he Catholic Record.

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

VOLUME XXIV.

1902.

ALKERTON.

e picnic under art Church at bition grounds great success, tor of Walker ther Brohman, e picnic a suc-y gratifying to bors had such a

tholic and non-the picnic, and vere ably aided ing a crowning aking.

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venue, London, ter spending a rents. She also at Eldon, refer-nother column:

in and around m. A. Gillog-

RALPH, A FE-ance of the year. Applicants will and address the ont. F. McCarthy, 1239 t-1

CHOOL, NO. 12, Renfrew county. 3rd Monday of stating qualifica-essed to Wm. M. t. 1239t-f

5. SCHOOL, AL-ond class profes-ons received until n September 1st, perience and sal-retary Treasurez, 1238.tf

DING PROFES-S. No. 1, Enpis-

S. No. 1, Enris Aug. 22nd. Apply, ng salary and ex-c, P. P. 1240-3

TEACHER FOR C. S. S., Sec. No. at be able to speak valification exper-Marcel Bechard, t. 1241-2

NCED TEACHER le Senior Depart-hool, No. 2, Ash-of year \$130, (one Apply at once to idge, Ont. 1241-8

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Brechin, a female ceived till 20th send applications. S. S. 1242-2.

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LONDON, ONTARIO, SATURDAY, AUGUST 16, 1902

The Catholic Record.

LONDON, SATURDAY, AUGUST 16, 1902.

SOME MODERN PHARISEES.

We suppose that communities are not the only ones afflicted by the whisperer and retailer of odds and ends fished from the cess-pool of gossip. It is useless to attempt to reform them. In less to attempt to reform them. In their own opinion they are very su-perior persons and above censure. They are also, in their own estimation honest and above-board. Also we have encountered one of these cackling individuals who, whilst they have no scruple about injuring another's reputation, grieve if they happen to miss a first Friday Communion. We refer not only to the empty-headed woman who is always wearisome and more or less a dangerous nuisance, but the men also who behave in this respect in a way that would not be countenanced by a self-respecting pagan.

"When the Pharisees are stripped of their shams even the poor devils Orleans has his own way of protesting will laugh." We hope, however, they will get rid of them before that day.

PARSIMONIOUS CATHOLICS.

lieves that there is too much ado about will attract the attention of theatricalmoney in our churches, we beg to say loving Frenchmen. that he has not put his tentacles into The Duke is praying for his own one of the three ideas that are sup- land, but his "poor country," which posed to be born every century. We is strong financially and militarily, will have heard it before, and more force- leave him and his followers to begin fully put than in the letter of our anew their tales of the glories of other esteemed friend. But he is right. So days. What France needs is not the are the good growling brethren who gewgaws of royalty, not tinsel-not want and get their religion cheap. strutting to and fro on little stages to Likewise the individuals who buy good be applauded by dainty hands-but cigars and have an attack of vertigo men who are quick to see that each every time they are invited to con- invasion of egoism and scepticism is tribute a pittance towards the church ; bringing their country, however great also they who have never made in material resources, nearer to ruin. the acquaintance of a collection box. We might say more on his princess to Lourdes to pray. taught us that the knowledge such Frenchmen who have been kicked people have of church affairs need not into apathy by a few anti-Cathfor being parsimonious or a deadhead. And we venture to say that if the of the Church in foreign lands, should growling kind of Catholic paid his share like the Catholic who gives and says Church in their own country is subjected nothing there would be less need of money-talk in the church.

OLIC

for them. A few of them are unprovi-

dent, indolent, dissipated. But a great

many are not, and are moreover willing

can find the right kind of a

women for its mistress. And it is

our pleasant duty to record that in time

they do find her-the woman who is

counsellor-more at peace in her home

increase of the world's foolishness.

abored so hard was the vereist of nonentities. Later on, in 1800, the spirit-nal peace which he found neither in Anglicanism nor in Agnosticism came to him when he made his submission to to him when he made his submission to

meant to him may be inferred from the the Lord hateth, and the seventh His effusive promises of farms and immedifollowing quotations from his Remin- soul detesteth : Haughty eyes, a lying scences :

forgive me that I so long resisted Him, and lead those I love unto the fair land wherein He has brought me to dwell ! It will be said, and said with truth, that I am very confident. My experience is like that of the blind man in the Gos-goes down in the struggle for existence New York. pel, who also was sure. He was still ignorant of much, nor could he fully explain how Jesus opened his eyes, but then he could say with unfaltering cer-tainty: 'One thing I know that whereas I was blind, now I see.

FRANCE'S NEED.

We are informed that the Duc d' against the action of the French preour bedside ? mier regarding the schools. He has sent his wife to Lourdes to pray for the ills of "our poor country." Accompanied by a number of grandees, In reply to a correspondent who be- and with the lily flag in evidence, she

Still it is a good thing to have sent such lads have been kicked up in tenethe matter, but experience has France needs it - so do the they began to toddle by bad example. They have haunted the pavement and be supplemented by anybody. Still it olics. It is rather mysterious that learned its ways. Never has a word of is just as well to find some other excuse France, which is no niggard giver of money and blood for the advancement to be pitied than blamed, especially be so silent and yielding when the to ignominy. And the drastic measures hardened criminals. But with all his of the French Ministers show that they have small respect for the courage and THE WIFE OF A TRUE CATH- religious earnestness of Catholics. "Show me a man," said Lacordaire Some of our pastors tell us that years ago, while deploring the miseries

to prison has had little chance to be young men are not inclined to get of France, "among the effete populaaught else than a pariah. It is othermarried now-a-days. A few years ago tion of our great cities, and I may yet wise with the calumniator and detractwe opened up that question in these believe in the regeneration of my counor. He or she have had the advantages columns only to be smothered with missives from spinsters in various parts of the count of the role of parasite. But or. He or she have had the advantages of a Christian training. And, despite all the incentives to noble learning, have had no chance to know anything missives from spinsters in various parts of the country. Still we may remark scorn the role of parasite. But they act as if they had them not: of the country. Still we may remark even he, with all his eloquence, they act as if they had them not : they degenerate into despicable specithat if we attach credence to the alore-said epistles setting forth that the in-dignant females who berated us for our their policy of silence and inaction. He is alive—but his brethren are strangely their policy of silence and inaction. He temerity could have been married at is alive-but his brethren are strangely sundry times and to sundry individuals somnolent - dozing away in privacy had they so wished, the fault lies not when they should be in the open in with the young man. It is very easy to serried lines to resist injustice. However, man is not the sole maker complain of the inferiority of the men as the cause of this. We hold no brief of history.

Anglican Church for which he had Don't they visit the poor, and incident-NON-CATHOLIC MISSIONS. ally put all manner of impertinent ques-Special to the CATHOLIC RECORD.

What do they think of the following to him when he made his submission to the Church. What the gift of faith words: "Six things there are which the Church what the gift of faith ollowing quotations from his Remin-cences: "Sorrows have come to me in abund-uce since God gave me grace to enter plots . . a deceitful witness that nuttereth lies, and him that soweth dis-cord among brethren." How do they stand in regard to them? Do they sow that the true Church of Christ disapdiscord, peddle lies and stories and wound and break sensitive spirits? If model and break sensitive spirits?

> Father Hendickx has undertaken to with a sob in his throat-why should we embitter the souls of our brethren? Is it not becoming a Christian to give a to not becoming a Christian to give a free road and a God-speed to all? There is enough room in the planet. And at the dread hour is it not better to have the years come back to us fragrant with kindly thoughts and deeds than to here the there than to be the the the truths of the Catholic many converts among them. To enable him to do this work the more effectu-ally, the Catholic Missionary Unión grants him a subsidy of \$500 a year. Father Hendrickx is apostolic in his

> fragrant with kindly thoughts and deeds, than to have them stained with meanness and hatred crowding around are and had bed, of all sorts of incon-

fare and hard bed, of all sorts of incon-veniences, and even in the heats of summer he is active in his missionary journeying. Writing to Shoshone, Lincoln Co., Idaho, of a recent trip, he said "The priest of that place, Rev. L. Godchalx, had leased the pavillion for the speaking. The large building, was filled to the doors, the prachers also hence present. Great interest The good people who gossip and backbite and calumniate will not steal a purse, but they have not a moment's hesitation about stealing the reputation of their neighbors. Stealing an ounce also being present. Great interest was manifested and the missionary had to promise to return as soon as possible. of dross would, unless they were rich enough to be reckoned kleptomaniacs, condemn them to the publicity of the A good many careless Catholics ap-proached the Sacraments. "After the mission was over, we police court, but stealing a good name

is quite another matter. True, there is crossed the Sage-brush Desert to Hagerman, a camp near the Snake River, thirty miles distant from Shothe Eternal Tribunal, but that is too far off to enter into their calculations. shone. There was a large audience in the town-hall. One of the many ques-tions asked, was as follows: 'Can a We have betimes seen these pious individuals who carry big prayer books turn up their eyes in horror when they priest pray a soul out of purgatory for \$5?' In Hagerman are about one hun-dred and twenty Mormon families. heard that a lad, for example, had been arraigned before a magistrate for steal-Two converts were made. Others are reading tracts and Catholic books. The prospect for Hagerman is very bright.

bright. Two days later on, we preached in the Opera House at Mountain Home, Elmore Co., and then went to the Gentile Valley, one hundred and eighty five miles from Mountain Home and twenty six miles from the nearest rail-way station. Great erowds came to ments and surrounded from the time sympathy entered the dark corners of way station. Great crowds came to listen to the remarks on the true Church. Thursday evening we ad-dressed the Mormons in their own their hearts from those who write doleful essays about them. They are more to be pitied than blamed, especially when an enlightened judge sentences them to some months' intercourse with hardened criminals. But with all his rags and stunted soul he is more deservday evening, services were held in the Presbyterian Church. They have no ing of an honest man's consideration than they who filch the reputation of preacher at present, and are not anxitheir neighbor. For the lad who goes ous to engage one. Lots of tracts we left after the sermon. There were thirty seven questions in the box. Eight adults were again admitted into the inquiry class."

about the Catholic Church. curiosity and even their admiration are light of God's only true Church. The name of Gentile Valley is very appro-priate. It is inhabited by pagans, dressed in a Christian garb of Joseph

Living is very expensive here just now, and I know of no one who can afford to subscribe in any measure. But if you do, just let them know that others than the Catholics are distrib uting lots of literature in Spanish-Eng-lish, and in the native tongues, and that as yet we have not done even as much as non-Catholics wish to see done. Only to-day an officer, whom I visited in the hospital, said that he was glad In the hospital, said that he was glad that his regiment had a Catholic chap-lain, and that the solution of many difficulties were possible to us in dealing with a people entirely Catholic. Do send me all literature, books, medals, etc., that you can get.

Yours fraternally, F. B. DOHERTY, C. S. P.

Address Chaplain Doherty, 11th Cavalry, Vigan, Island of Luzon, Philippine Islands.

We are now filling some large boxes with prayer-books and other things that would prove useful in the Philippines. It will cost \$100. Any one who would like to help us can send their contribu-tions to Rev. A. P. Doyle, 120 West 60th street, New York. ----

For the CATHOLIC RECORD.

THE CATHOLIC TEACHER.

The Catholic teacher is guided by the principles of his faith. He realizes that his pupil has a right to those things which God has intended for every human being. The child, above all, is to learn its destiny, to know that God loves man, and to accept God's will as the rule of its moral life.

the rule of its moral life. The Catholic teacher strives to be a model of the Christian virtues which he recommends to his pupils. He tells them not only of the good that is in them and of the manner in which it is brought into action, but also of the bad that is in human nature, of the danger of following it and the means of avoiding it. The Catholic teacher will teach his

pupils purity by word and example. He will avoid caressing and petting them, teach his pupils to overcome bodily sloth, to quit play when duty calls, to curb loquacity and giddiness, to be decent and chaste in speech and manners, to be neat and clean, to watch the senses, especially the eyes, to check curiosity and all thoughtless, aim-

less folicking and roaming. He will warn them to abstain from useless, harmful, dangerous pleasure-seeking, exhort them to be moderate and temperate in eating and playing, prompt in rising and retiring, attentive to all those requirements of modesty in dress, speech and manners which make for purity and good morals in general. It is the task of the Catholic teacher, furthermore, to present noble things to the imagination of his public it cell them of great and noble deeds, of gentle and kind actions, of saintly lives. He will tell them stories apt to kindle the noblest feelings of the human heart and present the most beautiful ideals to the imagination. Sentiment there will be: let it be noble, high, pure, safe and guarded against vileness and commonness. Contempt, scorn and horror for things vile, impure and in-temperate which lead to bad health, to poverty, to shame and to prison are feelings to be roused and strengthened. The Catholic teacher will make his

pupils understand how vile it is to lie, to deceive oneself and others, and he to deceive oneself and others, and he will therefore be truthful, open, candid and sincere himself. He will tell his pupils that pride, vanity, undue self-esteem, self-praise are all a lie, that we re accountable for all we have to God, from Whom all good comes: he will tell them here improved and we have to reference on the prime of the family holds the guest in while the family holds the guest in while the family holds the guest in them how ignorant and weak we natur- conversation the senora hurries off to ally are, how prone to evil, and how much, therefore, it behooves us to be humble, simple, without to the already numerous bill of fare. priate.It is inhabited by propertiesdressed in a Christian garb of JosephSmith's manufacture.AN APPEAL FROM FATHER
DOHERTY.Manila, June 12, 1902.Manila, June 12, 1902.Derre FatherDoyle : I arrivedIt is inhabited by product of the best wine is that we take and keep
our place in presence of parents, su-
periors and persons in authority as well
as in the society of our equals.Derre FatherDoyle : I arrivedDerre FatherDerre FatherDerre FatherDerre FatherDerre FatherDerre FatherDerre Father< record trip of twenty-three days. The opinions, to keep uppermost in our conditions here have much improved minds the truths and teachings of religion and not to be misled by the world-ly maxims and sayings, that we must turn to God, freely and deliberately accept His word and apply it to our conduct. He will not, however. make religious instructions or exercises of de-votion long and tedious; he will not annoy his pupils with things religious of which they do not see and feel the use or necessity. They will understand Book is most needed but the climate needs a stronger cover. The Spanish- weary of tiresome and enforced routine needs a stronger cover. The spansh English books have a value, and are interesting to the students; but Spanish is not used as a vernacular, and the English books are most important. I have just received most important. I have just received my order to join the regiment, which is stationed in Northern Luzon and some-what widely scattered. I shall make it my earliest effort to acquire the local language and be understood by the people. In this work Spanish is help-ful, for all the books are written in Samich Illocano, Targale Vigayar, I Spanish—Illocano, Tagalo, Visayan. I feel glad to be here and am hopeful of doing some good for the cause. Nothciples of truth, fairness and honesty. He will not impose on his pupils his own hobbies. He will not aim to gain their esteem and love, but will let that take esteem and love, but will let that take care of itself after doing his duty and leading his pupils to the love of God and of their duties. The good teacher will avoid anger, temper and impatience, show no partial-ity or favor, but in all fairness take an interest in each one of his pupils, listen patiently and attentively to all, never punish rashly, but show how reluctantly he resorts to punishment for the sake

ority, but gain all the more the confid-ence of his pupils. He will not tolerate spying or tale tell-

ing, not yield to the fears and begging of those in the wrong, but gently insist on right. He will console, exhort, persuade according to the dispositions of his rupil, correct or reprimand privately, be with his pupils in recreation-be all to all. He will adopt the quick-est way to the end in view, and not expect too much of his pupils and not torture them with things beyond their age and capacity. These are a few points of Christian

Pedagogies. It is plain that the Catho-lic teacher must possess ability, common sense and higher virtues; that his office is one of the highest importance, his responsibility tremendous and his power for good unlimited. It is plain teachalso that there cannot be better ers than persons who practice the re-ligious vows and are to their pupils living examples of purity, simplicity and obedience to God's will. When such persons love their works and possess talent and ideal teachers. talent and ability, they are the

PEDAGOGUE. FILIPINO HOSPITALITY.

A Fine Generosity Their National Trait.

In summing up the good and aad qualities of the Filipinos, too much can qualities of the Filipinos, too much can not be said of their hospitality. It may be called their great national virtue. The inspiration of this trait may have come from the Spanish, but it fell on fruitful soil, for while the Spanish res-ident of the Philipines as elsewhere measures out his hospitality in fine phrases only, the Filipinos say as much and mean it.

This trait is not confined to the upper classes, or those who can afford to make enses, or losse who can all of the on and some display in their homes and some effort at entertainment. It is found among the lowest and the poorest as well. These people will share with the stranger who comes to their little but of behave and hims their loss hard hut of bamboo and nipa their last bowl of rice and their last little fish, and will make room for him over night on the floor of their house, where all the family sleep side by side. The family may be "insurrectos" and the visitor may be an American, but he is not likely to meet with any harm while under their roof, though a member of the same family might gladly stick a bolo into him

afterward. When traveling is safe in the Philipbines one is therefore always sure that he can find shelter for the night and a share of the best that a community affords. In the houses of those who are well to do the best room will be placed or the discovery of the numerical and at the disposal of the unexpected and at the disposal of the unexpected and unknown guest, and he will be entertain-ed by the various members of the family to the best of their ability. If the daughters have been to one of the con-vent schools and have learned to play upon the piano, they will play their most difficult pieces, and sometimes the playing is really fine, for the Filipinos are among the most natural musical peoples of the world, and will often per-form well in spite of mediocre instruc-

NT PICNIC. day, Aug. 7th

Band by Kind at. Col. and lion Band, hestra.

e's existence. Gold ited by his Worship minent gentleman. inteed perfect train



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ESS-HRENBACH, C.R.,



H'S HYMN BOOK. of the Seasons and an extensive collec-To which are added Motets for Benedic-r the Dead. Quarto, 60 cents; without 25 cents; paper, 15A COMMON FAULT.

It is strange that many Christians veritable Bayard, and beguiling to have a home of their own when they regard, in practice at least, the observ- the unsophisticated into thinking that ance of the eighth commandment as a he attaches a meaning to it. But matter of little moment. Men and should he earnestly desire to square women who profess to be honorable and himself with the eighth commandment, intent upon the one thing necessary he must repair the injury done his gentle and tender, a helpmate and have never a scruple about injuring neighbor. This is hard, but it is the counsellor-more at peace in her home than gadding about and talking, to the gin while young to learn the art, and taking, to the gin while young to learn the art, and taking, to the the council of the taken taken the taken t later on develop into chronic liars or detractor is not pardoned unless satis-May we venture, with all due respect private detectives, with a genius for faction be made to the injured personof course, to say that some of our young ferreting out shortcomings and publish- a difficult duty to those who are degirls take themselves too seriously. ing them for the edification of the terred from its performance by false Because they have a few dollars world. Now, we do not mean to say shame and an empty idea of dignity-he or a convent education does not that any sane-minded man will tell a lie who continues in this sin is doubtless give them the privilege to be regarded to injure his neighbor. That is not doomed to everlasting perdition. For as models of the sex. Not a few of done by the average non-Christian. their sisters we believe who have never | But these people are not sane-minded : able to obtain the pardon of his calumseen the inside of a convent can com- and seem incapable of looking at anynies or detractions, unless he first makes pare favorably with them in all that thing, or anybody, save through the satisfaction to him whose dignity or re-

constitutes womanhood. But be that glasses of jealousy and self-interest, as it may, were they as good as they or self-sufficiency. They have a code of morality alien to would fain have themselves to be, they

are none too good for the wife of a true Christianity and not in honor among

Catholic. DEATH OF A NOTED CATHOLIC. in the work of retarding the conversion Death has removed from the ranks of of others. They have indeed heard the English Catholics an imposing that if a man says he loves God, and figure in the person of Mr. Kegan loveth not his neighbor, the truth is not Paul, the litterateur and publisher. He was born in 1828, at White Lacking in to them, and, so far as their conduct ing to them, and, so far as their conduct ing to them, and, so far as their conduct ing to them, and, so far as their conduct ing to them, and, so far as their conduct ing to them, and, so far as their conduct ing to them, and, so far as their conduct ing to them, and, so far as their conduct ing to them, and who, under different names will the better class of Filipine who may far the better class of Filipine who is the better class of Filipine who i ton, Somerset, of which place his goes, are regarded as a saying of more and who, under different names, will father was Anglican curate in charge, or less wisdom. But to hear them ! father was Anglican curate in charge. He himself entered the Anglican Pious platitudes coze like honey from him, for his majesty is so heavenly; love him, for his majesty is so heavenly; love him, for his benefits are so great; but He himself entered the Anglican ministry and remained in it, Newman and others, that the pcor Newman and others, that the pcor

other, in bearing one another's burdens, in sharing one another's joys, that we become human and truly live." We suppose that once in a while the calumniator has misgivings as to his condition. We say "suppose" because generally he goes serenely through life prat-

ing of honor as if he were a let no one indulge the hope of being

putation he has depreciated publicly in a court of justice, or even in private a court of justice, or even in private and familiar conversation."

The Popular Bank of Leo XIII. has self-respecting pagans. They are a been founded at Madrid in honor of self-respecting pagans. They are to been founded at sharrid in honor of source of scandal and a potent factor in the work of retarding the conversion of others. They have indeed heard that if a man says he loves God, and to the interests of the laborer.

Pray for the clergy, and first of all

within the past four-years, and the city within the past four-years, and the erry is very beautiful and cleanly and, with the exception of the present scourge of cholera, is much more habitable and healthy than of yore. Affairs ecclesiastical are in status quo with every one waiting for something to happen. In the meantime there is a crying need for prayer-books and Catholic litera-ture. The little black-covered Mass most important. I have just received

doing some good for the cause. Noth-ing systematic is possible until the ecclesiastical situation is settled, and then, under episcopal sanction, organi-zation can be effected and work can be carried on with definite purpose. Some day, when the Winchester idea of

add to their knowledge of this country an appreciation of American spirit and do good work where it is necessary. But all that is to be met with later.

it behooves us simple, without 1 we can afford set to the already numerous bill of fare, and that some of the best wine is to the already numerous bill of fare, and that some of the best wine is native servant will be sent to his to wait upon him by inches, help him to undress, pour out his water, and fin-ally to spread out a bamboo mat on the floor at the foot of the bed and sleep there, so that he can be called if any thing is desired in the night. In fact In fact when enjoying Filipino hospitality the great danger is that guest will enflor from too much attention and be by kindness, which is always slightly tempered with curiosity. Still, this sincere trait is one which every traveler and sojourner in the Philippines cannot help but admire.

> Let us keep much in the presence of the best and highest—in art, in music, in books, in friends, but above all, in the love of God, and in our hearts and in our lives miracle he wrought, "beholding as in a glass the image of the Lord, we shall be changed into the same image even from glory to glory."-Rev. Oliver Huckel.

Common sense is the genius of this intensely practical century. The age of the theorist, the dreamer, the mere The hurrying ith its manifold bookworm, is past. The world of realities, with problems waiting for solution, demands men of action, earnest workers who can transmute their knowledge into power, and who will help progress to another step forward.—" Success." take

God regards more with how much love and affection a person performs a work than how much he does : and he does much who loves much ; that is, our

THE MYSTERI

Relating to the Str Dr Wir

BY EDW

In the year 189 big, 28 and a bach ments overlooking the south. Dr. W the south. Dr. W He thought some him. Thought it The Doctor ha oom into the libra ndow opening of at night after he li that the curious being stared at can When he went int eling passed off the thing he beg Every night son going through and either that or els mental balance, a wouldn't admit fo He examined th and thumped the solid. There was door leading int door leading hit was a key in the fectly. He wen was thirty feet f nearest house in at Fifty-seventh half away. No in a tree, for th down to make ro ings, and those p sition's structure

little more than Windom began Then he pulled quit. One nigh library window ness that hung the park. He sa He put it down one of the ho seventh street. stantly connect was being watch Windom left his across the park On the north si the pleasure a brick residence hight. The hou Calcutta's Hole Windom pace hour. No light homeward, may stepped and loo

ences had something now From one of streaming thro dow set in the inst under the was that of t redly out into night. A hear scend over th seeming of a bi To the physimagination it monster of the a leering wink both windows. nerves and we In the morni the house or were there and unusual size posed of little sashes as a After that he All he could fi daughter lived servants. out a short ti The time covered that prior to the ni e was being One-half ho 1895, Dr. Joh from a visit to on Everett mpulse mad house with are shut." he lirectly in fro instant the girl rushed Windom. T showed him a face, but pal-might have a sight of back, frighte face, she cri seizing his h She led his the hallway of stairs in feebly light conscious th pied a large in the phys an old man g a convulsive "I think pered the only a few r to the couch A look t case of pa brandy and old man's looked at "No bran was stimul ave seen t Mary, lest An enth ed the cour into the gi chair abou bending fo small tube Windom The huge took his eg an object largest he . Show The girl great wone she said. Half be dream, W bent over His sense saw. He A soft li saw seas and then ute as t the wate

THE CATHOLIC RECORD.

ESPIRITU SANTO By Henrietta Dana Skinner. CHAPTER XXVII.

2

"The room will sway a little, and a haze Cloy eyesight -soul sight even-for a space, And tears, yes, and the ache here in the

of innocence, and I,

She did not prevent him, she seemed o understand that he would take com-

sigh of assent and a beautiful look in

his eyes. Then he turned and clung to

sad, sweet story of his Saviour cruci-

when they drew up at the little station

" Oreste !'

he will push on to Boscolungo."

Yes, it is I, my dear, dear master

To know that I so ill deserve the place H ir arms make for ma." —Whitcomb Riley.

Lady Ainsworth and her mother relieved each other in their watch by the sick girl's bedside, vying with each and death." He stopped, overcome by amotion for a moment. "Oh, my God!" other in their solicitude and tender care for the beloved sufferer. Little Maxemotion for a moment. "Oh, i he murmured, "Thou hast bl even me—so far beyond—it is too much !" and unclasping his arms from about her he slid down to her feet, kneel-ing with head deeply bowed, till his it ime and his mother had sent up to the villa to stay with Pepilla, that the cothight be kept absolutely quiet. Disdier and Gentile stepped tage might stepped while Disdier and Gentile stepped softly about, longing to be of service. Espiritu lay white and helpless, but she seemed to be conscious the greater part of the time and not to suffer touched the very hem of her gown. There was a rested, peaceful look on her face, and from time to time the eyes opened and gazed ou over the blue waters dancing in th over the blue waters dancing in the sunlight at the foot of the dark cliffs, whose sloping sides were covered with groves of olive and myrtle and lemon. "Paradise!" she whispered, and her voice was scarcely more than a breath. "Margara, I shall see it all soon !" e you glad to go, dearest ?"

"Oh, so glad !" "But Theodore, dear! Are you not sorry to leave him?" "We shall not be separated!" but

"We shall not be separated." But the whisper was so soft that Margara could hardly distinguish the words. A little later the eyes opened again with an eager light in them. "Adrien is there," she murmured. "Margara A little later is there, send him to me.

Lady Ainsworthy had heard no sound, but passing from the sick-room through the adjoining chamber she could now detect low voices conversing in the She entered and saw Daranteroom. etti, a letter in his hand and a railap spread on the table, making explanations to Disdier and the marchi-

'He will cross the frontier of Mo dena at Boscolungo," he was saying, "and goes from there to San Marcello, which he expects to reach to-night. San Marcello is a five-hours' drive up-hill from the Baths of Lucca, and I have telegraphed Bindo to start imme-diately Him who made it. diately and meet him there. But in this letter Teodoro says that if delayed its leisurely way. The summer sun had sunk and left the world in darkness later than this evening he will not go to San Marcello at all, but drive directly from Boscolungo to Pracchia to catch the express. In that case, Bindo would miss him, but I believe that by aking the next train to Pracchia, I taking may yet be in time to intercept him. There are but these two roads, and one or the other of us cannot fail to meet him. I have driven over here before starting to get the last news, and if possible to see her lovely face once more.

"She has asked to see you, Count Adrien," said Lady Ainsworth, coming She is waiting for yo forward. He passed into the sick-room alone.

At the first sight of the still, white face on the pillow all hope fled from his heart, yet her smile of welcome was bright and tender, almost like her old As he bent over to kiss her brow she whispered :

" Dear Adrien, I wanted the happiness of telling you myself that she loves you." " Margara !" he exclaimed, startled

and incredulous. "Yes, dear brother," she whispered

again. "While I was well I could not betray her confidence, but in the light of eternity one sees things so differentto take her to paradise !' She could say no more for weak-Espiritu," he sobbed, " I would re-

"But I am glad to go," she mur-But I am glad to go, she mur-

blush and look away. " Know, Oreste, "Oh, Adrien ! I presumed to sit in judgment on you, you who are so much better, so much more fervent than I !" "My own sweet Margara, my wife, I, too, have found an angel who says she will be content with me !"

In a moment Oreste was down on his knees on the carriage floor by his mas-ter's side. "Then it is all right!" he my love! There can be no comparisons between us, for we are walking to heaven by different roads; you by the way of innocence, and I, who have cried joyfally. "What is all right?" queried Ad-

riano. "Was anything wrong ?" "Excuse me, sir, if I am indiscreet, I way of innocence, and i, the bill sinned, by the path of penitence. But, my darling, the two ways lie side by side; we may walk them hand in hand, helping and comforting each other, lovguessed-I feared-

'What ? Tell me, Oreste, what you ing each other in joy and sorrow, in life guessed.'

"Oh, sir, you had not seemed quite "Oh, sir, you had not seemed quite like yourself, if I may say so, since the time we left London. I feared you were not happy here," touching his breast. "Excuse me, sir, but I know how I felt myself before Consiglio had given me her promise. It will be a joy to her, sir, as it is to me, to know that you have your heart's desire. Now we wisdom of the that they might become allies lasting life. can enjoy our own happiness with lighter heart."

doing the works especially enjoined upon us by our Divine Lord and Master, "Happiness !" said Adriano, brokenfort in the self-abasement, but as he raised his head sec sank inte there is no such power to bring human thought and human conduct to bear upon the welfare of the world,—inas-much that world is to work for the com-" Do you know, Oreste, I would re chair beside him and drew him, still ly. sign my hard-won heart's desire at this kneeling, closer to her till his head kneeing, closer to her till his head rested against her shoulder and her cheek feit the touch of his waving hair. Now a troubled look stole into his telltale eyes. "But, Margara, I can-not undo the past. Can you forget it, even as you have so blessedly forgiven it ?" moment to bring back one ray of hap piness to that poor boy we are going to ing of a perfected kingdom which in-deed can never be realized here-no

"God forgive me for speaking of happiness at such a moment, but I was only thinking of you," said Oreste, re-morsefully. "But do not be too such power as education. morsefully. "But do not be too troubled, sir. Perhaps the doctors are " Oh, hush !" she said. " Why mistaken in thinking Signorina Disdien so ill, and if it is indeed true, it is a should we remember the past, except to rejoice that it is past? Listen, Adrien! sorrow that must come sooner or later The good God remembers no more for-given sin; why should I, His frail child? And does He not love you all to us all. She is more dise than for earth, and if it is the will of God to take her, Count Teodoro will the better that He has forgiven you now how to make the sacrifice." Adriano turned his face to the wall. "Ah !" he exclaimed, with a long

and only five-twelfths to labor. I have only been looking at the uman side of Teodoro's sorrow," he said to himself," and this dear fellow reminds me that death is not all desher, even as when a little child he had clung to his mother as she told him the pair and affliction to the Christian. Yes, Tedi will bow to the will of God, and she will be a saint in heaven and The sound of a carriage driving into the court-yard startled them, and they for us all." He closed his eyes pray and tried to repeat some prayers, "Margarita, I, with the joy of my the soon the monotonous rumble of the train, the shaded glimmer of the lamp, and the low murmur of Oreste's voice life just dawning, I must go to meet that poor boy and tell him that the sunlight saying his rosary soothed the exhausted nerves, and Adriano sank into a dreamy slumber in which he and Margara sat going forever out of his !" They looked at each other tearfully. here was nothing they could say. There was nothing they could say. They must leave his soul for comfort to hand in hand with lovely children playing about them, while Espiritu and Teo floated before their eyes in celes The imperturbable Italian train took tial beauty, singing sweet songs and

A touch on his shoulder aroused him. blessing them. "We are nearing Pracehia, sir," and he tried to shake himself free from the where one changed to go to Lucca. Daretti was the only occupant of the first-class coupé, and he felt a little anvision. The " new one" now appeared at the door and gathered up rugs and portmanteau, while Oreste selected from among the waiting carriages one that appeared most suitable for the long noyed to hear the door open and see a man's figure present itself. "Why did I not think to fee the guard ?" was his first thought, and then nountain drive which was before them, a plain but easy victoria drawn by a he sprang forward with an exclamation pair of strong young horses, their stout harness studded with polished brass and decorated with gay bunches of The Commendatore sent me your tele and I came to accompany you colored ribbons.

There is not much ascent from here and tell you the plans." The engineer whistled and the guard to Cutigliano," said the proprietor, coming to the door with the travellers. came round shutting the doors and giving warning of the departure of the train. Daretti pulled Oreste into the We are two thousand feet above the sea-level here and they are only a hundred feet higher, but from there on you compartment with him. "Tell me, has the Commendatore started for San will need an extra horse to make the Passo dell' Abetone. The elevation of Passo dell' Abetone. Yes, sir. He started in half an Boscolungo is two thousand four hun-dred feet above us at the frontier. hour from the time he received your excellency's telegrams. He will reach San Marcollo about this time, and if The new valet took his seat on the box be side the driver, a weather-beaten, tact-Count Teodore has not been heard from, tall, peaked hat iturn peasant, whose cockkade of the same colored " Ah, there is no time to lose," sighed Adriano. "Oreste, I saw her, ribbons that decorated his horses. Adriano seated himself comfortably in a corner of the carriage and drew Oreste down beside him, though the and she cannot linger long. One felt the angels hovering over her, waiting young man had intended out of re-Both m n bared their heads reverentto crowd himself into the tiny seat opposite. Lanterns were hung on the carriage, and with much cracking of ly. "To think of him wandering up in the whip they started off at a round

TO BE CONTINUED.

will crowd around them, and more and shall become a power. more we GREAT CATHOLIC OPPORTUNITY.

God has never, since the berbarians Bishop John L. Spalding at the Concame down upon the Roman empire, offered such a field to the Catholie revention of Catholic Colleges, Chicago The Catholic Church, from its beligion as is presented here in America. It is a safe word. It is a world ready ginning, began to promulgate not merely the truths which Christ had to learn of us, ready to hearken. brought into the world, but to defend and elucidate and enforce these truths by the aid of what Edmund Burke ofor

The Catholic University, therefore, is a part of that partnership. Every man and every woman, every mother and every sister, and every one who would call all of the science, all of the art, every virtue and all perfection that loves human perfection. and every one who believes that God's mightiest had existed in the human race, taking had existent in the numeric, the science, the art, the philosophy, the statemanship, the wisdom of the ancient world, Hebrew power and sweetest and holiest and divine influence is found in the Catholic Church, ought to centre around and Greek and Roman, and so purify-ing and so moulding and adapting them this great university of ours and make home. There is room for more with ability than is in all America, than is those who prociaim the truths of everin all the world—more ability than has ever been in the world, to speak, to After preaching the Gospel and direct, to guide, to push forward to-ward God and toward all victory this

mighty democracy which is America. The Sunday School Not Enough. It is a sad comment on Catholic pro-

gress in America to find men in high places asserting that the parents and the Sunday school can supply the want of a religious education. As far as the instruction given in the Sunday school force in every organization, in every sphere of human activity. Take our s concerned, it is absurd to suppose that an hour's recitation of the cateproductive work—the work of manu-acture, of commerce, of trade—it has chism once a week will give sufficient spiritual food to the mind, and it is een calculated by competent experts equally absurd to expect that parents instruction. will give the necessary enterprises is There is not a priest on the mission who cannot bear testimony that the majority of Catholic parents cannot and do hear it proclaimed everywhere that labor does all this. It is ability, the not instruct their children in the religion of their baptism. How can they, ability to organize the enterprise, the ability to foresee all the difficulties, to open markets, to compete to improve, after a few days' or a week's weary toil, sit down and catechise their little ones in the principles of revealed religion? But suppose direct, to govern, to make men able they do, and afterward commit them to the guardianship of the public schools, ary business life, is doubly true where the interests are of an intellectual or a where will not influence of evil instruction, combined with the bad example by moral or a religious nature. With-out great leaders the intellectual which they are surrounded, retard and obstruct the growth of the good seed they sowed in their hearts? The care a people begins at once alk and gradually becomes with which a good thing should be guarded ought to be proportioned to extinct. If there be no moral heroes, no men alive with moral earts value and the danger which threat nestness, absolutely breathing in a air in which they feel that to live like ensit; but, as the soul is, of all things the most valuable in the sight of God, air in which they feel that to have the have a man is to live righteously and purely and devotedly and unselfishly—if there are no such men, the whole people sink down to lower and lower planes of life, refore Catholic parents should use all the energy of their minds and wills prevent the ruin of their children's This they do not do, and hence the sad picture of defection and apos-TENDENCY TO SCHOLARSHIP. Now, in the last thirty years there tasy.

THE PROPHECY OF ST. MALACHI.

Speaking recently at Maynooth Col-lege, Cardinal Moran, of Sydney, Ausralia, said :

Yesterday a friend of mine put that is now young we will see America as full of scholars in every branch of human thought as Europe itself, if we into my hands a memoir of Oliver Plun-kett—with whose venerable and saintly name I have not been unfamiliar. The name of that venerable martyr to Ireand's faith should be ever revered and celebrated as a promoter of temperance in this fair land. There is one remark that I thought I would set forth. It is they been given to a cause of this kind. that this venerated martyr had con-sulted the greatest literary authority -scholars from every part of the world of his day, the distinguished Benedic-tine, Mabillon, as to the authenticity and the youth of the land. Now, are we Catholics going to eter-nally talk about the Church and talk of a prophecy of old, and the reply Mabillion to that venerable Primate Mabillion to that venerable Primate of Armagh was that that prophecy of St. bers, and not enter into this very high-Armagn was that that prophecy of St. Malachi was undoubtedly genuine, and he risked his authority on the genuine-ness of that prophecy. And that pro-phecy should be dear to every Irishnot going to place men in many parts of our country who are thoroughly competent to discuss every possible problem, every possible subject-not in a popular, in a general way, but with the man. At the dying moment of St. Malachi he was seen to shed tears, and those standing by asked why he thus wept, and the reply is given in that authentic document: 'Woe is me,' best knowledge of the day, acquainted thoroughly with the best that has been

wept, and the rephy is given in that authentic document: 'Woe is me,' said St. Malachi : alas ! for my ruined country, alas ! for the Holy Church of God. How long, how long dost thou forget us ? How long, my country, art for get us ? How long, we country, art done, has been and is right? LARGER CATHOLIC UNIVERSITY. That is why these men, year after year, coming from our various colleges in the Roxbury district, Boston, last week, that he had visited a clairvoyant and her predictions of his own speedy and institutions of learning, to confer thou consumed with sorrow ?' "A little after, as if some one had spoken to him, he said: 'Be of good heart, my son: the Church of God in Ireland shall never fail. With terrible death had unhinged an already weak mind. It was evidently a swift tion in his morbid lancy from the thought of his own to that of others discipline, long shall she be purified. But afterwards far and wide shall her school with which they are connected magnificence shine forth in cloudless glory and oh ! Ireland, do thou lift up thy head. Thy day also shall come, a day His known unbalanced condition, and to higher and higher efficiency; and the testimony of life-time friends and neighbors to its long standing, will doubtless send him to an insane hos plish anything of worth at all, they will of ages, a week of centuries, equaling the seven deadly sins of thy enemy, more and more-all the presidents of pital instead of to the electric chair shall be numbered upon thee. But the miserable fraud who wrought -will more and more shall thy exceeding great merits have obtained mercy for thy terrible foe, yet form a solid body, determined to build upon his sick mind will go scot free. We have many and stringent laws in Massachusetts—the most statute-ridden up one real Catholic university in so as through scourges as great and en during. Thy enemies who are in thee shall be driven out and humbled, and If they do not, they will fail to do state in the union-against trivial ofmore than the elementary or secondary work at last. Unless our colleges fences; but none against the fortune-teller who too often combines another shall be driven out and handback, and their name taken away. But inasmuch as thou art depressed, in so much thou shall be exalted, and thy glory shall not pass away. There shall be peace and abundance within their boundaries, and bundance drawnth in thy da wicked avocation with her pretended become places where young men, when they have received the degree of Bachreading of futurity. A few months ago we noted the case elor of Arts, feel that they have only begun and clamor for something more real, more living, for abler and greater of a young woman in Philadelphia driven and beauty and strength in thy de into a maniac's cell, and another in Cleveland into a suicide's grave by fenses. "After this Malachi was spent for minds to lead them t high truths, our colleges will turn members of this evil craft ; and here while. Then, with a loud and joyous voice, he exclaimed : 'Now, O Lord, Boston four lives will probably pay the out into the world graduates who will sink back into the crowd and becom penalty of a pretended satisfac dost Thou dismiss Thy servant in peace. the craving for forbidden knowledge. Is there no way of protecting the young, the hare-brained and the ignormerely mechanic, ordinary, routine It is enough. The Church of God in Ireland shall never fail, and though long COLLEGES BUT PREPARATORY. Until we get bodies of Catholic ouths who, having finished in the colshall it be desired, my country shall one ant against these dangerous impostors? day stand forth in its might, and be -Boston Pilot. fresh in its beauty like the rose. lege, feel that they have merely gone through an apprenticeship, merely ac-quired that sort of education which "I need scarcely remind you that even centuries from the death of Mala-The Temperance Question Growing The temperance question grows every day more important. Leaving chi have just come to a close, and when we look back over the last fifty years will admit them into the secret home of the greatest and noblest and the that have rolled over our country we cannot but see that the fruitful zeal of aside the share taken by the religious most cultivated minds, we shall not element, great business concerns, notably the railroads, insist upon temmost cultivated minus, we shall not have representatives able to bring to bear upon Catholicly society all the science and all the art and every virtue the clergy of Ireland has already begin to bear its fruit, and those plants that perance in their employees. Situations can only be held by temperance men. have been sown, those plants that have and all perfection; and we shall not be been spread through the length and of licenses able to arouse in the multitude of our The courts in the granting emphasize that only reputable men shall be engaged in the business. Public at-tention is now riveted upon the drinkbreadth of the country are spreading people that enthusiasm which is irre-sistible. their branches far and wide even into he remotest extremities of the world." Just as the multitude of our laborers ing man, and society debars him from its social functions. It is sufficient to False Eduction Worse Than Ignorknow that a man is a wine-bibber, and ance. he is discredited. All these various agencies are teaching the population to tical knowledge to keep them in Ignorance is the stumbling block that iton, so the multitude of our Catholics sends so large a number of souls to the torments of the dark chasm. False educthink upon the folly, misery and dis-grace of drink. The practice of treat-The practice of treatation is more to be dreaded. It is this ing is falling into discredit. This mi-erable American custom, more than anything else, has in the past contribthat fills minds with such egotism and arrogance that they fall headlong, while drink. uted to the slavery of drink. Do away with it altogether. Abolish it, and the backbone of drunkenness is

July of a bitter anti-Catholic book that is now used as a text book in many of

the High schools. Dr. Fox, of the Catholic University, shows up this other attempt at "poisoning the other attempt at "poisoning the wells," and with a sharp pen lays bare all its bigotry. It is about time that this propaganda which has for its pur-pose the using of the Public school system as an agency to defame the Catho lie Church and decatholicize the Cath. olic children should stop. The Ameri-can Book Company is anxious to get Catholic trade; it should therefore be very particular how it hurts Catholic sensibilities. It has no business publishing such a bitterly anti-Catholic book as Seely's History of Education, and much less has it any business put ting such a book in the Public sche

AUGUST 16, 1902.

A Bigoted History of Education.

There is keen and caustic criticism in the Catholic World Magazine for

Rejecting the Light

When the truth flashes conviction the consciences of some persons that the Catholic Church is the one true Church that Christ established, deliberately shut their eyes against it They are like the Sandusky minister who said : " If I knew the Catholic Church to be the Church established by Christ then would I become a pagan." The are also like the Protestant father i They the same Ohio city who declared of his own son : "I would rather see him in hell than a member of the Catholic Church !

They at first think it impossible that the Catholic Church is the true one. and so, when the conviction illuminates their soul they resent it as an injury. shrink from it. They hate They don't want to believe in what they

see is the truth. Now comes in the dread fact of their responsibility. They have seen the truth. To reject it, fully, wickedly and is to imperil their salvapersistently on. To so reject it is to sin against the Holy Ghost. To so reject it is in-deed to choose hell rather than memberin Christ Church .-- Catholic ship Columbian.

Not so Cruel Atter All.

An incident which seems likely to be preserved as history in the story told in York journalist, author and phil-anthropist. An emigrant, landing in

anthropist. An emplate, hinding in New York, he relates that: "After being repulsed from many a door in my search for food and word, I wandered on with my gripsack, straight here the country until toward ahead into the country, until toward noon I reached Fordham College, famished and footsore. I had eaten nothing ed and footsore. I had eaten nothing since the previous day. The gates to the college grounds were open, and I strolled wearily in without aim or pur-pose. An old Father whose noble face I sometimes recall in my dreams, came over and asked kindly if I was hungry. I was, in all conscience, fearfully hungry, and I said so, although I did not mean to. I had never seen a real live monbefore, and my Lutheran training did not exactly incline me in their favor. "1 ate the food set me, not without qualms of conscience and with a secret suspicion that I would next be asked to abjure my faith, or at least to do homage to the Virgin Mary, which I

firmly resolved not to do. "But when, the meal finished, I was sent on my way with enough to do me for supper, without the least suggestion that I should perform such an act, I felt heartily ashamed of myself. I am just as good a Protestant as I ever was, I have no quarrel with the excellent charities of the Roman Charch, or with their noble spirit and management.

AMERICA WANTS TRAINED ABILITY.

THE ABLE SEVEN-TWELFTHS.

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until they reach mere animalism.

has been a tendency, which is growing day by day, to educate ever-increasing

numbers of men, not only in collapse but in universities, so that I am per-

suaded that in even the generation

do eagerly, if we do with all our might, that which we are undertaking, in

these universities which are endowed with inexhaustible resources-men, in-

about our glories and about our num-

est field of human activity? Are

dividuals and people—ready to out their treasures as never before

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able men are the centres

seven-twelfths of it, to ability,

to give them opportunity.

of great manufact-

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through a half-open door of something that broke his heart-Espiritu's bridal leaned against the doorway, the tears raining down his cheeks. When he looked up a moment later orrow before him

When he looked up a moment later, Lady Ainsworth was standing by his side. They were alone together for the side. They were had sent him away

find voice to say, but she held out her hand to him with averted face. Ad-riano took the out-stretched hand reverently and gratefully in his. "Lady Ainsworth !" he said, his low

"Lady Ainsworth 1" he said, his low voice tremulous with feeling. "The good God has sent us grief where we expected joy. Oh, my poor boy ! how will he bear the long years of suffering and loneliness ? But we cannot weep for her; she seems glad to go. We can only weep for ourselves left to can only weep for ourselves, left to battle out our lives in this weary world

of sin and sorrow." He would have released her hand, but she did not withdraw it. It lay still within his own, his clasp slowly tight-ening over it. He felt his heart beat almost to sufficient. He pressed the hand eagerly to his breast, and still she did not shrink from him. " Margara !" he cried, bending towards her.

Margara, my love ! look up !" Slowly she turned towards him her exquisite face and great, love-lit eyes, and in another moment they were locked fast in each other's arms.

She was the first to speak, but he had to bend his ear close to her lips to hear the whispered words. "Adrien, dear Adrien, forgive me !"

"Forgive you? sweetest Margara, dearest friend! What have I to for-give? You could not then have done give ? Thank God that the gift of otherwise. your tenderness and trust has come to me at last! I know not why you fee differently, it is enough that you do; I accept it as a gift of pure mercy, the

mured. "Do not grieve for Teodoro, all will be well with him." He saw that she had not strength to bear more, and resigned her to the hands

of the marchioness. As he crossed the adjoining chamber he caught sight almost paternal sense of protection and responsibility. It seemed to him at robes spread upon a couch, with the filmy voil and the wreath of the little waxen flowers of the Espiritu Santo. knelt at Margara's death-bed almost with equanimity, if such a sacrifice could save his baby-boy from the terrible

of delight.

Marcello ?"

grams,

Oreste touched him on the shoulder. You have had a long journey from

keep strong for what is before me,' Adriano stretched himself out on the cushions while Oreste folded the rug under his head for a pillow, drew the light overcoat about his shoulders, and then climbing up on the seat ingeni-ously arranged a paper to shade the eyes from the glare of the lamp. As he stepped down, Adriano laid his hand

affectionately on the young man's arm. It is a blessed comfort to have you,' he sighed. "I know-I know, sir," said Oreste

sympathetically. "As for the new one "-he never called his successor anything but "the new one doubt he is a good man in his way, he may do his work better than I, but," ssing his head with infinite contempt, he knows nothing of the sentiment of service.

Adriano smiled at the expression, s Adriano smiled at the expression, s) characteristic of the better Italian nature. "Tell me something of your-self, Oreste," he said. "Are you happy? Is Consiglio happy?"

happy? Is Consiglio happy?" The young man turned red to the roots of his hair and averted his face in delighted confusion. "I am not half gool enough for her, sir," he stam-mered, "but she is an angel and she says she is content with me." "And you have left her to come to me?"

me i

"I should not care for her as I do, sir, if she had not wished it herself. She told me not to leave you while this trouble lasted."

The Real Belief.

broader

and is

We must do it.

The Real Belief. O Faith! what an idle word thou art upon the tongues of men! Why will we make God a liar, instead of study-ing His word? To love God is not to make life a burden, but to lift our make life a burden, but to lift our hearts above our burdens. To believe each year determined God is to love Him above all things; then, above all, if they are to to love Him above all things is simply to relegate other things to their true place and their minor importance, and thus to make ourselves superior to them. If we believe wealth to be the superior to Catholic colleges and institutions o the United Statessupreme happiness, to be poor should make us unutterably wretched. If we do not so believe, poverty will only make us unhappy to the measure in America. which we hold wealth essential to happi-To seek God's kingdom first, is simply to seek things in proper order.

It is to view things in the light of God's eternity and to make our souls, if not our bodies, impervious the assualts of time.

Do the Dying Never Weap?

"I have stood by the bedside of hun dreds of dying people," said an old physician at Topeka yesterday, " and I have yet to see a dying person shed a men. tear. No matter what the grief of the bystanders may be, the stricken person will show no signs of overpowering emo-tion. I have seen a circle of agonized youths who, children around a dying mother-a nother who in health would have been touched to the quick by signs of grief touched to the quick by sights of ghild in a child—yet she reposed as calm and unemotional as though she had been made of stone. There is some strange and inexplicable psychological change which accompanies the act of dissolution. It is well known to all physicians that pain disappears as the end approaches. And nature seems to have arranged it so that mental peace shall also attend our last lingering moments. - Kansas

City Journal.

Italy as She 1s.

Leo XIII. is the best friend of Italy. While the evil men now holding the helm of the Italian State seem to "grow worse and worse, erring and driving into error," as their hatred increases, and their denunciation become more boisterous against clericalism, by which they mean Catholicity, it is re-freshing to behold the Holy Father manifesting all the best traits of Chriscreases, and their denunciation become more boisterous against clericalism, by

would drop back into idleness, as our factories would be closed if we ceased to have men of ability and men of prac-

will lose that deep and abiding love of their religion, that pride in the power which has civilized the world, pride in power to consult us in all the ills of life, to strengthen us in all the temp-

THE MYSTERIOUS WINDOWS.

Belating to the Strange Experience of Dr Windom.

BY EDWARD CLARK.

In the year 1895 Dr. John Windom, big, 28 and a bachelor, lived in apart-ments overlooking Jackson Park from Dr. Windom was troubled. the south. Dr. Windom was troubled. He thought some one was looking at him. Thought it? He knew it.

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him. Thought it ? He knew it. The Doctor had turned his largest room into the library. It had one great window opening on to the park. It was at night after he lighted his library lamp that the curious sensation that he was being stared at came over the physician. When he went into the next room the feeling passed off. He was an nerve fellow, the Doctor, but after a week of tellow, the Doctor, but atter a week of the thing he began to get "creepy." Every night somebody's eyes were going through and through him. It was either that or else he was losing his mental balance, and that Dr. Windom would it a durit for a minute wouldn't admit for a minute.

He examined the walls of the library, and thumped them hard. They were and thumped them hard. They were solid. There was no transom over the door leading into the hall, and there was a key in the lock that fitted per-fectly. He went to the window. It was thirty feet from the ground. The nearest house in the line of sight was at Fifty-seventh street, a mile and a half away. No Peeping Tom could be in a tree, for the trees had been cut down to make room for the fair build-ings, and those planted since the expo-tition's structures had been razed were the stady gaze hurt my old eyes. As she counted the reflections I ad-justed the lenses, but at times her atings, and those planted since the exposition's structures had been razed were little more than saplings.

little more than sapings. Windom began taking nerve tonics. Then he pulled himself together and quit. One night he looked from his library window far off into the black-ness that hung over the north end of the park. He saw a faint light appear. He put it down mentally for a light in seventh street. For some reason he in-stantly connected the feeling that he was being watched with that light. Dr. A section of the roof was crushed in Windom left his apartments and struck across the park to Fifty-seventh street. On the north side of the street facing the pleasure ground was a block of brick residences. It was nearly mid-night. The houses were as black as

Calcutta's Hole. Windom paced up and down for an hour. No light appeared. He started homeward, made a hundred yards, stepped and looked back. Recent exces had unstrung him. He saw something now that staggered him. From one of the houses light was streaming through two circular winjust under the root. The appendix was that of two great eyes staring redly out into the blackness of the night. A heavy curtain began to de-scend over the window. It had the seeming of a big eyelid slowly closing. seeming of a big event slowly closing. To the physician's highly wrought imagination it seemed as though some monster of the night was giving him a leering wink. The light died from both windows. Windom mastered his nerves and went to bed.

In the morning he stood in front of the house once more. The windows were there and Windom noticed their unusual size and that each was comunusual size and that each was com-posed of little round panes set in metal sashes as are cathedral windows. After that he went to the place often. All he could find out from the nearby All he could ind out from the hearby tradesman was that an old man and his daughter lived in the house and kept no servants. "They have been there but a short time," said the grocer. The time being fixed, Windom dis-covered that it was but a few days prior to the night that he first felt that

prior to the night that he first felt that he was being stared at.

One-half hour after midnight, Nov. 5, 1895, Dr. John Windom was returning from a visit to the bedside of a patient from a visit to the bedside of a patient on Everett avenue. An irresistible impulse made him walk toward the "house with the eyes." "The eyes are shut," he muttered, as he stopped are shut, 'ne muttered, as he stopped directly in front of the house. At this instant the front door opened and a girl rushed out. She almost ran into Windom. The flickering street lamp Windom. The flickering street lamp showed him a face. It was a beautiful face, but pale and tear wet. Its owner

the Clairvoyants ert E. Hill, the

who took his sis-

THE BIBLE.

From the New York Sun.

pose of giving purely literary instruction, and its introduction would be

posed not less earnestly than was the purely perfunctory reading of passages from the Bible with which the daily ses-

trom the Bible with which the darly see sions of State schools usually were once opened. Of course, children gave little heed to the readings, yet even that slight attention to the Bible pro-

voked both religious and infidel oppo

He turned to the sufferer. "You have solved the problems of the universe," he said.

still men. Windom felt benumbed

"Aye, so I have. I, Caleb Strong, crank, as the scientists call me. They Because of the passing away of the old-time "familiarity with the English Bible," the National Educational As-sociation, in session at Minneapolis last made forty-inch lenses that cost a million, and can't see beyond the ends of their noses with them—the fools 1 I built that," and his eyes looked at the telescope. "I made the multiple lense that science has scoffed at for week, passed a resolution expressive of its "hope" and wish that public senti-ment would permit the Bible "to be read and studied" in the public schools ages. Each lense does its work sep-arately, but the results come into one. There is no limit. I can pick up a pin on the nethermost star." There was a triumph in the man's tone and face as he continued, "These small lenses had to be so joined that the light would not interreflect. "Impossible," said the wisecress. I did it Two years are Louis (Arthman and States) and the public schools work of the highest and purest type, side by side with the poetry and prose which it had inspired and in large part This association would not have the Bible treated as a "theological book

'Impossible,' said the wiseacres. I did it. Two years ago Louis Gathmann just missed the secret. It is mine and blue treated as a "theological book merely" of supreme religious author-ity, but only as "a masterpiece of lit-erature." For that very reason, how-ever, the study it advises would be without avail even for the secular pur-ness of using super literature. it.

just missed the secret. It is mine and there is the perfected work. "I know you, Doctor. I owe you an explanation. I came here with my daughter Mary and built my telescope The fools hereabouts thought the ob-jective was a window. I dared not look at a star at first for fear of disappoint-ment. For a mile and a half to the south the ground was onen. I focused justed the lenses, but at times her at-tention wandered from the light. She tention wandered from the light. She has lived alone with me and shared my toil and privation, and she made a friend of you in your far-away library. When I knew I was right I changed the window lens to the roof. This night I have seen the men on Mars, and to-mersen up to day the world—"

He put it down mentally for a light in one of the houses in far-off Fifty-At that instant the earth trembled

and carried lenses and telescope to ruin. The shock gave the stricken ruin. The shock gave the stricken mum momentary strength. He raised himself from his pillow. "Gone!" he said. Windom caught him as he fell backward. The secret had gone with its owner. The Chicago evening papers of that

day, Nov. 5, 1895, gave a scant half-column account of the slight earth-quake shock that early that morning

column account of the slight earth-quake shock that early that morning had visited the southern section of the city. "The only property damage," they said, "was the breaking of a hole in the roof of a Fifty-seventh street residence by the fall of a partition wall that rose above the building's eaves." Three years later a man and a woman were bending over a cradle in which "Mary," said the man, "as a physi-cian I am a firm believer in heredity. Who knows but that one day our boy Mars?" streaming through two circular win-dow set in the same horizontal plane just under the roof. The appearance was the breaking of a hole in the roof of a Fifty-seventh street residence by the fall of a partition wall that rose

A False Idea.

Is not that about our idea of God's discovery as to the means of happiness, what we really believe concerning the method which He and the Church and method which He and the Church and good people throughout the ages have declared did bring peace of mind and soul, real and heart-filling happiness in all the vicissitudes of life? Which is all the vicissitudes of life ? all the vicissitudes of hile? Which is it, that we believe God, or that we do not? The trouble is that we neither believe, nor do we know just what He has said. Who has written into His declaration the things we say about it? Christ said : "Seek first the Kingdom Christ said : of God and His justice and all these things will be added unto yon." But we seem to think that He meant, " and

all these things will be taken from you.' all these things will be taken from you." He said that if we wish to be happy, we are to love God above all things. We say that this means we are to make ourselves as miserable as we can.

"The Purse."

Here is a story from one of the old divines: Christ left His clothes to the soldiers; He left His mother to John; might have seen nineteen years. At Heleft His pardon to the penit the sight of Windom the girl sprang back, frightened. Then, as she saw his He left His pardon to the penitent thief; He left His peace to His disciples; He face, she cried : "Oh, it's you !" and, all who would seek and wait for him, seizing his hand, she said : "Come." but he left His purse to Judas. It is the Judas character that affiliates with the purse. The things before each one -to choose. Pardon, peace, the seam-less robe, the mother of Jesus, i. e., asless robe, the mother of Jesus, I. e., as sociation with those related to Christ, that you may give help and sympathy, the indwelling of the Spirit of God, or the purse. Which do you choose? Only the purse. This is the least of all. That becomes Judas Iscariot. That is the antipodes of the indwelling of the the antipodes of the indwelling of the Spirit of Power.

MORMON MISSIONS IN IDAHO AND WYOMING.

Significance of a Recent Suggestion That it be Studied in the Public Schools Simply as '' a Literary Work.'' Rev. W. J. Hendrickx of The Catholic Mis-sionary Union.

On the second Sunday in Lent a mission for non-Catholics was opened in Kemmerer, Wyo. For three days ser-mons were preached on the True Church, Sin, Confession, Eternal Punishment, and the Bible. A great num-ber of questions were also answered, some of them very interesting and to the point. The result was that eleven were enrolled in the instruction class.

Then for two days a similar mission was begun in Diamondville. A great many non-Catholics attended, but no converts were made. However, the mission had one good result, because the Catholics were so aroused that they commenced to build a church in that place. The Camera, a local newspaper, said

The Camera, a local newspaper, said on the occasion of the mission: "Some very interesting questions were asked at the meeting held by Father Hendrickx last Wednesday evening. Any one was allowed to put a question in the box that related to religion or science, and the Father an-swered them all. Some of his answers were very ingenious if not convincing. The question box will be a feature of the Sunday evening meeting. "Rev. Father Hendrickx, of Mont-

pelier, delivered three highly interest-ing sermons and three lectures in St. Patrick's Church in Kemmerer this week. The Father is a finely educated man and one of the most noted clergy-

voked both religious and infidel opposi-tion. An attempt now to introduce the formal and careful study of the Bible, though as "a literature" only, would arouse still more violent reassistance from both those camps. The very suggestion that now the Bible should be read and taught simply as "a matterninger of literature" wholly man and one of the most noted thergy-men in the mountain country." On May 25 another mission will be inagurated in the Dempsey Valley. Report of this will be sent afterwards. Some of the Mormon authorities are alarmed at my visits into that valley. You can imagine the incredible stuas "a masterpiece of iterature," wholly as "a masterpiece of literature," wholly apart from any religious character, put forth as it is from a nominally Christian and Protestant source, is significant of a change of spirit which cannot be called less than revolutionary in its significance. A suggestion from a Christian source that the Bible be de-meded from its place of support de Alarmed at my visits into that valley. You can imagine the incredible stu-pidity of some of them, when they pro-posed in one of their meetings, to hand in a petition to the Idaho legis-nature to enact a law forbidding me graded from its place of supreme ele-yation as "the book, and the "word of God," to the category of the human words of Milton and Shakespeare as morely a mestariona of the literary or

to come into that valley ! The Puritan laws of New England, and the abominable laws of old England, for Ireland, world be in order again in Idaho! merely a masterpiece of the literary expression of a single race would once have aroused the whole English-speak-ing would believing and indice The following appeared in the Inter-

The following appeared in the inter-mountain Catholic, and is given as an impartial statement of the good effects of my mission at American Falls : "American Falls, Ida., April 30.— The visit of the Rev. Father Hending world, believing and infidel, as a momentous surrender of pivotal religi-ous position. Now it is taken as a mat-

rickx to this place was in every sense a grand success. Not only did the Cath-olic community of the Falls receive spiritual comfort and inspiration, but Protestants, atheists, and infidels, who heretofore have heard nothing but slander and calumny about our holy Church, are to day in a state of doubt and perplexity. It will not, I hope, be considered presumptuous on the part of your correspondent to say that as the result of Father Hendrickx's

visit a few more souls will be received into the Church of Jesus Christ. "It is hardly possible for any one to convey anything like an adequate idea of the impression made by Father Henf the impression made by Father Hendrickx on the Protestant community of this place. The Reverend Father ar-rived on Saturday evening, April 26. On Sunday morning Mass was cele-brated at the home of Mr. and Mrs. Twomey. In the evening he delivered tures. most eloquent lecture at the school house (which place was filled almost to its fullest capacity) on "The Origin and the End of the Universe." To say that the theories of Darwin and Huxley, and also the fallacious doctrine of that idol of American infidelity, Bob Ingersoll, were torn into shreds, would be putting it very lightly; not only those whom I have mentioned, but every infidel or atheist that ever gained any national shows that that ever gained any notoriety in the world were attacked and their teachings repudiated by Father Hendrickx in his

lecture on Sunday night. "On Monday morning Mass was again celebrated at Mr. Twomey's house, and in the evening the schoolhouse was again filled to standing-room only, to hear the reverend Father deliver a lecture on "True Church of Jesus Christ."

read as lessons of the churches on Sun-day, but they listen to them only per-le functorily. The aestheticism of the services appeals to them more power-; fully. Even Protestant churches while the sense of a pagan superstition are now importing vested choirs and musi-ne cal litanies into their services, as a is cover behind which to hide poverty of belief in the Bible as the sole authority set the sense of a pagan superstition are now importing vested choirs and musi-tis cover behind which to hide poverty of belief in the Bible as the sole authority set the sense of a pagan superstition are now importing vested choirs and musi-tis cover behind which to hide poverty of the sense of a pagan superstition are now importing vested choirs and musi-tis cover behind which to hide poverty of the sense of a pagan superstition are now importing vested choirs and musi-tis cover behind which to hide poverty of the sense of a pagan superstition are now importing vested choirs and musi-tis cover behind which to hide poverty of the sense of a pagan superstition are now importing vested choirs and musi-tis cover behind which to hide poverty of the sense of a pagan superstition are now importing vested choirs and musi-tis cover behind which to hide poverty of the sense of a pagan superstition are the sense of a house of Dennis Collins, whose grand-father as a boy had been "hooked into" the Mormon delusion some in the eginning of Joseph Smith's and Sydney Rigdon's preachings. Several funny questions were asked and answered. One of the Mormon elders said that the One of the Mormon elders said that the truth of the Mormon church was fully proved by Washington's revelation to an apostle of the Church. The story is this: A Mormon apostle in a vision saw George Washington, who asked him to get baptized for him in the temple at Salt Lake City, because the temple at Salt Lake City, because he—Washington—had now found out which the true Church was, and that he should not only get baptized for himself, but for his wife and his chil-dren. (I suppose you know that the Mormon church teaches baptism for the deed). I told the map he was tell. the dead.) I told the man he was telling a lie, a historical lie, because Washington died childless. He was laughed at, "knocked out and done

When is one Late for Mass

According to many divines one ful-fils the obligation of hearing Massif one is present from the time of the Offen tory to the end. Speaking generally, willful absence from a third part of Mass is a mortal sin, though it is ob-viously not easy to define precisely what we should regard as a third part. What precedes the Gospel, if taken conjointly with the portion following Communion, is certainly a notable part, and no one who absents himself from so much, discharges the obligation of as-sisting at Mass.-Irish Rosary.

The Only Church for the Working man.

Some years ago Kev. George L. Mc-Nutt abandoned the Presbyterian pulpit in New York and became a me-chanic, in order that he might learn the reason why the American workingman is so indifferent to Protestantism. Well, he has returned to his pulpit, and tells his co-religionists that the Catho-lie Church is the only Church for the workingman; that she is the greatest democratic force on earth. The rever-end gentleman seems to have put his time to good use.—Western Watchman.

A Public Sign.

It is pleasing to notice the growing custom among Catholics in acknowl-edging their faith in the Blessed Sac-rament by raising their hats when pass-ing a church or chapel where they know It is reserved. This is a sincere mark of respect to our Lord ever present with us. It shows that we are Catholics and us. It shows that we are calculated not ashamed of our religion. Another pious and practical custom is to say a pious and practical custom is to say a brief prayer for the holy souls funeral procession. - Pittspassing a funera burg Catholic.

French Premier not an ex-Priest.

Rev. A. P. Doyle, the Paulist, has sent the following self-explanatory note to the editor of the New York Sun : Sir: The Sun quotes to-day from m the

Sir: The Sun quotes to-day from the London Truth, a statement that the French Premier, M. Combes, is an ex-priest. I beg to say that this state-ment is not true. My authority in the matter is an eminent French ecclesiastie

In France the word "Abbe" is applied to ecclesiastical students who wear the soutane and is not necessarily the appellation of a priest.

Devotion to the Angels.

Devotion to the Angels. "Devotion to the angels," says Father Faber, " emancipates the soul from littleness and gives it blissful habits of unearthly thought." It is a devo-tion of faith, of the faith which pierces the veils that hide from our eyes the wonders of God's spiritual world, of the faith that helps us to hear the eternal truths to which the hear the eternal truths to which the tumult of earthly sounds deadens our ears. These unseen spirits of whose presence near us faith tells us and us and of whose help we are more than as-sured, enjoy he blessed vision of God but minister unto us who are so far beneath them in the scale of crea-

The Things that Satisfy.

After all, he says the greatest thing who

speaks the word that satisfies. The men who disturb— the Huxleys, the Darwins, the Renans, the Ingersolls, the Paines what peace have they given the souls of men?

Against the words of the mightiest thinkers that ever lived put the gentle assurance that breathes in the Sermon on the Mount. Against the awful stress and agony that provide the works of Strauss and Bauer and Hilgenfield, put the sweet consolation that dwells in the utterances of Thomas A Kempis. How pained the soul that rises up from the former! How satisfied the soul that has spent an hour in communion with the

latter! Cholera and all summer complaints are so quick in their action that the cold hand of death is upon the victims before they are aware that danger is near. If attacked do not delay in getting the proper medicine. Try a dose of Dr. J. D. Kellogg's Dysentery Cordial, and you will get immediate relief. It acts with wonderful rapidity and never fails to effect a cure.

THEY WAKE THE TORPID ENERGIES.-Machinery not properly supervised and left to The initial for the second shows faults in its work ing. It is the same with the digrestive organs, Unregalaxed from time to time they are likely to become toroid and throw the whole system out of gear, Parmelee's Vegetable Pills were made to meet such cases. They restore to the full the diagring faculities, and bring into order all parts of the mechanism.



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That the old familiarity with the Bible has been lost by this generation is very apparent in both current speech and writing. Quotations which formerly came to the tongue of every speaker, whether religious believer or unbeliever, because embalmed in their memory er, because embalmed in their memory by early study of the Scriptures, are heard no longer, except from people of the older generation, and their source and application are not understood by contemporary audiences. Sunday schools, according to official statistics, continue to include a great part of the children of Protestants, but actually, in New York at least, they are not the

ter of course.

In a baccalaureate sermon preached

in New York at least, they are not the flourishing institutions they once were, unless it be as philanthropic enterprises among the poor as "mission" schools. How large is the part of the children of Fifth avenue and of the districts of New York generally where fashion re-sides who attend Sunday schools and are drilled in the Bible? People hear passages of the Scripture read as lessons of the churches on Sun-

ted his mother rict, Boston, last sited a clairvoyant of his own speedy an already weak tly a swift transiiancy from the to that of others'

ced condition, and e-time frie to an insane hosthe electric chair. irand who wrought will go scot free. stringent laws in most statute-ridden cominet trivial of--against trivial ofgainst the fortun vith her pretended

o we noted the case Philadelphia driven ell, and another in suicide's grave by l craft ; and here ill probably pay the nded satisfaction of idden knowledge. y of protecting the ained and the ignorangerous impostors?

Question Growing

e question grows important. Leaving ken by the religious ess concerns busine ds, insist upon tem ployees. Situations by temperance men of licenses granting y reputable men shall business. Public at-eted upon the drinkiety debars him from s. It is sufficient to s a wine-bibber, and All these various ing the population to folly, misery and dis-he practice of treat-discredit. This mis-

custom, more than is in the past contribdrink. together. Abolish it, e of drunkenness is

She led him swiftly up the stairs into the hallway and thence up three flights stairs into a great room. It was ebly lighted. Windom was dimly feebly lighted. conscious that some huge object occu-pied a large part of the great apart-ment. Then everything else was sunk in the physician, for on a lounge lay an old man gasping for breath, but with a convulsive joy in his face.

"I think my father is dying," whispered the girl. "He had a stroke only a few minutes ago. I carried him to the couch."

A look told Windom that it was a A look told Windom that it was a case of paralysis. He took a flask of brandy and was about to apply it to the old man's lips. The stricken man looked at him with glittering eyes. "No brandy," he safd: "one sight was stimulant enough. This night I have seen the men on Mars. Show him, Mary, lest he scoff—show him !" An enthusiasm like that which lightary, lest he scoff—show him !" An enthusiasm like that which light-

ed the countenance of the sufferer came into the girl's face. She turned a great chair about, sprang into it lightly and bending forward looked intently into a small tube. Windom turned from his patient.

The huge object by which the girl sat took his eye. It was a telescope with an objective thrice greater than the largest he had ever seen.

Show him, Mary. The girl sprang from the chair with a great wonder in her face. "Quick !" she said.

Half believing the whole thing a dream, Windom took the chair and bent over the eyepiece of the telescope. His senses were staggered by what he saw. He was looking upon a world. A soft light suffused everything. He

Cheerfulness Requisite in the Master's Service.

We often make our duties harder by thinking them hard. We dwell on the things we do not like till they grow before our eyes, and at last perhaps shut out heaven itself. But this is not following our Master, and He, we may be sure, will value little the obedience of a discontented heart. The moment we see that anything to be done is a plain duty we must resolutely trample out we must not merely prevent our dis-content from interfering with the duty itself; we must not merely prevent it from breaking into our murmuring; we

must get rid of the discontent itself. Cheerfulness in the service of Christ is one of the first requisites to make that service Christian.—Frederick Temple.

The Catholics who Count.

Writing of Catholic statistics the Ave Maria truly says: "It is well for individuals to remember that one practical, consistent Catholic is worth, for God's purposes, a score of lax, in-different, nominal members of the

Church. Your heart is only a tiny room after A soft light suffused everything. He control is only a tiny room after saw seas and mountains, even buildings, and then—men; yes, living men, minute as the life that is picked out of the water drop by the microscope but

belief in the Bible as the sole authority for their faith.

for their faith. The mere adoption of the Bible as a text book in schools, on the ground that it is "a masterpiece of literature, will be powerless to check this revolutionary tendency the most remarkable in the whole history of Christianity.

When the Fools are Dead

Over in Kansas City an unfeeling court has four "divine healers" in its grasp because they caused the death of a patient, and couldn't restore her to life after three days' prayer. After all the fools are dead, sensible peeple will know that those mountebanks are neither healers nor divine .- Union and Times.

The Cardials Reasons.

The four following truths, said his Eminence Cardinal Manning, are the four corners of my faith :

1. A necessity of my reason con-strains me to believe the existence of God.

2. My moral sense, or moral reason r conscience, constrains me to believe that God has revealed Himself to me. My reason and moral sense con 3. strain me to believe this revelation is The Missionary.

Christianity. 4. My reason is convinced that historical Christianity is the Catholic Faith.

A Cath lic Journalist.

Miss Elizabeth Jordan, editor of Harper's Bazaar, is a Catholic young woman who has made earnest strides in

ago and soon made a reputation as one of the ablest newspaper women in America. She has found time with all her duties to write three books, the latest being, "Tales of Destiny," which has received some favorable notices. they had the means to give a complete education to boys or girls and keep them under training until they had reached an age which would make it safe for them to go out into the world and take up the battle of life.

"That episode helped not a little to dispose the people towards the Father. After a few days' stay six adults were Atter a tew days stay six additts were admitted into the inquiry class, and te this present time (the foregoing hap-pened in April) they are ready for bap-tism, and seventeen more will follow.—

Bequests.

Every Catholic of means should remember the Church and its institu-tions, and among the latter our orphan asylums. Signs are not wanting to show that in recent years the practice woman who has made earnest strides in successful journalism. She went to New York from the West several years ago and soon made a reputation as one of the ablest newspaper women is

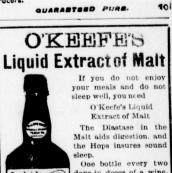
DR. HAMILTON'S PILLS CURE BILLIOUSNESS

HOT WEATHER AILMENTS.

More Little Ones die During Hot Weather Months Than Any Other Sea-

makes delicious coffee in a moment. No trouble to waste. In small and large bottles, from a It is a lamentable fact that thousands of little ones die from hot weather ail-ments, whose lives might be spared if ments, whose fives might be spared if mothers had at hand the proper remedy to administer promptly. Hot weather ailments come suddenly, and unless promptly treated, a precious little life men her that for the precious little life promptly treated, a precious note intering may be lost in a few hours. Baby's Own Tablets promptly check and cure diarrhoea, stomach troubles, cholera infantum and other hot weather ail-ments. They also give relief to teethments. They also give relief to teeth-ing troubles, and prevent the ailments that come at this period. Every pru-dent mother should keep a box of Baby's Own Tablets in the house at all Baby's Own Tablets in the house at all times. No other medicine acts so promptly and so surely, and the Tab-lets are guaranteed to contain no opi-ate or harmful drug. They always do good and cannot possibly do harm, and good and cannot possibly do narm, and crushed to a powder you can give them to the smallest, sickliest infant. Mrs. Geo. Foote, St. Thomas, Ont., says : " My baby was troubled with diarrhoea and new narm and sectors, and " My baby was troubled with diarrnoea and was veny cross and restless, and got so little sleep I hardly knew what to do with her. I got a box of Baby's Own Tablets and after giving her some she her bowels became regular and she could sleep well. I think the Tablets

could sleep well. I think the Tablets a splendid medicine." You can get the Tablets at any drug store or by mail post paid at 25 cents a box by writing to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady. N. Y.



days in doses of a wine glassful after each meal and at bed-time will re store your appetite, give you refreshing sleep and build up your genera health.

W. LLOYD WOOD, Wholesale Druggist. General Agent, TORONTO

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The Catholic Record.

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is important that the one and a subbrity to stop address be sent us. Agent or collectors have no authority to stop agent paper unless the amount due is pad. LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

Ottawa, Canada March 7th. 1900. itor of THE CATHOLIC RECORD

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To the Editor of THE CATHOLIC RECORD. London, Ont: Dear Sir: For some time past I have read your centimable paper, THE CATHOLIC RECORD, and comparish to you upon the manneer in which it is published. The matter and form are both good: and a way Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend Bt to the faithful. Biessing you, and wishing you success. Biessing you, and wishing you success. Biessing you, and wishing you success. Biessing the to remain. Yours faithfully in Jesus Christ, t D. FalcoNio, Arch. of Larissa, Abost. Deleg.

LONDON, SATURDAY, AUGUST 16, 1902.

A HAPPY ANNIVERSARY.

" His Lordship Bishop McEvay to-day celebrated the third anniversary of appointment to the Bishopric of London Diocese. His Lordship received many messages of congratulation, a number of the priests, both of this diocese and others, being in the city to personally congratulate him on his succession to his fourth year of office. Bishop Mc-Evay was appointed to the London Bishopric to succeed Bishop O'Connor, who was elevated to the Archbishopric of Toronto. For ten years he was rector of St. Mary's Church, Hamilton, and was in charge of that parish when the appointment was made. Bishop McEvay is one of the most earn-est workers, in the Catholic Church, and the work he has accomplished dur ing his three years' labor is a monuent to his energy and zeal. his three years in London he has proven to be a considerate friend of himself all, tolerant, capable and well verse on all the topics of the day, being in close touch with the people of the dioof the day, being in cese as with the clergy. Amongst Protestants as well as Catholics, Bishop McEvay is universally respected and admired, and citizens of all classes are to note the effects of his pleased

successful bishopric.' The above kindly reference to His Lordship the Bishop of London, taken from the Evening News of this city, is richly deserved. Three years ago, on the 6th August. His Lordship was consecrated for this diocese; and during that time it is but simple truth to say to be impossible to bring the Schishe has won his way into the hearts of his priests and people alike. He is in the prime of life, full of zeal, and God has blessed him with strength above the ordinary; this he uses to the fullest in carrying on every good work of his holy vocation. But perhaps more than anything else, he is remarkable for an earnest desire to procure for every child within his diocese a truly Catholic education. It is indeed a poble ambition, and God will surely prosper his efforts. May his years be long amongst us !

HOME RULE AND IRISH EMIGRA-The statement recently issued by the made determinedly by the latter for Immigration Bureau of the United the purpose of driving the Catholics States gives much interesting informa- from a part of the building which betion in regard to the nature of the alien longs to them according to this

to make the country truly prosperous; tion of Religious Orders will before nor is it to be expected that it will be so until Home Rule be attained.

It will be noticed that the emigration from Ireland is still more than double fact which is an indication of the vastly greater temporal prosperity of the pre ominant partner in the union of the

three British kingdoms. It has been persistently said of late, ndeed that as a practical political issue Home Rule for Iroland has been set in in the background, and Lord Roseberry's utterances taken alone would lead towards confirming this view of the case. But these utterances prove

only that, so far as his Lordship is concerned, Home Rule is no longer a political issue. But the present leaders of the Liberal party in the recent declaration appear to be thoroughly sincere, and we doubt not they are so, in stating that they adhere as determinedly as ever

to the policy handed down to them by Mr. Gladstone, of which Home Rule is an essential part.

Lord Roseberry in giving up this part of Mr. Gladstone's policy has alienated altogether their belief in Christianity. himself from the Liberal party, who It is enough that they are coaxed away now regard him as no more truly a Liberal than Mr. Chamberlain. His quarrel with the Liberal leaders is now an open one, and he is no longer counted as a member of their party. It is better that this should be the case than

that he should continue to foster discord in the Liberal ranks.

There can be no stronger proof required of the absolute necessity of Home Rule than the fact that Ireland's continued contribution toward increasing the population of the United States is still so great in comparison with that of England. A prosperous country does not need to send away the young men and women who are the bone and sinew of the land, to look for a betterment of their condition.

> THE PROTECTORATE OF CHRIS-TIANS IN THE TURKISH

> EMPIRE. It has been already mentioned in our columns that the so-called Orthodox monks of Jerusalem, thirty-one in

number, that is to say, the Greek schismatical monks who assaulted the Cathof Luther, " is not to be exchanged olic Franciscans toward the end of the year 1901 in the Church of the Holy Sepulchre, have been condemned by the Turkish courts to various terms of to palm off their wild and contradictory

imprisonment. The assault was in notions upon the nations who have recited by the Superior of the Orthodox ceived the true gospel from so glorious monastery connected with the Church source as the founder of Protestantof the Holy Sepulchre, and the triumph ism, to whom they are themselves inof justice in this instance is regarded debted for what they know about the as a great victory for the Catholies Gospel." inasmuch as it has hitherto been found matics to punishment for any excesses which they have committed. Being under the particular patronage of Russia, the Orthodox monks and clergy had a free hand to treat the Catholics as they deemed fit. The Turks, being always fearful to offend Russia, allowed all assaults committed by the schismatics to go unpunished, and impunity led to unrestrained boldness, and thus such assaults as the one referred to were of frequent occurrence. The Church of the Holy Sepulchre is

apportioned by the Turkish Government into sections, one of which belongs to the Catholics and the other to the Schismatics, and the assault was

THE CA' 'SLIC RECORD.

Catholics are not alone in de-

ouncing the efforts of sectarian mis-

sionaries who endeavor to destroy the

tians in the hope that they may em-

brace the novel creed which it is the

Galicians of the Canadian North-West,

the Mexicans, the Cubans and Porto

Ricans, the Filipinos, are all regarded

by the Protestant sects of America as

sectarians to destroy their faith. The

can succeed in getting their dupes to

from the Catholic Church, and then they

will be made to figure at the next meet-

ing of the Missionary Board as converts

to the particular sect to which the mis-

Now Scandinavian Lutheran papers

are engaged in denouncing a proposal of

sions to start a propaganda of Ameri-

can sects in the Lutheran countries.

Germany, Sweden, Norway, and Den-

One Lutheran paper informs the

in the supposition that these are heath-

en lands which need to be evangelized

particular faith, unless a mongrel creed

sionary belongs.

called a creed.

mark.

purpose of these missionaries to propa-

gate. The French-Canadians,

very long come to an end in France ; desire to see the forces of other nations but even should this be the case, there brought to a minimum.

is no likelihood that she will regain what she has lost in the transference of that which comes from England, a the protectorate of Italian and German and its history, even from a very early monks to their respective Governments. date, bears out the suspicion, but the desired participation in the solemnespecially its history from the time of FUTILE MISSIONARY EFFORTS.

eighteenth century. Expansion is the aim of Russia now turies, and a general disarmament or deficient in emollient qualities. faith of those who are already Chris- even a reduction in the forces of the other powers would still leave her a upon Manchuria; and to extend her boundaries toward India or into Persia. while it would be impossible for any power to check her onward career. She could even afford to make large re-

ductions in her military forces, withsuitable subjects for the efforts of the out diminishing seriously her power for defence ; but if the other powers were missionaries imagine that if once they to make such reductions, she could still expand in the direction she is aiming abandon the Catholic Church, they at with about as little fear of inter-

the official Russian press deny that the Government has made any agreement to co-operate with Italy in this movement for the reduction of armaments ; but it is still asserted in diplomatic circles that real encouragment was given ; and it is also confidently asserted that the King of Italy's journey to the American Board of Foreign Mis- Berlin, which he proposes to make soon, has the same object in view as the said very positively, however, that he ment from the German Emperor as from fairs. Missionary Board that it is mistaken the Czar, as the Kaiser has already Empire depends upon the strength of

it cannot afford to reduce its armaments made up of the contradictory beliefs of to such a degree as to afford an opporthe Baptists, Methodists, Presbyteri- tunity to its powerful neighbors to ans and the rest of the race can be obtain even a temporary advantage in case of any sudden attack. The Em-The American missionaries are told pire, he asserts, is well able to afford which is based upon the pure teaching and navy in a state of efficiency, and, be-

sects. Let these sects agree on what that it must be always ready to meet lations nominally subject to Turkey ence, or that the Polish troubles take ost upon the busybodies who manage will enter into any plan to reduce his the American Board of Foreign Mis- armaments at the present moment. It sions. The fact is that these gentle- is perhaps even more than the Empermen must make a show to the subscrib- or William will agree to that Italy ers to their work, and, unless they can itself shall reduce its armaments report numbers of converts from some- to any considerable extent, so long as where, contributions will fall off ; and the Triple Alliance may last; for it is

its own beliefs are the only true Gospel, which can afford to disarm even partiand all the loud proclamations which ally unless the disarming be general.

aggression, and its rulers very naturally very unwillingly the provision of the Coronation Bible.

As a consequence of this decision an Russia is credited with an insatiable old copy of the Bible containing the appetite for the acquisition of territory, Apocrypha will be used for the ceremony, Canon : and the Bible Society is cut out from

ity. To console them for this irritat-Peter the Great at the beginning of the ing plaster, however, the King has agreed to accept a memorial copy of their version of the Bible, as a souvenir as it has been for more than two cen- of the grand ceremony. The salve is

The case gives occasion to some serious considerations. Has it really been free hand to secure her present grip discovered at last that the Englishspeaking Protestants of the world have been all along using a mutilated version of the Bible, which does not deserve to be publicly recognized by the King as head of the Church and the England ?

The term "Apocrypha" is applied by Protestants to the following seven books which are to be found in the Catholic or Douay version : Judith, Tobias, Wisdom, Ecclesiasticus, Baruch, and first and second of the Maccabees In addition to these there are twelve

chapters of Daniel and Esther. The authority of those books is at tested by the Catholic Church equally with the rest of the Old and New Tes taments, and it is evidently because there are strong testimonies in them to the identity of certain Catholic doctrines with the belief of the Jews under the Old Law, that Protestantism rejects them. Thus the whole book of Tobias will not meet with the same encourag- interest taken by them in human af-

The books of the Maccabees attest that the saints of God who are departed from this life also interest themselves for those who are still on earth. These same books, as is well known, approve most clearly and positively of pravers and sacrifices offered for the dead, and give as a reason for this that there is truly a resurrection of the dead, for if the dead rise not again, it that the Lutherans have a settled faith the necessary expense to keep the army it would be vain to pray for the dead, whereas " it is a holy and wholesome thought to pray for the dead that Macc. xii.)

It is no valid argument against the can- proved by any satisfactory statistics. onicity and inspiration of these books summation of the world."

temple in the month Casleu, instituted dence that the injustice said to have by Judas Maccabeus, was kept by the been perpetrated against Ontario has Jews in the time of Christ, and Christ been really committed.

ATIGUST 16. 190

ready to accept the pre

But there is one circ

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THE REV. DR. B

PHEMOUS IRR.

From the establish

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We have been accustomed in the past to see quoted the words of Apoc. xxii. 18, 19, (Rev.) as if they were condemnatory of the Catholic | Scripture

AUGUST 16, 1902.

"If any man shall add unto the words of the prophecy of this book, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy God shall take away his part from the tree of life, and out of the holy city."

It must now be admitted either that the Church of England and the Continental Protestants have added to the Sacred canon, or that the Bible Society has taken from it, and in either case one half of Protestantism has incurred the above anathema. The Catholic is secure therefrom because he accepts the canon of Scripture defined by the other high authorities of the Church of Church of God which Holy Scripture declares to be "the pillar and ground of truth."

> THE REPRESENTATION OF ONTA. RIO AND QUEBEC.

The Toronto Mail and Empire of Aug. 2 has an editorial on Ontario's representation which laments the fact which has been brought into prominence by the last census, that the province of Quebee during the last decade has increased to such an extent that Ontario is to lose six members at the next redistribution of seats for the House of Commons. The conclusion which the Mail draws is that " Ontario has been the victim of a deliberate swindle. Two influences have been exerted with cised by angels over mankind, and the a view to robbing us of our just representation. One was the undue expansion of the population of Quebec .

At the same time the census o Ontario was taken on a principle that did us gross injustice. There is not a municipality in which the municipal figures do not show a larger populatio than the census attributes to it. The Ontario Government statistics prove that our increase was immensely larger than the census indicates."

We are not apologists of the census bureau, nor of the Government, as the CATHOLIC RECORD has carefully kept itself aloof from political partizanship. they may be loosed from their sins." (2 yet we cannot but remark that the case of the Mail and Empire has not been

It is true that, after the successive that they were not found in the canon censuses of Ontario in former years, our of the Jews of Jerusalem. The Jewish Province has constantly gained over usage was varied, even in the time Quebec, but it does not follow that such of our Lord, and these books were ad- gain must be constant, and there are mitted as sacred by the Jews of Alexan- circumstances which lead to the belief dria, and they are in the Septuagint. that this gain no longer exists. The It is supposed that the Jewish canon immigration into Ontario has diminished, was last fixed by Esdras (or Ezra), and the exodus toward the North-West and assuming this to be the case, there is to the United States has continued to no valid reason why the Christian about the same extent as in previous Church should not have equal authority years, and the natural increase of popuwith Esdras to decide upon the Scrip- lation has diminished for some causes tural Canon of the Christian Church. which we shall not attempt to explain which received from our Lord Jesus here, but, we must, however, refer to Christ full authority to decide all the fact in order to state our case questions of faith and morals when clearly. On the other hand, the exodus Christ told His Apostles: " As the which was once so great from Quebec Father hath sent me, so do I send you," to the United States is much less now, and "Teach all nations all things while the natural increase of the popuwhich I have commanded you ; and lation in that province has grown greatlo! I am with you all days to the con- er than heretofore. We must not be contented, therefore, to accept vague

The festival of the dedication of the and unproved general assertions as evi-

some instances mistakes were made,

than by means of suc tion could popular ha olic Church be excit induce a people which olic to throw off their precepts and teaching Church, in order to a vented creed. Hence there were the Catholic Church ways the special aim terianism to misrepres the honor due to Go these was the recogni visible head of the Cl earth, and the other t to the Saints of Go friends and servants these two teachings th is represented in the fession of faith and taught to Presbyten

idolatrous. The Pope the "antiChrist" a Sin," who, according Paul, "setteth himse called God."

The Presbyterian of the United States mitted the falsity of eliminating this ar Creed by a surpri vote, which is an ad and their forefathers for three centuries. sonably suspect tha equally in error in a of idolatry for honor even though they ha ly admitted their err The Canadian Pres parently much slower States brethren in truth, for they still of their ancestors i Pope, which was ma clared by the late Rey their most eminent to be founded upon a tion of Scripture. We are, therefore prised that when the Presbyterian Church back to the truth, se men should be still s tique and nauseous Praise-God-Barebo should still be so i ture and the constant Catholic Church as t honoring the Blessed Mother of God ma are guilty of idolatr This absurdity w lecture or address Andrew's Church in nesday evening last Dr. Bayne of Pembr his address being " Surely, in order to of so-called "Chri was not necessary to teaching of the Cath has nothing in comm and its errors; y Bayne is so full o Christian Church w to us from the days Apostles, that he m

stated that the safety of the German

by American sectaries who have no its armament by land and sea, and that

the Gospel, and that this cause it is necessary to do this, it faith, handed down from the d. ys must be done. There are, in fact, so many problems for the jarring creeds of American in which Germany is deeply interested, the pure gospel is before they attempt any new situation which may arise, whether it be in China, or Africa, or that the ever restless European popuattempt to establish their independon a serious aspect. The Kaiser is determined to be ready for any emergency, All these arguments are likely to be and it is therefore not likely that I

t is much easier work to labor one of the conditions of this Alliance n civilized countries like Ger- that the three powers concerned in it many and Sweden than in Borio- shall keep themselves in readiness to boola Gha or the Fiji Islands, and aid each other in any emergency which thus it is highly probable that the plan may arise. Thus it is extremely doubtful of sending missionaries to convert the whether the efforts of the king of Italy Lutherans will be carried out. It is in will bear fruit of the kind he wishes. the nature of sectarianism to hold that There is certainly no power in Europe

may count them as converts even ference from the other powers as at though they succeed only in destroying present. St. Petersburg despatches state that recent one to St. Petersburg. It is attests strongly the guardianship exer-

that country. During the last fiscal year, which in- Government against the assailants, includes the last half of 1901 and the first asmuch as France has been for centuries half of 1902, 648,743 immigrants and recognized both by the Turkish and 80,055 other foreign passengers arrived Christian governments as the protector in the country, making a total of 728,- of Christians of all nations. But at the 798, which is an increase of 160,825 request of the Russian authorities the over the fiscal year ending with June prosecution was abandoned. The aggrieved Franciscans did not let 1901.

In years gone by the largest immigra- the matter drop at this, but, being tion came from Ireland, but during the Italians and Germans, appealed to the fiscal year 1902 the immigration from Governments of their own countries Ireland amounted to only 29,138. This respectively, with the result that number is exceeded by that of several their governments took the matnations now, namely, Italy, which sent ter up, Germany being foremost 178,375. Austria-Hungary 171,989, Rus- in pushing the cause of the sia and Finland 107,347, Sweden 30,- German Franciscans, and the turbulent 894. Other nations not sending so Greeks have been duly punished. many as Ireland are, the German Em- Moreover, the Turkish Government has pire 28,204, Norway 17,484, Japan 14,issued a decree declaring that for the 270, and England 13,575. future the Italian and German Govern-

These figures show that the preponderance of Irish immigration has ceased. mate protectors of monks of their This in to be attributed to many nationalities. The French Government causes. We have in the first place the will therefore be precluded for the fugreatly diminished population of Ire- ture from interfering on behalf of sent. in half a century. As the coun- is a loss of prestige for France, and a try has become less populous, as a mat- corresponding gain to Italy and Gerfor of course it must furnish a smaller many, and is the first fruit of the hosnumber of immigrants to America, or tility recently shown by the French their country to seek a happier home ed by our Society, and which does not this inconsistency of Protestantism was any other country to whose population Government toward the Religious it formerly largely contributed.

But there is undoubtedly another the Government of France has been cause for the diminution, which is the for many years hostile to the Religious greater prosperity of Ireland arising Orders at home, it has rather inconsistwhich has tended of recent years toward East. This paradoxical state of aftheir greater prosperity, even though fairs could not be expected to last. al has not been done which is necessary We may well predict that the persecu- make the country secure against foreign fore, they are compelled to relinquish is no common action between them.

we have heard to the effect that Proences of creed being in non-fundamental doctrines, are but shams to prevent the public from finding out that Christ population which is now pouring into arrangement. The first steps toward a prosecution were taken by the French children, carried about by every wind King Edward VII. of doctrine."

> PROPOSALS FOR A REDUCTION OF ARMAMENTS.

The King of Italy recently visited the Czar, the purpose of the visit being, it is said, to inaugurate among the Great Powers a plan for the reduction of the large armaments which are at present deemed necessary by each nation for security from attack. It is asserted that the Czar bas given every encouragement to the King, and has agreed to use his influence with the powers to attain the desired end: and it is now the King's intention to go to Berlin to have an interview with the Emperor of Germany, in which the same proposition ments shall be regarded as the legitiwill be put forward.

It will be noticed that it is to the interest of both Italy and Russia that the sideration by the Bible Society, with armaments of Europe should be greatly the result that Lord Northampton, who and, which has decreased by 50 per monks from Italy and Germany. This reduced. The people of Italy are represented the Society in the negotiacrushed with the burden of the main- tions on the subject, at last informed tenance of a huge army, and it is for the Archbishop of his "deep regret this reason that such numbers leave that the Bible which is alone circulatunder skies less favored by nature, but contain the Aprocrypha, cannot be used Orders. Yet it must be said that while less burdened by excessive taxation.

Russia, too, would gladly see the and also that " the Society was unarmaments of the continent reduced. aware of the precedent in question The armies of Russia, even if brought when the offer was made; but the spirit Inasmuch as the Germans insisted upon out of legislation favorable to the people ently protected them faithfully in the down to the lowest possible figure of the rules of the society is too de- the circulation of the so-called Apoc. needed for the preservation of internal finite to enable them to act in accord- rypha which the British Society refused peace, would be formidable enough to ance with that precedent, and, there- to publish; and for this reason there given Ontario. If the tables have been

THE CORONATION.

It was all agreeably arranged that the Bible to be used at the Coronation should be an elaborately ornamental copy of the Bible as issued by the Bible Society and used by all the Protestant denominations speaking the English language. So far, the sky was serene; but, on examination into precedents, the Archbishop of Canterbury discovered that the Bible in question is an incomplete, which is to say, a mutilated version! In other words, the approved Bible of the Church of England, which must be used testants are pleased to call "the Apocrypha," which the version issued by the Bible Society does not contain.

The situation was an embarrassing one, and was seriously taken into conthe Bible Society. It is not now for the first time that

made apparent; for on this very rock the Bible Societies of the English at His Majesty's coronation service.' speaking countries split apart from the German Protestant Bible Society.

approved of it by visiting the temple on After every census we hear comtestantism is essentially one, its differ- THE CANON OF SCRIPTURE AND that day. So also the golden rule of plaints that the population of this or charity taught by our Lord : "As that locality has not been fairly taken. you would that men should do to you, We take it for granted, and we shall A curious situation has arisen out of do you to them in like manner," is de- continue to do so until we shall see

established but one Church teaching the desire of the British and Foreign clared by Him to be the teaching of positive proof to the contrary, one faith which all should accept, so Bible Society to have a part in the, "the Law and the Prophets." But this that the enumerators everywhere that we may not become "like little solemn ceremonies of the coronation of text is found in the Old Law only in have taken down the figures as acthe Book of Tobias. This is equivalent curately as they could, without doing

to an approval of that book by our intentional injustice; but if in Lord Himself.

Other passages of the Books called whether through negligence or incomby Protestants "the Apoerypha" are petency on the part of the enumeralso quoted in the New Testament as ators, such mistakes have undoubtedly inspired. It was, therefore, as fully been distributed over all the provinces within the competence of the Church as well as over Ontario, and they would of God to pronounce them part of the not very seriously affect the general Canon or Scripture as to so pronounce result. the books of the New Testament.

It must be noted by our readers that the diminution of the number of On-It is further to be remarked that the full canon of the Bible was formally de- tario members of the House of Comcreed by the Council of Carthage in mons by six does not imply any decrease of population in the province, A. D. 381 to be the same for both the at the coronation, contains what Pro- Old and the New Testament, as is re- but only that the province has not inceived by the Catholic Church to-day. creased in the same ratio with Quebec ; But our purpose is not to demonstrate | the principle upon which the represenhere at length the Catholic canon of tation of the provinces is based being Scripture, but rather to point out the purposely such that the entire repreludicrous position in which the Bible sentation shall not grow so rapidly as Society and the Church of England find population. This is effected by giving themselves through the refusal of the Quebec the fixed representation of Archbishop of Canterbury officially to sixty-five, the other provinces being recognize the Bible which is issued by represented so that as nearly as possible the same number of persons who send one member to Parliament from

Quebec shall do the same from every other province.

We must remember that when the increase of Ontario was much more rapid than that of Quebec, the situation was calmly accepted by the sister province, and there was no complaint in Quebec against the increased representation somewhat turned, we should be equally

AUGUST 16, 1902.

ready to accept the present state of the But there is one circumstance which

throws some light upon this matter. A bulletin has just been issued by the in no sense an offshoot of Catholic Census Department at Ottawa which faith. informs us that notwithstanding that the population of Ontario is now onethird greater than that of Quebec, there in Christian Scientism. He said : are 13,021 more children under five years of age in the province of Quebec than in Ontario. In fact since 1871 there has been a remarkable decrease in the proportion of infants both in Ontario and Prince Edward Island. The ratio of natural increase must, therefore, be necessarily much larger in Quebec than in Ontario, even though the death rate of children is somewhat larger in Quebec. Under such circumstances, if at any time immigration ceases to be an important factor in the increase of population in Ontario, and emigration ceases to lessen that of Quebec, Quebec must necessarily advance with a much greater ratio of increase than Ontario, and after a time not only will the ratio of increase be greater, but even the actual numerical increase in Quebec. If Ontario is to keep the preponderance of population which it now possesses, there must be larger families. Hence we cannot but be of the opinion that the Mail and Empire is too dogmatic in its statements that the census has been dishonestly taken, and that Ontario is treated with injustice because it is to the interest of Sir Wilfrid Laurier's Government to inflict just such an injustice upon Ontario. If there has been dishonest work it should be exposed; but we should not assume that this has been the case without positive proof of that assertion.

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THE REV. DR. BAYNE'S BLAS-PHEMOUS IRRRVERENCE.

From the establishment of Presbyterianism in Scotland by John Knox, that system of religion has been based upon misrepresentation of Catholic doc- human being? According to Scripture trine, as it seemed that in no other way we must "honor the King," and even than by means of such misrepresenta- our parents. Hence we would undoubttion could popular hatred of the Cath- edly honor the mother of the King, olic Church be excited sufficiently to at least for the King's sake, if induce a people which was once Cath- not for her own. But Mary is the induce a people which was once that not for her own the King of Kings: she is was the all-potential factor entering into the trouble of the Catholic full of grace; and is also without a its relinquishment. This is far from Church, in order to accept a newly invented creed.

Hence there were two doctrines of the Catholic Church which it was al- John and requires her to be regarded by ways the special aim of Scotch Presby- that disciple with the reverence due to terianism to misrepresent as opposed to a mother. (St. Jno. xix.) the honor due to God alone. One of these was the recognition of a supreme to which God has raised her when she visible head of the Church of Christ on says : earth, and the other the veneration due to the Saints of God as His special friends and servants. In regard to these two teachings the Catholic Church is represented in the Presbyterian Confession of faith and the Catechism taught to Presbyterian children as idolatrous. The Pope is declared to be the "antiChrist" and the "Man of Bayne and his sect, so far as they agree Sin," who, according to the Apostle St. with him in his disrespect of Mary, Paul, "setteth himself above all that is whom Elizabeth, "filled with the Holy called God." The Presbyterian General Assembly of my Lord," do not belong to the gen-

of the United States has practically ad- eration of prophecy who call her mitted the falsity of this assertion in " blessed." eliminating this article from their

and their forefathers have been in error

while refuting Eddyism, which is cer- THE CATHOLIC AND SECRET SOtainly one of the varied offsprings of the palmary Presbyterian doctrine of private interpretation of Scripture, but is

The Rev. Mr. Bayne spoke of the position of Mrs. Mary Baker G. Eddy

" Mrs. Eddy is the author founder, the central figure and the court of final appeal. Her word is final. She is indeed all but worshipped, and it would scarcely be going beyond the mark to say that by many she is actually worshipped. The whole scheme has many of the aspects of idolatry about it."

The rev. doctor then quoted from the account of a pilgrimage to Mrs. Eddy's home at Concord, New Hampshire, and declared that " if the English language means anything, here we have a new popery, another deified Mary."

We do not hesitate to characterize this flippant comparison between Mary the Mother of God and an American impostor as a piece of blasphemy unworthy of any one who claims to be a Christian, much more a minister of the Christian religion.

The ever-adorable Trinity honored Mary the Mother of God, by sending an archangel to pay her homage, and, according to the Protestant version of the Bible, the archangel (Gabriel) thus spoke to her :

"Hail, thou that art highly favored. the Lord is with thee : blessed art thou among women. . . . Fear not, Mary, for thou hast found favor with God :" or "grace with God," according to the margin of the revised version.

This address is more accurately rendered in the Catholic version : "Hail, full of grace;" for this is what is signified by the Greek "kecharitomine" which is equivalent to "formed in grace."

Under what pretext can a Christian minister assert that it is one and the same thing to honor Mary, whom God has honored, and to honor any other doubt constituted our mother when Christ on the Cross makes her the mother to His beloved disciple St.

But Mary herself declares the dignity

" My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour, for He hath regarded the humil-ity of His handmaid ; for behold from henceforth all generations shall call me blessed. For He that is mighty hath done great things to me and Holy is His name." (St. Luke, i.)

We must infer that the Rev. Dr. Ghost." declares to be the "Mother

We have no adverse comment to Creed by a surprisingly unanimous make on the Rev Mr. Bayne's refutavote, which is an admission that they tion of the falsely called "Christian Science," which is but a delusion, and Mary Baker Eddy with the proper reverence which Catholics manifest for the Mother of God, born into the world to be the Saviour of mankind.

THE CATHOLIC RECORD

CIETIES.

New Century. Not long since attention was called, in this department of the New Cen-tury, to a brief but excellent article, entitled, "The Position of a Member of a Secret Society Who is in Good Faith." It appeared in the June issue of The Dolphin, and it would be well if it could be produced in its entirety in every Catholic Journal in the land.

every Catholic Journal in the land. As this is hardly possible, it may not be without interest to record some re-flections which that paper in The Dol phin has inspired on the part of the writer. In order that thes reflections may have due weight with the reader, is necessary for the writer to be somewhat personal, and at the outset the indulgence of the reader is sought on that account. In order to render one's knowledge effective, it is some-times expedient to speak from experience, and this with some, always savors

of the personal equation to a disagree able degree. having by the act of entrance excom-municated themselves from the Catho-lic Church. The theory prevailing among Masons is that, "once a Mason always a Mason," and in this belief is frequently found the foundation of that spirit of injustice which occasionally shows itself against Catholics who have ignorantly become disobedient to the teachings of the Catholic Church in joining the Masonic fraternity, and at a ater period abandoned all active cooperation in its interests. Take a city like our own, with which one is familiar, the task would be comparatively easy to compile a list of demitted Masons who from various causes have absolutely relinquished Masonry. In order to be a full-fledged Mason it is essential to take the three degrees which constitute membership of what is called the Blue Lodge, or in other words to be a Master Comparatively speaking, few Mason. go beyond the third degree, which is

that of a Master Mason; and I knew of one person, then Rector of St. Paul's Episcopal Church, who entered the organization with me, and was so thoroughly disgusted with it and all that pertained to it, that he dropped Masonry instanter, and never again recognized its claims, except as beneath the contempt of intelligent men, with no worldly axes to grind.

It is quite natural to reach the conclusion that when an individual becomes Catholic, who bad been identified with Masonry, his acceptance of Catholicity true in many cases and as a matter of fact, Catholicity had positively nothing fact, Catholicity had positively nothing to do with the present writer's relin-quishment of Free Masonry. Appreciat-ing and opproving the condemhation of that organization by the Catholic Church, Masonry, if one eliminates the idea of mutual assistance, has little in it to commend it to intelligent men; on the contrary its ritual is absurd and its the contrary its ritual is absurd, and its traditions are preposterous and unhis-torical. One can think of no institution as widespread in these days, which is

pretentious in its claims to a ren antiquity as to origin, and so utterly vague in these pretentions. J remember hearing, years ago, a lec turer at the visitation of the Grand

Lodge, put forth the notion that Masonry in the had its beginning in the Garden of Eden, and I turned to my neighbor next me with a sense of mortification that I was compelled to be numbered among

his auditory. Few writers could invest the tritest of topics with the variety and erudition of Thomas DeQuincey. In his Histori-cal and Critical Essays he treats of Secret Societies, and at every turn one is amazed, as well as surprised at the badinage and scholarship with which the commonplace theme inspires him. "The two best known of all Secret Societies," says he, "that ever have een are two most extensive monuments

pass down in religious conservation of itself from all profane curiosity of out-

side barbarians. There was an endless file of heroes, philosophers, statesmen, all hoaxed, all, of course, incensed at being hoaxed, and yet not one of them is known to have blabbed."

In this deligntful way DeQuincey discourses of the greatest modern hoax, the humbug of Freemasonry, and thou-sands of men in our land who have been hoaxed by it, immediately drop it, and say within themselves - mum's the word The present writer has developed

enough to show that he. like thousands upon thousands, was hoazed, and when that was discovered, the Catholicity late years but intensified a radical disgust with Freemasonry, as proving after all, that the masses of mankind disgust " are but children of a larger growth."

A comparison between Masonry on the Continent of Europe and Masonry in the United States, might easily be instituted, for as a matter of fact, the for-mer has been made the tool of political conspirators against governments. The most attractive Secret Society for the average man, which is under the ban of the Catholic Church, is that of Free Masonry. And yet, in spite of its condemnation Catholics are found with-in the light of Catholic teaching is so regarded. It is not uncommon for nom-inal Catholics, living in utter and willful disregard of the teachings Mother Church, to join the Mason-ic Brotherhood for the sake of the worldly advantages to be derived therefrom, and the death-bed renunciation of Masonry is well known among us. A case of this kind was somewhat notable a few years ago, be-cause the returning prodigal was rather conspicious as a member of the Masonic body and rather conspicious as a mem-ber of the Police force. One occasionally hears among Catholics themselves of exasperation in re gard to disciplinary decrees against Secret Societies, while with others these very decrees are the manifestations of the highest wisdom. All Secret Societies are, per se, an evil, whose tendency is a menace to authority, both human and divine, and the Catholic Church knows whereof she speaks, when she sets the seal of condemnation upon them

"The practical question," however, says the able writer in The Dolphin, for June last, "which confronts Catholics who are connected socially or in business with members of such societies, and non-Catholics who would glad-ly embrace the true faith, but are debarred by their membership in a secret and excommunicated organization, is this: Does not the fact-(1) that they joined the society in good faith; (2) that a breaking away from the associa-tion involves financial sacrifices of insurance benefits affecting their families as well as themselves-does not this two-fold fact admit of a mitigated interpretation of the laws of the Church ?" The answer, which the excellent writer presents so clearly, in the number of The Dolphin mentioned, is so important that I am unwilling to give the gist of it in words other than those found in the monthly, for they cannot be made

"We can imagine," he says, "a man on his death-bed who has been a member of a forbidden society, which, though he joined it in good faith, he would nevertheless be willing to abandon, making every personal sacrifice to that end. For him the present sacrithat end, for him the present sacri-gee, in a lingering sickness sure to end in death, is not, however, a personal one, but one demanded from his wife and children. The insurance is on his life. For twenty or thirty years he has paid monthly dues with a view to secure his widow and children against penury after his death; and this he owed them for the care and solace they gave him in life. Such circumstances call for an interpretation of the law that prevents injury; for if the law itself is intended primarily to secure or safeguard moral good, it is not to be used to co-operate in wronging those

who are absolutely innocent and at the same time in dire necessity." The case, as so stated, allows nominal

FRANK AND FEARLESS

Charles Welsh, writing recently in the Boston Transcript of the late Charles Kegan Paul, the famous London

publisher, says : "I have said that to know Mr Paul was in itself a liberal education. He was a man of refined culture and fastidious taste. His literary judgments were of the soundest, and his scholarship varied and profound. He was a fearless thinker and a frank and able talker. When I first knew him he had resigned his living at Sturminster Mar-

shall because he could no longer sub-scribe to the tenets of the Church of England, and he was an out and out agnostic in the best sense of the word. Then he became associated with Mr. Frederic Harrison and the disciples of Auguste Comte, and I often went with him on Sundays to listen to the discourse of that famous apostle

Positivism whose voice we have recently had the opportunity of hearing on this side of the Atlantic. But Mr. Paul was want to say that there was no final place for the logically-minded man who is honest to himself between Agnosticism and the Roman Church, and I was not at all surprised when he wrote to tell me that he had at last found refuge in the latter place. All his ripe scholarship, his fine judgment, and his eloquent pen were now as active in the service of the Church as they had been when he was at the other extreme. It was he who introduced Huysmans to the English-speak-ing public, and in his "Memories" and "Faith and Un-Faith" may be seen how varied were his interests in life, and how towards the close he centred them all on the Church where he had found rest.

the Church where he had found rest. "Not so thrilling or so interesting, of course, as "The Confessions of St. Augustine," or Newman's "Apologia Pro Vita Sua," Mr. Kegan Paul's "Confessio Viatoris" is a faithful record of a spiritual development, and de-serves to be read by all who care to follow the workings of a soul which is searching for the truth. It is inter-esting to note that Mr. Paul declares as a sober fact that "Positivism is Catholicsm without God" He never Catholicism without God." He never visited this country. If he had done so he would probably have given the world some choice phrases descriptive of the varied cults and creeds which

flourish in our own City of Boston. "My Sundays with Mr. Paul were

the most pleasant of my recollections. One in particular I always recall with vivid delight. He took me with him to call on George Eliot at North Bank, Regent's Park. Her salon was alway 'a stately reception in which her talk was always well worth hearing,' as Mr. Paul himself says. The famous novel-ist's physiognomy in repose was not inviting, and this, added to the natural sense of distance between so notable a person and myself, did not put me altogether at my ease when talking to her. But the subject of the right books her. But the subject of the right books for children came up—then, as now—the subject nearest my heart, and her whole aspect changed, her face became radiant and positively beautiful, and she said she thought the noblest mission of a publisher was to provide the right reading for the little ones."

MEN WHO TAKE THE PLEDGE. From the New York Sun

"The pledge is a fine thing, but don' take it too often or you'll forget, per-haps, that you've taken it at all. Just bear in mind that one good strong pledge well kept is worth a hundred broken pledges." The above remark, the recent public

utterance of a Roman Catholic clergy-man, was made for the benefit of a young men's temperance society which had degenerated into an athletic club. Rivalry with brother societies had developed professionalism, and this in turn had fostered certain forms of victorious jubilation quite out of joint with temperance principles. The idea seemed to prevail that the

only thing a member had to do alter infringing the society's pledge was to go to a priest and renew it. This simple formality would place the member again

made out in the form of promises which the applicant signs and the clergyman certifies to; this signed promise is de-livered to the boss and a coupon to correspond to it is retained by the priest. It often happens that a man who cannot be induced to take the pledge. for a year will consent readily enough to take it until Christmas. Another favorite date for the expiration of a pledge is March 17, St. Patrick's Day, although there are many who will nam the Fourth of July. The man who takes the pledge until

Christmas does not by any means intend in advance to start drinking upon He merely foresees that that day. will meet a great many friends at Christmas, and he foresees also the consequent interchange of a good many greetings. Rather than run the risk of breaking his pledge, he seems to prefer to have it finish its own course and expire legiti-mately and honorably.

mately and honorably. Very few of the old-timers are now alive to boast of having taken the pledge from Father Mathew—" the real pledge," as it used to be called, on account of its long formula and its stringent wording. Nowadays the form is simple and brief, and perhaps to some it does not mean as much. some it does not mean as much.

The clergy regard the pledge as but an earnest of serious good intention, with no inherent or sacramental grace attached thereto. Its value comes from the individual's own self-reliant force of character, or from what Roman Catholic theologians designate ex operantis.

Whether the rank and file of pledgetakers coincide with such a view may indeed be questioned. Instances recur frequently enough to show that many who take the pledge seem to regard it as possessed of special inherent efficacy and think that it gets in its good work irrespective of effort upon the part of the individual. A priest who was recently convers-

ing upon this subject narrates that not long ago a man living in his parish came to the priest's house to take the pledge. The next day the clergyman, walking down town, met his parishioner

staggering woefully along the street. "Why, Thomas, what does this mean?" he exclaimed. "Weren't you up at my house yesterday to take the pledge

I was your reverence.

"And why are you to-day in this condition ?" "I don't know, unless it be that when you gave me the pledge you forgot to put the power in it."

Archbs op Iceland's Song.

During Archbishop Ireland's recent visit to Rome he was often invited to pass his evenings at the Vatican with aged Pontiff and some of the Cardinals. On one of these evenings the conversation having drifted to music and national airs, as expressive of the character and aspirations of a people, Cardinal Satolli, who during his in America had learned to know the Pauline prelate, suggested to the Pope that he invite him to sing one of the Irish national songs. Of course, on such an occasion the desire of the Pope such an occasion the desire of the Pope is taken as a command, and immediate-ly after some members of the Papal choir had rendered Verdi's "Mise-rere," the Archbishop arose and sang a well-known Irish song, in his own inimitable voice, with such volume of resonance and feeling that as it swelled and rose through the anciest halls of the Vatican those venerable princes of the Church were visibly touched. The Pope himself seemed stunned, and said to the Cardinals around him: pathos, what sincerity of fe " What pathos, what sincerity of feeling!" "Your Holiness," answered the Jesuit, Cardinal Mazella, "it is not feeling, nor sincerity, nor pathos-it is Ire-land's agony."-The Pilgrim.

A Protestant Admission

From he Caristlan Advocate, Metholist. In this country at the present time we have a frankly secular (school) sys-tem. The Catholics do not like it, and we do not blame them for it. They are maintaining at a great expense their parochial schools. The Protestants send their children to the public schools : those children receive no religious education there, and in most families very little, if any, elsewhere, it is to be feared. What religious education is imparted in the Sunday school in the brief period of an hour, taken up largely by public services, our readers have perhaps a better opportunity to decide for themselves than we. The Catholics retain their people by the education of their children. Protestants send their children to Sunday school and not to church, and lose large portion of them, both from the church and the Sunday school, before they are out of their "teens."

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for three centuries. May we not rea- is neither Christianity nor Science ; sonably suspect that they have been for this very reason it is a blasphemy equally in error in accusing Catholics to compare the quasi-deification of Mrs. of idolatry for honoring God's Saints, even though they have not yet honestly admitted their error on this point?

The Canadian Presbyterians are apparently much slower than their United States brethren in arriving at the truth, for they still cling to the error of their ancestors in regard to the Pope, which was many years ago declared by the late Rev. Dr. Schaff, one of their most eminent American divines, to be founded upon a wrong interpretattion of Scripture.

We are, therefore, not greatly surprised that when the whole Canadian Presbyterian Church is so slow to come back to the truth, some of its clergymen should be still steeped in the anitique and nauseous bigotry of the age, and Praise-God-Barebones " should still be so ignorant of Scripture and the constant teaching of the Catholic Church as to maintain that in honoring the Blessed Virgin Mary, the Mother of God made man, Catholics are guilty of idolatry.

This absurdity was maintained in a lecture or address delivered in St. Andrew's Church in this city on Wednesday evening last week by the Rev. Dr. Bayne of Pembroke, the subject of his address being "Christian Science." Surely, in order to show the absurdity of so-called "Christian Science," was not necessary to misrepresent the

teaching of the Catholic Church, which has nothing in common with "Eddyism" and its errors; yet the Rev. Mr. Bayne is so full of hatred of the only Christian Church which has come down to us from the days of Christ and His Apostles, that he must throw mud at it and purifier of them all.

The Man of Salvation.

Who can measure the height and depth, the length and breadth, of the interests of the Sacred Heart are as high as the heavens, and deep as the forces of darkness, broad and long as the universe. They are not con-fined to the home or the church or the school, to prayer and the sacraments. No; they are commensurate with the great plan of salvation itself, which was conceived by the divine mind from all eternity, was executed by the divine Son in the flesh, and is, and shall be, continued by His Church on earth unto the end of time.

"Evidence" Against the Friars. Writing to the editor of the Evening Post, New York, a correspondent says: "Let me give you a sample of the way in which 'evidence' is manufactured against the friars. A young physician—whose name and address are your disposal if required-who has just returned from the Philippines, happened to be present in a Manilla court room when some native priests were on trial for an alleged offense. Next day the Manila Times gave an account of the trial, saying that the culprits were friars. Our young American called the editor's attention to the mistake and suggested a correction, but the latter merely smiled as he said : 'That is not our policy.' And no correction was made. The Manila editor has evidently been studying American journalism.

In asking for fervor we ask for all that we can need for it is the crown of all gifts and virtues. It is the beauty and the glory, asit is also the continual safeguard

of humbug on the one side and credulity on the other. They divide themselves between the great ancient world and the modern. The great and illustrious humbug of ancient history was, the Eleusinian Mysteries. The great and illustrious humbug of modern history, of the history which boasts a present and a future, as well as a past, is Free Masonry." DeQuincey thoroughly un-Masonry.' derstood the specious forms of the ar-gumentum ad verecundium, and meets them as they must always be met. Masons will tell you of the great and good men whom their "Ancient Order" numbers among its members. Exactly so, and of what worth is all this vain I intended to answer this inboast? quiry, but on more than one account I prefer to be in the shadow of DeQuincey's name, and therefore accept his words, and, so to speak, make them my

own. "The Eleusinina humbug was for scholars. centuries the opprobium of scholars. Even in contemporary times it was such. The greatest philosopher, or polyhistor, of Athens, or of Rome, could no more tell you the secret—the to opercton (unless he had been initiated, in which case he durst not tell it) than I can. In fact, if you come to that, perhaps I myself can tell it. The ancient philosopher would retort, that we of these days are in the same predicament as to our own humbug-the Freemasons. No, no, my friend, you're wrong there. We know all about that humbug, as I mean to show you. But for what we know of Eleusis and its mummeries, which is quite enough for all practical purposes we are indebted to none of you ancients, but entirely to modern sagacity. Is not that shocking, that a hoax should first be unmasked it had been defunct for fifteen hundred years? "The interest which attaches to the

Eleusinian shows, is not properly an interest in them, but an alien interest in accidents indirectly connected with them. Secret there was virtually none; but a mystery at length begins to arise -how it was that this distressing secret viz., of there being no secret at all could, through so many generations, tian on fire.

mbership under conditions which, it is claimed, are permitted by the Holy See. These conditions are given as follows :

"That the person in question joined the society in good faith; that is to say, without thinking that it was wrong, and without knowing that it was a society forbidden by the Church. (2) "That all scandal or wrong im-

pression regarding such membership be obviated among Catholics, if need be, by explaining to them the special rea-sons involved in the case. (3) "That membership be purely

ninal and passive; that is to say that the person take no active part attending regular meetings, etc., re-stricting his adherence simply to the payment of dues. (4) "That an absolute severance

from the society would really involve a serious injury to the member or to his

family. (5) "That the retention of the person's nominal membership do not en-tail the danger that he or his family be influenced thereby to sacrifice their faith and religion; and that no stipulation permitting Protestant funeral rites be admitted."

How far Catholics are justified in using certain ritualistic features of con-demned Secret Societies is an open question. A. J. FAUST. question.

One of Curran's Witticisms.

Curran, says a writer in the "Green Bag," once had as colleague in a case a remarkably tall and slender man who had originally intended to take orders. When the Judge observed that the case involved a question in ecclesiastical law, Curran said : "I can refer Your Lordship to the high authority behind me, who was once intended for the Church, though in my opinion he is fitter for the steeple.

The glory rendered to God is some thing so great, so precious, that the certainty or even the serious hope of co-operating with it ever so little, is capable of setting the soul of the Chris-

in good standing. Many men visit a priest for the purpose of taking the pledge who never

think of joining a temperance organiza-tion. No special type of humanity seems to prevail among pledge-takers unless possibly middle-aged laboring men, from thirty-five to fifty, who have families to support. Professional men, such as lawyers,

doctors and professors, are rarely known to take the pledge. Store clerks, bartenders, compositors and skilled mechanics of every description may be frequently seen among the ap plicants. Often it happens that a man presents

himself who is not a Catholic at all, but still insists upon taking the pledge from a Catholic priest. The solemnity of putting himself upon his knees and repeating the words : "I faithfully promise, with the assistance of God' grace, to firmly abstain from intoxicating drink for one year," is after all a serious matter.

Generally a year limit is set, but any term may be named. As a rule, priests object to giving the pledge for more than a year's time, having learned from experience that three and five-year pledges generally go to pieces within a month.

Sometimes an applicant will present himself who is already deep in liquor, and men on the verge of delirium tremens are proverbially very penitent and full of good resolves, ready even to take the pledge for the rest of their United in the price of the rest of the price of the set of th lifetime. In such a case the priest usually advises the unfortunate fellow lifetime. to go home and take a good sleep, to sober up, go to confession on the follow Saturday, and then take the pledge. Many applicants present themselves

for the pledge merely in order to get back to work after being discharged or suspended on account of drink. employer will frequently exact An pledge as a sort of voucher for the man's good intentions.

Cards are specially prepared to serve as certificates for such cases, and these are duly signed by the clergyman. In some localities these certificates are

For Non-Catholic Missions.

A gift of \$10,000 for the establish-ment of the Apostolic Mission House, an institution which is to be opened in this city for the training of Catholic priests as missionaries to non-Catholics and to the newly acquired insular pos-sessions of the United States, was re-ceived during the past week by the Rev. Alexander P. Doyle, secretary of the Catholic Missionary Union, the organization having the work of the new mis-

sion house in charge. The giver declined to allow his name to be made public. He is, however, a well-known priest who is greatly inter-ested in the cause of missions to non-Catholics.—Washington New Century.

The hearts of saints have been consumed with the passion for God's glory. There is no happiness to be compared with that with which the satisfaction of this great desire fills the soul. It best sen-timents all unite in this hunger for God. The smallest act performed for God's

glory is magnified, and when it reaches Heaven has become a beautiful offering for Our Divine Lord. "Fail not," says the devout Blosius.

"to offer your pious good works and pious exercises to the most sweet Heart."

Our good or bad fortune depende greatly on the choice we make of riends.

THE CATHOLIC RECON

Secred Heart Review. THE TRUTH ABOUT THE CATH-OLIC CHURCH.

ST & PROTESTANT THEOLOGIAN. CCI.

I think from time to time that I have pretty well reached the bottom of Pro-testant misapprehension of the Roman Catholic Church; but really it does ap-Catholic Church; but really it does appear as if there was no bottom to it. I do not mean merely among the vulgar, the Lansings and J. T. Christians and such like rabble, nor even among the ordinary educated, but among those who are regarded as standing on the sum-mit of theological scholarship. Not long since I was struck utterly aghast to see in the Tablet a quotation from the late Professor Levi Paine, of Bangor Seminary, Maine. Paine is ex-tolled among a school of the Congrega-tionalists, and I see also by the Church-man, as a veritable genius in the de-

man, as a veritable genius in the de-development of the true doctrine of the Trinity, which it seems consists in the substitution of Semiarianism, as the genuine teaching of Athanasius and Nicaea, for the doctrine of the Trinity Nicaea, for the doctrine of the Trinity as the Christian world has held it

as the Christian world has been through the ages. I have no thought of debating this matter, which is above my level, al-though I see yet no occasion for imagin-ing that Paine and his master Harnack understand the doctrine of the first Cleumenical Council better than the Universal Church has understood it. Universal Church has understood it.

Semiarianism is no new thing, and the attempt to re-introduce it need occa-sion no surprise. What will Catholies say, however, when I tell them that Professor Paine speaks, with evidently full belief, of "the movement of which full belief, of "the movement of which we hear as now on foot among the Roman Catholics"—I quote him almost literally—"for introducing the Virgin Mary into the Godhead, thus converting the Trinity into a quaternity, of which the Virgin will practically be

the head?" Catholics will not be able to believe Catholics will not be able to believe their eyes. I was hardly able to be-lieve my own. The Tablet expresses extreme indignation. I own, however, that for my feelings the case is beyond this. It engenders rather a sense of appalling hopelessness. What possible guarantee can there be for dealing with the Catholic Church on the footing of a Christian body. in any sense, when a Christian body, in any sense, when a mean holding among the Protestants of this country the theological rank of just deceased Professor, can say this

we can understand the charge that very many Catholics almost deify the Virgin. There is always great the Virgin. There is always grow danger that the creature will render to the creature the honor due only to the Creator. Sometimes the lower the creature the greater the danger, some-times the higher. Four hundred years ago authorized catechisms in Germany and the faithful that if they had rested on the merits of Mary or the maints as of independent value, they were guilty of idolatry. The Holy See, it appears, has condemned and forbidden the expression "Virgin, command thy Son." That divine who speaks as if in some way the Almighty was under obligation to Mary for her consent to the Incarnation, which con-sent is itself a fruit of Divine grace, is sent is itself a fruit of Divine grace, is doubtless liable too severe -rebuke. The great advocate of the "Glories of Mary" St. Alaberto of Mary," St. Alphonso Liguori, reminds his readers that, although pro-

all other creatures, she is forever sub-ject to Christ's authority. Thus the most extreme landation of Mary never forgets the infinite dis-tance between her and the Godhead. I have never seen anything approach-ing to the declaration of Henry the Eighth's favorite slave, Thomas Cran-mer, that it was a merit to love that bloody and sensual-tyrant as much as one loved God; a declaration which

these put the imagined plot back to the Council of Nice. The Congregational-ists (of course not the real schelars of Andover Seminary) seen to be improv-ing upon the Swedenborgians. They have brought down the insane attempt to our own time, and encourage us to

to our own time, and encourage us to expect soon to see the Catholic Church rsaking the doctrine of One God in Three Persons which she had taught from the beginning, and coming out as an avowedly heathen body. Said I not well that in the lowest pit Said I not well that in the lowest pit of Protestant unintelligence there is ever opening a lower pit? Do not let us flatter ourselves that we have reached the bottom here. We do not know what abyss yawns below this again. Our excellent friend Dean Hodges searchalized us not a little some time

Our excellent friend Dean Hodges scandalized us not a little some time ago by his astonishing discovery that the Immaculate Conception means that Mary had no human father. However, what is this compared to Paine? This leaves her as much a creature as before. leaves her as much a creature as before. Paine tells us that, not God, by his act, Paine tells us that, not God, by his act, which indeed would be impossible, but the Church, by her mere command, is likely soon to transubstantiate Mary. who has been undisputedly a creature for two thousand years, into the Creator, and, he assures us, into the chief form of the Creator. How fortunate for Foster that after dealing with his third chapter Paine's

dealing with his third chapter Paine's lunatic blasphemics have come into our view. Alongside of them Foster appears a great and grave and soundly Catholic divine. CHARLES C. STARBUCK.

Andover, Mass.

The Straightest Road To Virtue.

Do you want to know how to become a saint? Yes? Well, listen and I will tell you how. No doubt you are already frightened, and feel sure I am going to go it is

frightened, and feel sure I am going to say it is necessary for you to join some austere religious community at once, or at least begin the practice of heroic penance without delay. Well, you are mistaken, for I am go-ing to tell you a simple way —the way saints are made outside the cloister as well as in. It can be expressed in three words: Fidelity to conscience. All those who are to be saved eter-nally will be saved because of their fid-elity to conscience. The only thing you need to do in order to become a saint is to obey your conscience, and God is to obey your conscience, and God will do the rest. . . Begin to-day. and see what a wonderful change it will

and see what a wonderful charge is a make in your life. Every time your conscience prompts you to do good, do it; every time it tells you a thing is wrong, don't do it. The chief difference between saints and ordinary ence between she this that they wrong, don't do it. The ordinary ence between saints and ordinary Christians is simply this, that they always obey the slightest suggestion of the still, small voice, while others do not. This is what St Paul meant when he said, "Extinguish not the spirit"; for conscience is like a flame, which may be blown out by wilful inattention, and thus man is left, without a guide, to walk in the dark. In such a condition it is utterly impossible to remain long it is utterly impossible to remain long upon the narrow path that leads to the kingdom of heaven .-- Paulist Calendar.

Congregrational Singing in the Cologne Cathedral.

"At 11 o'clock there was a'Low Mass and we were fortunate in being able to and we were fortunate in main altar, the procure seats nearer to the main altar, the while we breathed a deep sigh of relief that there were no annoying collectors for pew-rent-they would have been such a desocration in so exquisite an moted to be the first of all simple creature still; tures, Mary is simply a creature still; that her intercession, however effica-cious, is only a derivative form of the mediation of her Son; and that, with all other creatures, she is forever sub-tures, Mary is simply a creature still; such a desecration in so exquisite an environment. The pews were quickly delight of delights! that great con-gregation raised their voices simultane-ously in a soul-stirring hymn of praise

FIVE-MINUTES SERMON. Fourteenth Sunday After Pentecost.

SERVING TWO MASTERS.

"You cannot serve God and Mammon." (St Matt vi. 25)

Notwithstanding these clear words of Activities and ing these clear words of to-day's Gospel there are many who wish to be the friends of Mammon with-out becoming enemies of God. They dally with the world, they try to serve it and God, if not at one and the same time, at least alternately. They do not appreciate the energy of sin ; in time, at least alternately. They do not appreciate the enormity of sin; in fact, they begin to doubt if God will, alter all, condema a soul to eternal pains for one mortal sin. Their contessions are mechanical affairs, without any serious conversion from their life of any serious conversion from their file of sin. These are the souls to whom the Holy Ghost addresses those awful words: "I would thou wert cold or hot; but because thou art lukewarm and neither cold nor hot, I will begin to remit these out of my mouth?" These romit thee out of my mouth." therefore, who are trying to serve Gou and Mammon have already begun to serve Mammon. Christ will have nothing of those who will not serve Him with their whole hearts.

With their whole hearts. How foolish to suppose that we can save our souls by a divided love! "Where your treasure is, there will your heart be also." And if for the sake of the world and the things of the world we forsake Christ in anything, we show where our treasure is and in what service we are.

If our easy-going Christian were to appreciate the enormity of the least sin, he would but admire God's justice in condemning a soul for a single mortal sin. It is not so much the single act which we call a mortal sin for which the soul is condemned, as for the moral leprosy which made the sinner capable leprosy which made the sinner capable of so monstrous a crime. No words can adequately describe the awful leprosy which covers the soul which is in a state of mortal sin. When it becomes conscious of its state, after death, it conscious of its state, after death, it would be a greater hell for it to stand in presence of its outraged Creator than to suffer the miseries of that outer dark-ness where there is weeping and wail-ing and gnashing of teeth. When it will be brought before the judgment seat of God, before whose majesty the angels veil their faces with their wings, it will erv out to the mountains to it will cry out to the mountains to cover it and the hills to hide it from

the sight of God. Let not our easy-going friends think, therefore, that sin is a matter of small consequence. They are mistaken if they think that the sacrament of pen-ance will do their work for them. If ance will do their work for them. If any man goes to confession without doing his share, by honestly repenting of the past, and sincerely purposing to walk in the way of the commandments for the future, the last state of that man is worse than the first. By no trickery can we get into heaven; God requires an honest service and a whole-souled fidelity. But he cans the climax of folly who

But he caps the climax of folly who thinks to put off his conversion until his old age. To-day's Gospel asks: "What man, by taking thought, can add one cubit to his stature?" Who

can count upon a day, much less a year? But even if we could count upon an old age, who tells us that we shall become truly converted, when it is apparent that the only reason for our conversion is the impossibility of sinning any more on is not the magical charm ou easy-going friends would have it to be; it cannot make a foul sinner into a saint by sleight of hand. God might save the worst sinner in a moment, as He did the penitent thief. But who is certain that He has done so in a single other case? Let us not try to cheat God. He cannot be mocked. He has told us clearly that we must serve Him with all our hearts, or we are none of His. We must choose between Him and Mammon. It is impossible not to choose. Which shall it be-God or Mammon ?

Henry's episcopate. Dean Stanley, quoted by Dr. Ganss, says of a day in Italy, that he "saw the worst of Popery; as it was the day of the Assumption of the Virgin," and adds, "there was much that I dis-agreed in; but I can bear testimony that they kept throughout within the It is an excellent practice to attend Mass on week-days, and it can be done so easily. Only get up a little earlier, and you may attend any of the Masse whispered, and appealed, and loved as one glorious voice, was a vocal prayer that no human hand could pretend to describe. Louis how the hour that are hour sould in its salvation and where she in our various churches. Besides, when we consider the great benefits that ac-crue to our soul in its salvation and our duty of God, we cannot under-stand why the attendance at these Measure is not interest. Think for a Masses is not greater. Think for a moment. If you were to be ill for a long time, unable to attend Mass, how gratifying it would be for you if you had, while you could, have attended Mass week-days. This would naturally go to your credit, and thus would be

THE JESUITS AND THEIR AC-CUSERS

From the assassination of Henry IV., in 1589, to that of President McKin ey in 1901 can the name of a Jesuit be identified with even a scintilla of admissible evidence, with a single national

tragedy? All the same the campaign and march of defamation go on. "They who have read the numberless apologics published by the Jesuits," says Bayle, assuredly no friend of the order, "and will examine them with fairness, will find such an ample vindication of certain occurrences that every sensible foe must refrain from further charges. However, we need only to allege anything against the Jesuits, whatever the imagination inspires, and we can rest assured that the unnumbered multitude will give it a ready credence." ready credence." "I appeal to thousands of men" is

the challenge of the oracle of infdelity, Voltaire, "who, like myself, was edu-cated by them (Jesuits). Therefore, I cannot desist expressing my astonish-ment that they are accused of teaching a pernicious morality. * * I make the challenge: there is nothing more the challenge: there is nothing more contradictory, unjust and disgraceful to mankind than to accuse men of a de-praved morality who lead the most aus-tere lives in Europe, and cheerfully go into the face of death in the remotest parts of Asia and America." The prayer of St. Ignatius for his spiritual children: "O God * * *

spiritual children: "O God * * * grant that they may never cease to be persecuted for Thy greater glory," is, after all, nothing more than a devout realization of the most comforting of benedictions given on the Mount : "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake; be glad and rejoice, for your re-ward is very great in heaven," Perse-cution is the badge of the Jesuit.—From "The Jesuits and Tyrannicide," Amer-ican Catholic Quarterly Review.

Communing With the Dead

From "Our True Position," by Rev. John F Mullany in Donahoe's for July.

Mullany in Donahoe's for July. The tendency to commune with the dead and to pray for them is strong and universal. It survives whatever sys-tems or whatever creeds men may in-vent for its suppression. Samuel John-son is professedly a staunch Protestant, bristling with prejudices, but a delicate moral sense enters the rugged manhood of his nature. Instinctively he seeks to commune with his departed wife after the manner dear to the Catholic heart, but forbidden to the Protestant. He keeps the anniversary of her death and keeps the anniversary of her death and he composes a beautiful prayer, full of Catholic sentiment, for the repose of entiment, for the repose of Tennyson has the same her soul. Tennyson has the same thought beautifully expressed in his "Morte d'Arthur." He makes this hero say:

More things are wrought by prayer Than this world dreams of Wherefore, let thy voice Rise like a fountain for me night and day."

The great Cardinal Newman, before he found rest within the bosom of the Church, penned these beautiful lines

"Help, Lord, thy souls which Thou hast made The souls to Thee so dear. In prison, for the debt unpaid Of sins committed here." Later in life, when his wanderings in quest of truth were over, he wrote that exquisite poem, " The Dream of Geron-tius," in which he causes the angel to

say to the souls it tenderly consigns to the golden prison : * Farewell, but not forever ! brother dear. Be brave and patient on thy bed of sorrow : Swiftly shall pass thy night of trial here. And I will come and wake thee on the mor row.

A Victim of the Devil's School.

"I could'nt control her and now my heart is broken !"

That is what a mother said yesterday when her young daughter, who had formed the habit of playing out on the streets at night, had been told by a



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AUGUST 16 1902.

SANKEY'S DOUBLE HEA BY FRANK H. SPEARMAN.

The oldest man in the train a didn't pretend to say how long 5 had worked for the company. Pat Francis was a very old cond

but old man Sankey was a vetera Pat Francis began braking. ran a passenger-train when Brady was running-and Jimmic wards enlisted and was killed

Custer fight. There was an odd tradition abo key's name. He was a tall, s fellow, and carried the blood of fellow, and carried the blood of chief in his veins. It was in t of the Black Hills excitement railroad men struck by the gold were abandoning their trains, way-stations, and striking ac-divide for Clark's crossing. run the trains were hard to g Tom Porter, train-master, was in every man he could pick up, reference to age or color. Porter-he died at Julesbur

wards-was a great jollier, and h afraid of anybody on earth.

afraid of anybody on earth. One day a war-party of Sioux c into town. They torn around storm, and threatened to scall thing, even to the local tickets. T braves dashed in on Tom Porter in the dispatcher's office up The dispatcher was hiding under plank in the haggage room floor plank in the baggage-room floo being bald as a sand-hill, co himself exempt from scalping himself exempt from scalping He was working a game of when they bore down on him, terested them at once. That parley, which ended in Porter the whole band to brake on trainer. Old new Sarker in the

the whole band to brake on trains. Old man Sankey is sai been one of that original war-p Now this is merely a caboose told on winter nights when get stalled in the snow drifting from the Sioux country. But lows is better attested. Sankey, to start with, had a

name. An unpronounceable, able, unmanageable name. heard of it ; so I can't give it as hard to catch as an Indian that name made more troub pay-rolls than all the other it together. Nobody at hea ild handle it ; it was never twice alike, and they were alw ng Tom Porter about the thi nod several times that i ting Bull's ambassador who wa that money, and that he usua the pay-roll with a tomahawk body at Omaha ever knew h

The first time Tom went do called in very solemnly to exp about the name; and being i and very tired of the whole

Tom spluttered : "Hang it, don't bother me about that name. If you can make it Sankey, and be don They took Tom at his we actually did make it Sankey box our oldest conductor can how our oldest conductor ca the name of the famous sir more I may say: good name and is-the Sioux never disg Probably every old trave system knew Sankey. He w always ready to answer que what is much more, alway answer the same question t that which makes conduct headed and spoils their of heaven-answering the sam over and over again. Ch apt to be a bit startled at f Sankey-he was so dark. B very quiet smile, that all them friends after the

through the sleepers, and times ran about asking for l had left the train. Of late years-and it is hurts-these very same chil ever so much bigger, and to or from California or Ja tralia, will ask when the West End about the Indian

But the conductors who

overland trains pause at t

checking over the date I margins of the coupon to handing the envelopes bac

isn't running any more.

If you have ever gone to the mountains or to the may remember at MicCloud change engines and set th

out, the pretty little gree east of the depot with a ro

trees along the platform li

ike a glass of spring wate If it happened to be Sanl

a regular West End day, s lightful, you would be sure

ing under the catalpas

skinned girl of fourteen or

silently watching the pre the departure of the Over

And after the new eng backed, champing down, i to its long string of vestibu after the air hose had be and the air valves examin

engineer had swung out filled his cups, and swu after the fireman and h

disposed of their slice-ba

and given the tender a and the conductor had wa

forward, compared time gineee, and cried, "All

Then, as your coach ahead, you might notice

ceding catalpas the little

parasol, or a handkerchi going train—that is, at o key; for she was his da

Her mother wa

children and say,

I.



L. GOLDMAN,

Secretary

Brt B1

limits of veneration, without idolatry."

Stanley is a scholar. Not of the deepest, I take it, but sufficiently above Professor Paine of Bangor to excuse us from any attempt to put the latter on a level with him. Stanley, not as a scholar, but as a Protestant Christian finds in Italy itself, that Land of Mary par eminence, not even any practical idolatry of the Virgin, nothing transthe limits of veneration. As on historical scholar of eminent rank he could not even apprehend the possibility that the imagination of any one having some claim to be called a theologian could be so distorted as t suppose conceivable a Catholic move ent for overturning the very founda tions of Christian doctrine, and receiv ing as a Fourth Person of the Godhead that holy woman whom all the ages have accounted blessed, but a creature still. In what a daze must the authorities of Bangor Seminary have been, when they chose as their chief professor a man capable of entertaing this blasphemous chimera !

I am going to make a little boast Although so much inferior to Stanley as a scholar and divine, not to be be named in the same day with him, I know something that he never found out. I had discovered this Catholic plot to had discovered this Catholic plot to deify Mary fifty-nine years ago. It was communicated to me in all confi-dence by a worthy Swedenborgian dame, and I received the intelligence with horror, but with ingenuits youth-ful confidence. The Swedenborgians, we know, detest the doctrine of the They declare the whole Trin Trinity. e concluded within the person of Jesus Christ, Who is Himself, they of Jesus Christ, Who is Himself, they say, Father, Son and Holy Ghost. No wonder therefore if they are ready to blaspheme the real Trinity, and to pro-pagate these monstrous tales. However, it is only their ignorant laity Verily it is not in t that do this, so far as I know, and Heaven's justice ends

of joy, and it is safe to say that never while we live shall we forget that morn-ing in the Cologne Cathedral. In the evening, when we sailed away up the Rhine, the sun was setting behind a bank of misty red clouds, and the cathedral stood silhouetted in velvety black against the dazzling ball of light. One ittle star twinkled out audaciously above the lace-like turrets, and all too soon the beautiful structure faded from our sight in the deepening twilight. Catholic World Magazine for August.

Spain and her Monks and Nuns.

One reason given by outsiders—whose vision is entirely capable of encircling the globe-for the supposed poverty of Spain, says the Transcript, is to be found in the fact that within her borders "more than 50,000 monks and nuns are living as unproductive workers. Men who have tried to account for her financial distress on this ground are admitting that she must have increased her wealth, for she has lately shown that her own subjects are willing to lend her money to any amount. They trust her

and have the means to satisfy her manifold demands. It would be interesting know by what process these interna tional financiers prove the religious to be the cause of the supposed penury of the Spanish crown. The monks and nuns of Spain, like the monks and nuns the world over, are the most indefatigable laborers on earth. They clear the forest jungles and make the desert pro-ductive. They support themselves and legions of the poor. Their charities fos ter the revenues of the State and save millions for the royal treasury. Their educational work is beyond all pecuniary estimate. They give away that which estimate. They give away that which others spend in riotons living. Despite their benefactions, they are charged with being the parasites of society. Verily it is not in this world that Henere's institute and

go to your creatt, and thus would be no regret. Heed the ministers of God. visit Him, and approach His Holy Table, Do these things, and you will be doubly blessed in your old age. Masses are said daily, and last about twenty min-nter for the provided the same approach.

said daily, and last about twenty min-utes. So, when you think you only give twenty minutes of your time for a whole day which God gives you, you are not making much of a sacrifice. So try and go to Mass every day until it becomes a second nature to you, and it becomes a second nature to you, and you will surely feel the benefit. Go to Mass, open your heart to God, rouse up Mass, open your heart to God, rouse up your soul and pray with devotion and earnestness. Receive the Sacraments frequently, which will better enable you to serve God, and your fellow-men. Remember, when you are in church you are in the presence of God. You

so enere to visit Him; hence conduct yourself as you would before the great-est potentate on earth. — American Herald.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto

prences as to Dr. McTaggart's profession-ding and personal integrity permitted

W. R. Meredith, Chief Justice, Hon. G. W. Ross. Premier of Ontario. Rev. John Potts, D. D. Victoria College, Rev. William Caven, D. D., Kno x College, Rev. Father Teefy. President of St. Michael's College, Toronto. Right Rev. A Sweatman, Bishop of Toronto Thos. Coffey, CATHOLIC RECORD, Londou.

Thos. Concy. CATHOLIC Section 2017 The section of the iquor and tobacco habits are healthful, safe, inections; no publicity; no loss of time from business, and a certainty of cure. Consulta-tion or correspondence in vited.

mother honestly say that of a girl of fifteen or sixteen? Could'nt control

she was runned? Why let the danger go on until too late? She can be controlled now. Oh, yes, she is very docile now. She is so sorry. If she had been half as obedient as she is now remorseful, she would not what she is.

what she is. But any mother who lots a girl in the teens wander around the streets after dark has no one but herself to blame if her heart is broken with shame. the streets at night are the devil's own chool !-- Catholic Columbian.

True to the Faith.

Again, a Protestant minister, Rev Dr. R. Thomas, of the Congregational denomination, comes out in favor of the Catholic Church. Light is dawning on many upright souls. Said Dr. Thomas "I have learned to respect the relig ious habit of our Roman Catholic fellow-countrymen. I never cease to mourn over the acquired irreligiousness of our Protestant immigrants are. These working class immigrants are not irre-ligious in their own countries, but when they come here many of them lapse from their good home habits, and drift into lower mental conditions. But sel-dc m is this the case with Roman Catholie immigrants. Say what we will about them, they are faithful to their Church. We may laugh at some of Church. We may haugh at some of their ideas; we may jest at some of their habits. To them they stand for faith-fulness, obedience, conscientiousness and self-denial. The leaving off meat on one day of the week is not only a very easy form of self-denial, but to many of form of self-denial, but to many of would be no self-denial at all. It would sometimes even be an indulgence That which gives it a religious value is us it that it is commanded. It is an obedi-ence. Behind the act is the Church with its benediction. Thus it becomes

to those to whom the Church stands for infallible institution by which to regu-ate the life, what it never could be to ate the life, what it never could be us, a religious act.

A Medley of Spectacular Merit.

Prof. Hutchison, the Human Bomb, in a thrilling Balloon Ascension and Prof. Hutchison, the Human Bomb, in a thrilling Balloon Ascension and Parachute Drop. The marvelous Cycle Dazzle The Osnatos, in a sensation novelty. The great Gay, the Handcuff King. The Olffans, Continental Eccen-triques. Manning and Du Crow, famous Monopedes. Rosa Naynon, with her troupe of Trained Tropical Birds. The Bard Bros., Acrobatic Wonders. Chrissie M. Jones, Cornet. Virtuoso. Magnificent Pyrotechnics and many other features. Special train service over all lines.

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To Pray for All.

Dark-Lan ern Societies.

olic churches in 1844 and 1854, and murdered in cold blood inoffensive citi-

liberties of a people are never mon certainly in the path of destruction than when they trust themselves to the Birds To pray for souls under temptation is the same as to pray for all souls that live this mortal life. Who of us here on Who of us here on guidance of secret societies. Birds of the night are never birds of wisdom. One earth is not tempted? It is to pray for them at the moment when-excepting only that moment of supreme temptation, of them, indeed, but it was from its looks, and not from agony of death-they have the its moral and intellectual qualities. They are for the most part birds of prey. The fate of a republic is sealed greatest need of our assistance. We pray for them every day, it is true, when We we say to God : when bats take the lead of eagles. —American Herald. " Lead us not into But are we always mindtemptation.' ful enough of this prayer ? Do we remember that in saying it, we are not praying for ourselves alone, but for every one Diarrhoea Weakens the System who has as his Father our heavenly Father, that is, for all mankind.

Diarrhoea Weakens the System. and it not checked becomes a chronic condi-tion. No remedy compares with Nervina bowel troubles. As a radical cure for Cranza Colic, Gas in the Somach, Summer Comulation Nerviline excels everything in the medical line, is an indispensible household staple, and costs only 25c. Buy a bottle to-day. TRY DR. HAMILTON'S MANDRAKE PILLS. Parents buy Mother Graves' Worm Exter-The wisdom of the Church in con-demning all secret, oath-bound societies

of the patriotic Josiah Quincy :

Parents buy Mother Graves' Worm Exe minator because they know it is safe medicat for their children and an effectual expelled worms is every day becoming more manifest, and we hope that all honorable men will frown down the attempts of anti-Catholic bigots to revive the accursed organ-izations which sacked and burned Cath-

1240-7

received this name

"Th

worms. IGNORANCE IS A CURSE —"Know thread is a good admonition, whother refarmed one's physical condition or moral habit the man who is accuainted with himmeneit know how to act when any disarrangement his condition manifests itself. Dr. Thomas Eelectric Oil is a cheap and simple remedy the eradication of pain from the system and is the cure of all bronchial troubles. zens. We wish that every American citizen, Catholic and non-Catholic, would take to heart the following words

died when Neeta was a w and the Limited were S world When Georgie Sinclain the Limited, running Foley, he struck up a g with Sankey. Sankey, hard to start, was ful stories. Georgie, it so faculty of getting him t because when he was p train he made extraord keep on time-time wa Sankey. Foley said he of it that when he wa

SANKEY'S DOUBLE HEADER.

BY FRANK H. SPEARMAN.

The oldest man in the train service didn't pretend to say how long Sankey had worked for the company.

Pat Francis was a very old conductor ; but old man Sankey was a veteran when but old man Sankey was a veteran when Pat Francis began braking. Sankey ran a passenger-train when Jimmie Brady was running—and Jimmie after-wards enlisted and was killed in the output act. Custer fight. There was an odd tradition about San-

key's name. He was a tall, swarthy fellow, and carried the blood of a Sioux fellow, and carried the blood of a Sioux chief in his veins. It was in the time of the Black Hills excitement, when railroad men struck by the gold fever were abandoning their trains, even at way-stations, and striking across the divide for Clark's crossing. Men to run the trains were hard to get, and Tom Porter, train-master, was putting Tom Porter, train-master, was putting in every man he could pick up, without reference to age or color. Porter-he died at Julesburg after-

wards-was a great jollier, and he wasn't afraid of anybody on earth.

One day a war-party of Sioux clattered one day a war-party of slow clattered into town. They torn around like a storm, and threatened to scalp every-thing, even to the local tickets. The head braves dashed in on Tom Porter, sitting in the dispatcher's office up-stairs. The dispatcher was hiding under a loose plank in the baggage-room floor; Tom, being bald as a sand-hill, considered himself exempt from scalping-parties. He was working a game of solitaire when they bore down on him, and in-terested them at once. That led to a parley, which ended in Porter's hiring the whole band to brake on freighttrains. Old man Sankey is said to have en one of that original war-party.

Now this is merely a caboose story-told on winter nights when trainmen stalled in the snow drifting down from the Sioux country. But what fol-lows is better attested. Sankey, to start with, had a peculiar

Sankey, to start with, had a pecunar name. An unpronounceable, unspell-able, unmanageable name. I never heard of it; so I can't give it. It was as hard to catch as an Indian cur, and that name made more trouble on the pay-rolls than all the other names put together. Nobody at headquarters ld handle it ; it was never turned in twice alike, and they were always writing Tom Porter about the thing. Tom explained several times that it was Sitthat Sinclair was engaged to Miss San-ting Bull's ambassador who was drawing that money, and that he usually signed the pay-roll with a tomahawk. But nothe pay-roll with a tomahawk. But no-body at Omaha ever knew how to take

The first time Tom went down he was called in very solemnly to explain again about the name; and being in a hurry, and very tired of the whole business, Hang it, don't bother me any more Tom spluttered :

about that name. If you can't read it, make it Sankey, and be done with it." Tom at his word. took actually did make it Sankey ; and that's how our oldest conductor came to bear name of the famous singer. And

more I may say: good name as it was-and is-the Sioux never disgraced it. Probably every old traveller on the system knew Sankey. He was not only always ready to answer questions, but, what is much more, always ready to answer the same question twice; it is which makes conductors grayheaded and spoils their chances for heaven-answering the same questions over and over again. Children were apt to be a bit startled at first sight of Sankey—he was so dark. But he had a

very quiet smile, that always made them friends after the second trip through the sleepers, and they sometimes ran about asking for him after be had left the train. Of late years-and it is this that

hurts-these very same children, grown ever so much bigger, and riding again to or from California or Japan or Aus-

Sankey loved to breast the winds and the floods and the snows, and if he could get home pretty near on schedule, with everybody else late, he was happy: and in respect of that, as Sankey used to say, Georgie Sinclair could come nearer gratifying Sankey's ambition than any runner we had. Even the firemen used to observe

that the young engineer, always neat, looked still neater the days that he took out Sankey's train. By-and-by there was an introduction under the atalpas ; after that it was noticed that Georgie began wearing gloves on the engine-not kid gloves, but yellow dogskin-and black silk shirts; he

bought them in Denver. Then—an odd way engineers have of paying compliments — when Georgie pulled into town on No. 2, if it was Sankey's train, the big sky-scraper would give a short, hoarse scream, a most peculiar note, just as they drew past Sankey's house, which stood on the brow of the hill west of the yards. Then Neeta would know that No 2 and

where in again, and naturally Mr. Sinclair, where in again, and all safe and sound. When the railway trainmen held their division fair at McCloud, there was a lantern to be voted to the most popular conductor—a gold-plated lantern with a green curtain in the globe. Cal Stewart and Ben Doton, who were very swell conductors, and great rivals, were the favorites, and had the town divided over their chances for winning

But during the last moments Georgie Sinclair stepped up to the booth and cast a storm of votes for old man Sankey. Doton's friends and Stewart's laughed at first, but Sankey's votes kept pour-ing in amazingly. The favorites grew frightened; they pooled their issues throwing Stewart's vote to Doton but it wouldn't do. Georgie Sinclair, with a crowd of engineers-Moore Foley, Bat Mullen, and Burns came back at them with such a swing that in the final round up they fairly swamped Doton. Sankey took the lan a thousand votes, but I undertern by

stood it cost Georgie and his friends ot of money. Sankey said all the time he didn't want the lantern, but, just the same, he always carried that particular lantern, with his full name, Sylvester Sankey ground into the glass just below green mantle. Pretty soon-Neeta being then eighteen-it was rumored that Sinclair was engaged to Miss Sa

It goes yet by just that name on the West End ; for never was such a winter and such a snow known on the plains and in the mountains. One train on the northern division was stalled six weeks that winter, and one whole coach was chopped up for kindling-wood.

But the great and desperate effort of the company was to hold open the main ne, the artery which connected the vo coasts. It was a hard winter on two coasts. It was a hard winter on trainmen. Week after week the snow trainmen. Week alter weekwhe snow kept falling and blowing. The trick was not to clear the line ; it was to keep it clear. Every day we sent out trains with the fear we should not see them again for a week.

Freight we didn't pretend to move ; local passenger business had to be abandoned. Coal, to keep our engines and our towns supplied, we were ob-liged to carry, and after that all the brains and the muscle and the motivepower were centred on keeping 1 and 2, through passenger-trains, running. Our trainmen worked like Ameri-

cans; there were no cowards on our rolls. But after too long a strain men become exhausted, benumbed, indifferent—reckless even. The nerves give out, and will power seems to halt on indecision—but decision is the life of the fast train.

there ; by the holy poker it's snowing The air was dark in a minute with whirling clouds. Men turned to the windows and quit talking; every fel low felt the same—at least, all but one— Sankey, sitting back of the stove, was making tracings on his overalls with a piece of chalk

THE CATHOLIC RECORD.

You might as well unload your passengers, Sankey," said Neighbor. "You'll never get 'em through the vinter. And it was then that Sankey pro-

igain

sed his Double Header. He devised a snow-plough which com bined in one monster ram about all the

good material we had left, and submitted the scheme to Neighbor. Neigh-bor studied it and hacked at it all he ould, and brought it over to the office. t was like staking everything on the last cast of the dice, but we were in the state of mind which preceeds a desperate venture. It was talked over for hour, and orders were finally given by bouble Header and get against the snow as quick as it could be made ready. All that day and most of the night

Neighbor worked twenty men on San-key's device. By Sunday morning it was in such shape that we began to take heart 'If she don't get through she'll get

killed. And with a volley of jokes between back again, and that's what most of don't do," growled Neighbor, as he and Sankey showed the new ram to the enginthe cabs, and a laughing and a yelling between toots, down went Sankey's Double header again into the Black eers

They had taken the 566, George Sinclair's engine, for one head, and Burns's 497 for the other. Behind these were Kennedy with the 314 and Cameron with the 296. The engines were set in with the 296. The engines were set in the big rotary from the West End with a dozen cars of coal behind it. Mile like pack-mules. Over the pilots and stacks of the head engines rose the tremendous ploughs which were to stacks ackle the toughest drifts ever record- through the drift Sankey was aiming ed, before or since, on the West End. The ram was designed to work both dead against him, at forty miles an Under the coal each tender was hour. Each train, in order to make the

ways. Under the coal each tender was loaded with pig-iron. The beleaguered passengers on No. 1, 'side-tracked in the yards, watched the preparations Sankey was making to clear the line. Every amateur on the train had his camera snapping at the ram. The town, gathered in a single great mob, looked silently on, and lis-the town, gathered in a single great mob, looked silently on, and lis-the town of the siver the difference of the siver the mob, looked silently on, and lis-

great mob, looked shently on, and his tened to the frosty notes of the sky-scrapers as they went through their preliminary manœuvres. Just as the final word was given by Sankey, in charge, the sun burst through the fleety low for the sky-the whistle to the poor fellows in the blind pockets behind. But the track was at the worst. Where there was no charge, the sun burst through the fleety could be a sufficient to show there were whiskers; oil itself clouds, and a wild cheer followed the ram out of the western yard-it was

good luck to see the sun again. Little Neeta, up on the hill, must have seen them as they pulled out; The s surely she heard the choppy, ice-bitten screech of the 566; that was never forscreech of the solo; that was hever for-gotten whether the service was special or regular. Besides, the head cab of the ram carried this time not only Georgie Sinclair but her father as well. Sankey could handle a slice-bar as well as a punch, and rode on the head engine, where, if anywhere, the big chances hovered. What he was not capable of in the train service we never knew, because he was stronger than any emergency that ever confronted Bucking snow is principally brute

force ; there is little coaxing. Just west of the bluffs, like code signals between a fleet of cruisers, there was a volley of sharp tooting, and in a minute the four ponderous engines, two of them in the back motion, fires white and throats bursting, steamed wildly into the canon. Six hundred feet from the first cut

Sinclair's whistle signalled again; Burns and Cameron and Kennedy answered, and then, literally turning the monster ram loose against the dazzling mountain, the crews settled themselves for the shock.

At such a moment there is nothing to

cab took up the cry-it was the wildest Through they went and half-way eross the bridge before they could beek their monster catapult. Then at 1 half-full they shot it back at the cut -it worked as well one way as the

The thing is done," declared Sankey. Then they got into position up the line for a final shoot to clean t eastern cut and to get the head for clean the lash across the bridge into the west end of the canon, where lay another moun-

tain of snow to spilt. " Look the machine over close, boys," said Sankey to the engineers. "If no-thing's sprung we'll take a [[u!] head acrossible gorge-the bridge will carry anything-and buck the west cut. Then after we get No. 1 through this afternoon Neighbor his baby cabs in here and can get keep 'em chasing all night; but it's done snowing," he added, looking into the leaden sky. He had everything figured out for the

wood gorge. At the same moment, by an awful

misunderstanding of orders, down cam

master-mechanic-the shrewd, kindly old man. There's no man on earth like Your desires resemble restless children, who are always asking for some-thirg, as they surround their mother; The more you give them, the more ima good Indian ; and for that matter none like a bad one. Sankey knew by a military instinct just what had to be done and how to do it. If he had lived portunate they will be .- St. John of the Cross. he was to have been assistant superin-tendent. That was the word which leaked from headquarters after he got

ALMOST IN DESPAIR. The Condition of Mrs. John Sshott, of

SURPRISE

SURPRISE

Orangeville. SUFFERED FROM A BURNING SENSATION IN THE STOMACH-FOOD BECAME DIS

TASTEFUL AND SHE GREW WEAK AND DESPONDENT. From the Sun, Orangeville Ont. The Sun is enabled this week through

the courtesy of Mrs. John Shott, a lady well known and much esteemed by many of the residents of Orangeville, to give the particulars of another of those cures that have made Dr. Williams' Pink a household remedy throughout the civilized world. Mrs. Shott, in conversation with our reporter, said : "About three years ago, while living in Ingersoll, I was a great sufferer from dyspep-sia. The trouble first began with severe headaches, dizziness and somesevere headaches, dizziness and some-times voniting. Next I suffered con-tinually from a burning sensation in my stomach; food distressed me; I did not sleep well at night; lost flesh and be-the time continuelly does I was continually doccame very weak. oring but it did me no good. was gradually growing worse and des-I was gradually growing worse and des-paired of ever being well again. One day a friend who called to see me strongly advised me to try Dr. Williams' Pink Pills. She spoke so highly of them snow there were whiskers; oil itself couldn't have been worse to stop on. It was the old and deadly peril of fight ing blockades from both ends on a single that I decided to take her advice, and soon discovered that they were not The great rams of steel and fire had like the other medicines I had been done their work, and with their com-mon enemy overcome they dashed at aking and that I had at last found some thing to help me. I continued using each other frenzied across the Blackthe pills for perhaps a couple of months when I found myself fully restored to health. I have always since enjoyed my meals with relish and have had no return of the trouble. With my experwood gorge. The fireman at the first cry shot out the side. Sankey yelled at Sinclair to jump. Bnt George shook his head: he never would jump. Without hesitating ience I feel certain that if other sufferan instant, Sankey caught him in his arms, tore him from the levers, planted a mighty foot, and hurled Sinclair like ers will give Dr. Williams' Pink Pills fair trial they will find a certain cure. Dr. Williams' Pink Pills enrich and nourish the blood and strength the a block of coal through the gangway out into the gorge. The other cabs were already emptied; but the instant's nerves. It is thus that they cure such troubles as dyspepsia, kidney ailments, delay in front cost Sankey's life. Berheumatism, partial paralysis, heart troubles, St. Vitus' dance and the ailfore he could turn the rotary crashed into the 566. They reared like mountain lions, and pitched headlong into the gorge; Sankey went under ments that make the lives of so many women a source of misery. These pills women a source of misery. These pills never fail to drive away pain, bring a glow of health to the whole body and He could have saved himself; he chose to save George. There wasn't time to do both; he had to choose, and nake despondent men and women bright, active and strong. Do not take bright, active and strong. Do not take any pills without the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around the box. Sold by all medicine dealers or sent post paid at 50 cents a box or six boxes for \$2.50 he chose instinctively. Did he, maybe, think in that flash of Neeta and of whom she needed most-of a young and a stalwart protector better than an old and a failing one? I do not know; I know by addressing the Dr. Williams Medi-

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tralia, will ask when they reach the West End about the Indian conductor. But the conductors who now run the overland trains pause at the question, checking over the date limits on the margins of the coupon tickets, and, handing the envelopes back, will look children and say, slowly, "He isn't running any more.

I.

If you have ever gone over our line to the mountains or to the coast you may remember at McCloud, where they change engines and set the diner in or out, the pretty little green park to the east of the depot with a row of cetalpatrees along the platform line. It looks ke a glass of spring water. If it happened to be Sankey's run and

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a regular West End day, sunny and de-lightful, you would be sure to see standing under the catalpas a shy, dark-skinned girl of fourteen or fifteen years, silently watching the preparations for the departure of the Overland. And after the new engine had been

backed, champing down, and harnessed to its long string of vestibuled sleepers; air hose had been connected the and the air valves examined ; after the engineer had swung out of his cab, filled his cups, and swung in again; after the fireman and his helper had disposed of their slice-bar and shovel, and given the tender a final sprinkle, and the conductor had walked leisurely forward, compared time with the gineee, and cried, "All Abo-o-o-ard !

Then, as your coach moved slowly head, you might notice under the receding catalpas the little girl waving a parasol, or a handkerchief, at the out-going train—that is, at conductor San-key; for she was his daughter, Neeta Sankey. Her mother was Spanish, and died when Neeta was a wee bit. Neeta and the Limited were Sankey's whole world

When Georgie Sinclair began pulling the Limited, running west opposite Foley, he struck up a great friendship with Sankey. Sankey, though he was hard to start, was full of early-day stories. Georgie, it seemed, had the faculty of getting him to talk; perhaps because when he was pulling Sankey's train he made extraordinary efforts to keep on time-time was a hoby with Sankey. Foley said he was so careful of it that when he was off duty he let

None of our conductors stood the hopeless fight like Sankey. Sankey was patient, taciturn, untiring, and, in a conflict with the elements, ferocious. All the fighting-blood of his ancestors seemed to course again in that struggle with the winter king. I can see him yet, on bitter days, standing along-side yet, on bitter days, standing along-side the track, in a heavy pea-jacket and Napoleon boots, a sealskin cap drawn snugly over his straight, black hair, watching, ordering, signalling, while No. 1, with its frost-bitten sleepers be-bind a protexp structure of the bitter

cans;

rolls.

hind a rotary, struggled to buck through the ten and twenty foot cuts, which lay bankful of snow west of Me-Cloud.

Not until April did it begin to look as if we should win out. A dozen times the line was all but choked on A dozen us. And then, when snow-ploughs were disabled and train crews desper-ate, there came a storm that discount-ed the weat bliggered of the mounted the worst blizzard of the winter. As the reports rolled in on the morning of the 5th, growing worse as they grew thicker, Neighbor, dragged out, played out, mentally and physically, threw up The 6th it snowed all day, his hands. and on Saturday morning the section men reported thirty feet in the Blackwood canon.

It was six o'clock when we got the It was six o'clock when we got the word, and daylight before we got the rotary against it. They bucked away till noon with discouraging results, and came in with their gear smashed and a driving-rod fractured. It looked as if we were beaten. we were beaten. No. I got into McCloud eighteen

hours late ; it was Sankey's and Sinclair's run west.

clair's run west. There was a long council in the round-house. The rotary was knocked out; coal was running low in the chutes. out; coal was running low in the chutes. If the line wasn't kept open for the coal from the mountains it was plain we should be tied until we could ship it from Iowa or Missouri. West of Medi-

cine Pole there was another big rotary working east, with plenty of coal be-hind her, but she was reported stuck fast in the Cheyenne Hills. Foley made suggestions and Dad Sin-

clair made suggestions and Dad Sin-clair made suggestions. Everybody had a suggestion left; the trouble was, Neighbor said, they didn't amount to

anything, or were impossible. "It's a dead block, boys," announced

be done. If anything goes wrong eternity is too close to consider. There comes a muffled drumming on the steam-chests—a stagger and a terrific impact -and then the recoil like the stroke of a trip-hammer. The snow shoots into the air flity feet, and the wind carries a cloud of fleecy confusion over the ram and out of the cut. The cabs were

buried in white, and the great steel lik frames of the engines sprung knitting-needles under the frightful blow.

Pausing for hardly a breath, the ignalling again began. Then the backing; up and up and up the line; and again the massive machines were hurled

screaming into the cut. "You're getting there, Georgie," exclaimed Sankey, when the rolling and lurching had stopped. No one else could tell a thing about it, for it was

now and snow and snow; above and behind, and ahead and beneath. Sinclair coughed the flakes out of his eyes and nose and mouth like a baffled collie He looked doubtful of the claim until the mist had blown clear and the quivering monsters were again recalled for dash. Then it was plain that San-

a dash. Then it was plain that San-key's instinct was right; they were gaining. Again they went in, lifting a very avalanche over the stacks, packing the banks of the cut with walls hard as ice. Again as the drivers stuck they raced in a frenzy, and into the shriek of the wind unearthly scrape of the over-

loaded safeties. Slowly and sullenly the machines were

backed again. "She's doing the work, Georgie," cried Sankey. "For that kind of a cut she's as good as a rotary. Look everything over now while I go back and see how the boys are standing it. Then we'll give her one more, and give it the hardest kind."

And they did give her one more-and And they did give her one more and another. Men at Santiago put up no stouter fight than they made that Sun-day morning in the canon of the Black-wood. Once and twice more they went

wood. Once and twice more they went in. And the second time the bumping drummed more deeply; the drivers held, pushed, panted, and gained against the white wall—heaved and stumbled ahead -and with a yell from Sinclair and San-key and the fireman, the Double Header

"It's a dead block, by's, everybody Neighbor, suddenly, after everybody had done "We are beaten unless we lackwood gorge. As engine after en-ean get No. 1 through to day. Look gine flew past the divided walls, each

they pulled him out with a rope; he wasn't scratched; even the bridge was not badly strained. No. 1 pulled over it next day. Sankey was right: there was no more snow; not enough to hide the dead engines on the rocks: the line as open. There never was a funeral in Mc-

only what he did. Every one who jumped got clear. Sinclair lit in twenty feet of snow, and

failing one?

Cloud like Sankey's. George Sinclair and Neeta followed together; and of mourners there were many as there Every engine on the ere neople. vision carried black for thirty days.

His contrivance for fighting snow has ever yet been beaten on the high line. is periloas to go against a drift be-

ind it-something has to give. But it gets there-as Sankey got here-always; and in time of blockade nd desperation on the West End they

till send out Sankoy's Double Header hough Sankey—so the conductors tell he children, travelling east or travellng west-Sankey isn't running any ore.

The next story of this series will ap-ear in our issue of August 30.

IMITATION OF CHRIST.

That all Things are to be Referred to God as to our Last End.

I have given all; I will have all reurned to me again; and I very strictly equire thanks for all that I give. This is that truth, by which all vain

lory is put to flight. And if heavenly grace and true harity come in, there will be no envy nor narrowness of heart, nor will self-ove keep its hold.

For divine charity overcomes all, and If thou art truly wise, thou wilt re-joice in me alone, thou wilt hope in me alone; for none is good but God alone Luke, xviii, 19.] Who is to be praised bove all and to be blessed in all.

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cannot be too clearly understood. The former are GENTLE, the atter VIOLENT. A LAXA-TIVE assists the organs; a PUR-GATIVE takes the work out of And every time that nature fails to perform its proper functions it is less disposed to perform them. nature's hands.

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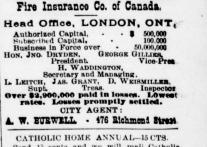
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MON CATHOLIC MISSION IN BER-

THE CATHOLIC RECORD.

CATHOLIC CHURCH BURNED.

ORITUARY.

MRS. MORRISEY, DOWNEYVILLE.

Press Despatch. Press Despatch. Mount Forest, Oat, Aug. 11. – About 5 o'clock yesterday moroing S.: Mary's Roman Outholic church, is this town, was discovered to be on fire. In a short time the floe edifice was gutted, and the windows. organ and rich interior fittings were destroyed. A few vest-tenning, and it is thought they can be used in rebuilding. The right of the fire is a mys-tery, but is generally concerted not to be in-cendiary. The pastor, Very Rev. Dean O'Con-nor, is at present in the Old Country. The loss is partly covered by insurance.

DIOCESE OF PETEBROROUGH.

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<text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text> Fast in pasce: WILIAM J. LEAHY, ORANGE, N. J. William J. Leaby died Aug. lat at Orange New Jersey, of pulmonary tuberculosis, at the age of twenty-nine years. He came to this country about nine years are, from Ardcroney, Nenagb, Co. Tipperary, where he leaves a mother one sister and three brothers to mourn his loss. The deceased was an up holsterer by trade. He was one of those good, sober, industrious young men whose warm heartchess and kind, genial disposition ren-dered him a general favorite wherever he went. His remains were brought to the home of his brother Daniel F. Jeahy, Ordensburg, N. Y. August 5. The funceri was held from St. Mary's cathedral after a Solemn High Mass for the repose of his soul. Interment took place in the Catholic cemetery. May the Lord have mercy on his soul? Took place in the Catholic cemstery. May the Lord have mercy on his soul?
 MRS, THOS CROWLEY, WALLACETOWN.
 Hoartfelt regret is expressed on all sides on account of the death of Bessie, beloved wife of Thomas Crowley, which occurred on July 25th, at her home near Wallacetown, in the 38th year of her age, Mrs. Crowley had been a auflerer of lung trouble for six months. She bore her tilness with exemplary patience and resignation to God's holy will. Her kindness and grandeness at all times rendered her a favorite of society and the joy and pride of her home circle now so sillicted. Deceased was the eldeet daughter of Bernard Briddy of Bouhwold. She loaves to mourn her sad loss a young hus band and one little daughter two years old also her taker and mother. There sisters and five brothers. The laster acted as pall bearers. The function, paries how do years we celebrated at the Church of the Holy Angels by Rev. Father Quinan, pariab prized to Wallacetown. Very Rev Father Bayard, Vicar General rendered some brautiful sois in the choir. The husband and friends have the sympath of the community in their hour of sorrow. May her soul rest in peace !

Death of Frederick Pustet. A cablegram received in New York on Mon-day announced the death at Ratisbon, Ger-many, of Friderick Pustet, Knight of the Orcer of St, Gregory the Great, and printer to the Holy Apostolic See and to the Sacred Congregation of Rites. On Wednesday a Solemn Requiem Mass was offered up for the repose of his soul at St. Peter's Church, Bar-clay street, New York. May he rest in peace! would not take any intoxicating liquors until they would attain the age of twenty-one years He also warned them, especially sgainate werar-ing, biaspheming and telling untruths, and impressed upon his youthful hearers the necessity of their resolving, now that they were in all the purity and innocence of youth, to avoid contracting but habits. Later on in life, he said that they would find that this good resolution would steer them safely through the trials and temptations which must inevitably come. He then addressed the prents, making special reference to the abuse and crimes so prevalent amongst all classes at the present day, and showing in a clear and lucid manner the best means of combsting these evils, and leading a holy life. He ad-vised them of the obligations which were en-tailed upon them, infregard to their children, and said that if they proved themselves worthy of the fruit, they should bring up brave, honest children, who would staad fast against temptation. His Lordship then in few, but select words, expressed himself as much pleased with the eathce. He spoke of the church as a lasting monument to the faith of the good people and as a silent testimony of the zeal and energy of the devoted pastor. Father Cellins, who in so short a time and in the face of any difficulties made the event of the orbit acting apprixed the pressed this for the substance for God's Holy House, thereby showing that they are inheritors of the noble, self-acrificing spirit that possessed the for fathers. The Rev. Father Collins then addressed the devote pastor, and said he was much pleased to see so many present. He thanked the not received. He said he was par-icularly grateful to the one of catholic ics and visitors who gave assistance, especially to Mrs. Carscular of the mole, self-acrificing spirit to the carecived. He said he was par-icularly grateful to the one of catholic ics and visitors who gave assistance, especially to Mrs. Carscular of the mole benein of the illite ohnerch. The steamer "Nymph," owned by Mrs

slong the same good lines He would ever look back to his associations amongst them and to the handsome manner in which they had treated him on the present ocwhich they had these in the first her processing. Short speeches of an eulogistic nature were these made by Dr. O'Brien, and Mesars. Ja-O Brien, John Cournian. T. J. Duria, W. J. Devin, M. Connors M. O'Brien, Geo Giroux, A. Vinette and H. Pasian -Peterborough Examiner, July 30, 1952.

DEDICATION OF VALLEY CHURCH.

TWO THOUSAND PEOPLE PARTICIPATED IN THE

Two THOUSAND PEOPLE PARTICIPATED IN THE CEREMONIES IN HONOR OF THE EVENT. Right Rev, Bishop Monigomery assisted by a number of distinguished ciergymen of this diozee, dedicated the new Faisro Valley church at the orphanage under the tille of the church of the Immaculate Heart of Mary, sunday 27th July, 1942. The dedication was at-ended by imposing ceremonies of a religions nature, followed by a civic celebration in which two thousand people, including a large sum-er of n.n Catholics, participated. The religious services begau at 10 a.m., when the superior of the asylum, Father Theo-dore Arentz, O. F. M., his as-issants, Father Lambert Binkmoeller and Father Antonia radretra, a score of acolytes and a num-rous procession, comprising the sirls of the parish, ciad in white, and the boys of the orphange, maring aloft ascred banners, received Bishop Monkowery and the visiting ciergy at the en-mace of the grounds. The arrival of the dig-ad the procession proceeded to the bar-hough it is a spacious building it was allo wonfor the vast concourse of people who had assembied to wilness the interesting ceremon-ies. Bishop Monikomery assisted at the celebra

the parish, permeated the assemblage and mede every one feel that it was good indeed to b ther. The ci lef features of the exercises were ad-dresses by Bishop Monigomery. Supervision Edwaid White and Hon. S J. Duckworth, Mr. White was the first child to receive the sacrament of baptiem in the old church, which the new structure supersedes, and Mr. Duck-worth attended the school in his boyhood. The boys of the Orphanage played an im-portant part in the events of this eventful day, and their bright, happy faces were much in evidence. They comprised the choir which sang at High Mass in the forenoon, and as vocalisrs they contributed to the enjoyment of the civic celebration. They sang with fine effect 'My Old Kentucky Home,' as a special compliment to Bishop Monigomery, who is a native of the Bue Grass State, and later concluded the entertainment with a splendid drill and the singing of the national anth rr.

spiendia arii saa the singing of the national anth m. fah "church of the Immaculate Heart of Mar., which was built at a cost of \$20,000, oc-"wolfs a most pictures que site on an eminence operioding the piacid waters of Laguna It is a solid, substantial structure, and its ex-

Grande. It is a solid, substantial structure, and its ex-trior is pleasing to the eye. The interior is beautifully tinted and frescoed in harmonious colors, the windows are of stained glass of chaste design and exquisite finish, and the pws and furniture are of antique oak. The interior arrangements of the church are not completed entirily, but when the high altar is placed in residual it is safe to predict that it will be one of the most beautiful and imposing edifices in he country. Father The ider Arentz, the superior of the orphanace, d sires to express through the columns of the Register, on behalf of himself. his selfstants, the parishioners and the boys under his charge, his sincere thanks to the good percise of Wastonville and the Piaro Vall y f r their attendance at the dedication the appreciates the kindness that has been shown the Franciscans on this occasion and is particularly aractive to the surcession and talents to the succiss of the litterary exercises and the dinne. The Pajaro Valley congregation was founded

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

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

Price \$1.00 post paid

MARRIAGE.

BURNS - WILDERSPIN.

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

Live Stock-Live hogs, per 100 lbs. \$7 (0; pigs, pair. \$4.50 to \$6.50; far cattle, \$3.50 to \$6 (0; sizgs, per cw.; \$2.50 to \$3.00; Farm Produce-Hay new. \$7 00 to \$500; straw, per load, \$3.50 to \$1: straw, per too, \$6.

 Handmary and the visiting clear y is the set framework of the set of the se BURNS-WILDERSPIN. A quiet though preity wedding took place at the current of the Sacred Heart. Ingereoil.on on Widnesday, Aurust 6. the contracting parties being wr. Michael Burns and Miss Gatherine Wilderspin, both residents of this place. The Rev Faher Connolly performed the ceremony, followed by Mass at 6:30. Miss bride The groom was attended by his brother. Mr. Thomas Burns of Harrisburg. The bride was attired in a while gown and wore a spray of smilar and roses and carried her basids and prayer book. The bridesmaidlwas also dressed in white and wore a large spray of carniarions. After Mass the bride and groom repaired to the home of Mr. Michael Dunn, grandfather of the stroom, where a beautiful and tasty table happy couple left on the 8:50 train for Toronto, Hamilton and the Falls. Mrs. Burns is a con-vert to the Catholic faith, so we hope and pray that God 'will biese and strongthen brid hin of matrimony.

35 50 to \$4.00; stage, por cwt \$2; EAST BUFFALO. EAST BUFFALO. EAST BUFFALO. EAST BUFFALO. Kat Buffalo. N. Y. Aug. 14.—Cattle—Market ateady demand light, veals steady : tops, §7 70 to \$7.75; fair to good, \$650 to \$7.35; common to light. \$5 to \$6; grassers, 33 50 to \$45, Hogs-Slow; pigs and Yorkers, 10 to 15c lower; other steady, with yesterday's closing prices; heavy, \$7.50 to \$7.55; mixed. medium, \$7.65 to \$7.75; Yorkers, \$7.55 to \$66, light do. and pigs. \$7.40 to \$7.50; roughe, 86 to \$6.50; stags, \$5.25 to \$66 25; grassers, \$7.25 to \$7.50 to \$6.76 that to good \$5.25 to \$5.75; culls to common, \$4.50 to \$5; vestinge, \$41 75 to \$5; wethers, \$416 to \$4.75: sheep, top mixed, \$4.25 to \$4.30; fair to good, \$4. to \$4.20; culls to common, \$2.50 to \$3 75 ewee, \$4 to \$4.25. Presect: June 24th, 1692. The reitring principal, in a brief speech ac-knowledged the gratitude and thoughtfulness of pupils and assistant teachers in the kindly words spoken in the address, and in the beau-tiful present, which would always be cher-ished in fond remembrance of the days spent with them. Little Zita Feeney then presented Mr. Bruder with a rare bouquet of flowers. Rev. Father Doyle and Mr. Jordan both ad-dressed the pupils in appropriate words, and the evening's session was brought to a close by singing the national anthem.

SITUATION WANTED. SITUATION WANTED AS HOUSE KEEP-or for a pricet. Beat of references. Ad-ress A. B., CATHOLIC RECORD office, Lendon, Ont. 1243 2.

 BESOLUTION OF CONDOLENCE.
 London. Aug. 7, 1962.

 When the death of Bro. Patrick J. Feeley
 Ont.
 1243 2.

 When the death of Bro. Patrick J. Feeley
 TEACHERS WANTED.

 Ware unanimously adopted:
 The following resolutions of condolence

 Whereas it has pleased Aimighty God in His
 Infinite wisdom to remove from our most

 Whereas it has pleased Aimighty God in His
 The teacher for the baiance of the year.

 Whoreas it has pleased Aimighty God in His
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 the spread on the minutes of our meeting, a
 WarrED FOR S. S. NO 5. McKILLOP, Not S. S. Moy, and Seale String solutions of these resolutions the spread on the minutes of our meeting, and solutions of commence. August 18th.

VOLUME X The Catholi

UNCATHOLIC C.

It is amusing to hea individuals complainin altogether too many days. They distract one take attention from th of Christianity. So ru of talk who criticise Bishop's mandate to a their own ignorance what is wise and just iastical. Not that th votions in favor, but thought liberal-minded

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WHO ARE One phrase that is

some of our papers is Is it a new order of they? The people w Oxford accent, and c luminating criticism novel? Are they the have a few shekels, called society, and l able happiness of hav and then beneath th personage? Or are uals who are suppos parish? They do no judging from their r their foolish and re

might be pardoned they really had their ministrative lever. We have in view s citizens who go to day, mind their own intent on the one this

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LONDON, SATURDAY, A

AUGUST 16, 19(2,

selves become good citizens, honest, truthful and intelligent men, as they become thoroughly influenced there-by ?"

If was indeed news to Father Sutton that what made Catholic men good citizens—honest, truthful and intelligent—was the influence of Protestant churches! But he is always willing to gent-was the learn.

" Catholicism is so superior to Protestantism, why is it that the average intelligence in any city in New Eng-land or anywhere else is so much lower where the Catholic element is domin-ant? This may be proven by any standard, such as the Public school status, the sale of newspapers, etc., the universal testimony is, 'More Pope, less Progress ?' "

" If the Protestants have no ground in the Bible and in reason for their positions, why do you not challenge them to meet you on your own platforms that you may thoroughly whip them for their heresies before your large and intelligent congregations ? would pay you. They know noth-

ing." "Because," said Father Sutton, " you would not meet them if they did -you are not men enough-you are cowards."

It is a blessing that Father Sutton It is a blessing that rather solution does not meet many places so univit-ing as this, or he might grow discour-aged. It takes a strong heart to buffet against such opposition—an opposition inspired by malice pure, and simple, in some cases more than a goodly though mistaken zeal to " put down the errors of Rome " which characterizes some of the really sincere " way-back " Bible Christians, who have had no chances to learn the real truths of the Catholic Church.-Boston Pilot.

One of the most unfortunate beings is a man gifted with a sense of humor who lacks tact, for nearly every joke he perpetrates costs him a friend. He cannot resist the temptation to enjoy a good joke, even at the expense of friendship. The humorist who would friendship. retain his friends must refrain from jokes that may be interpreted as impertinence. -May Success.

onger logue.

ice. or father.

REMEMBERED BY THE C. M. B. A. DR. MOHER

Death of Frederick Pustet.

C. M. B. A. At a largely attended meeting of the Peter-borough Branch of the C. M. B. A., last even-ing Dr. Moher, who is about to leave Peter-borough to assume the position of assistant auperintendent of the Orillia Asylum, was made the recipient of a complimentarily worded address and a beautiful goid cnain and locket as a token of esteem from his fellow-members of the society. Et. Moher, has been connected with the C. M. B. A. for some years, and before coming to Peterborough he was President of the Trenton Branch of the society. During his residence in Peterborough he always displayed a keen in terest in the affairs of the association and his removal from town will leave a gap among the members that will indeed be hard to fil. When the Prosident of the Peterborough branch of the C. M. B A. called the meeting to order last night, he explained the reason for which they had sesembled. He appke of the many good qualities which Dr. Moner pos-sessed, and too loss the association and had however. Onling was gaining a good citizen, and they could only hope thst his residence in that town would be one of anypiness and pro-gress. Mr. Phelan, continuing, read the follow ing address: To Thos. J. Mohor, M. D.: Dear Sir and Brother, -- The members of Branch 30, C. M. B. A., of this town, having

ing address: To Thos. J. Mohor, M. D. : Dear Sir and Brother, — The members of Branch 30, C. M. B. A., of this town, having learned that you are about to take your de-parture from Peterborough, and to take up your abode in another locality, they avail themselves of this opportunity of saying fare-well to you, and wishing you God speed and success in your new field of labor. For a number of years you have been an weive member of this society, having passed through the various offices to the proud posi-tion of Chancellor. You have always been parneetly devoted to the interests of the branch as a whole, and itsindividual members, one and all, have learned to regard you as a warm friend, and to esteem you as a brother. Will we are pleased to know that your new position is likely to be congenial to you, and that your appointment thereto is an expres-sion of confidence in your ability, integrily and probity of character, we cannot help feel-ing that in your departure Peterborough sus-tains the loss of a good public spirited citizon, and Branch 30 one of its most respected mem bers. In bidding you farewell, we ask you to you are held by your brehren of this society, and we rutst that it may remind you from time to time of old and tried friendships, and of asociations and recollections that have be-comedear to us all. Sign on behalf of the members of Branch 30, C. M. B. A. Herein President. Jas. O'Brien. R. Shachy, M. Connors, John Coughian, T. J. Dris, W. J. Devin. Paterborough, July 29, 1902. The handsome goid chain and locket were presented by M. A. B. A. ally, and through their unitring efforts, col-lected this larks sum for the benefit of this The Aurence "Symph." owned by Mr. R Burnether "Symph." owned by Mr. R Burnether "Symph." owned by Mr. R Burnether "Symph." owned by Mr. R bridge to Morinus, and great praise is due the chairs for their rendition of excellent music putroughout. The principal soles of Webbest Mass in 'G' were taken by the Misses Dowd, si Carleton and Clairmont, and Messra LeMay a and Moore, all of which were very acceptable. It After Father Collins finished his few re-was invited to partake of a luncheon set on tables in a grove near by, prepared by the arnest workers of the little church of St. John the Baptist. Mrs. Dollineyer of Pittsburg. Pa., kindly a placed her handsome yacht. "Bonita," at the t disposal of His Lordship and clergy, who spen the entire atternoon in cuising around to the beautiful Lakes of Muskoka. The opening of the little church at Morinus Point will no doubt be remembered by all who were present, and the kindly and genial man. Spen the placeather her hits of a derga.

to the pleasant memories of this notable day. Remove from the heart of a son the affec-tionate devotedness for his father, and he not onger merits the name - St, Peter Chryso-logur. One would think no longer of srime, injust-ice, or implety when one loves and honors a father.-P, de Ravignan. Peterborough, July 22, July 22, July 22, July 23, July 24, July

in who contributed their time and talents to the success of the literary exercises and the dinne.
 The Pajaro Valley congregation was founded in the year 1854 by Rev. P. DeVos, S J. The corner-stone for the first church of the congregation was blessed by Father DeVos on Norember 25 1855.
 The following year on May 25, the church was dedicated by Right Rev. Bishop Amat in the presence of Rev. P. Jace Gonzales, O. F. M., Vicat General, and Rev. Francis Mora, atterwards Bishop of Monterey and Los Angeles. The following year on May 25, the church was dedicated by Right Rev. Bishop Amat in the presence of Rev. P. Jace Gonzales, O. F. M., Vicat General, and Rev. Francis Mora, atterwards Bishop of Monterey and Los Angeles. The land for the hurch, ten acress adjoining the law misule the Law the gravent own of Wateonville, had be from the direct the present Note and Engene Kelly. About the year 1870 Rev. A Russel established the present Pajaro Valley Orphan Asylum in connection with the church, One hundred and thirty acres of land were donated for this purpose, fifty acres by Prudencians V. De Amesti, and the balance of the land by the daughters of Mrs. Amesti, namely, Carmen A Mekinley, Cledonia, A. Arano, Santa A Pinto, Thomas A Mendia.
 In N'i the oh resent Fathers of the Old mission Santa Barbara. Father Franciscos Sanchez and Franciscos Fathers of the Sarced Heart of Jesus of St. Louis, Mo., took charge of the old Sunta Barbara. Noiso the Asjaro Valley Orphan Asylum and parab.
 Tather Victor was the first of the Fathers from St. Barbara to the Arbarbar Mission they also same the mangement of the Pajaro Valley Orphan Asylum and parab.
 Tather Victor was the first of the Fathers from St. Louis stained at the Asylum, with Father Francis Codina. In October (1886 Rev. Clementine D ymann took charge of the asylum and parab.
 The present superior she as superiors and pastor of the patish is Yorp Rev. Theodore

pastors Rev. Fathers Herman and Jose were assistants. The present superior of the asylum and pastor of the parish is Very Rev. Theodore Areniz who is also commissionary provincial of the Franciscan Fathers in California and Phoenix, Arizona. The orphanage has at present over 240 boys. From the time of the foundation to the pre-sent time there have been about 3,000 boys at the asylum. — Watsonville Daily Register. By aiding this poor priest in his missionary By aiding this poor priest in his missionary labors our readers would be doing a good work, and God will surely reward them. 1243.4

Real struggling is itself real living, and no encoding thing of this earth is ever to be had by man (n any other terms; so teaching him that any divine end is to be reached bu-through divine means, that a great work rt quires a great preparation. JANKS J. ALLEN, To accomplish one's duty with courage and simplicity is ever the surcest way to obtain from men the justice of a true admiration. There are two sides to avart blog. Real struggling is itself real living, and no emobiling thing of this earth is ever to be had by main (n any other terms; so teaching the through divine means, that a great work re-quires a great preparatien.—JAMES J. ALLEN, To accomplish one's duty with courage divine the survey to be the simplicity is ever the surest way to obtain from men the justice of a true admiration. There are two sides to everything—even to the soloon. And the safe side of the latter is the outside. Jesus Christ did not bluen to die for you, and yet you blush to live for Him. The honor of youth is, next to the love of God, deference for their parents—St. Am Corristianity may be defined thus; the plan of God for the union of man with Himself.— Dalgairns.

be spread on the minutes of our meeting, copy slao, sent to Mrs. Feeley, and publishe in the CATHOLIC RECORD. WM. DWYER, Sec.

St. Andrew's Cross

A GOOD WORK WORTHY OF ENCOUR.

MARKET REPORTS.

LONDON.

AGEMENT.

C. O. F.

ours On behalf of the school,

Prescct*, June 24th, 1902.

KATHLEEN HART.

TEACHER WANTED FOR LOWER FORM R. C. Separate school, Brechin, a female teacher. Applications received till 20th August. State salary, and send applications. Michael Donnelly, Sec. R C. S S 1242-2. St. Andrew's Cross Will appear early in August. Price two pence. St. Andrew's Cross is the organ of the League of St. Andrew, The Abbey, Fort Augustus, Standard, Itis a small illustrated magazine of interesting, original articles and stories, published every three months at St. Renedict's Abbey, Fort-Augustus, in February May, August and November. By post tenpence yearly, Among those who have promised con-tributions are the following: The Bisbop of Aberdeen, Rev. Sir David Hunter-Blair, Bart. and others of the Monks at Fort-Augustus, the Lady Lovat. Lady Amabel Kerr, Miss Francis Maitland, Miss Aimee Sewell, Miss Frances Noble.

MALE TEACHER, GOOD FOR HIGHEST III divisions of Peretangulaheno school, 2nd class professional. State salary, experience, testimonisla Duties to commence Sept. 1st., or brifore Octobr. Applications received to August 20th by Rev. Father Laboureau, Sec. 1243-2

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AGEMENT. If any of your readers would like to have an enlarged photo of the late Rev. H. G. Traher, we would advise them to send 55 cents to Rev. L. Cechin, O. M. L. Aldian P. O. Sask., N. W. T. He has also a nice collection of views, groups portraite of Indians or others large and small (5x8 or 4x5 inches), that he would sell at 55 or 30 cents, according to the size per photo. College or Arts Course

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tising shall be tabe ing Canadians. Th guided by them vote the ticket, bu an intelligent or on the current issu WOULD-RE HI PO We think that s much time and e good advice for brethren. A mess ited leaders will p enthusiasm into h of nonentities but weeks ago we her by a gentleman to He exhorted then iently and then s well-appointed hor had done his w

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