant speeches as this of Mr. Taylor, the County Master of North York, show us that the same spirit of Ascendancy which formerly characterized the Order sentiment was loudly applauded showed country, and even our province will not restore the days when an Orange mob could with impunity shoot down independent electors in the streets of Toronto, as was done during the police magistracy of Mr. Gurnet, whom many of our readers remember. About this same period, an Orange procession fired shots at the residence of an aged and brave colonel of the British army who resided at Malton, and it was frequently the case that armed companies of Orangemen paraded the streets of Toronto, terrorizing the peaceful citizens and breaking the windows of Catholic orphanages or other institutions which had no garrison for defence but a number of helpless children and infirm people, and the charitable ladies who had charge of these institutions.

A little later, during the Orange struggle to retain its ascendancy, the Parliament buildings at Montreal were burned by an Orange mob, and the Orange Grand Master of the day led another mob, floating to the breeze the pirates' flag, to the Brockville docks, to insult Lord Elgin, the representative once more, arouse disser speaking pe Papists." The Free Province o record as far back a of Canada thirteen B clared the Britain, and laid the f Dominion 1812, the sealed with the throne ing invasio Since then times prov when Fren side with ( and were Victoria f French-Ca thick of th on the cele and aided i On these

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Mr. Taylor, the

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e charitable ladies ese institutions. aring the Orange ts ascendancy, the at Montreal were nge mob, and the er of the day led to the breeze the Brockville docks, the representative

of Queen Victoria on the occasion of there should be in the oath no conhis unexpected visit to that town. It demnation of doctrines forming part of is still fresh in the momory of our read- the conscientious belief of any of his ers how Orango mobs gathered at various | Majesty's subjects. centres throughout this province to insult King Edward VII. in 1860, when the resolution by adding that while the he was Prince of Wales, and was visit- House of Lords is desirous that no exing Canada in the capacity of representative of our late Queen. These are of his Majesty's subjects should be rea few of the events which Brother W. H. Taylor would revive as "the highest ideals in the life of the nation ;" and we might recall more of them, but they will suffice to show what Orange Ascendancy and loyalty mean. In said that " he recognized the wideorder to bring about this state of affairs once more, Mr. Taylor endeavors to arouse dissensions between the Englishspeaking people of Canada and"French

The French speaking people of the Province of Quebec have made their record as loyal British subjects. So far back as 1776 the French colony of Canada refused to join with the thirteen British colonies which declared their independence of Great Britain, and it was their loyalty which laid the foundation for the present Dominion of Canada. In the war of 1812, the French Canadians again sealed with their blood their loyalty to the throne of Great Britain by resisting invasion from the United States. Since then their loyalty has been many when French-Canadians fought side by side with Canadians of English origin, and were publicly thanked by Queen Victoria for their devotedness. The French-Canadian Company F was in the thick of the fight at Paardeberg, and on the celebrated "Pompom Tuesday" and aided in forcing Cronje's surrender. On these occasions, Major, Captain, and Lieutenant Peletier and Lieutenant Leduc, distinguished themselves by their bravery. We believe that "Worshipful Brother Taylor who is now trying to create dissension, was careful to be far away on these dangerous occa-

The reference to Premier Sir Wilfred Laurier is entirely uncalled for and unjust. Sir Wilfrid acknowledged that he should not have used the word foreigner as applicable to General Lord Dundonald. It was a mere slip of the able to the case, and was in no way insulting, as the General could not be expected to be thoroughly acquainted with Canadian manners. As in Sir Wilfrid Laurier's native tongue, stranger and foreigner are signified by the same word etranger, the slip is quite explainable, and his apology for having used it should be generously accepted, without placing such an interpretation upon it as the Worshipful Master has done.

But it is pleasant to remark that even at this Orange gathering there was a protest entered against Brother Taylor's vaporings. Mr. W. M. R. J. Gibson, a barrister of Toronto, declared that Orangeism has the broadest and grandest constitution of any order in existence. Those who know anything of the history of Orangeism in Ireland though I and my family were in Rome, and we had the great privilege of a private audience with the Holy Father. On that occasion I asked His Holiness for a blessing for the four as well as Canada must know better than to agree with this, but Mr. Gibson was right in rebuking Mr. Taylor by reminding him that "it is a mistake for some people to say that because a man is a Roman Catholic he has no right to live in the country. We are all Canada must know better than to agree with this, but Mr. Gibson was right in rebuking Mr. Taylor by reminding him that "it is a mistake for some people to say that because a man is a Roman Catholic he has no right to live in the country. We are should not lose sight of that fact."

Mr. Gibson's remarks seem not to have been well received, as Mr. J. W. St. John and Rev. Newton Hill of King City spoke all the more aggressively, insisting on adherence to Orange principles, and the predominance of Pro- in Ireland under similar circumstances testantism in Canada. From the standpoint of these gentlemen the 42 per cent. who are Catholics in the Dominion | been otherwise within the memory of should not be counted at all, and Mr. the present generation, notwithstand-Gibson's statement that all are brothers | ing the numerous evictions and coercion standing on an equality was regarded as an objectionable introduction of party politics into the celebration.

As Catholics we admit that all decominations should be on the same plane in Canada, but we will never consent to be placed in an inferior position, and associations whien look for the ascendancy of a sect or sects we shall always denounce as unworthy of any support by patriotic and honest Canadians.

Mr. Taylor admits that Sir Wilfrid Laurier "guides the destinies of Canada at the present moment." This admission is sufficient to show him that his principles of Orange Ascendancy are sadly out of date. Sir Wilfrid Laurier's Premiership has been several times declared by the Imperial Government authorities to be most satisfactory, and his loyalty unimpeachable.

THE OATH OF SUCCESSION.

The question of amending the oath of succession taken by the king on the occasion of his coronation, or previously when an important act of royal authority is to be exercised, was brought up in the House of Lords on July 3rd, a resolution to amend the same having been proposed by the Duke of Norfolk. The resolution was to the effect that their own language.

The Earl of Jersey moved to amend

lengthy discussion. Lord Lansdowne are they?' said that "he recognized the widespread desire that the question should
be settled in a reasonable way. It is
deplorable that a grievance should remain rankling in the minds of the
Roman Catholic subjects of the king,
but it is impossible for the government
to effect a settlement until the leaders

As it is the policy of the Question
Box, if any questions are sent in, to lay
down the principles in the case, by
which the question proposed and kin
dred or similar questions can be solved
by the readers, we will follow the same
method here. Our sources will be authentic and official documents issued by
the authorities of the Church.

The question are sent in, to lay
down the principles in the case, by
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dred or similar questions can be solved
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The principles in to effect a settlement until the leaders of public opinion are able to show that they had arrived at a basis of settlement. If common ground can be reached between Protestants and Roman Catholics, the Government will be glad to institute an enquiry."

the authorities of the Church.

There are two kinds of societies for bidden by the Church: 1. Secret societies nominally condemned by the own, and a ritual prescribing prayers and religious services, then such a society becomes also heretical and schismatical, and members cannot be counted any more as Catholics."—
the Church. The secret societies nominally condemned by the church: 1. Secret societies and outh-bound, has chaplain of its own, and a ritual prescribing prayers and religious services, then such a society becomes also heretical and schismatical, and members cannot be counted any more as Catholics."—
the Church. The secret societies for bidden by the Church: 2. Societies, secret or otherwise, whose principles, tendencies or actions are known to be antagonistic to sound faith and the authority of the Church. 2. Societies secret or otherwise, whose principles, tendencies or actions are known to be antagonistic to sound faith and the authority of the Church. The secret societies normally condemned by the church: 1. Secret societies normally condemned by the church: 2. Societies, secret or otherwise, whose principles, tendencies or actions are known to be authorities of the Church. 3. The society becomes also heretical and schismatical, and members cannot be counted any more as Catholics."—
(Third Plenary Council of Baltimore.) to institute an enquiry."

It is something gained that the Government acknowledges so explicitly times proven down to the Boer War are to be redressed, they will remain

> archs to keep their eyes open to see the light. But surely some way can be I found to keep up the Protestant succession without the outrageous oath which selects Catholics from among all the religionists of the British Empire to fling a contemptible insult at them and it is the duty of the Government to find a remedy to the abomination.

We are not at all sorry that the last effort of the Lord's Committee to draw up a form of oath to meet the new condition of affairs was abortive. It was fully as insulting as the form now in use, and would not better the case. It tongue for stranger, which was applied is sure, however, that now as the wrong is admitted almost with unanimity, the time for amending the oath is not distant, though the Orange lodges of Ireland and Canada may rage and rave about the matter.

> JUDGE CURRAN AND POPE PIUS X.

Judge Adye Curran when opening the court session in his district (in Ireland) recently, related the following incident concerning an audience which he and his family had with Pope Pius X. while he was on a visit to Rome:

"I wish now to mention a matter, though I did not at first intend to make

white gloves, according to the usual custom. This presentation of white gloves has been of frequent occurrence for many years, as Ireland is normally a very moral country, and has never acts under which the people suffered for so long a time. It is a pleasant thing to be able to say that since the passage of the Land Purchase Act, the condition of affairs has greatly improved all over the country, and there is every reason to believe the whole population will soon be prosperous and happy.

MARRIAGES BY FEMALE PREACHERS.

It is stated that there are in Chicago 165 women preachers who are authorized to perform the marriage ceremony; nevertheless not one of those was called upon to perform that function the part of the women than of the men. as the women are very loath to be married by a woman. This is the more re-

DEGANIZATIONS NOMINALLY PROSCRIBED SHOULD KNOW IT.

pressions unnecessarily offensive to any of his Majesty's subjects should be required of the Sovereign, nothing should be done to weaken the security of the Protestant succession.

The amendment was carried after a lengthy discussion. Lord Lansdowne

As it is the policy of the Question

to sound faith and the authority of the Church. The secret societies nominally forbidden by the Church are:

1. The Masonic Society of Frank.

1. The Masonic Society of Frank.

1. The Masonic Society or Freema-sonry in all its forms, branches and de-

ernment acknowledges so explicitly that there exists a serious grievance which should be removed, but such being the case, they should not fold their arms to let the matter rectify itself. If this is the way in which grievances are to be redressed, they will remain sore spots for a long time. What is the use of Government if it cannot find the means to redress admitted grievances? The Protestant succession is an existing fact and Catholics are not disposed to dispute it, though its recognition takes away the liberty of future monarchs to keep their eyes open to see the ject and ratified and confirmed them forever. In the same sense spoke Gregory XVI., many times over Pius IX., and Leo XIII., in his renowned encyclical letter, "Humanum Genus," issued April 30, 1884.

When the Odd Fellows and Good Templars established lodges in the

When the Odd Fellows and Good
Templars established lodges in the
United States, the question was
raised whether these orders were included in the above condemnation by
Leo XII. To really condemnation by raised whether these orders were included in the above condemnation by Leo XII. To settle the controversy, the Archbishop of Philadelphia, Most Rev. F. P. Kenrick, under date of February 26, 1848, asked the Prefect of the Propaganda for a decision. After a lengthy correspondence, from different sides, and the Roman authority having obtained all available information, Cardinal J. Ph. Fransona, under date of September 7, 1850, replied that these societies were included in the letter of Leo XII., and consequently no Catholic could join them or remain Catholic could join them or remain a member. When in 1894 the Roman a member. When in 1894 the Roman authorities pronounced sentence against the societies of the Odd Fellows, Knights of Pythias, Good Templars and Sons of Temperance, and all similar societies, most strenuous efforts were made to have the decree changed, but to no avail. In one of the many responses given by Rome, the Sacred responses given by Rome, the Sacred Congregation observes: "This is Congregation observes: "This is not a question of mere ecclesiastical law, which does not bind under serious but it is one of the natural

law, which does not of the natural and divine laws and of not giving scandal under that law."

The second kind of organizations forbidden by the Church are societies whose principles, tendencies and actions are known to be hostile to sound faith and the authority of the Church. They

1. All societies who profess rationalalism or naturalism as opposed to revealed Christianity. One of the most im-Canadians and brothers, and we did not lose sight of that fact."

The satisfactory state of affairs to did not lose sight of that fact."

The satisfactory state of affairs to dism which opposes itself in every way to the Christian religion as a superthere were no criminal cases to be natural institution, and works with the consequence of which the tried, in consequence of which the sheriff presented him with a pair of white gloves, according to the usual from the life and moral actions of the nation, the reign of what they call pure reason or nature, may be established. And after forsaking and reject-ing the Christian religion and denying the true God and His Christ, the minds of many have sunk into the abyss of Pantheism, Materialism and Atheism, until denying rational nature Atheism, until denying rational nature itself and every sound rule of right, they labor to destroy the deepest foundation of human society.' Now, it is a fact that numerous societies, secret and otherwise, have written this doctrine of rationalism and naturalism upon their banners, though they differ in prace in ceremonial, in form and upon their banners, though they differ in name, in ceremonial, in form and origin. They are "nevertheless so bound together by community of purpose and by the similarity of their main opinions, as to make, in fact, one thing with the sect of Freemasons, which is a kind of center whence they all go forth, and whither they all return." forth and whither they all return."

Leo XIII. in Encyclical "Humanum Genus.") This leads us to answer the next question of S. S., our correspond-

ent: What are the secrets maintained by

secret societies? The secrets of numerous societies are called upon to perform that function during the past year. It appears that the unwillingness to have marriages celebrated by women preachers is more on the part of the women than of the men, religious education of their children, whether they are Indians or whites, whether they live in Indiana, Illinois,

SOCIETIES WHICH CATHOLICS Secret Societies and the Catholic Church. ") To return to the former

GANIZATIONS NOMINALLY PROSCRIBED

BY THE CHURCH — THE LAW FULLY
AND PRECISELY SET FORTH — ALL
SHOULD KNOW IT.

question:
2. If any society's obligations be
such as to "bind its members to secrecy, even when rightly questioned by
competent authority, then no one can be a member of it, and at the same time

and to conscience."

4. If a society works or plots, either

be a member of it is to be excluded from the membership of the Catholic Church." (Pastoral Letter Third Plen-

Chap. III., Sec. 249.)
As to any advice to join this or that society, not formally Catholic the Question Box cannot give any advice

following four conditions exist in the

ation of the party in question that his sole motive in remaining is not to lose the financial benefits, and that he will abstain from all intercourse (attend-ance at their meetings, official banquets, etc.), with the forbidden so-

ciety.
3. If the member in question cannot with great leave the society except with great damage to himself or his family.

4. There must not be the least danger to himself or his family of being perverted by the sectaries, especially, in the case of sickness or death, so that the danger of a non-Catholic funeral be entirely absent.

(a) Consequently a Catholic who re-ceives a dispensation from the Apostolic Delegation can have no longer any intercourse with the society in ques tion, save paying his dues in order to be entitled to the insurance.

(b) No priest or Bishop can absolve a member of any of these societies without having recourse in each indi-vidual case to the Apostolic Delegate. This latter point, correctly stated in the twelfth edition of the Moral Theology of F. Sabetti, S. J., received a somewhat lenient interpretation in a criticism of the work mentioned, that appeared in the American Catholic Quarterly Review. The book reviewer thought that the decree does not prescribe such reference to the Delegate in every single case, especially at death beds of penitents, but only in particular cases where there exists a

Rev. Dear Sir — My attention has been called to criticism of Father Sabetti's Moral Theology, in the last number of the Quarterly. I desire to number of the Quarterly. I desire to say that Father Sabetti is right regarding the necessity of applying to this Delegation in every case for the permisson to remain an associate member of the forbidden societies, and your critic is wrong. With regard to the hour of death of the penitent, every confessor must surely know that in such cases absolution is given after the penitent promises to apply to the proper authority for the permission, in case he authority for the permission, in case he should recover his health and life.

With sentiments of highest esteem

andfraternal charity, I remain most faithfully yours in Christ. SEBASTINE, Archbishop of Ephesus, Aposiolic Delegate.

GUARDING A GIFT.

Faith, like any other valuable pos-session, calls for careful keeping. God, in His great mercy has lit up the sacred flame in our hearts, but neglect and rash trifling may cause the fire to run low and even to expire entirely. to run low and even to expire entirely. To ward off a calamity so terrible, and as sad experience shows, too frequently irreparable, we need to pile fresh fuel on the flames, particularly in the form of prayer and a regular and careful use of the sacraments of Penance and the Holy Eucharist. For the intercourse of prayer keeps the mind in constant touch with the unseen world. Confession prevents a long continuance in the sion prevents a long continuance in the state of grievous sin and breaks the power of evil habits—and the receiving of Christ's Body and Blood in Holy Communion acts like a tonic to our faith, by exercising it and by the close union it establishes between the soul whether they live in Indiana, Illinois, Wisconsin or the Dakotas, or any other riages in the city during the year, and the women preachers are not only willing but anxious to perform the marriage ceremony if they could induce any parties to be married by them.

The Casket says that there are so many French Catholics now resident in Edinburgh that it was lately thought necessary to give them a mission in their own language.

whether they live in Indiana, Illinois, Wisconsin or the Dakotas, or any other State in the Union; when there is a question of electing a Freemason to a question of electing

FATHER DE COSTA.

N. Y. Freeman's Journal.

Rev. B. F. De Costa celebrated his July 10, in his pleasant room in St. Vincent's Hospital, on West Twelfth street, Manhattan. He was feeling better than for some days past, and en-joyed the visits and congratulations loyed the visits and congruence and loving offerings of fruits and flowers of his numerous friends. It is pleasant to be able to record that in spite of the extreme fatigue he suffers, his mind is as keen and clear as ever; his always wonderful memory has suffered polarises and his quiet reflued human. no lapses, and his quiet, refined humor is spontaneous and hearty and enjoyable to listen to, though his conver

sation is necessarily brief.

Now and then, as he feels able to do It, he is revising and preparing for publication the manuscript of a work begun before he went to Rome for or adopt such a method of thinking, speakon in Rome whenever his strength allowed. It will appear in the Freeman's Journal when completed.

We are privileged to give here some

truly interesting notes sent by Father De Costa from Rome last year to a little girl who had been with him in Tadousac (Canada) the year previously, and who had sent him a reminder of that delight-fully pastoral, healthful and Catholic region. There is an old church in Tadousae built by Jesuits for the In-dians in 1647, in which the Holy Sacrifice is still offered up. As usual with all that comes from Dr. De Costa's pen, there is food for thought in every one of these little notes designed only for one child's reading :

ROME AND TADOUSAC.

They may seem to stand very far apart, and yet, as all roads lead to Rome, the Eternal City reveals her influence in the remotest regions.

Compared with the St. Lawrence, the Tiber is a modern stream. Before the Tiber ran a rivulet the St. Lawrence had been rolling for ages a resistless tide.

Rome is a modern city. Alba Longa, whose ruins on the Alban Hills are no longer discernible, was gray with an-tiquity before Romulus and Remus were

Cities, like men, live in deeds, not years.

Rome, founded ages after Ninevah, still rules the world. But for Rome, Tadousac never would

Rome is discoverable in the history

of every little pioneer hamlet in Canada. There is a suggestion of St. Peter's in every little cross-tipped belfry and in every Vesper Bell.

Men come and go, but Rome remains forever. Rome is never in haste. For months

the dome of St. Peter's (rising in the distance, yet in view of my window) has been teaching me its lesson of patience. Popes die, but the Church remains. The gates of hell shall never prevail against her.

One may clip off any number of Tadou-

sacs; yea, my dear child, any number of Quebecs and Montreals, yea again, any number of St. Anne de Beaupres and de Belvieus—and yet there will be

no diminution of Rome. Rome is like the bread of the desert.

growth exceeding distribution. The electric spark in the alabaster wase now sparkles in another world, but the spirit of Leo will have reincarna-

But you yourself must come to Rome. Rome, Feast of St. Jerome the Great.

Consider from time to time what pasing and acting as may counteract them
—St. Francis de Sales.

The man who takes the pledge to abstain from the use of intoxicants might as well go back to whisky if he makes use of Peruna and other similar mixtures which contain a high per-centage of alcohol.—Catholic Colum-



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#### THE TRUTH ABOUT THE CATHO-LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCX.

We have seen that the declaration of the Boston Herald that the English Catholics of Elizabeth's time had the alternative before them of bearing alle-giance to Rome or to England, if inter-preted by the facts, can only mean that the Catholics had simply the choice of bearing absolute and unreserved alle-giance to Elizabeth or to the Bear giance to Elizabeth or to the Pope.

We have seen that this demand of un-

reserved and undivided allegiance was actually Elizabeth's claim, and that in her manifestoes to the Catholic powers, while not accusing the Catholics, as a body, of failing in civil obedience, she cantends that she is justified in putting them to death if they refuse to yield her also religious fealty—a claim maintained with equal strenousness, and carried out with very much the same re of cruelty, by her successor.

We have seen that Rome made no corresponding claim, and indeed was so far from it, that when she could not per-suade the English Catholics that Elizabeth had forfeited her right to the Crown, she withdrew her own sentence to that effect, judging, as her own legate to that effect, judging, as ner own legate in France declared somewhat later, that agreement with her in such a matter was not an obligation of faith. We know that when she afterwards saw the English Catholics fighting against an expedition blessed by herself she fulminated no judgment against them, butsuffered them, in a temporal matter, that on their own opinion, although at to act on their own opinion, although at variance with hers. A somewhat hot-tempered Catholic writer in the Tablet remarks that St Pius V. released the English Catholics from their allegiance English Catholics from their alegiance to Elizabeth, but even he does not contend that this action imposed on them an obligation of turning the Pope's permission into a command.

We know, however, that the Massachusetts Puritans, while refusing to bear religious allegiance to the Crown, attendity claimed for themselves the

pear religious allegiance to the Crown, strongly claimed for themselves the right to exact it of others, and enforced this prerogative by banishment, by confiscation, by imprisonment, by scourging, by death, as far as was practicable in the face of the fact that threefourths of the precule was not in abuse. of the people were not in church communion, and of the steady opposition of the Sovereign. Even when the spirit of the time made it impossible for them any longer to shut out even the Catho lies from the ballot, the theocracy, which did not finally expire until 1834—I take the date at secondhand—repelled from office, until 1821, every one who ac-knowledged "spiritual allegiance" outknowledged "spiritual allegiance cut-side of the country, a provision unin-telligible except as involving the claim for the Commonwealth herself of being the object of religious fealty. It must have been the Commonwealth, for we know that the Union is rigorously forpidden to interfere with religion in any

Now then the contention of the Herald, that French Catholics are morally bound to choose between such an allegiance as Elizabeth exacted—which, as we have seen, is substantially the same claim as that afterwards advanced by Massachusetts Bay—and an absolute allegiance to the Pope, can only mean that they are morally bound to withdraw from Rcme, not civil allegiance, which she does not demand, and which they have never acknowledged, but re-ligious allegiance, and to transfer this so, as Elizabeth required, to their own Government.

This indeed seems to be in fact what This indeed seems to be in fact what the Third Republic demands. She does not lay up against them the brief ebul-litions of feeling at seeing men and women whom the people loved and honored driven out of their homes, and deprived of their possessions. These explosions were local and transient, and

did not involve the Catholics as a body.

Nor does she complain that a part of the Catholics are Royalists. She only wishes that they all were. M. Combes has made this perfectly plain. The Catholic Royalists, he explains, are bad, but the Catholic Republicans are a great deal worse. That a Royalist should believe in God is fully in keeping with his royalism, for the Monarchy, however much it may have dishonored God in act, always professed belief in Him. That a Repub-lican, declares M. Combes, should be an lican, declares M. Combes, should be an accomplice "in the recrudence of religious faith"—I use his very words—is simply intolerable. He does not acknowledge any one as a true citizen of France who is not a Republican, nor any one as a genuine Republican who entertains "religious faith," nor indeed any one who although an unbedeed any one who, although an unbe liever, contends for the right of Christianity to maintain itself and propagate itself by all the agencies of education and discussion open to other beliefs, or to unbeliefs.

Follow the course of M. Combes in even that measure in which it is open to us, through friendly and hostile publications, and we may confidently say, that he hates Royalists a good deal, Catholic Republicans very much more, and Republican unbelievers who stand for the equal rights of Catholics the He has lately, and explicit ly, denied the loyalty of these last.

In other words he maintains that the

allegiance, civil and irreligious alike of all French men, is due to Emil Combes, and to his successors, being unbelievers. Of course he would not pretend that good citizenship required loyalty to any future Prime Minister who believed in God and Christ, any more than Elizabeth would have been greatly disturbed at the prospect that a future Sovereign should be dethroned who might try to break up her Estab lishment, as happened to James II. In-deed, notwithstanding her abhorrence of striking down an anointed head, above all of her own blood, she destroyed Mary Stuart essentially for the one purpose of saving the Church of England as remodelled by herself.

There the Herald's comparison of the situation under Combes with that under Elizabeth is perfectly exact. Both English and French Catholics have always maintained that in matters of ivil expediency they were bound to Precious Blood of our Lord.

yield obedience to their native Governments, and to them only. Both have always maintained that in matters concerning Christian faith and morals, they are bound to seek counsel chiefly of Rome, not acting arbitrarily, but according to settled Catholic tradition. However, Elizabeth, Combes, and the Herald, all three, have contended that any such restriction of allegiance is disloyal, that their fealty to the Queen or the Premier must be absolute, including all matters, secular or spiritual, religious or moral, temporal or eternal. Try for any other interpretation of the Herald's words, and they become utterly meaningless.

Let us now see what, not Elizabeth nor Combes, nor the Herald, would say, but what genuine American Republicanism would say, as apparent in our Federal Constitution, in our judicial de-cisions, and in the whole tenor of our ocial order.
First, an American loses not a jot of

his political rights by a speculative preference of Monarchy. In France, also, even Emil Combes has not yet undertaken to prosecute a Royalist as

Second, no American, were he perchance a Royalist, is allowed to plot a revolution against the established order. The French Royalists also have solemnly admitted the same obligation in communications with the Pope.

Third, an American has a perfect right to dislike the existing adminis-

tration, and to criticize it with the utmost severity, stopping short of libel and sedition. Combes, however, de and sedition. Combes, however, de-nounces as disloyal every one who does not unequivocally support his policy, and the Herald, by signifying that the French Catholics are hesitating on the brink of treason by complaining of the brink of treason by complaining of the Government persecution and denunciation of their religion, takes leave of American liberty, and justifies that barbarian who has lately intimated his wish to hang the editor for speaking somewhat sharply of Mr. Roosevelt.

Fourth, no American is restricted from decoupaing any government policy

from denouncing any government policy by the fact that it is also denounced by some foreign authority which he highly esteems. If I say that our country is going to the devil and the Archbishop of Canterbury says the same, I lose not an atom of my rights, civil or political, whether I suggested it to the Primate, or he to me, or neither of us to the other.

Now the belief that the Third Republic, by the growing malignancy of its policy towards the Catholic Church, and towards religion generally, is likely to wreck itself, was expressed year ago by that eminent Protestant, Ed-mond de Pressense, father of a present that eminent Protestant, Edpersecutor. It has since been emphati-cally expressed by the Protestantizing Temps, by the unbelieving Henri Rochremps, by the unbelleving rient Rocar-efort, by numbers of distinguished French non-Catholies, and, naturally with less emphasis, by the Spectator, by our own Evening Post and, I may

by our own Evening Post and, I may fairly say, by constitutional mankind, so far as not blinded by religious animosity. Nay, even our worthy friends of the Presbyterian Witness call the persecution "outrageous."

The Herald, then, by giving over, in logical implication, the French Catholies to the pains and penalties of treason, and bidding them beware of what befell those who would not own Elizabeth for Pope, turns its back on Ameribeth for Pope, turns its back on Ameri can freedom, and owns its complicity with that singular affair, perhaps still hibernating in some obscure corner of Boston, which gave to itself the arro-gant title of "The Committee of One Hundred," and would fain pose as the incarnate genius of persecuting re-

CHARLES C. STARBUCK. Andover. Mass.

### THE FIFTH PRECEPT.

By the fifth precept of the Church, the duty is imposed on us of contributing to the support of our pastors. It has the honor of being the one law of the Church concerning which many of her members claim they hear entirely too much. We fear, however, that there is but small grounds for the contributions. If the gives the gold we coin it; he stamps the beloved form of the Son of God on our poor prayers, so that when they have made the circuit and are back again in the divine bosom from which they sprang forth, somehow we have added something to them.

Brethren, let us hope that when our Lord's tears concerned us it was not in her members claim they hear entirely too much. We fear, however, that there is but small grounds for the contention and we base our opinion upon the conduct of those who make the

It is a notorious fact that those who continually disclaim against these repeated reminders are most frequent violators of the law. They are contin-ually protesting against "talks about to divert attention from their dereliction of duty. To create favorable impressions of themselves insinua-tion is not sufficient, but some go to the extreme of making false and vicious extreme of making laise and victous charges against their pastors. These facts prove that they do not hear too much about the law. If they did they would understand its requirements much better and comply with its pro visions more rigidly.

As a matter of fact, both the divine

and human law as well as reason and equity compel us to a compliance with the duty commanded by the precept. In the first it is written that "the Lord ordained that they who preach the gospel, should live by the gospel.' By the second, compensation is a conceded recompense for labor. Reason and equity appeal to us for the maintenance of our pastors. The one because their labors conduce to the welfare our souls the other because these labors exclude them from other means of a livelihood and redound to the greater force and

perfection of the state.

Hence all should follow the law with willingness and generosity commensurate with the sacrifices made in their behalf. If all will only correspond with the advice given concerning spiritual matters it is safe to predict that few would be found who have complaint to make about too frequent reminder touching this precept. An indifference regarding the former, however, is bound to provoke the latter. For where there is not spiritual apprecia-tion of the labors of a pastor, there will not be compliance with the precept .-Church Progress.

The month of July is especially devoted to the veneration of the

### FIVE-MINUTES SERMON.

Ninth Sunday After Pentecost.

JUSTICE AND MERCY. And when He drew near, seeing the city, He cept over it. (From the gospel of the Sunday.)

Which one of the children is best Which one of the children is best loved by the father and mother? Is there any poor little cripple in the family? That is the favorite child. It makes the parent's heart bleed to see the limping walk or the hunched back, to see the sallow, pain-marked face of the little one. That is the one who receives the warmest caress; for that one the kindest tones and cheeriest words and nicest bresents are reserved. Well. and nicest presents are reserved. Well. brethren, it is the same in the spiritual order. God has His best favors for His most unfortunate children: for men and women in the state of mortal sin. That is one reason why our Lord lavished such affection on the Jews; they had most need of it. Their hearts were the hardest hearts in the world. Jerusalem was the most accursed city in the world. It and its people were on the point of commanding the most awful crime possible to our race. Hence our Lord wept over it those bitter tears of rejected love, and breathed those deadly sighs of a heart wearied and disappointed in finities of orthois realization. fruitless efforts for their salvation. It is true, amidst those tears He told

of the persistent obstinacy of the Jews, and of their final impenitence, and of their terrific chastisement. But He did it all with many tears and with a depth of regret better told by tears than words. Brethren, there is a deep mystery taught us by this scene. It is the mystery of the union of two sentiments in God which to us seems essentially different — justice and mercy. How could our Saviour weep over a downfall so well deserved? How could He regret what none knew so well as He was to be a punishment all too light for the crimes of the Jews? Is there not a mystery here? How can it be explained? There is no adequate theoretical explanation of it. But there is than words. Brethren, there is a deer plained? There is no adequate theoretical explanation of it. But there is a practical one, and a very excellent one, too. It is this: Put yourself in a Jew's place; fancy yourself one of that apostate race; stand up before our Lord and listen to His sentence given against you with infinite reluctance — every hard word a sigh of tender regret. Do you not see that this exhibition of mercy in the Judge only renders the justice of the sentence more evident to you and more dreadful? Mercy thus lends to Justice a weapon which, while it only crushes down its victim the deeper, at the same time elevates much higher in the culprit's eyes the recti-

tude of the sentence.
Of course, the justice of God and His mercy are perfectly equal. Yet in some true sense we may say that His mercy is more powerful than His justice. Does is more powerful than His Justice. Does not the Psalmist say that God's mercy "is above all His works?" Do we not know by observation and experience that where the wrath of God sets apart single victim His tender love wins over a thousand? Why, the very senti-ments of our hearts, the very convictions of our minds by which we earn forgiveness in the sacrament of Pen-ance, are they not the free gift of God, ance, are they not the free gift of God, earned by us only because "us" means persons penetrated with light and strength streaming down from the throne of mercy? We offer our repentance to God in a kind of a way as children make Christmas presents to their father. Where do they get money to buy them? From their mother, and she saves it up from the household expenses or gots it as a household expenses or gots it as a gift from her husband. In the long run the presents were bought by the one to whom they are given. Yet they are very dear to the father; he values them; they are real presents to him; they express a real devotion; they lose nothing of their character of presents he is at the expense o all. So with our Heavenly Father. If

Lord's tears concerned us it was not in view of our reprobation, but of our salvation. Let us be inflamed, too, with a sense of our ingratitude that we are such unworthy children of so good a Father. A man may swagger, and brag down his better self when merely threatened with punishment. But who among you can face, without flinching, the tears of so good a friend, as our Lord and Saviour Jesus Christ?

'DEAD DRUNK FOR TWOPENCE.' A contemporary, writing of "The History of Liquor Licensing in England, Principally from 1700 to 1890," by Sidney and Beatrice Webb, says: "This small book will be of especial value to the the state of the says."

value to the student of the liquor ques tion in its larger aspects. England has suffered greatly from the evils of excessive drinking, and has tried various methods for restricting the abuse of interviewing light and the state of the state toxicating liquors. The book describes the period of laxness during the eightteenth ceneury, when, according to Smollet, 'such a shameful degree of pro-fligacy prevailed that the retailers of this poisonous compound set up painted boards in public, inviting people to be drunk for the small expense of one penny assuring them that they might be dead drunk for twopence, and have straw for nothing. In the early part of the century the annual consumption of bear tury the annual consumption of been reached the appalling average of a tury the annual barrel for each man, woman and child of the population. The book describes he gradual advance since that time which has brought great improvement although it has by no means solved the

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#### IMITATION OF CHRIST.

OF HAVING CONFIDENCE IN GOD WHEN WORDS ARISE AGAINST US.

Son, stand firm and trust in me; for what are words but words? they fly through the sir, but hurt not a stone. If thou art guilty, resolve willingly o amend thyself. If thy conscience accuse thee not,

resolve again willingly to suffer this for It is a small matter that thou shouldst

sometimes put up with words, if thou hast not as yet the courage to endure hard stripes.

And why do such small things go thy

heart, but because thou art yet carnal and regardest men more than thou oughtest? For, because thou art afraid of being despised, thou art not willing to be re-prehended for the faults and seekest to

helter thyself in excuses.

But look better into thyself, and thou shalt find that the world is still living

in thee and a vain desire of pleasing For when thou art unwilling to be humbled and confounded for thy defects it is plain indeed that thou art not truly humble, nor truly dead to the world nor the world crucified to thee.

#### RETREATS FOR THE CLERGY.

FERVENT RESOLUTIONS.

Everyone who ministers at the sacred altars must have a heart as pure as the clean linen he uses during the Holy Sacrifice; his soul should be as stain-less as his chasuble and stole, as bright as the golden chalice and ciborium; for there is nothing in the Church that is dearer to the Heart of Jesus than His consecrated ministers. But no priest consecrated ministers. But no priess could remain holy and fervent for years without frequent renovation of spirit; and for this purpose the retreat is a most efficient and almost indispensable provision. Therefore our Archbishops and Bishops, following in the footstep of St. Charles Borromeo, provide so solicitously, year after year, for the

The fruits of a good retreat are rich and varied; the fervor of the priestly life for the coming year is more dependent upon the annual retreat than on any other preparation; the retreat secures the personal virtue of the pas-tor, and the care he will take of his church, his school, his sodalities, and his entire flock. His assiduity in the confessional and in visits to the his patience with sinners, and his zeal in the instruction of neophytes; his fidelity and piety in offering the daily sacrifice of the Mass, saying the Divine office, performing his daily meditation and examination of conscience are usually proportionate to the fervor with which he has made his annual retreat.

The spiritual exercises provide for a thorough purification of the heart; and what good housekeeper would do with-out a thorough housecleaning at least The retreat is the plow once a year? ing of the spiritual field and the so of a new crop of holy resolutions.—Rev. C. Coppens, S. J., in Ecclesiastical Re-

#### THOUGHTS ON THE SACRED HEART.

It was the Sacred Heart of Jesus which gave us Mary as our Mother.

The Sacred Heart of Jesus is the source of our comforts and consola-tions. The sorrowing Catholic heart turns to the Divine Heart for solace, and turns not in vain. Anguish that no earthly calm can soothe finds in His

Sacred Heart a divine sympathy and fellowship and in its deepest sorrow the the soul throws itself on His bosom. "The Heart of Sorrows," the weeping, suffering Heart of Jesus, is touched with a feeling of our infirmities, and the suffering soul finds its best and truest consolation in the Sacred Heart

of Jesus. In the presence of the Blessed Sacrament, let your heart be inflamed with great admiration for the most wonder-ful work which God has perpetuated throughout the world.



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#### CURED A LEPER.

SISTERS OF CHARITY SEND ONE FORTH CLEAN AND HEALTHY.

For the first time in history, it is said, a leper will be ordered from a lazzaretto completely cured. Last week the Louisiana leper's home at Indian Camp, which is in charge of Sisters of Charity, discharged one of its

dian Camp, which is in charge of Sisters of Charity, discharged one of its patients, a Creole boy, a native of New Orleans, aged fifteen, who had been afflicted with leprosy for four years and who has been under treatment at Indian Camp for nearly two years.

When he went to the asylum his body was the color of coffee and was covered with leprous ulcers; his face was blotched, puckered up with open sores; he had no eyebrows nor eyelashes. Now he is clean to look at; his face is clear, with a slight touch of color; his eyewith a slight touch of color; his eye-brows and eyelashes have grown, his eye is clear instead of glassy, and he has regained control of his facial

Five more patients are on the road to recovery and will be discharged

within a year.

It is said that the treatment which has caused such results is nothing new, but simply the persistent application of the treatment used for leprosy since the world began. The only difference is that in the Louisiana home the disease has been treated steadily, systematically and constantly. Absolute atically and constantly. Absolute cleanliness, pure food and pleasant surroundings as far as possible are pro-

### Case of Blasphemy.

We have been asked if the fact of the young medical student being struck deaf and dumb in Chicago, in the act of blaspheming is authentic. The incidents in the case were fully set forth in the Universe last week.

the Universe last week.

The facts appear to be fully authenticated. One of the ministers of the Baptist church, in Chicago, Rev. Dr. Johnson Myers, made it the subject of his sermon last Sunday. Physicians and others have visited the victim and found the facts as stated. They have ought to find some other expla than that of Divine visitation, but they have not been successful.

in the sin of blasphemy deserves punishment is certain though not often is it inflicted on the spot and at the instant of the crime as related in the example of that Chicago young man.

"The man that curseth his God shall have his sin and he that blasphemath."

have his sin; and he that blasphemeth the name of the Lord, dying, let him die: All the multitude shall stone him, whether he be a native or a stranger."—Catholic Universe.



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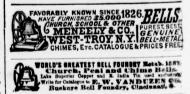
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CHATS WITH YOUNG MEN.

It is the lot of some always to labor out of sight, like those men who go down into dark mines and toil amidst a hundred perils, far removed from the knowledge of the world. Much of the world's finest work is done by those who labor in obscurity. who labor in obscurity.

DANGERS TO YOUNG MEN.

Rev. Dr. Farrell in Catholic Columbian. "Young man, I say to thee arise!"
Pathetic is the incident in the life of
Christ where He raises to life the son
of the widow of Nain. We are touched by the tears of the sorrowing mother, by the compassion of the Sacred Heart of Jesus Christ, by the wondrous resuscitation of the young man. He who worked that miracle was likewise an only Son. To His mind on that day, there must have come in prophetic vision the sight of His own mother, Mary, mourning over the loss of her only-begotten, whom men had crucified only-begotten, who

and put to death.

Christ speaks to you, the youth of the land. Young man, I say to thee, arise. There is, in this world, to-day, many a mother mourning over her son, over the loss of one dear to her, a loss that comes not from material death, but from those sins which kill the soul and bring ruin and disgrace. soul and bring ruin and disgrace.
Many a pious mother prays to Jesus
to bring back her poor prodigal to
a higher and nobler life. Death is not
the greatest of evils in the world.
More bitter tears than ever fell on
coffin lid have been shed over one who is dead to God, dead to faith, dead to all sense of morality and upright-

What is this death that lurks in hiding for the young man almost at his ever step? What is the poisonous breath which fills the air of this city and causes grief and mourning in the hearts of good and pious parents? So many have gone forth in life's bright many have gone forth in life's bright morning with hopes and prospects rosy hued as the aurora itself soon, alas! to feel the power of the wicked world; soon to yield to temptation; soon to fall, and die, and to break some poor mother's heart. Where are the occanions of the theory are of temptations.

The walls of the grog-shop are built for the most part with the pennies of the poor. The gorgeous, palatial brothel is the prison of many young hearts, and those corridors resound with the never-ceasing curses of blighted women body propries sadurous and ed womanhood upon its seducers and

despoilers.
Perilous surroundings, indeed, are these for the young man as he sets forth upon his career with high and

ish pleasures. Human respect, the ty-rant, binds you hand and foot. You are rant, binds you hand and foot. You are a despicable coward in the moral sense and before your own soul, although you may have faced death unflinching-by on the battlefield. Are you a slave or a freeman? He who conquers himself is greater than a Napoleon or an Alexander. Be a man! Live once more! Arise!

We boast of freedom; we have as our watchword, Liberty! Who is the barred Levit by who walks forth the street of the

like unto the beasts of the field!

I have seen the strong man after one disgraceful fall with his face in the dust of the earth, his soul overwhelmed with grief, tears of shame coursing down his cheeks, almost afraid to sit alone with his conscience, because he had forgotten the dignity of his manhood and had inflicted on his own self-respect an incurable wound.

If you have fallen arise. Tell me not that the custom of the world justifies you, that the scarlet letter is stamped upon the breast of most of your companions. In your better moments, that will not be a satisfactory justification. It will not take away the

sorrow to my heart and disgrace upon my gray hairs !"

"Remember thy Creator in the days of thy youth." Self-respect is a weak safeguard without religion. God's grace must aid you. No man is truly educated whose will has not been trained to vistne. Morality is above educated whose will has not been trained to virtue. Morality is above science. Goodness is above brilliancy. There is strong temptation: it must be counteracted by a more powerful curb, that of God's law; by a more powerful attraction, that of the higher life, here and hereafter. There is danger everywhere; religion alone will point out the right path. With the help of God, with your own earnest effort, build up your character, have self-respect. Arise!

This above all: to thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man.

He alone is wise who can accomm date himself to all the contingencies of life. The fool contends, and is strug-gling like a swimmer, against the stream. Success in life in a great measure depends upon our being able to quickly adapt ourselves to the various changes, circumstances and con-ditions which surround us.

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

BY LOUISA EMILY DOBREE.

The Descent of the Holy Ghost. MAGDALEN'S CELL.

Magdalen could hardly believe her

Magdalen could hardly believe her ears. The praise was so new to her—coming from Mrs. Sheldon's lips.

"Yes, I have liked having you come here," said Mrs Sheldon. But I supposed you have disliked it extremely. I knew you hated coming," she added, fixing her eyes on Magdalen, who coloured under the searching gaze of the old lady, who added triumphantly:
"Ah, yes! I know all about it. You cannot deceive me. It was a great trial to you to come."

"I had had a great shock in not being able to go to Homeleigh as I had been looking torward to doing," said Magdalen simply, "and naturally I felt it a great deal, losing home, and—and my fortune, too."

Everywhere?

When the door of every decent house is closed, the saloon still throws wide open its portals for the young man, the very gate of Inferno.

And the song of the Siren from the gilded palace of sin lures on her victim to the shipwreck of

"No, I should not, granny. You are mistaken about me. I should have gone to Mass often and perhaps at other times, but I am not a bit pious—though I should like to be," she added, humbly unconscious of the example of true piety she had set in that house where God was practically forgotten.

"I am not a Papist, I am thankful to say, but I respect your religion, for I

have watched you carefully ever since you came, and—"
"Oh granny, I wish you had had some one who was better than I am to look at," said Magdalen, who was very

forth upon his career with high and noble resolves, surely, but, with the warm rush of appetite and desire overwhelming his soul.

What shall save him? First of all, let him know what it is to be a man, in the great, high meaning of the term. Know thyself, was the motto and the warning of the Grecian philosopher.

"Thou hast made man, O Lord, a little lower than the angels crowned with glory and honor."

Young man, your will and your reason are to rule your life, not the baser passions of your body. Those passions have their good end as a spur to action, as an incentive to fulfil the designs of nature. But over the little kingdom which is yourself let your Will be king, with his chief counsellor Intelligence, and his prime minister Conscience. Be a man! Arise!

When a boy at school, you thought of acting "like a man." Your friend at the bar of the saloon will sneer at you if you do not take your drink "like a man." You are ridiculed for posing as a saint unless you "have a good time" "like other men in low and swin-ish pleasures. Human respect, the tyrant, binds you hand and foot. You are

sult him, always feels that Magdalen's character was strengthened in those months of loneliness, when deprived of such help, she sedulously cultivated the habit of listening, in the cell of her heart, for the sweet whisper of that Guide Who, if obeyed, protects us from all spiritual "ill."

MONTH OF THE PRECIOUS BLOOD.

July is known as the month of the Precious Blood, because Holy Church tells her children to practice special devotion to the mystery of the blood of our Lord during it. In June we have devotion to the Sacred Heart of Jesus; and in July we are to have devotion to and in July we are to have devotion to this Blood which He shed to the last drop for our salvation.

His Blood which He shed to the last drop for our salvation.

What thoughts the mystery of the Precious Blood suggests! The salvation of mankind though it and the sanctification of the saved, if they drink of it often. Then the sacrifice that our Lord made in order to shed His blood; He bled at every pore, and suffered a bloody sweat; was crowned with thorns and was crucified between two thieves.

TRUTH IN SOLUTION.

Catholics living in close intercourse with non-Catholics will appreciate the appended extract from the recent collection of essays, "The Faith of the Millions," by Rev. George Tyrell, S. J. Such Catholics, the London Tablet remarks, if they sincerely care for their faith and earnestly desire two thieves.

tabernacle? Ah, let us look to this!

### A PRACTICAL CATHOLIC.

There are certain consecrated phrases, commonly used by Catholics, which are well understood by Catholics, but have little or no meaning to any outsider. Thus we speak of "mixed" marriages with a fine elipsis as to what is mixed, and thus, too, we speak of a "practical Catholic" with a very definite understanding as to what practical Catholicity means.

finite understanding as to what practical Catholicity means.

What does it mean? A sinner may be a practical Catholic, else why should the sacrament of Penance expension. ist? Of course his sin is no sign of practical Catholicity, and the habitual

ostracism of anything savoting of catholicity existing in many of the standard secular organizations, only "practical Catholics" are admitted. At once the Question arises, what is the meaning of that term? To be a member, a man must have sound lungs, a good heart, be a decent fellow, and a practical

Catholic. The doctor can answer for his lungs Live once more! Arise!

We boast of freedom; we have as our watchword, Liberty! Who is the slave? Is it he who walks forthwith bright eye, clear brain, happy and cheerful heart, with a pleaxant word for everyone, with peace in his soul toward God and man? Or is it he who cannot control his maudlin steps, whose bloodshot eye is the sign of a disordered brain, who stretches forth his nervous hand to grasp the fatal cup for which he has sold his birthright and his reason? Who is the slave? Is it not he upon whose mind impurity has seized, whose heart is consumed with the passion of lust, whose very being, body and soul, is corrupted by wiid concupiscence? The mark is of sin stamped upon his brow. The wages of sin sooner or later he must pay in the destruction threatened by the Lord upon all who violate the temple of the living Gcd.

Shame on you, if you make yourself like unto the beasts of the field!

I have seen the strong man after one discraceful fall with his face in the his acquaintances for his companionship, his friends for his heart, but who is to

It is a matter of interpretation and

is, in the commercial sense. And so in some of these societies it is being said that the term is used liberally in

with thorns and was crucified between two thieves.

—And Our Lord continues this same spirit of sacrifice dwelling amongst us on our altars. How often He is borne to the most menial chambers, and dwells in poorly ornamented tabernacles with scarcely any lights or flowers and with but few worshippers!

And yet our Lord is faithful, for having loved us from the beginning. He will love us to the end; He will remain with us night and day, till He calls us from this earth, when He will become our Viaticum to conduct us safely up to Heaven.

What are we doing meanwhile? Are we suffering with Christ by bearing resignedly and cheerfully the crosses and trials of life? We cannot love God unless we suffer, for love is proven by sacrifice.

Worse still, do we waste the Precious Blood of our Lord by giving our souls to mortal sin? If so, we merit the divine reproach, and He justly asks us "of what use is My Blood?"

What return for all His ignominy, suffering and death on Calvary, since there is only neglect, indifference and it is borned.

suffering and death on Calvary, since there is only neglect, indifference and coldness towards His Presence in the late herself from it. Her attitude must The blood of Jesus is to be our purifleation and strength, our joy and happines in this life, through our worthy
and frequent reception of it in Holy
Communion, and though grace from
constant prayer; or, It must be our reproach in this life and our condemnation
in eternity. Long live the Precious
Blood of Jesus! always be the difficult and uncomfortable one of partial agreement and parbracing the very latest results of science and history, and would see the Church decked out in the newest fashions of the day and chattering the shibboleths of the passing hour. He would have her "smart" and "up-to-date," and thus wipe away for care her extended a paging the state of the same than the same th ever her eternal reproach of lagging behind the times. But in truth we must not shrink from the paradox that contempory science and history is al-ways wrong; not wholly wrong, nor void of anple grounds for priding itself on advance, but mingling so much extra-vagance and excess with its reason so much dross with its gold, as to make it in-variably safe to hold back and wait. It is truth in "solution," but not attainable apart and in its purity till it has long ceased to be a theme of discussion and excitement. Then it is that the Church will quietly adapt and assimilate what no longer admits of controversy.

### THE AGE OF CHIVALRY.

LOST ERA WRAPPED IN THE MIDST OF

A LOST ERA WRAPPED IN THE MIDST OF VANISHED YEARS.

It has been debated whether chivalry as we have been accustomed to fancy it ever really existed, or whether, like the golden age, it is not a pretty dream. Cantu, to whom no modern author can be compared for accurate appreciation of the spirit of the Middle Age, reminds us that in even the so-called halcyon days of chivalry the contemporary writers were wont to lament the glories of the olden time and to deery the presumed decay of the as we have been accustomed to lancy it ever really existed, or whether, like the golden age, it is not a pretty dream. Cantu, to whom no modern author can be compared for accurate appreciation of the spirit of the Middle Age, reminds us that in even the so-called haleyon days of chivalry the contemporary writers were wont to lament the glories of the olden time and to decry the presumed decay of the lauded institutions. And the following remarks of this incomparable historian are very much to the point:

We may well believe that the chivalry of the romances—that is, an era of valor, of loyalty, of spontaneous order, of real happiness, of disinterested sacrifice, of chaste love—no more existed than did the idyllic blessedness of the Arcadian shepherds. Probably books have modified this condition, substitution of the point is a proposed to the product of the product

have modified this condition, substitut-ing an ideal for the true era. Never-theless, there was considerable reality n chivalry, and its members formed an flicient organization, with initiatory orms, rights and prerogatives. Its principal theatre was the south of france, whence it spread throughout

principal theatre was the south of France, whence it spread throughout Spain, whose people were already chivalrous by nature. Italy, devoted to commerce, religion and science, cared but little for the punctilios of chivalry unless in the Sicilies, where it was introduced by the Normans.

The Suabians wondered that the Hungarians ignored this institution, and they arged in the name of woman that the Hungarians should fight with the sword and not with less courteous weapons, but the envoy was soundly scourged. England, more aristocratic than chivalrous, shows us only Richard Coeur de Leon, and he was formed to the arms and poetry of France; the heroes of the Round Table lived merely in the pages of romance; Edward III. in the pages of romance; Edward III. and the Black Prince derived all of their renown from the tutelage of France. renown from the tutelage of France. The Greeks and the Russians never had a conception of chivalry, but its institutions penetrated into Poland.—Reuben Parsons in American Catholic Quarterly Review.

I have seen the strong man after one disgraceful fall with his face in the dust of the earth, his soul overwhelmed with grief, tears of shame coursing down his cheeks, almost afraid to sit alone with his conscience, because he had forgotten the dignity of his manhood and had inflicted on his own self-respect an incurable wound.

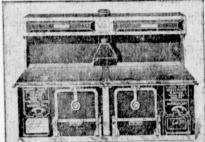
If you have fallen arise. Tell menot that the custom of the world justifies you, that the scarlet letter is stamped upon the breast of most of your companions. In your better moments, that will not be a satisfactory justification. It will not take away the bitterness that belongs to the dregs of the cup of pleasure. Let no mother weep for you, no inconsolable Rachel raise that lament so often heard in these evil days: "Oh, would that he had died in his days of innocent child-hood rather than that he should bring."

Catholic.

It is a matter of interpretation and we have so steadily associated the adwars os steadily associated the adwars os oteadily associated the adwars os detailly associated the adwars os steadily associated the adwars of interpretation. It will the discharge of religious obligations and the performance of religious obligations an In His Care.



### The HURON CHIEF Heavy Steel Plate Range



Is specially constructed for the Colleges, Convents and all Public and Private Institutions.

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A Protestant Suggestion. If there is any one thing that the orld needs more than Christian teaching and preaching it is Christian wit-nessing. In many of the Roman Catholic churches in Europe the walls are, in portions, covered with tablets put there by persons who wish to gratefully there by persons who wish to gratefully record the help they have received from Mary. One shrine in Munich is covered with cards, some of which say, "Mary, help!" and others, "Mary has helped." In the Sorbonne, in Paris, there are scores of little tablets thanking Mary or Joseph for help received in the college examinations, and for success in obtaining a degree. Protestants turn from this with a frown or a smile. But is not this spirit of testimony, this readiness to show gratitude, a smile. But is not this spirit of testimenry, this readiness to show gratitude, this desire to witness—is it not what our Lord fairly expects of us? Let us no be ashamed to say what Christ has done for us! If we believe that Christ has been life to us, why not go and tell it?—Sunday School Times.

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Den't save pennies to lese dellarzadori be to economical when your health's at stake. We sell drugs and medicines at reasonably cheap prices — we don't sell cheap drugs. Anything your physician pre-pribes or you order for yourself you'll get air prices.

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#### FOOLISHNESS WRANGLING.

Life has often been pictured as a battle through which one must fight one's way. This, in a sense, is true.

We must fight against the evil influence of many with whom we are thrown and we must battle against our own natures so prone to evil, but we must offer to the world, nevertheless, as far as in us lies, a serene and untroubled

face.

That life is a fight may be true, but it does not follow that we are to go around in a pugnacious mood, looking for trouble with every one who crosses our path. There are more dangerous enemies to conquer than our neighbors, and one of our longest and most serious fights is the fight against our own pugnacity, irritability, suspicion, uncharacteristics.

We do well to be on our guard against the treachery and unfairness of the wold, for treachery and unfairness abound therein; but we do ill if we fail to see that many apparent slights, slurs, insults even, are the result not of malice, but of thoughtfulness, of ignorance. Let us examine our own conduct, and we shall see that we have often done wrong unintentionally to others. Are not others as human as we? May not they also do wrong to us out of no evil motive?

In the relations of men there is bound to be friction. Opinions will clash, sometimes; but we ourselves are infallible, and our opinions are as likely to be wrong as are our neighbor's. Why fly into a rage because some little difficulty, some difference of opinion, arises in the doings of the day?

To say nothing of the injury done to the soul by such an attitude toward our

fellow mortals, from a mere worldly view point it is very foolish. In young men just starting out in the world it is a barrier in the path. There may be in this or that nature so afflicted some other super-eminent qualities which command success, but for the majority of us, this pugnacity is fatal to advance

To use a homely expression, "life is to use a nomely expression, "life is too short" to be wasted in wrangling. As Edmund Burke once wrote to the Irish painter Barry whose pugnacious disposition was involving him in furious quarrels with the artists and dilletanti of Rome:—

of Rome:—
"Believe me, dear Barry, the arms with which the ill disposition of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it, are moderation, gentleness, a little indulgence to others, and a great deal of distrust of consequences which are not qualities of a ourselves, which are not qualities of a ourselves, which are not quanties of a mean spirit, as some may possibly think them, but virtues of a great and noble kind, and such as dignify our nature as much as they contribute to our repose much as they contribute to our repose and fortune; for nothing can be so unworthy of a well composed soul as to pass away life in bickerings and litigations — in snarling and scuffling with every one about us. We must be at peace with our species, if not for their sakes, at least very much for our own."—Sacred Heart Review.

### STARTLING COINCIDENCES.

HOW AN AGNOSTIC BECAME DEAF AND DUMB AND A SCOFFER A CRIPPLE.

The Record Herald of Sunday con-The Record Herald of Sunday contained a singular story. As related, with every appearance of accuracy, on the first page of that journal, Julian Renfro, aged twenty-one years and living at that time at 203 Wells street, this city, suddenly became deaf and dumb Tuesday evening of last week, after professing disbelief in the existence of God and challenging Him, if He existed, to demonstrate His power. According to the Record Herald, young Renfro and three companions

According to the Record Herald, young Renfro and three companions were playing whist in his room at Mrs Gillen's, and while they played the conversation turned to the subject of religion. Three of the youths expressed a belief in God, but young Barton a belief in God, but young Renfro declared himself an agnostic. "I would believe in God if I could," he said, " but I have read a good many of Ingersoll's works and am unable to have faith."
"There are demonstrations of God all

"There are demonstrations of God all about you," one of his companions observed. "There may be, but I don't understand them." Renfro answered. "Fellows, if God would demonstrate Himself to me in some way—for instance, if He should strike me deaf and dumb or blind—I might admit His existence."

The next instant he put up his hands as if to ward off a blow and suddenly fell to the floor. Since then he has been a deaf mute and is obliged to converse in writing. Faith has come to him, however; he now declares that he is firmly convinced there is a God. To a minister who was brought on the scene at once, together with a doctor, young care, said in writing that no young Rentro said in writing that no sooner were the words uttered than he had what appeared to be "a look from His eye which was as a flash of light-ning." The next day he left, deaf and ning." The next day he left, dear and dumb, for his home in Shreveport, Louisiana. Dr. Draper could cast no light on the occurrence.

One hears of such cases occasionally, but this appears the best authenticated of any of recent years. Something of the same order happened in southwestern Kentucky many years ago. In 1830, when Sacred Heart Church in Union county was first creeted, anti-Catholic feeling was very strong. The afterward famous missionary pastor, Father Elisha J. Durbin, was often in-sulted while on his lonely rides over a sulted while on his lonely rides over a territory that then covered thousands of miles. Sacred Heart Church itself was the first structure of the kind erected west of Louisville and east of the Mississippi river—a little oasis of descendants of the Maryland English Catholics being located it that section.

Catholies being located it that section.

Among others who often spoke disrespectfully of the up-going church was a young man named Hossman, Joseph we believe his name was. After the cross was placed on the spire (about 1833) the Baptist round about were angrier than ever. Late one afternoon Hossman and several companions were passing the church when they happened to notice the large cross

of wood poised aloft. Hospital, who was more daring than the rest, proposed knocking its arms off with rocks, of which there were a good many. They thought he was wood poised aloft. Hossman, scattered about. They thought he was too cowardly to do this, and told him so. "Whose afraid of a — Romish cross?" he cried, and straightway stooped and hurled a stone up at it with all his might. Another and another followed, until at last the cross was struck.

That instant Hossman felt a terrible pain in his right shoulder and neck, and from that hour until the day he died his body retained exactly the posdied his body retained exactly the pos-ture of a man throwing upward, his right arm slightly extended, his head almost on his right shoulder, his face turned up, his body curved slightly backward. Soon after this experience Hossman became a Catholic, and was a tossman became a Cattonic, and was a very pious one, attending Sacred Heart Church regularly. When the editor of the New World was a boy he attended the same church, and often saw Hossman and heard old men relate how Hossman and neard old men relate how he became a cripple and a Catholic. Hossman himself was then an old man and had the nickname of "Old Hooch-em"—"hooched" meaning humped or em"—"hooched" meaning humped or crooked, in the usage of those descend-ants of the Maryland English, athough Te word is in none of our dictionaries th; lived to be at least seventy, and his descendants are all Catholics, or were

fifteen years ago.

No doubt modern men of science would undertake to explain away both young Renfro's sudden visitation and that of Hossman, but they can never convince the multitude of Christians that such occurences are merely strik-ing coincidences. Renfro would not eredit the theory that his sudden afficition was due to a severe nervous at-tack. Hossman never believed that tack. Hossman never believed that his case was merely an accident, like the breaking of an arm or a leg. A young Irishman of our acquaintance some years ago had a paralyzed arm suddenly restored while at the shrine of St. Anne de Beaupre. "It was merely an accident that it got well then and there," said a freethinking physician to him after examination. "Its time to get well had come, and it got well." "Maybe so," replied the other, dubiously, "but don't you think it was a miracle it didn't get well before, or wait till later on?" The remark is one susceptible of wide application.—From the New World, Chicago.

Separate School, St. Thomas, Ont.

Separate School, St. Thomas. Ont. Great credit is due to the pupils of this school, twenty of whom passed the recent entrance examination. Their names are Charles Walsh, Charles Nolan, Angels Reath, Frank Clark, Majorie Gott, Eleanor Pocock, Sarah Garvin, Joseph Ferguson, Pearl Nolan, Mary Kessel, Edgar Graney Rose Gant. Mary McMullen, Chas Breenan, Marguerite Pocock, Helen Blake, Roy Power, Minnie Maxwell, also Earl James and Lawrence Gilling who will be admitted as recommended. This school is taught by the Sisters of St. Joseph.

### DIOCESE OF PETERBOROUGH.

Father Kelly, the parish priest of Douro, was in town attending the funeral of Father Davis. Father Davis and Father Kellty were ordained together in the Kingston Cathedral on July 26th, 1898. Father Keilty has been a parish priest in the county of Petroborough for the last twenty five years. While in town Father Keilty was the guest of Dr. Dwyre,—Perth Courier.

Father Sinnett Coming to Ontario Father Sinnett Coming to Ontario Rev. J. C. Sinnett, Vicar General of Prince Albert, passed through Regina, July 10, en route to Ottawa. Toronto and other eastern clies where he will lecture in the interests of the dioces of Prince Albert. The Rev Father, who was chaplain to the second con-tingent from Canada to South Africa, is a most pleasing speaker and his lectures are al ways most entertaining. Hegina, July 12, 1904.

ST. JOSEPH'S CONVENT, LINDS AY

On the evening of the 24th of June the handsome academic hall of St. Joseph's convent,
Lindsay, was filled with an appreciative audience, it being the occasion of the lith annual
commencement. The stage was tastefully
decorated with ferns and flowers and formed
a fitting background for the young ladies of
the senior music class who filed in gracefully,
each robed in white and wearing the convent
colors.

The programme was as follows:

March—Op. 39, No. 1. Hollaende
Piano. Miss M. Fleury,
Violin, Misses. T. O'Brien and A. Scollard.
Chorus—Hymn. Selecte
St. Cecilia's Choir.
Instrumental Solo—Scaramouche. Thom
Miss J. Mechan.

.Schlepagsell

Part II. 

The Kenilworth Picule.

Mount Forest Confederate, Jan. 30th, Mount Forest Confederate, Jan, 39th, Tursday last was a delightful day for a day in the woods, and the good people of Kenilworth and surrounding country took full advantage of the fine weather and thronged to the Rev. Father Kehoe's picnic. Many representatives of other denominations were present—a fact which bears witness to the pleasant relations that subsite between neighbors of differing beliefs. It was a crowd distinguished for order, sobriety and prosperity and a personal tribute to the good influence of their present and their preceding pastor.

Rev. J. L. French, P. P. of Eganville. and Rev. J. L. French, P. P. of Brudenell, lefe by Allan liner, Bayarian, on Thursday, July 11th, from Montreal for a six weeks' sojourn in Europe,

#### MARRIAGE.

McGOVERN-HEALEY. St. Mary's Church, Uptergrove on Monday, July 4th, Mr. John McGovern of Uptergrove was united in marriss; to Miss. Marguerite Healey, the only daughter of Mrs. Catherlee Healy of Hamilton, by the Rev. Father Dollard.

C. O. F.

RESOLUTION OF CONDOLENCE, Porth, Oats, July 9.h, 1904.

At the regular meeting of St. Edward Court, No. 1252, held on July 4th, the following resolution was unanimously adopted:
Whereas it has pleased Almighty God in His infinite wisdom to call to his heavenly reward our dearly beloved and respected pastor, the Rev. Thos. Davis, and
Whereas the late Father Davis, while acting as our Spiritual Adviser, manifested in many ways his deep interest in the welfare of the court and order, be it therefore
Resolved, that we, the members of St. Edward Court, No. 1232, of the Catholic Order of Foresters, in meeting assembled, while bow ing submissively to an All-wise Providence of our beloved Spiritual Adviser. Be it further Resolved that this court make arrangements for the celebration of a Solemn R quiem Mass, that the charter of this court be deaped in mourning for thirty days, and that a copy of this resolution be spread on the minutes of the court and published in the Catholic Foresters, the Canadian Freeman and Catholic Record.

THE NEW ST. JOSEPH'S PARISH, KALAMAZOO, MICH.

KALAMAZOO, MICH.

Sunday, the 17th, will ever be a memorable day in the annals of Catholicity of Western Michigan. Special trains brought a number of people from the different sections of the neighborhood, who helped to swell the large procession in honor of the blessing of the corner-stone of the new chapel and school, dedicated to God under the invocation of St. Joseph. The procession was one of the largest ever seen in the city. In attracted to the scene of the new editice thousands of people. The beautiful rites were very impressive, a large number of clergymen taking partin the ceremony. The sermon on the occasion was a masterpiece of elequence, delivered by that prince of orators. Doctor Morrissey, President of Notre Dame University. The building is situated on a beautiful site about two miles from S. Augustine's Church. It will be of the old Mission style. The lower floor will be used for Chapel services, the upper floor for school. It is expected that the school will be completed by the 1st of October. The edifice will be about 50 x 39 ft., of brick, with stone trimmings and will present a very pleasing appearance. The new echoci will be in charge of the Sisters of St. Joseph, of Nazar eth, Kalamazoo Co., Mich.

#### TEACHERS WANTED.

MALE OR FEMALE TEACHER HOLDING
first or second class certificate, male pref red, for R. C. S., No. 3, Dover South, village
Paincourt, capable of teaching both French
and English. State salary and experience
expected. Duties to begin 15th Aug. next.
Alphy Cheff, Sec. Treas., Dover South. 1344-2.

TEACHER WANTED FOR PRESCOTT September. Apply, stating qualifications t P. K. Halpin, Prescott, Ont. 1312-tf.

WANTED A QUALIFIED TEACHER FOR the R. C. Separate School Section No 22, Township of Gloucester, Apply stating salary to Michael Kenny, Orleans P. O., Oat. Dutes to begin after vacation.

WANTED FOR S. S. 3. BAGOT, FOR THE balance of year 1904. A teacher holding 2nd class professional certificate. Duties to begin 15th August. Apply. stating salary wanted, to Patrick Windle, Soc. Treas. S. S. 3. Bagot, Ashdad, P. O., Renfrew Co. Ont. 1343 3.

TEACHER WANTED FOR R. C. S. S. No. 1, Osgoode, holding a first or second class certificate of qualification. Salary \$275 Duties to commence after the holidays. Apply to James O'Leary, Bray's Crossing P. O. 1318-3.

WANTED R. C. SEPARATE SCHOOL AT South Goucester. Out. Female teacher, holding 2nd class certificate. Duties to extend from Aug. 13 to Dec. fd. 1904. Apply to Virgit McKenna. Sec. Treas.

TEACHER WANTED FOR R. C. S. S. S. S. No. 11, Tilbury North, able to teach English and French. Dulies to commence on August 15. Apply to L. Leverque, St. Joachim, Oathim, Oath WANTED A QUALIFIED TEACHER for R. C. S. S. Sect. No. 14 Lancaster. Duties to begin August. Apply stating salary to D. A. McDonald, Green Valley. 1344-1

FOR THE CATHOLIC SEPARATE SCHOOL TOR THE CATHOLIC SETARAL SOLUTION OF CYPIER One, two teachers holding second class certificates—one for the English class, and one for the French class. Apply stating experience etc., and salary expected, to Rev. D. R. Macdonald, Crysler, Ont., 1341-2.

TEACHER, HOLDING FIRST OR SECOND class certificate for R. C. Separate School No 12, Killaloe Station, Renfrew county, Duties to commence Aug. 5th. 1994. Apply, stating qualification, experience and salary expected to J, A. French, P, P. Sec, Treas., Killaloe Station, Ont.

#### MARKET REPORTS.

London, July 21.—Grain, per cental—Wheat per cental, \$1.50; corn, 95c to \$1.00; barley, 95 to \$1; cats, \$1.00 to \$1.05; rye, 90 to 95c; peas, \$1.00 to \$1.50 backwheat, 90c to \$1.10.
Poultry — Old hens, per pair, 50 to 75c; spring chickens, per pair, 50 to 75c; spring chickens, per pair, 50 to 70c; live dos, per pair, 40.5. to 65c.; turkeys, dressed per h. 10 to 12c.

Meab—Dressed Hoga\$7 00 to \$7 25; pork, by 1b. 8 to 9; beef, by the quarter \$5.50 to \$7.00; lamb, per pound, \$5 to \$7; mutton, \$5 to \$7.00; lamb, per pound, \$1.00; ci.d. each, \$4.00 to \$5.20; best pound, \$1.00; ci.d. each, \$4.00 to \$5.00; stags, per pair, \$4.00 to \$6.00; stags, per pair, \$2.00 to \$2.124; sows, \$3.25 to \$3 40; grass castle, \$4.60 to \$4.60; expert cattle, per 100 lbs, \$4.75 to \$3.50.

\$5.00. Produce—Hay, old, per ton \$8 to \$0; farm Produce—Hay, old, per ton \$8 to \$0; fay, new, per ton \$7 to \$8.0c; straw, per ton, \$5; do., per load, \$2.75 to \$3. Vegetables—Potatoes, per bag \$1.00 to \$1.15; potatoes new, per, bushel \$1.00 to \$1.25,

potatoes new, per, bushol \$1.00 to \$1.25.

MONTRAL.

Montreal, July 21—Peas are about steady at 693c aflost Montreal; No. 2 barley, 493c; No. 2 extra, 483; and No. 2 rye, 63c.

Four-Lis practically important to quote the market for Manitoba for accurately any longer owing to the end of the state of the market for Manitoba for accurately any longer owing to the acge Manitoba millers; official prices are \$1.00 for strong bakers, and \$4.75 to \$1.89 for patents, but it is said that these figures are bing cut wherever necessary; winter wheat peents, \$4.75 to \$4.09; straight rollers in bags, \$2.12 to \$2.55 feed—Trade is dul, at the decliner Manitoba bran, in bags, \$5.56 \$16.50; shorts, \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario bran in bulk, \$15 to \$1.75 per ton; Ontario, \$2.20 per bag and \$4.80 per bbl; this being away below association prices; dealers are asking \$2.25 for \$1.75 per ton; Ontario, \$1.75 per ton

Butter—Fancy grades, 17 to 179; Outnie, finest, 161 to 170; western dairy, 145 to 141c, TORONTO GRAIN.

TORONTO GRAIN.

TORONTO GRAIN.

TORONTO GRAIN.

TORONTO GRAIN.

TORONTO GRAIN.

TORONTO SUPPLY TO SUPPLY SUP

574c for No. 3 yellow, and 560, for No. 3 mixed, in car lots, on the track. Toronto. Oxfs, steady; No. 1 white are quoted at 33c and No. 2 white at 32c, west and middle freights. Rolled cate are steady, at \$4.59 for cars of bags, and \$1.75 for barrels, on the track, Toronto; 35c more for broken lots outside. Peas steady, at 59.5 to 61c for No. 2. west Butter, dairy rolls, liberal supply; weak; others uchanged. Eggs, steady, at 16c to 16jc for new-laid.



# HOBBS

MANUFACTURING CO.

Manufacturers of

LONDON, CANADA

Live Stock Markets.

TORONTO,

TORONTO,

TORONTO,

TORONTO,

Market to day was limited on light deliveries, and the prices were nominally unchanged. The deliveries were focars containing cattle, 16 sheep and lambs, 27 calves and 600 hogs. The receipts for the week amounted to 23 cars, containing 2 666 cattle, 4 22 sheep and lambs, 499 calves and 3.772 hogs.

Quotations were as follows:
less butchers' sold at \$4 75 to \$5 : fair to good (including cows), \$4 to \$4.50 : common cows, \$2.50 to \$5 fo per cwt.

The following quotations prevailed for feeders and atockers:—Short-keep feeders, 1 20 lbs \$4.75 to \$4 90; feeders 800 to 1,000 lbs \$3 50 to \$1 : stock calves. (40) to 700 lbs \$3 to \$5 50 for cohoice, and \$2.75 to \$3 for common.

Trade in sheep was steady at the following figures:—Exports ewes, \$3.50 to \$3.55; bucks, \$3 to \$3.25; cuits, \$2 to to \$4 25 each.

Milch cows were quoted at \$30 to \$50 each.

The price of hogs were unchanged. We quote: Selects, 100 to 200 lbs, \$2.25; fais and lights, \$5 per cwt.



LIMITED

**Memorial** and Decorative

**Art Windows** 

Live Stock Markets.

Kast Bufffalo.

Kast Buffalo. July 21. — Cattle — Receipts, 900 head: active: 15c to 25c lower; prime steers, \$6:10 to \$6:50: shipping, \$7:25 to \$6: butchers, \$4:50: to \$8:50: heilpring, \$7:25 to \$6: butchers, \$4:50: to \$8:50: heilpring, \$7:25 to \$6: butchers, \$4:50: to \$8:50: heilpring, \$6:25: to \$1:50: stockers and feeders, \$3: to \$1:25: Vesla — Receipts, \$29 head; steady; \$3: to \$7:50. Hogs — Receipts, \$5:00 head; active: barley steady; heavy, \$5:50: to \$6:00: plays, \$6: to \$6:00: yorkers \$5:10: to \$6:10: plays, \$6: to \$6: 10: fronks, \$4: to \$6: 10: stags, \$6: 10: to \$6: 10: plays, \$6: to \$6: to



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