The Catholic Record.

DIVORCE.

States are setting their faces against and a timely dose of medicine in the divorce. Now here is Bishop Potter's shape of a pill or good natured ridicule chance of a lifetime. As a defender of will prevent many a distempered soul the marriage tie he is sorely handi. from asking the idiotic question: Is capped by his connection with a sect life worth living? that sprang from the heart of a lustful king, but he can give evidence of a certain amount of grit by attempting to unravel the matrimonial tangles of lightenment and all that kind of thing, the Gotham smart set.

AN UNLOVELY TYPE.

ing on the nerves of those who are protest, but they should make their projust plodding along is the conduct of tests, as their creeds, a little more up to some "pious" Catholics. If they did date. At any rate carrion is not a not make profession of exalted plety seemly article at a ministerial feast. we might fail to notice it. But they But some of them are old, living on the are so good and belong to so many So. memories of the past when the bang. dalities, and yet have, as Monseigneur ing of the drum ecclesiastical was the Bougand used to say, such infernal sweetest, and seem not to understand is the trouble. For the professional since Knox and his devastating hordes gossip, the meddlesome and prying appeared in the land, and does not take the fomentor of quarrels and hatreds do they appear to know that advanced happy combination.

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CATHOLIC RE-

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powers that be.

"IS LIFE WORTH LIVING?" by reason is merely the old cam-

restlessness of the modern woman. attitude of the first Reformers towards The authoress assures us that her reason, their contempt for it, we conseething unrest. She is also asked if life is worth living. We suppose that the species of woman whose life's hori-the species of woman zon is bounded by a new dress and a years of my Catholic life constantly enfashionable function must occasionally gaged in the study of the Church and be blue. Even the honor of having one's her doctrine, and especially in relation photograph in the papers, and of ministering to the appetites of one's ac have had occasion to examine and de quaintances, loses its charm, and we fend Catholicity precisely under these have, as a result, a crowd of sad-eyed points of view which are most odious fore God and the guardian angels, shall neither knoweth Him.

But perhaps the people who moon fortunately, is too often given them — judice, but he should try to see that the are suffering from liver trouble or appublic is discerning enough to recognize

oped a fondness for Schopenhauer, and incidentally by so doing, a great hilar-London, Saturday, July 20, 1901. ity on the part of those who knew him. The laughter saved him from foolishness. Pessimism is merely a mixture The Episcopalians of the United of self-conceit and disordered liver, and

CATHOLICISM.

It is astonishing that, despite our en-

few preachers can come together without having recourse to the oft-repeated dead and buried charges against One thing that is exceedingly try. Catholicism. We know they have to tongues, and they don't know it—that that the world has moved somewhat newsmonger and everlasting talker, so kindly to that kind of music. Nor regards itself as a paragon of discre- thinkers such as Draper and Huxley tion. In fact with a delightful nai- devote their arguments against Cathovete that speaks volumes for self-con- licism and have no hesitation in declarceit they rather pride themselves on ling that Protestantism has no power to having high thoughts, seated in a cope with the Agnosticism of the presheart of courtesy. But a big prayer ent time. A little observation will conbook and a leprous tongue are not a vince them that the above contention is not without reason. Now and then we get a left handed compliment from our THE RESULT OF MASONRY.

The Italian Free Masons are to make a pilgrimage to the tomb of King Humberto during the month of July. Whilst there they might, and with profit to themselves, look over their gerous to society, we must acknowledge past record. Time was when the ban- that the Church of Rome can obtain, dit Garibaldi was in honor and the what we do not, an immense body of robber horde of Victor Emmanuel was men who devote themselves, body and duly extolled by the bigoted publicist. soul, to the service of others without and then took a breakfast of milk, know over, the years have shown that the despoilers of the Pope have done nothing worthy of the adulation so freely bestowed on them when they have no feely but is, however complimentations of the Moderator. After breakfast I was sent to 'tidy' the lovely bare, whitewashed narrow complimentations of the Moderator. bestowed on them when they began reserve it for Rev. Dr. Hillis, who, in myself, shaking my little rug and their unholy task. In striking at the talking of the fundamental doctrine of Pope they struck at the power that has the Presbyterian creed, declared that given Italy a place amongst the na- "it would seem that if men believed tions, and in warring against religion it, reason would be shaken to its founthey disseminated a spirit that mani- dation. It would seem as if a man fest itself in such men as d'Annunzio would prefer to be burned at the stake and in the snarling, godless crowd that rather than hold or assert, or charge is kept in subjection only by the such infinite cruelty upon the allmerciful and all loving God." The statement anent dogmas unsupported

In the July number of the Cosmopolitan we notice an article on the

Omitting any consideration of the tent ourselves with quoting the testi-

women who are generally selfish and to my non-Catholic countrymen and to useless and inclined to puzzle over the the Protestant mind generally; but I question is life worth living. The have never in a single instance found normal minded woman—and she is in a single article, dogma, proposition the majority - has sense enough to ordefinition of Faith which embarrassed acknowledge that her life belongs to God, and that her
duty is to live it out bravely at the post
have changed or modified, or in any where God has stationed her. She respect altered from what I found it if keeps her mind fixed on the end for I had been free to do so. I have never which life was entrusted to her. She found my reason struggling against may have troubles and difficulties, but the teachings of the Church, or felt she knows where to obtain help and myself restrained, or found myself reguidance and she knows too that duced to a state of mental slavery. I every kind word and gentle tone and have as a Catholic felt and enjoyed a

loving watchfulness in small things mental freedom which I never conmost homely life is turned into gold and transfigured in secret be. And if the dogmas of Catholicism are have a measure of bliss and glory the millions of men who adhered to

contrary to reason and scripture, then which the world cannot conceive be- them-the myriads who defended and cause it seeth not the Holy Ghost, died for them-were simply besotted idiots. The same must be true of their descendants. The Moderator may be along and play with melancholy and hard and dour and have his gray matexpect a deal of sympathy-which, un ter overlaid with several strata of prenize that the Church which is the asy "Sane griefs, we know, are medicinable, i" and this is one of them. Some time ago, for example, a friend develution to the manufacture of every misery and the fashioner and support of every species of seif-and takes their destiny in hand—traced by his Presbyterian pencil.

Providence loves the pure in heart, and takes their destiny in hand—Kathleen O'Meara.

ACTRESS MAUDE ADAMS'

While Taking the Rest Cure in a Catholic Convent in France.

Office Christian Science Publication Committee, Own Story of Her Novel Experience

Paris, June 29. - Maude Adams, who for the past few weeks had been taking the "rest cure" in the Catholic convent at Tours, finally tired of the silence and monotony of the old mon-astery, bade adieu to the nuns, with whom she had become a great favorite, and came back to Paris.

Describing her convent experience lish this brief rectification.

the World correspondent, Miss The teachings of Christian Science to the World correspondent, Miss

Adams said:
"My life there was most soothing.

and prayer.

"My friends who had arranged for my admission for the rest cure concealed from the Mother Superior the

connected with the satanic realm.
When I arrived I found that I was seeking heartsease, probably after some terrible love affair. But a few days later I confessed my calling. The nuns screamed in holy horror, but meanwhile I had grown to be a great ret with them all, and there was no thought of my expulsion, though the Sisters sadly deprecated the fact that such a sweet creature as myself should might be used to describe diseases, but be addicted to such awful work, and in point of fact there is no reality extried to convert me, but I think I went rather the other way. However, I got them to view stage life more sensibly finally, and after a few days they beg-ged me, with mingled feelings of fear

were certainly my most pleasurable

"I lived exactly as the Sisters lived. bread and strawberries. I missed the

AT WORK IN THE KITCHEN. "At 9 o'clock I reported with the others to the Mother Superior, and was assigned sometimes to the kitchen,

d mediation.
"At 4 o'clock chapel again, then household duties, the needle and garden work. At 7 we had supper, frugal, neatless and silent, like the noon meal. From dinner until bedtime—9 o'clock
—was devoted to recreation. This was the only time during which the nuns were allowed to converse.
"What lovely, innocent twilights l

enjoyed there, under the big chestnut trees, surrounded by sixty saintly women, some young and some old, but all so wholesome, so kind !

" THE BEAUTIFUL NIGHT OFFICE." " At midnight the silvery bell which directs everything in the convent sum moned us out of bed for an hour and a half for the 'night office.' At first l found it an awiu! struggle to raise thus after my first sleep and dress and go through the long, weird corridors, peopled by silently gliding figures going to chapel; but loved the beautigoing to enapel; our loved the beautiful night office, with only the dim light of the altar candles playing among the columns under the lofty gothic arches, and the darkly outlined nuns in their interminable monotonously plaintive chant, begging God to forgive the

wickedness of earth.
"A few weeks spent thus, the absolute quiet, the regularity and the sim-ple food effected a comple e change in

me physically. My nervousness was gone and my mind unfevered.

"Our parting was tearful. We had grown mutually attached. But I prom-

ised to return next summer.
"While there I wore the novice costume. But I was slightly different from the Sisters who had pronounced ternal vows, and I deemed it useless to horrify my sweet friends, the nuns, by revealing the fact that I had dis-ported myself publicly all last session breeches as the Dake of Reichstadt."

"CHRISTIAN SCIENCE."

No. 143 West 48:h Street, New York, June 20, 1901. To the Editor of Freeman's Journal. Dear Sir, - The reference in your issue of June 8th, to the Church of Christ, Scientist, and its founder, rest upon misrepresentations, which have gone the rounds of the press, but have

To day she left with a party of French lady friends for a leisurely tour of the beautiful castle region of Touraine.

in regard to disease cannot be lightly understood and are easily distorted by None of the concern which fevers huck release critics. At the same time manity outside penetrates those old provincial monasteries, where the time is passed in easy manual work, study them in sincere spirit. As an apt illustication is the same time time time to be a sincere spirit. reation, I may cite the relation of dark existence of when it a ness to light, or of black to the various ing exists but mind. colors, in order to express the Christian Science view of the relation of disease fact that I was an actress, as the dear to health. Darkness is not a real nuns entertain many strong though innocent prejudices, among which is a rooted belief that the stage is directly

Neither is black a real color, but only the absence of all color. So disease (disease) or discord, is not a positive quantity, but a negation of health or harmony of being, and not an indes-tructible fact in the realm of the real. Disease seems real enough while it lasts, distressingly real, but when it is gone, destroyed, by whatever means, where is its reality, in the Christian Science use of the term? If we could speak of a "temporary reality," that cept that which is imperishable and eternal. Disease, then, is only as real

> As for the term "adepts" which appears in your article, it is one which is never used in Christian Science, and would have no meaning as applied to any Christian Scientist. Christian Scientists do not claim to have any special powers which are denied to others. Their churches are open to all, and strangers are given the best seats, as anjevidence of the kindliness and love which characterizes their

as any negation can be called real.

know that Mrs. Eddy derives a sub-stantial income from her writings. This is the result of a life of hard work, and his only what any author is entitled to receive, whose works are in great demand. The hundreds of thousands of men and women who gained health and happiness from these writings are the best judges of their value, and no fair minded person need begrudge them their success.
Yours truly, W. D. McCrackan.

tion truth should be the objec-tive of every honest man; to begin by a false presentation of a system you would defend or refute, is to place obstacles and stumbling blocks in the way to that objective. It is not conducive to true religion or true philo-sophy, and is destructive of moral integrity in those who practice that immoral method. It is, therefore, the best morals as well as the best policy in refuting an erroneous principle or system to first state it correctly, that it

may be seen as it is. The teachings of Christian Scienceism in regard to disease must be based on some ulterior principle, some doctrine on which the science as a religion or a philosophy mainly rests on. Mr. McCrackan has not adverted to this ulterior principle. This is to be regretted, as it is by such principle or fudamental doctrine that Christian Sci-

ence must be judged.

If we are not in error, the founder of Christian Scienceism teaches us fundamental the doctrine of Berkeley that here is no such objective reality as matter, that all is mind; that what is not mind is nothing.

This doctrine is inconsistent with

Mr. McCrackan's theory of disease as given in his illustrations. He says: "I may cite the relation of darkness to light, or black to the various colors, in order to express the Christian Science view of the relation of disease to

This illustration or parallelism sup poses two things, namely, a positive, objective reality—light, and a negation or absence of it—darkness. The former is necessary to the latter. But this positive, objective reality can have no existence in the Berkeleyan doctrine which denies the existence of all objective realities, and affirms the existence of mind only. The contradiction between the doctrine and the tion between the doctrine and the illustration becomes all the more apparent when we reflect that something more than light is necessary to dark.

Science is made, serious criticism is out of the question. Perhaps Mr. Mc. out of the question. Perhaps Mr. Mc. for His guidance, by yielding as soon as we feel any resistance of our own will.—Feuelon.

ness or shadow. There must be an opaque object between the source light and the point of vision. But the Berkeley-Eddy doctrine denies the existence of such object. Now, as Mr. McCrackan's explanation of disease contradicts one of Mrs. Eddy's fundamental doctrines, there must be an error either in the explanation or in

All through the illustrations the same contradiction is involved. Mr. Mc-Crackan says: "Darkness is not a real thing, an entity in itself. It is only the absence of light, a mere negation."

But if light, according to the Eddy doctrine, has no external reality, is a nonenity, a negation, then darkness must be the absence of a nonenity or the negation of a negation. Mr. Mc-Crackan seems utterly unconscious of the fact that in every case he postu-lates positive objective realities— things which the doctrine denies the existence of when it asserts that noth-

The doctrine that nothing exists but mind denies the existence of the human body, and consequently all diseases of it. It denies also the existence of medicines or drugs, and yet it opposes the use of them, and treats them as real things, just as other people do.

"is not a positive quantity." We are not aware that any one considers disease as a positive quantity. Disease unattached to a being is nothing; just as health unattached to a being is nothing; unattached, both are abstracmen do not talk of disease in that sense. When a man is on the broad of his back, delirious with a raging fever or shivering with a chill, men say he has a disease or is sick. In this common sense sickness is a mode of being; and as a mode of being it is just as real as the mode of being called health, is real. And if we can predicate quantity of mode, disease or sickness

is as much a positive quantity as health is. Neither sickness nor health has a substantive existence. Both, as modes, exist potentially in their causes. sells, and strangers are given the best leats, as anjev.dence of the kindliness and love which characterizes their leath.

Christian Scientists are happy to know that Mrs. Eddy derives a subtracted income from her writings. swarmed in him until they ran their course. The abnormal condition or mode of being they produced is what is called the small-pox disease, which. of course, had no existence until it was produced in him. These infinitesimal animals attacked him, and their attack was as real as that of a lion ; and if death resulted, they killed

times to the dairy, where I learned to skim milk and make excellent butter; sometimes to the garden, where I picked fruit, or flowers for the altars.

"At noon we gathered to the chapel for a short prayer, after which we had dinner. Perfect silence is compulsory in the refectory; nothing is heard in the vast vaulted hall except the voice of a nun reading history aloud.

"After that we walked silently are und the cloister till 1 o'clock, when each retired to her own cell for study and mediation.

"At moon we gathered to the chapel of not bearing false witness, the best way to defend a true system or refute to a false one is to let them be seen as they really are, and deal with them on that basis. Catholics thoroughly appreciate this principle because they have been the grantest. Now, if means can be taken to pro vast vaulted hall except the voice of a nun reading history aloud.

'After that we walked silently are und the cloister till 1 o'clock, when each retired to her own cell for study and mediation.

'After that we walked silently that basis. Catholies thoroughly appreciate this principle because they have been the greatest sufferers from misrepresentations. In all investigations and mediation.

Lord and Lady Fielding. Dott them on health or harmony of being." Of cumstances, came to a conclusion that course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence of the course or drugs be used to kill the invalence or drugs be used to k negation of health and harmony of for a thank-offering to Almighty God

from which she derives a substantial income. Does he mean to say that those church buildings and the books that are sold, and the dollars they bring in return, are imperishable and eternal, or that they are not realities. In view of the doctrine that there is nothing but mind, what becomes those buildings, books and dollars? Are they only the unsubstantial stuff that dreams are made of, or are they the creations of a mind suffering from "a negation of health and harmony of being" and from the absence of a healthy sense of the real.

We have not yet seen a clear, comprehensive and coherent statement of the fundamental principles of Christian Science. What we have seen of the founder's writings is vauge, hazy, indefinite and unsystematized, and in many instances contradictory. Some-times you are led to think that the god she treats of is the God of Christian thought and faith; at other times you are forced to the conviction that the god of her religion and philosophy is the god of Pantheism that makes all things god, and leaves no distinction between God and man. Again, she free agent, and then again, that the nind is not free and distinct from God. but bears the relation to His infinite surface bears to the ocean ; that there is nothing but mind, and that this God to please to deliver us from ourmind is God.

Until a clear and coherent statement

WHAT DOES IT MEAN TO BE A CATHOLIC ?

In the practical sense, standing as man to man, and asking ourselves that question, What does it mean to be loyal Catholics? We know that the Catholic Church has the power to go out and teach all men. We know that it has the divine commission to send forth its spirit to men and to move them in the way to heaven, the right way. You remember in the book of Ezekiel how the land was covered with dry bones and how the prophet was ordered to go forth and call upon these dry bones to rise up and become living men, and when he obeyed the voice to go and send forth the call mate bones rose up and took the form of strong, active, living men, ready to obey the command, send them where it might. And the Catholic Church over its children has and ought to have that power-to send them where it will, to prophecy at any time when necessary and to rise up up its faithful children to obey its commands. And the Catholic Church, if it's the Church of God, has also that power to restrain, which we must respect, a power that came to it from God Himself. "Whatsoever you shall bind on earth, shall eal things, just as other people do.
"Disease," says Mr. McCrackan, ful children of that Church we have to reckon with that power to bind, to hold back and to restrain. And so we see it down through the ages, as it were a charioteer, reaching out when the members of the Church were going too fast in the wrong direction, reaching tions. Just as modes that do not out like a good charloteer and reining modify anything are abstractions. But in those who were going beyond what was right.

LORD DENBIGH.

The following very interesting story of how an English Lord and his lady "took their bricks and mortar to Rome" we find in the London Tablet:

"The late Lord Denbigh was Lord Fielding when, in 1850, he, with his first wife, joined the Catholic Church under circumstances which led to a rather lively correspondence in the Times. For Lord Fielding had begun to erect at Pantasaph a church with the intention of presenting it to the (Protestant) Establishment. The Protestant Bishop of St. Asaph, and there was a local legend that Lady Fielding's mother, Lady Emma Pennant, had, before her death, earmarked a sum of £7,000 or £8,000 for the purpose of its foundation. When it became know that the converts were taking their bricks and mortar to Rome with them, and that a Capuchin Church and monastery would stand where otherwise an Anglican Church and rectory would have stood, hard words were the order of the day.

'Alienation to Rome,' said the Times;
'I have a moral claim,' cried the (Protestant) bishop; and the Rev. Richard Briscoe, a neighboring vicar, recalled a visit to Lady Emma Pennant, during which he heard her tell her daughter to found a Church at Pantasaph, who, on hearing her mother insist, 'Now, Louisa, you will remember, accordingly acquiesced. Very difficult was the dilemma which presented itself to Lord and Lady Fielding. Lord Field-After saying that "there is no reality except that which is imperishable and eternal," Mr. McCrackan speaks of the church buildings of the Scientists and of Mrs. Eddy's books, from which she derives a substantial that we had been mistaken all our lives, and therefore we felt bound to submit to the true Catholic and Apostolic Church. tention to the letter as it was expressed and deliver up this Church to a communion essentially anti-Catholic, I should be denying the Holy Catholic Faith by my deeds which I professed with my heart and mouth. In fact, I should be guilty of the grossest inconsistency and be acting a lie in the face of God and man.' As to the 'moral' bond implied by the promise, Lord Fielding-a man of his word if ever there was one-appealed for his justifi cation to Scripture and to history; to St. Paul, who, after his conversion, broke his promise, made in ignorance before the synagogue, to crush the infant Church of Damascus, and to the fact that if the original intention of the founders were to be held inviol-able, Westminster Abbey itself should be at once restored to Cardinal Wise-

We must bear, as St. Augustine says etween God and man. Again, she the burden of the daily confusion of our sins. We must feel our weakness, our misery, our powerlessness to correct ourselves. We must bear with ourbut bears the relation to His infinite but bears the relation to His infinite mind that the bubble floating on the surface bears to the ocean; that there surface bears to the ocean; that there selves, we must be undeceived about ourselves. Let us suffer ourselves to be humbled under His powerful hand,

LLANFAIR COURT.

CHAPTER III -CONLINUED.

"A civil spoken wench," he muttered "A civil spoken wench," he muttered, "and a handsome one, too, albeit that proud gleam in her eyes. I thank thee, maiden," he said aloud: "I shall doubtless accept the hospitality, but first of all to work. Now, woman," turning sgain to the dame, "lead us to the blue room! I have no time to waste on idle search."

The blue room! For a moment poor Gwynyth's self-control almost broke down, and right thankful was she of the

dwn, and right thankful was she of the dusk, which helped to hide the color she felt was rising to her cheeks. How did felt was rished was he also aware of the hiding place behind the chimney? Were they indeed betrayed? She shrank further back into the gloom of the old hall. But Dame Rachel rose to the occasion; there was no surprise in her voice, only the natural annoyance of a querulous old

"I troth, and what are we coming to in these troublous times? In my young days we'd have wondered if the moon were turning blue to see a party of ruffian men demand a free passage through the house of an honest country squire, to say nothing of his being a knight, to boot? But what must be, must; times are sadly changed! The blue room? Follow me, then, though 'tis scarcely worth the trouble, for you'll find no skulking Papist there. I prithee, master, see that those men of yours bring not an over load of mud upon their boots to soil my clean

With that she led the way up the With that she led the way up the broad oak stairscase, followed by Norton and his party, while, some distance be-hind, Gwynyth brought up the rear. On the first floor Dame Rachel turned down a passage leading in an opposite direction to the blue room. Norton, who was by no means unsuspicous of the old lady's good intentions, muttered into R!chard'

ear:
"See thou that she takes us aright. 'Twill go ill with thee, thou sniveling car, if this proves but a fool's errand after all.'
Richard murmured something in an nndertone; he felt that Thomas Norton despised him. He trembled at the very thought of incurring the brutal man's anger; it must not be, so pulling himsel gether he called to the dame:

Sarely, good Rachel, thou art not lead-us aright If I mistake not, the blue ing us aright If I mistake not, the blue room is in the other wing. Master Norroom is in the other wing. Master Norroom is in the other wing. ton hath but little time to spare, but must make his search and be gone.

The dame turned sharply round and stood facing the youth, her eyes flaming Thou seemst mightily taken up by

this priest hunting, Master Richard, "if thou'lt not follow me, lead the

Nay, Rachel," he replied, making faint attempt at smiling," be not wrathful; I would but save time. Take these gentlemen to the blue room, I pray thee." I tell thee, lad, I'll not stir to help them! Do thy devil's work thyself Take thy friend, ferret out the priest, it he be here, and get thy wage. Paid spy Traitor!" she hissed, "betray thy religion thy uncle, thy home and take thy filthy lucre! Dost think I'll stir a hand to aid

She stood with her arms akimbo, scorn and defiance written on every feature. Richard cowed beneath the torrent of angry words and would have slunk into background had not Norton laid a

heavy hand upon his shoulder.
"So, thou trembling coward," he said, roughly, 'thou seest the game is up! They know thee for what thou art, in with me hand and foot. Lead on, I say; show me the room and the hiding hol behind the chimney. Dost hear

Not daring to disobey, Richard made his way through the men in order to take them in the right direction. As he did so he caught sight of Gwynyth, who had stood witnessing the scene from a dis-tance. The color rose to his brow. At all events she should not be present at all events she should not be present at the last act; she should not see his final

"Gwynyth," he said, huskily, "get thee to thy chamber. These are no scenes

for a maiden.

him and flung herself at his feet "Oh! listen to me, Dick," she implored, clasping her hands and speaking in an undertone so that none but he might have "by the love they hearest thy "by the love thou bearest thy uncle, who hath ever treated thee like the love thou hast for me, thy sister-consin, hear me, Saye the good priest's life! It can yet be done, for they know not the room. Dick! Dick! If you have a heart within you, if you believe in a God above, be not false to your relig-

Move on, I say, cried the voice of send the wench about her busi ness or, in the fiend's name, I'll do it for

Trevor hastily dragged his consin from her knees and forced her to move on with

"Canst not see, girl," he muttered, "I am powerless? They know the priest is here, and were I not to show them the room they would burn the house about

And let them burn it!" cried the girl, freeing herself from his grass, her dark eyes flashing; "are we such cowards that we fear to suffer in the cause of truth? Ah! Dick, my cousin," and her manner softened once again, "perjure not thy soul with sin, bring not the blood of this holy man upon thy head. "Tis not too late; even now thou mayst draw back."

She would have said more, but Norton, lashed to fary by the unnecessary delay pushed her rudely aside and forced Rich ard forward. The men shoved past her, not sparing their brutal jokes, and a few moments later she was left alone with Dame Rachel. All ire had fled from the Dame Rachel. All ire had fled from the good old servant's face; she was all gentleness now as she pressed her loved mas-ter's child tenderly in her arms.

This is no place for such as thou, my sweet Mistress Gwynyth. Let us hie to thy chamber, for here, indeed we can do

Nay, Rachel," replied the girl, as she but firmly freed herself from her old nurse's embrace, "what others have strength to suffer shalt I fear to witness? Our presence may at least afford some comfort to the good Father in his hour of need. Come let us follow them." The sounds of angry voices and loud

hammering filled the air as the old woman and maid slipped unperceived into the room. The mantelpiece was already shattered; four men had climbed into the great fireplace, probing and knocking with their crowbars. But in vain; the firm stone and iron work resisted all their

efforts. At last, weary and hot, they had to own that the task was beyond them, unless they set to unbuilding the chimney, and that could not be done till morn for twilight was fast giving place to

darkness.

Norton gave a hard laugh.
"Think you I would go to that amount
of time and trouble when I have by me so easy a means of obtaining access to the Papist? Here, thou dog, fulfil thy com-pact; touch the spring of this traitor's hiding place!" and laying his hand on Richard's collar he appeared almost to lift him into the fireplace. For a moment there was a conflict with his better nature, but fear and avarice gained the day. Breathlessly he ran his hand along the back of the fireplace until he felt his fingers elip into the niche he knew so migers slip into the niche he knew so well. He pressed it firmly. That which had appeared so unresisting before slid noiselessly into the wall, displaying a fair-sized cavity. Ere the soldiers could rush forward to seize their prey a man garbed as a monk stepped out and stood calmly surveying his assailants. But what was this? what was this?

what was this?
Richard, with an exclamation of sur-prise, started forward, a sudden cry of "Father! father!" rang through the room, and a childish figure in white darted through the men, flinging herself into the arms of Sir Rupert Trevor, for it was

Thomas Norton turned in a fury upon

Richard.
"What means this, thou hangman's cur? Hast thou played me false? Who is this man?' Before Dick could collect his startled

thoughts his uncle answered. "I am Rupert Trevor," he said, "mas-ter of Llanfair Court. The priest you seek is not here. 'Twas but to cover his seek is not here. 'Twas but to cover his retreat that I thus took his place; he has

ere now, I trust, attained some safe shel-Norton was white with anger.

"Thou shalt live to rue this day, thou traitor Papist," he cried, maddened at the thought that the bird he had tracked so cleverly had flown from under his very so cleverly had flown from under his very nose; "since thou wert so eager to take the place of this rascal priest, thou shalt keep it, aye, to Tyburn itself, if I have a say in the matter. Methinks we shall find here proof enough of thy villainous defiance of the Queen's laws."

With that he made a sign to his men, who im mediately dired into the amount.

who immediately dived into the aperture, returning shortly with vestments, cruci-fix, chalice, missal, in fact, all the requis-

ites for Mass.
"'Tis well," said their leader; "see that they be taken with us. And as for thee, thou gallows' bird," turning to Richard, "'tis through thee my prize hath escaped. Henceforth I dismiss thee from my service. Dost hear, thou skulking hypocrite?" But for once his words fell idly upon

Dick, who could only lean against the wall, murmuring to himself : Oh! what have I done? My uncle! My uncle !"
Norton addressed his men.

"Secure the prisoner," he cried; "have no time to waste." Two men stepped forward with iron

manacles and attempted to push aside the child, who still clung to her father, her head buried on his breast. "Sweet Gwynyth" he murmured, kissing her again and again, "thou must

oose me now, dearest."

But the girl only clung on the more tightly, and it was by sheer brute strength that the men at last succeeded in forcing her away. Then did all self-control, all restraint break down as she saw him standing there so dignified and quiet while they loaded him with fetters. She turned upon Richard, her eyes flaming,

her voice trembling with passion.

"See what thou hast done," she cried;

"see what thy vile treachery has brought about! Base spy! Ungrateful dog! Murderer of one to whom thou owest all things! There is a God above, a God Who will avenge the innocent. May His curse fall upon thee and mayest thou never have a moment's peace! but a child in years, but grief has made me a woman, and as such I curse thee with all the strength of my nature do l curse thee ! May thy days be filled with sorrow and may the thought of thy uncle, With something like a sob the girl flew whom thou hast delivered to his death, cousin, whose heart thou hast broken!"
She paused, exhausted by her vehemence. Her father's words fell upon her ears, quiet and calm, yet full of love, a orment thee ever, and the memory of thy

ears, quiet and calm, yet full of love, a contrast to her own words of hatred.

"Gwynyth," he said, "it grieves me to hear my own child speak thus. Richard, my lad, I forgive thee freely and entirely. Turn from thy ways before it is too late; the God above is merciful; He will forgive thee, too." give thee, too.'

With a moan Dick Trevor turned away, With a moan Dick Trevorturated the could bear no more, and without a word he field from the room. Those last words of kindness had cut him far deeper words of kindness had cut him far deeper words of kindness had cut him far deeper words. than Gwnynth's fierce reproaches; he must away and hide his shame, he knew not whither. A few minutes later Black Saladin bounded away from Llanfair Court; his hoofs might have been heard ringing on the cobble stones, whose echoes he was never more to aronse. Meanwhile he was never more to arouse. Meanwhile Gwynyth's anger had melted at her loved father's voice, giving place to bitterest anguish. Once more breaking through the men, she flung herself at Sir Rupert's

prison, too! I cannot, cannot live with-

out thee!"

He stooped tenderly over the weeping form and his voice shook with emotion, for his great heart well nigh overflowed at the thought of leaving her, his all, perhaps never to see her again in life.

Farewell, Gwynyth, my dearest one,

"Farewell, Gwynyth, my dearest one," he said; "grieve not over me, child, for I am indeed proud to suffer for the faith, for which I shall gladly lay down my life if need be. Be ever true to our holy religion, my Gwynyth; let it be thy first thought in all things. Remember that we serve a God Who loves us and who will repay us a thousand-fold for the things we suffer in His name here here." things we suffer in His name here be-

The brutal voice of Norton broke in.

"Enough of this," he cried. "Seize the prisoner! Move on, my men!"
But Sir Rupert raised his hand and involuntarily the soldiers paused.

"Kachel," he said, addressing the old servant, who was silently weeping, "in thy charge I leave my child. Be thou a mother to her; she is my treasure, my all. Once again fare these well my Gyr.

and her old nurse followed to see the last of the beloved father and master. As the party wended their way down the ancient avenue of sycamores Sir Rupert turned to bid one more adieu to the home he was leaving, he felt, forever. Through the gathering gloom he could see the gleam of a white dress, framed in the shadows of the old hall. For a moment the life seemed to die within him; the strong man shook, his soul wrung to its depths in the intensity of his grief.

"Help me, my Lord," he murmured. And the God he called upon came to his aid, the God in Whose service he had sacrificed his all. A gentle peace stole over him, stilling the inward turnult and rendering him heedless of the rude soldiery. His heart burned within him; the time was come to show his fidelity in very deed, and half aloud he murmured

very deed, and half aloud he murmured the words of the inspired writings: " For I am sure that neither death, nor

life, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus."—Catholic Fireside.

THE END.

ON FRUITFUL GROUND.

A Sermeh That Reclaimed-Story of BY MARY AGNES FULWEATHER.

It was near the end of the penitential season. The evening was surely one to impress upon the thoughtful a true spirit of this boly time; for rain had been steadily falling since early morning and the air was damp and penetrating. The dark leaden clouds seemed to be weeping over the approaching death of their Maker and the large rain drops were like bitter tears coursing down the face of nature in sad anticipation of their Creator's death. The whole world seemed wrapped

very atmosphere.
Along the dimly lighted streets walked two figures. Although their wet gar-ments impeded their progress they appeared supremely happy and were gayly laughing and joking of their revels the night before. Others were also passing, but their low murmurs contrasted but their low murmurs contrasted strangely with the hilarity of these two

in sorrow and devotion and the mere sug-gestion of mirth was like a blur upon the

girls
"Where do you think these people are

"Where do you think these people are going, Jen?" asked the younger.

"Oh, I don't know. To have a good time, I suppose. What do we care? We know where we're going."

They then turned a corner and floating through the misty air came the soft peal of an organ and they knew they were

of an organ and they knew they were near a church.

The elder girl giggled and prattled as before, but the younger had suddenly grown quiet and was curiously watching the dim figures as they hastily ascended thesteps. They were now in front of the edifice, and the beautiful altar glowing with lights could be districtly. with lights could be distinctly seen. Their eyes naturally fell upon the scene, and the younger girl stealthily looking at her friend, hesitatingly said:

" Let's go in, Jennie. Jennie started, looked at her compan-ion, laughed a loud boisterous laugh and turning to walk away said:
"Come on, May, don't be a fool."

" Just to rest a minute, I won't stay." A rude response was the only reply and May found herself alone before the house of God. "Shall I follow?" This was her first thought. "No, I cannot go there to-night." For a moment she stood and looked around, then quietly mount-ed the steps and slipped unnoticed into

The notes of the organ now swelled into full volume, filling the enclosure with their melodious tones and then growing softer and softer, sweetly diminished

and were soon lost in silence.

A white robed priest entered the sanctuary with twelve little altar boys, clothed to the same spotless robes. Kneeling down he began the recitation of the rosary. The rosary! How well May remembered that prayer! Oftimes had she said it in her earlier days, when the joys of innocence were still her own. Where were her beads now? She did not know. Five minutes ago she didn't care.
Three times she tried to answer the prayers, but no words came and she prayers, but no words came, and sne knelt immovable, saying over and over again in her heart, "Holy Mary, Mother of God, pray for us sinners." How long she knelt thus she knew not. The noise of the multitude changing position aroused her, and a voice from the pulpit attracted her attention.

The speaker took out his handkerchief, passed it over his face, cleared his throat; then placing his hands in front him on the pulpit, leaned elightly for-ward and waited till all was still. Then in a calm and deliberate voice he made known the text:

'Jesus having loved His own He loved them unto the end." Words taken from xiii chapter St. John, beginning at the first and terminating with the fifteenth verse."

Then followed one of the most beauti-Then followed one of the most peaus-ful, touching and heart-rending sermons over delivered in that pulpit. The entire life of our Divine Lord was clearly de-picted. They saw Him in His infancy, with the fond mother and doting foeter-tation tendarly watching over Him. father tenderly watching over Him. They saw Him in His early childhood, when His dear little innocent face and feet in an agony of tears.

"Father, father," she cried, "I will not part from thee; they must take me to childish ways delighted the fond parents. They saw Him as a young man filled with wisdom, with simplicity, with obedience. Then came His last years, obedience. Then came His last years, and oh, how graphically he portrayed them! His words not only touched the hearts of his listeners, but burnt into them, never to be effaced. His ideas placed before their eyes the living image of our Divine Redeemer, broken and bruised and bleeding. They felt they could see His very life-blood gushing forth from every wound. Oh, with what eageness they listened! Tears were in the eyes of all and coursing down the eagerness they listened! Fears were in the eyes of all and coursing down the cheeks of many. When he had finished the recital he hesitated a moment to allow

the recitat he hesitated a moment to allow the impression of his words to deepen. "Yes," he said. "Tis sad, 'tis sad indeed. This God who lies before you, torn and bruised and bleeding is the One you slew with your crimes. Each sinful torn and bruised and bleeding is the One you slew with your crimes. Each sinful act you commit opens a fresh wound, each sinful thought causes a new pain. This God Who once gloriously laid down His life for you is now compelled to be tortured anow in the heart of every one from sinful unloying ungrateful creations. of you, sinful, unloving, ungrateful crea-tures. Has He not borne enough for you? Was not the huge wooden cross which He

bleeding with love for God's chosen ones. Bleeding because they refuse to accept redemption even after He has bought it with terrible suffering and cauel death. But even while you persecute Him, He casts upod you an eye of pity. His looks plead with you to go to your Heavenly Father and he reconciled. Answer this

OUTSIDE ERRONEOUS OPINION OF THE GROWTH OF THE CATHOLIC CHURCH

In the task I have set myself in writing about the vital question of the progress of Catholicism in the American Republic, I am going to speak of the false impressions I had gathered and entertained on the subject from many ill-informed sources not hostile in their adverse criticisms, but rather emoaing sympathetically the defections and losses the Church had sustained in America from one fell cause or another. Being an Irishman, resident in Can-

ada, and myself a devoted son of the

The effect was magnetic. The last words had died away and the orator had left the pulpit, still no one seemed in-clined to move. Then came the plaintive notes of the organ, and the sweet music fell upon the soul like healing calm. A feeling of peace stole through the great edifice, and all felt that God was near.

In the last seat knelt May. She had drawn her cape around her and raised the high collar. Her proud head had fallen forward upon her cheet and tears of Catholic Church, I had the best of dis fallen forward upon her chest and tears of deep repentance coursed down her face. Thus she knelt unnoticed, immovable, contrite. She saw not the priest as he raised the Monstrance in solemn Benedictioe. She heard not the faint tinkle of the bell which sounded in gentle remind er. The vast throng of people passed her unheeded for her mind was not on her surroundings. She saw only her past life. She recollected the pure and life. She recollected the pure and innocent days of her childhood when she knelt at her mother's knee. She be-held with anguish the death of that mother and heard again her last request "Be a good girl, Mary. Love God and always be true to His Blessed Mother after whom you are named!"

Had she been true? God only knows
how far she had strayed. Left under the care of a cruel relative she soon felt the burden of life. Unused to toil and harsh-ness she was often reviled and abused until her spirit was crushed. Beauty, pride and evil companions soon caused her to rebel. Urged by these dangerous attributes she left home and thenceforth followed the downward path. Now kneeling in the sanctity of God's holy temple a kinetiscopic view of her life

passen before her mind filling her with anguish. New feelings long foreign to her nature now awoke in her soul, for there was still a fertile spot in this apparently parren soil, and the good seed falling upon the thad already taken root.

One by one the lingering worshipers departed. The sexton locked the winows and put out all the lights save one

we should love Him constantly, we should love Him forever, for "Jesus having loved His own, He loved them unto the end!"

seeing her prostrate figure he stepped back and waited. Then perceiving no sign of life he walked forward and placed his hand upon her shoulder, "You must leave now, madame;" he said. She started, drew her cape closer around her, then onlette rece and left the church." then quietly rose and left the church.

"Where shall I go, oh! where shall I go?" she sobbed. "I have no home but

go?" she sobbed. the home of sin and I can never, never go there again!

For an hour she paced the streets Then collecting her scattered thoughts she recollected a widowed friend of her mother's whom she had loved as a child Quickly passing street after street she eventually found herself before the door and e'er long was kneeling at the feet of the friend of her childhood weeping out her misery and repentance. The kindly invalid took her within her motherly en brace and begged her henceforth so make her house her home.

That whole night she lay awake in the

anguish of a repentant soul, and the next afternoon quietly made her way to the church and kneeling before the one who had first touched her heart, poured forth the sad story of her sinful life. And when the precious blood of Christ passed over her stoll in the southing purifying over her soul in the soothing purifying absolution of the confessional she felt a tranquil heavenly joy which can only be felt in its fullest extent by the truly contrite sinner who has been reclaimed.

HEART.

A practice familiar to Blessed Mar garet Mary, and suggested to her by Our Lord Himself, promising her for all who followed it the grace of a happy death and the reception of the last sacraments, is a novena or Communion on the first Friday of each mouth for nine consecutive months, made for this intention in honor of the Sacred Heart of Jesus.

Do not let the summer pass without doing something to honor the Sacred Heart. Renew your consecration and excite your fervor by special acts of love. Try to make the devotion known to all your friends. If you could act as promoter, it would be a work that would bring you many blessings, and you would be the direct means of making this devotion known to many who now have no knowledge of it.

You do not have to wait until the beague of the Sacred Heart is organized in your parish to become a mem ber. In most places where the Lague s started there are hundreds of members who belong to the association. If any of these who experience spiritual benefit from the association would write The Canadian Messenger, Bleury street, Montreal, we feel sure the edito would be glad to publish them. It is encouraging as well has edifying to hear of prayers being answered.

The devotion to the Sacred Heart is the devotion most pleasing to God, for thus we adore God, as Christ requires, in spirit and in truth, serving Him in wardly in our hearts, and endeavoring to please Him. By practising it we daily increase in love and veneration the Sacred Heart; make it our model for all our actions ; we love what He loves and avoid all that is displeas. ing to Him. When we are weak and are tempted we fly to him for strength; all. Once again, fare thee well, my Gayston, the good God keep thee. Now, men," he continued, turning to the soldiers, "I am ready; lead me where you will."

They hurried him away, and Gaynyth

of you, singli, unioving, ungrateful creations, when in sorrow, for consolation. It is a most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated creations and most hely devotion, for therein men demonstrated carried heavy enough, but you by your misdeeds must serve to make it heavier? To get a correct idea of the gains of the Church in the Missionary field it is defined the Church in the Missionary field it is only necessary to refer to the works.

Heavenly Father, and showed Himself and the carried heavy enough, but you by your misdeeds must serve to make it heavier? To get a correct idea of the gains of the Church in the Church in the Missionary field it is only necessary to refer to the works. when in sorrow, for consolation. It is

THOUGHTS ON TIMELY TOPICS.

IN THE UNITED STATES.

Father and he reconciled. Answer this pleading! Go prostrate yourself before Him. Pray to Him, beg His forgiveness and implore Him to take you again within His loving embrace, there to become strengthened, purified, exalted. He loves you with a yearning, holy love, and is it not the duty of you, His creatures, to return this love? Love Him, not for a few hours, not for a few days, but for all time and all eternity, as He loves us for He is our model, our guide and our benefactor. If we wish to be true followers of Christ we should love Him constantly, we should

positions to glory in the onward march of Catholicism in the great Republic, which has been a place of refuge, a haven and a home for so many of my countrymen who have been driver from the land of their nativity by misgovernment and landlord tyranny and yet I had misgivings about the real and valid success of the Church's achievements in the democratic land of freedom and independence. From my general knowledge I knew that the handful of Catholics in the Republic in 1789, Bishop Carroll's time, had grown into a compact body of 11,000, 000 or thereabout at the present time still I had a vague idea that a propor tion of that number were lukewarm indifferent, and Catholics only in name I had it fastened in my mind that the rampant spirit of "commercialism, materialism and the dominant thirst for wealth, greed and gain had over spread the land, and that Catholics as vell as non-Catholics and all of the un believing sects had fallen a prey to the all consuming spirit of worldly ambi tion which would naturally exclude all true sentiments of religious piety and devotion. I had, of course, unfailing confidence in the Catholic stability of my own countrymen, who had drunk in pure Catholicity with their mother's milk on the sacred soil of Ireland, and that their fidelity to the faith of St. Patrick would endure to the end, but I thought it might cool in some degree by the association with strangers in a strange land, and that the younger generations growing up amidst Pro-testant and Atheistical influence might forget, or become ashamed of, their their sacred Catholic traditions and deny the religious beliefs of their fathers and thereby fall away from the Catholic fold; and there is no denving that, to some extent, such has been the case both in America and Canada. I speak from actual personal experience when I say that it was once my lot to reside in a very non-Catholic quarter in Ontario, and on my entry there I was anxious to con nect myself with my fellow-countrymen and co-religionists and in futher ance of that object I approached or rather made inquiries of such person as have the name of O'Hara, Boyle McLaughlin, etc., but to my grief I found that apostasy had settled upon those distinctively Irish and Catholic names, and they paid allegiance to the various erring sects. But it has to be borne in mind that in regard to Canada and the United States the Catholic Church has in a manifold degree made up for any partial defections from the by the number of new recruits and conversions to her fold. It is given on the highest episcopa

authority that for years past the conversions in the Archdicese of Baltimore THOUGHTS ON THE SACRED and in another diocese from 300 to 400. and these were but specimens, for the zeal or Catholic missionaries is seen in living and exergetic form everywhere in the land gathering back the strayed sheep, and hundreds from the erring creeds, into the bosom of the one sav ing fold. This is the fruitful outcome of the zealous lawors of the clergy who preach missions to non-Catholics, explaining to them in clear terms the doctrines and principles of the true Church, without in the least offending erring susceptibilities, and this seem the essential need of the age for in days gone by the Catholic feligion was pictured in very unsavory colors and the Protestant and unbelieving sects were only too glad to accept and propagate the calumnies and slanders uttered against the religion which dared to curb men in their sinful careers or to impose penance and aton ing mortification. One of the beset ting sine of Protestanism is that men need not mortify the flesh or hold the passions in check in order to attain to life hereafter. As long as men in their fallen nature and instincts to evil can take to themselves such forbidden license and yet hope to escape eternal condemnation, there will continue to be abuses and crimes which the Catholic Church must shudder a and lament with all her soul. It is to dissipate such soul-destroying

theories that the ardent Catholic Mis sionaries labor so hard among the multitudes who are spiritually destitute or dead, but it must be a great trial to devout priests who have been nurtured in the pure atmosphere of God's grace to have to come into contact with men and women who are totally ignorant of even the simplest truths of Catholicism, who are virtually moral lepers and outcasts; but then they know Whose ser vants they are and the reward pro-mised them by the Master, Whose eternal recompenses are ever just and

to men as a perfect example of the and achievements of a Father Ellion, a Father Doyle, and a Father Sutton besides many others whose names at the moment I cannot recall. It is asserted on indisputable authority that the bigotry of a half century ago is fast dying out in the United States, and yet one must dare to think that remnants of it still exist if we can judge by the animus conveyed in many of the grossly ignorant and insulting questions put to the Missionary priests through the "question box." A great American prelate who is alike remarkable for his great scholarly

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attainments, up-to-date Americanism and lenient and tolerant views in all things affecting the Churche's interests in America, holds to the opinion that the persecutors and libelers of the true faith are almost blameless inasmuch as they only hated and slandered a perverted representation of the Church which bore no resemblance to the true original itself; but the question re mains who painted this false picture of the saving Church of Christ, and was it done without a malicious motive and design? The very worst crimi nals who are tried at common law are not condemned without a hearing, while this formula of equity has been while this formula of the Church on many denied the Catholic Church on many in the United States. We are therefore justified in concluding that the wonderful growth of Catholic ism in the United States has been the work of God's fostering and protective hand; that the Church has thriven despite all the malign influences that could be set up against her by the world, the flesh, and the devil, and by the malicious opposition of the erring creeds and sects that have sought he overthrow and destruction. that the constitution of the Republic was, and is, theoretically tolerant and favorable to the establishment of the Catholic religion, but what sort of fair. play have the non-Catholic elements accorded to the poor Catholic immigrants from Ireland and Germany Were they, in their helpless and is ated condition, not despised and humiliated and made to feel the disadvan tages they incurred by being members of a Church bearing a foreign aspect and which promised but faint hopes of ever harmonizing with the democratic spirit of free America? These charges, as well as all the

others of a malicious nature, which

have been levelled against Christ's

Church were false and unjust, because she has demonstrated her power to live and prosper under any form of government, her divine mission being to teach the Gospel of truth and there by lift corrupt, fallen humanity to a regenerated and spiritual life, to teach men that "piety is useful to all things, having the promise of the life that is and of the life that is to come," that it is her prerogative as well as her bounden duty to extend the boundaries of God's Kingdom on earth, and to procure the salvation of souls, as this is the express mandate she received from he Divine Founder of Christianity Himself. While the above is the characteristic of the Catholic Church throughout the world, she has proved by her hundred years and more of labur in this New World that the religion of Christ, as she expounds it, is the safest foundation and surest mainstay of the social structure, that the whole spirit and teaching of Catholic of the race, the uplifting and betterment of humanity here below and especially the security of man's eternal welfare in the great hereafter. the distinguishing marks of the Church is her strenuous adherence to the law ful and constitutional edicts of whatever form of government obtains in the country wherein she finds a foot hold. She is the consistent upholder of popular liberty, equality, and fraternity, because she estimates these boons at their proper value, knowing full well that her adherents, who form the poorer classes in America, are the gainers in the fostering and upholding of such sacred principles of equity and justice. To a mind that can grasp the full significance of the growth o Catholicism in America during the past century the most glorious feature n the picture is the consciousness that the progress has been made under difficulties-especially during the half of the century-which would have dismayed any institution save a divine agency which had the inherent conviction and faith to realize that its commission and purpose was to save souls no matter at what cost or labor or selfsacrifice. In the days of early persecution of the Church by the foman Emperors the faithful betook themelves to the Catacombs when there was not a rafuge for them above ground ; in the same way the Catholica of Ireland took to the caves and the mountain glens when they were hunted by English persecutors during the reign of the dreadful penal laws When they were, in a mo despised, ostracised and distrusted in America they patienly bore their affronts after the example of Him "Who reviled not when He was reviled" and 'was led like a lamb to the slaughter. If they were German immigrants they thought of their Catholic traditions, their faith and their Fatherland; if perchance they were Irish immigrants who had to face insult for their faith, they thought of St. Patrick and the Green Isle, and they nerved themselves to suffer any humiliation rather than sacrifice one jot or tittle of their Cath-olic belief. They saved their little earnings and contributed their pennies to the upholding of Churches and the

the great Republic, viz : the love and devotion of her own adherents, who, according to reliable estimate, count not only 11,000,000 but 14,000,000, not only 11,000,000 but 14,000,000, including those who received Catholic baptism and who have never formelly renounced their faith by public declaration. Such results are the fruits of a special Providence and protection, and where such conditions exist trials and obstacles, no matter how ominous to human eyes, cannot retard the onward march and steady growth of true religion. At the present time the Cath-olic Church in the United States has thirteen or fourteen Archbishops, in cluding two Cardinals, eighty Bishops and nearly nine thousand priests, be hind whom stand the united millions of true followers, who are increasing every year. In prosecuting and ful-filling God's mandate they go forward, with the strength and confidence of success already achieved, to make conquests for the Master and for the moral and religious welfare of the Republic.

In the material and commercial world anxious eyes are turned towards America because of her great success and leading status among the nations The progress of the Catholic Church in her midst will also be anxiously watched by European countries. The task set before the Church is gigantic. but her material equipment is good while her spiritual is supernatural and her zeal warm and wide awake. - Wm Ellison, in the Rosary Magazine for

A QUESTION RESTATED.

A Presbyterian contemporary says that " our rule of faith is the word of God, not any merely human interpre-tation of that word." This is correct, as every Presbyterian knows, but the Freeman's Journal raises the question:
"Then, why does the Presbyterian Church require its members to subscribe to the Westminster Confession as condition of membership? If it be not the word of God, but only a human interpretation of it, why bind the members to assent to it?" The Free members to assent to it?" man's Journal is one of the ablest of all the Roman Catholic papers, but seems to be ignorant of the fact that n Presbyterian is ever asked to accept the Westminster Confession as a condi tion of membership. The ministry an eldership subscribe to its system of doc trine as a condition of their office, bu no such subscription is required of th private membership. Will our New York namesake kindly note the fact. The Presbyterian Journal (Philade

We are obliged to our esteemed con temporary for the correction. It r quires us to alter our question a triffe It will stand thus: Why does the Pre byterian Church require its ministe and elders to subscribe to the Westmi ster Confession as a condition of the office? If the Protestant rule of fai is "the word of Gcd, and not merely human interpretation of it," why bit the ministers and elders, as a condition of office, to subscribe to that human i terpretation of the word known as t Westminster Confession? Why a rule of faith and bow to the dictates certain men, as fallible as themselve who met at Westminster two hundr

and fifty years ago? The distinction between the oblig tion of the ministers and that of the members as to matters of faith see strange to us. If belief in revea truth is necessary to salvation, is a the lay member, so far as belief is coverned, under the same obligation Why spancel the lat the minister? and leave the former fancy free, so as the Westminster Confession is c

Would the reverend editors of Presbyterian Journal receive into membership and communion, as a member, a man who tells them he not believe in the doctrines of the W

If they would, then it follows that far as that confession is concerned man may be an infidel, an atheis Mohammedan, or a Jew, and at same time be a Presbyterian lay m ber in full communion.

If they would not receive suman, then it follows that belief in Westminster Confession is obliga as a condition of lay membership. compliance with the condition is we meant when we said members required to subscribe to the Confes That word "subscribe" has a bro meaning than the mere physical a of writing your name with a pen means intellectual assent as well. Y. Freeman's Journal.

Surely this is the most terrible ghastly thing about all sorrow, sense that it must have been prep for us in all the unconscious days we never thought of it. This thought of fate which takes the thought of tasts which takes of suffering and presses it home the very soul. How old, how lasting our suffering is! And then to many a soul Wisdom oper voice and cries. Wisdom the d mind, the divine intention, will, she has something to say. "I she has something to say. "I hills was I brought forth." Yesorrow is old, it says, but the pl God, instinct with love, that mad . More et sorrow, is older. . . More et more fundamental than your suf is the love, the justice, the thoug ness of God. Let your soul i them and be at peace.

There reunited to the friend whom we took sweet counsel earth, we shall recount our toil to heighten our ecstacy; and minc he toil and the din of war that, with a more bounding thro a richer song, we may feel and 1901;

who guided to the paths e keen dis-c Church in

based upon positions in the great Republic, viz : the love and the great Republic, viz. The love and devotion of her own adherents, who, according to reliable estimate, count not only 11,000,000 but 14,000,000, including those who received Catholic baptism and who have never formally renounced their faith by public declara-tion. Such results are the fruits of a special Providence and protection, and where such conditions exist trials and obstacles, no matter how ominous to human eyes, cannot retard the onward march and steady growth of true religion. At the present time the Cath-olic Church in the United States has thirteen or fourteen Archbishops, including two Cardinals, eighty Bishops and nearly nine thousand priests, behind whom stand the united millions of true followers, who are increasing every year. In prosecuting and ful-filling God's mandate they go forward, with the strength and confidence of success already achieved, to make conquests for the Master and for the moral and religious welfare of the

Republic. In the material and commercial world anxious eyes are turned towards America because of her great success and leading status among the nations.
The progress of the Catholic Church in
her midst will also be anxiously
watched by European countries. The
task set before the Church is gigantic, but her material equipment is good while her spiritual is supernatural and her zeal warm and wide awake. - Wm. Ellison, in the Rosary Magazine for

A QUESTION RESTATED.

A Presbyterian contemporary says that " our rule of faith is the word of God, not any merely human interpre-tation of that word." This is correct, as every Presbyterian knows, but the Freeman's Journal raises the question:
"Then, why does the Presbyterian Church require its members to subscribe to the Westminster Confession as condition of membership? If it be not the word of God, but only a human interpretation of it, why bind the members to assent to it?" The Freeman's Journal is one of the ablest of all the Roman Catholic papers, but seems to be ignorant of the fact that no Presbyterian is ever asked to accept the Westminster Confession as a condition of membership. The ministry and eldership subscribe to its system of doctrine as a condition of their office, but no such subscription is required of the private membership. Will cur New York namesake kindly note the fact. -The Presbyterian Journal (Philadel-

We are obliged to our esteemed con temporary for the correction. It requires us to alter our question a trifle. It will stand thus: Why does the Presbyterian Church require its ministers and elders to subscribe to the Westminster Confession as a condition of their office? If the Protestant rule of faith is "the word of Gcd, and not merely a human interpretation of it," why bind the ministers and elders, as a condition of office, to subscribe to that human interpretation of the word known as the Westminster Confession? Why require them to sacrifice their cherished rule of faith and bow to the dictates of certain men, as fallible as themselves, who met at Westminster two hundred

and fifty years ago?

The distinction between the obligation of the ministers and that of the lay members as to matters of faith seems strange to us. If belief in revealed truth is necessary to salvation, is not the lay member, so far as belief is concerned, under the same obligation as the minister? Why spancel the latter and leave the former fancy free, so far as the Westminster Confession is con-

man may be an infidel, an atheist, a dents for the sending of this address, Mohammedan, or a Jew, and at the which he describes as a noble act, and same time be a Presbyterian lay mem

ber in full communion.

If they would not receive such a man, then it follows that belief in the Westminster Confession is obligatory as a condition of lay membership. And compliance with the condition is what we meant when we said members are required to subscribe to the Confession That word "subscribe" has a broader meaning than the mere physical action of writing your name with a pen. It means intellectual assent as well .- N. Y. Freeman's Journal.

Surely this is the most terrible and ghastly thing about all sorrow, the sense that it must have been prepared for us in all the unconscious days when we never thought of it. This is the thought of fate which takes the pang of suffering and presses it home into the very soul. How old, how ever-lasting our suffering is! And just then to many a soul Wisdom opens her voice and cries. Wisdom the divine mind, the divine intention, will, love, she has something to say. "Before she has something to say. "Before the mountains were settled, before the hills was I brought forth." Yes, the sorrow is old, it says, but the plan of sorrow is older. . . More eternal, more fundamental than your suffering is the love, the justice, the thoughtfulness of God. Let your soul lest on them and be at peace.

whom we took sweet counsel upon earth, we shall reccunt our toil, only to heighten our ecetacy; and call to min(\(\frac{1}{2}\) he toil and the din of war, only that, with a more bounding throb and to the din of war, only that, with a more bounding throb and the same to the same to the who are period on the same to t that, with a more bounding throb and soul those sweet, assuring truths have evil creature to eat and not be sata richer song, we may feel and cele- saved from sin and despair.

brate the wonders of redemption .-Henry Melville.

A REMARKABLE LETTER TO THE POPE.

The correspondence that has recently passed between the University of Glasgow (Scotland) and Pope Leo XIII. is surely a most strikingly noteworthy if not significant fact. This year the university has been celebrating the four hundred and fiftleth anniversary of its foundation, and though it is now and has been since the Reformation, a Protestant institution, its president and governing body and its students are not such bigots as to ignore or be forgetful of the circumstances of its origin, and so one of the items of the anniversary programme was a letter addressed to the Holy Father by the Prefect or Rector and Vice Chancellor inviting His Holiness to be a "share in their joy" and expressing their grat-itude to the great Pontiff by whom, nearly five centuries ago, the univer-sity was founded. The document is so remarkable-addressed by a body of Protestants, and in terms the most respectful |and reverential, to the head of the Catholic Church-that it well de serves the prominent notice we have pleasure in giving it on our editorial authority of the clergy. The Protest-page. Following is the letter, or ant pastor has too much responsibility rather a translation of it, for it was written in Latin :

" To the Sovereign Pontiff, "The Most Holy, the Most Reverend, and the Most Learned Man,

"Leo XIII.,
"The Entire University of Glas-

the Students, (Send) Health. "In our great joy (for soon we cele-brate our centennial feasts), this above all else we can remember with grate-ful minds, that this splendid University, which is to-day enriched with all wealth of talent and works, started from the Apostolic See itself, and that it commenced with the most loving pa tronage of the Supreme Pontiff, as we have learned from our forefathers.
"For that most learned Pontiff,

Nicholas V., in the year of the Incarna-tion of Our Lord 1451, displaying the great st love for the Scottish people, being himself a man most illustrious for all the lights of talent and of the liberal arts, founded among us a University, and wished that our doctors, masters and students should enjoy and use all the liberties which had been granted to the University of his own

city of Bologna.
"The which so great benefit, as like a loving daughter we ascribe it to the most dear mother from whom it came, Holiness may become a sharer of our joy, as also to utter due thanks to the Holy See for so great a favor.

'We therefore pray that you may deign to increase this our happiness

with your authority; and if on account of these wicked times it could not be that Your Beatitude should come to us in these feasts over such difficulties of sea and journeying, we hope at east that you will express to us your feelings through some other person en mass was University, founded by the learned Nicholas, fostered by James, King of the Scots, cared for and defended by William, Bishop of Glasgow, and furthermore enhanced by many benefits from many of one Kings was volved. fits from many of our Kings, you yourself, most scholarly and most elegant cultivator of Latin Literature, through your kindness may deign to honor still more, and to commend to yet new

ages.
"We write, at Glasgow, on the Ides of May, MCMI.
"The Prefect and the Vice-

If they would, then it follows that, so far as that confession is concerned, a 'he thanked the Rector and the stuwhich he describes as a noble act, and recalls the memory of Pope Nicholas, who earned the undying esteem of the Scottish people, and that he prayed God to direct in the way of truth all the works of the members of the University, and to unite the latter to the

Papacy in perfect love."

Truly this correspondence marks a notable change in the spirit of Scotch sentiment toward the Catholic Church. Perhaps it may be the beginning of a still greater in the not distant future. - N. Y. Journal.

Which one of us has not felt the need of prayer? Which of us has failed to see its results? If not substantially in everyday life, at least can we fail to perceive the sweetness which penetrates the recess of our souls?

feel we are not struggling alone, but are helped onward by the prayers of a friend, scimulates us to caution in every instance, causing the vision of discouragement to fade away in the clear gleam of sunlight, which brings out with distinctness the picture of some loved one kneeling, his breast beating responsive to our request. Pray for me."

With its never ending toil and th equal favors, what would this life be worth if there were no other where the lowly were elevated and the hungry filled. Life would not be worth living. hess of God. Let your soul rest on hem and be at peace.

There reunited to the friends with the sustains are the poor in epirit, for theirs is the king dom of heaven. Blessed are they

AN HONEST TRIBUTE

Paid to the Catholic Church by odist Minister

Rev. Fred L. Decker, pastor of the Rev. Fred L. Decker, pastor of the Hedding Methodist Church, Troy, N. Y., delivered a sermon last Sunday evening on "The Ingenuity and En-terprise of the Roman Catholic Church." Rev. Mr. Decker said in part:

"It is always good to be zealous in a good cause (Gal. 4, 18). Of course you all know that I am a Protestant, and yet I am not a blind Protestant. I fully realize that Protestantism has its shortcomings. Its name is somewhat unfortunate and its virtues have sometimes been almost exclusively negative. It began by telling what it did not believe in. Many a man seems to think that not being a Roman Catholic is equivalent to being a good Protest So many Protestants are so feeble in their faith and so lukewarm in their conduct that it were better to be outand out Romanists than to be the kind of Protestants they are. . Their Protes tantism is only a veneered paganism. It has been said that Rome never changes. This is true and not true. In some things she is the same the world over. She always insists upon the supremacy of the Church and the and not enough of a certain kind of authority. He is overburdened with work and is left to struggle alone often, while the members of his congrega tian stand aside and look on. in some things Rome never changes, in some other things she is remarkably ingenious and versatile. Catholics are gow, the Chancellor, the Rector, ingenious and versatile. Catholics are the Professors, the Graduates, and fully abreast of the times in the matter of schools, but the average Protestant Church does not touch the life of the people as it should. The Church of Rome has always manifested great care in the training of childhood, but do you know that now more than ever she is showing great enterprise in matters of practical morals? In a church not far from here recently children took a pledge to refrain from the use of in-

toxicants until they reach the age of twenty-one years. Some of them will break that pledge, just as some people join a Protestant church to day and then trot off to the theater next Friday night instead of being found in prayer meeting. Ohers of those children, however, will keep that pledge to the end of life. The Protestant church needs a great revival of interest in practical temperance. What our Protestant churches at home need now is a baptism of oldtime evangelism with

the emphasis on the value of a clean life. The Roman Catholic believes in going to church. The priest knows where his congregation is coming from. we think leads us to hope that Your The stay at home habits of some Protestants are a disgrace to the cause and an insult to the man in pulpit. There is no reason why the enterprise of Rome should not be emulated by us The other day one thousand eight hundred persons from a single Roman Catholic congregation marched in a procession through the streets of a nearby city. In this community of ours an attempt was made a short time ago to organize a union Sunday school mass meeting and procession, but there was not enough enthusiasm in the movement to carry out the undertak-

CLERICAL CONVERTS.

A List of Ex-Ministers of the Anglican Church.

Among the names of Anglican clergymen who have been received into the Catholic Church since the publication, in September, 1896, of the Bull, Apostolicae Curae, on Anglican

Orders, are the following : The Rev. David Lloyd Thomas, rector of

diff.
The Rev. Hamilton Macdonald, a Naval
Chaplain attached to H. M. S. Vernon.
The Rev. George Alston, of Llanthony
Abbey, and later a member of the Cowley
Community at Oxford.
The Rev. A. R. Sharpe, Vicar of St. Peter's

Vanahall.
The Rev. Thomas Barnes, Curate of St. Peter's, Vauxhall.
The Rev. H. A. Fuller, M. A., of Trimty
College, Dublin.
The Rev. W. R. Clarke, Curate of Augh-

ton, Ormskirk.
The Rev. Edmund Jackson of Barrsley.
The Rev. Hubert Hickman, Vicar of Han-The Rev. C. R. Chase, Vicar of All Saints,

The Rev. C. R. Chase, vicar of All Saints, Plymouth.
The Rev. John H. Filmer, Curate of St. Margaret's, Roath, Cardiff.
The Rev. Edward Arthur Harris, Curate and Precentor at St. Aibans, Holborn.
The Rev. Archibald Charles Heurtley. Curate of St. Peter's London Docks and of St. Mary's, Jarrow.
The Rev. G. T. Gorman, Curate of St. Clement's, City road.
The Rev. M. J. Richards, Cuaplain at Malling Abbey, Kent.

Nothing that is of real worth can be achieved without courageous working. Man owes his growth chiefly to that active striving of the will, that en-counter with difficulty, which we call effort; and it is astonishing to find how often results apparently im-practicable are thus made possible.

The most helpful and sacred work which can at present be done for humanity is to teach people (chiefly by example, as all best teaching must be

AN ADVOCATE OF ASSASSINA-TION

If a man antagonizes the Catholic Church, the world at once accepts him as a reformer, a liberator, a person of progressive ideas, and a hero. If he be an apostate, striking the spiritual mother that dowered his infant soul with birth in Christ and kept him in grace until his matured will became perverse, he is glorified all the more and lifted higher towards the skies. He may be vicious, may have atrocious principles, he may live an evil life and die a hopeless death, but if friends of the Church dare to call attention to his misdemeanors down with them! stlence them! deny their statements stop the discussion ! for is he not one of the world's great men? Is he not an advocate of civilization and liberty? Is he not a fee to superstition and clericalism? Crush those who would tell on him, who would unmask him, who would reveal the truth, who would let the crowd know his real character. Praise him all the more fulsomely, teach the children to honor him as a benefactor of humanity, and insist upon his statue being placed in the hall of fame. He has striven to injure the Catholic Church—let that cover the whole multitude of his sins.

That is the way of the world with all

who fight against Christ-it at once crowns them for perpetual admiration.

There is Garibaldi, for instance—the husband of several "wives," the father of a number of children, the

man whose cath was not better than his word, the possessor of things which he did not own and the advocate of assassination. Here is a letter that the rascal wrote :

the rascal wrote:

My Dear Pyat—Political assassination; this is the secret for bringing the revolution to its ultimate aim. Sovereigns call the friends of the people assassins. True Republicans, such as Agesiloa, Milano, Pietri, Orsini, Pianori, Monti and Lognetti, were in every age called assassins. They are now martyrs whom the people venerate.

Hoedel, Nobiling, Moncasi, Passanante. Solarieff, Otero, Hartmann and their companions are the veritable precursors of the future social revolution.

The accursed clergy is the real assassin; it has brought progress to the stake, and it still murders it by lying. Let the clergy be deported to Siberia, but not the brave companions of Hartmann.

panions of Hartmann.
GIUSEPPE GARIBALDI.

Yet the memory of the bloody scoundrel who wrote that letter is very dear to the world. His name is spoke by it with reverence. His birthday is cele-brated. Thief, adulterer, perjurer, professional revolutionist, and abetter of murder, he helped to overthrow the temporal power of the Papacy, and notwithstanding his personal vices and public crimes his work against religon merited for him that he is one of the world's statesmen, patriots and heroes held in universal renown.—Catholic Columbian.

A Point Worth Noting.

From the Monitor. Thoughtful observers note the loftiess of spirit which distinguishes the Catholic convert lecturer from the anti-Catholic platform orator. There is a vast difference in the quality of the two classes as a rule, as well as in the motives which actuate them. The convert to the Catholic Church, who publicly explains his position, is always courteous, charitable and tolerant in his treatment of former associates and their religious convictions. He does not feel called upon to "attack" either. The truth inspires no hatred except of error itself. For the erring it is all kindness and commiseration. The difference of method epitomizes the difference between true Christian influence and that of spurious Christianity.

Present Religious Tendencies The Messenger of the Sacred Heart says: "The religious tendencies of Would the reverend editors of the Presbyterian Journal receive into full membership and communion, as a lay member, a man who tells them he does not believe in the doctrines of the West-not believe in the doctrines of the West-ninster Confession?

If they would, then it follows that, so The Rev. B. W. Maturin of the Society of St. John the Evangelist, Cowley, Oxford.
The Rev. H. Mather, Curate of St. Bartholomew's, Brighton.
The Rev. John N. L. Clarke, Curate of St. John's, East London, Cape Colony,
The Rev. A. St. Leger Westall, Curate of St. Savier's Croydon.
The Rev. W. Evans of 51 Splottroad, Cardiff.
The Rev. Hamilton Medical St. Splottroad, Cardiff.
The Rev. Hamilton Medical St. Splottroad, Cardiff. services the revised edition of the Bible, in which many of the old errors have been corrected."

Our Guardian Angel.

In whatever place you may be pay due respect to your guardian angel Dare you do in his presence that which you would be ashamed to do before a man? Be devoted, then, to this illustrious guardian; be grateful for this care and watchfulness.

There is nothing equal to Mother Graves Worm Exterminator for destroying worms No article of its kind has given such satisfac

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MIRACLES NEEDED

It is only the theorist that says complacently that the world no longer needs miracles, and that, therefore, they have ceased. It is, in fact, the desire for the miraculous rather than avidity for the discovery of truth that makes the interest in the discoveries of modern science almost feverish. The millionaire who longs for life hopes that the marvelous powers of electricity may be so applied that he may live. The modern widow of Nain may live. The modern widow of Nain looks at her dead son and appeals to science for a miracle, and it does not come. Science is not bankrupt, but it cannot perform the imposible. The Christian Science furore is an example of the blind desire for the miraculous. - New Century.

One Essential Difference

The following is a well put bit of theology from a story by Anna T. Sadlier, running serially in the Ave Maria. Mr. Henry Moran, a man of no religious belief, is talking to a Catholic priest :

"I have lately observed, he says, the conduct of many Catholics in various walks of life, and have found that their actions and their ideas are all shaped by a supernatural end.'
"'That is it precisely, assented

Father Brophy. all good or better than other men, said Mr. Henry Moran. 'But I per ceive that even those who seem to be downright bad are conscious, as it were, of their own condition, and planing to amend, at least, on their death beds.'

"Spoken like an oracle!" exclaimed the priest. 'It is that sense of sin, of personal responsibility for sin, and the necessity of personal expiation for sin, which, I think, makes one essential difference between the worst of Catholics and their separated brethren.

The Hot Weather Test

makes people better acquainted with their resources of strength and endurance.

Many find that they are not so well off as they thought and that they are easily enervated and depressed by the heat.

What they need is the tonic effect of Hood's Sarsaparilla which strengthens the blood, promotes refreshing sleep, overcomes that tired feeling, creates appetite.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a host time they were beyond the skill of the short time they were beyond the skill of the best physician. Had they used Bickle's Anti Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds, and all affections of the throat and lungs.

That tired faciling is a burden you need

That tired feeling is a burden you need not carry. Hood's Sarsaparilla will rid you of it and renew your courage.

of it and renew your courage.

If attacked with cholera or summer complaint of any kind send at once for a bottle of Dr. J. D. Kellogg's Dysentery Cordial and use it according to directions. It acts with wonderful rapidity in subduing that dreadful disease that weakens the strongest man and that destroys the young and delicate. Those who have used this cholera medicine say it acts promptly, and never tails to effect a thorough cure.

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One Night Cure for Red, Rough Hands, Itching Palms and Painful Finger Ends



Soak the hands on reliring in a strong, hot, creamy lather of CUTICURA SOAP. Dry, and anoint freely with Cuticura Ointment, the great skin cure and purest of emollients. Wear, during the night, old loose kid gloves, with the finger ends cut off and air holes cut in the palms. For red, rough, chapped hands, dry, fissured, itching, feverish palms, with shapeless nails, and painful finger ends, this treatment is simply wonderful.

shapeless nails, and painful fingerends, this treatment is simply wonderful.

MILLIONS OF PEOPLE
USE CUTICURA SOAP assisted by Cuticura Ointment for preserving, purifying, and beautifying the skin, for cleansing the scalp of crusts, scales, and dandruff, and the stopping of falling hair, for softening, whitening, and soothing red, rough, and sore hands, for baby rashes, itchings and irritations, and for all the purposes of the toilet, bath, and nursery. Millions of Women use CUTICURA SOAP in the form of baths for annoying inflammations, chafings, and excoriations, or too free or offensive perspiration, in the form of washes for ulcerative weaknesses, and for many sanative antiseptic purposes which readily suggest themselves to women, especially mothers. No other medicated soap is to be compared with it for preserving, purifying, and beautifying the skin, scalp, hair, and hands. No other foreign or domestic toilet soap, however expensive, is to be compared with it for all the purposes of the toilet, bath, and nursery. Thus it combines in ONE SOAP at ONE PRICE, the BEST skin and complexion soap, and the BEST skin and complexion soap, and Complete Treatment for Every Humour.—Cuticura Soap, to cleanse the skin of crusts and

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No other disease makes one feel so old. It stiffens the joints, produces lameness

and makes every motion painful. It is sometimes so bad as wholly to disa-ble, and it should never be neglected.

M. J. McDonaid, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

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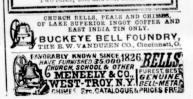
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(PERRY DAVIS',)

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ach, rheumatism, stiffness, frost bites,
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The Catholic Record. Fublished Weekly at 484 and 486 Et Price of subscription—\$3.00 per annum.

EDITORS:

EEV. GEORGE R. NORTHGRAVES,
Author of " Mistakes of Modern Infidels.

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LETTER OF RECOMMENDATION.

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

The Editor of The CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, The CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the taithful.
Blessing you, and wishing you success.

e faithful.

sing you, and wishing you success,
Believe me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London Saturday, July 20, 1901.

A WAR-CLOUD.

The war-cloud no larger than a man's hand has been so often seen, without the storm of actual warfare afterwards breaking out, that it is a precarious matter to predict that there will be really a war; and indeed the wars which have been the most bloody and the furthest extending in their consequences, have usually begun from a quarter in which it was least expected that the world's peace would be dis

The war in South Africa was a not able exception to this condition of affairs, as the preliminary negotiations which preceded it were drawn out to an unusual length, the hope being that an amicable arrangement might he brought about which should be satisfactory to both parties, and in this case the negotiations were so protracted that it cannot be said that the war was suddenly sprung, though it could scarcely have been expected that the defiance of an ultimatum should have been sent by Paul Kruger to Great Britain, followed by the invasion of British territory.

But there is now another war-cloud visible over the Mediterranean sea, which may suddenly burst. On the 1st inst. a French fleet was sent to Tangiers, consisting of eight battleships, two cruisers, and three torpedo boat

The Sultan of Morocco either cannot or will not restrain his wild subjects from making predatory incursions into the French territory of Algeria, and, as a matter of course, French prestige and the substantial interest of France would suffer if France should allow these depredations to go on unchecked, and as the best means of putting a stop to them, very naturally France threatens the invasion of the Sultan's empire, so called. Hence comes the threatened attack upon Tangiers.

But Tangiers is just the African for tress on which Great Britain looks with most jealous eye. It is opposite Gibraltar at the entry to the Mediterranean, and as it is close to Ceuta, which is the key to the Mediterranean on the African side, there is little doubt that the possession of Tangiers would lead to the possession of Ceuta at an early

Ceuta is at present in the possession of Spain, and with Gibraltar, it divides the control of the entry to the Mediterranean.

With France holding Tangiers, it would follow at some no very distant date that Spain would be constrained to cede Ceuta to France, a thing to which Great Britain would never con sent so far as she would be able to prevent it. Spain would certainly not wish tolgive up Ceuta, but as she has already lost nearly all her colonial possessions, and has remaining no reliable fleet since its almost complete annthilation in the Spanish-American war, she would not be able to retain Ceuta for long, if the French had pos session of Tanglers. The bare possithe same control over the entry to the which Great Britain exercises on the entry to that great inland sea, and the union shall be accomplished, the dant success.

would be able to keep the powers of the world out if they were already out, or to bottle them in if they were in : provided the two powers were on the same side.

So long as the key to the Mediterranean on the African side is held by two weak powers like Spain and Morocco. the British Government can tolerate the situation, though, no doubt it would be better pleased if circumstances should arise which would throw Tangiers and Ceuta under its control, just as Gibraltar is held from Spain. But we need not be surprised if Great Britain is very loth to see Tangiers pass to the dominion of a rival Euro-

pean nation and, therefore, the implied threat which France makes to seize Tangiers excites the alarm of the people and Government of Great Britain; so that very quietly and without ostentation or uttered threats as to what may occur should France follow up its action by an actual attack on the fortress, the very day after the arrival of the French fleet at Tangiers, namely, on July 2, the whole British squadron in the Meditterranean received orders to remain in the neighborhood of Gibraltar and to be ready to move to any required point on six

hours' notice.

There can be no doubt for what purpose these orders have been given. It is evident at a glance that the British fleet is to take a hand in the matter. should France seek to take possession of Tangiers, and thus a war which might involve all Europe would be precipited at once between Great Britain and France. This is the significance of the present war-cloud, which looks more threatening to the peace of Europe than anything else which has occurred for years to strain the relations between Great Britain and France. Thus even the Fashoda in cident and the French shore trouble in Newfoundland sink into insignificance in comparison with the present situa-

To add to the complication, a warn ing voice has been raised in Germany. On July 3rd an article which is thought to have emanated from the Government appeared in a semiofficial paper of Berlin, declaring that under no circumstances will Germany allow France to take possession of Mor occo, or Tangiers, or Ceuta, as this would enable France to shut Germany out of the Mediterranean in the event of war.

France is undoubtedly desirous of adding Morocco to its African possessions, as the possession thereof, with Algeria and Tunis, would dominate the desert of Sahara, and establish close communication with Senegal and the Ivory Coast, both of which are already settled by Frenchmen, and are among the colonies of France.

Further, the possession of Ceuta would give secure communication between the southern and western coasts of France. Great Britain could not and would not permit France to share the control of the Mediterranean with her, if she could prevent it. Ceuta is to Britain a position of the greatest im portance, but her hands are partly tied by the South African war, and she may not be inclined to intervene alone be tween France and Mcrocco at the present moment : though we believe she would do so if that were necessary rather than allow France to take possession unopposed. But the warning voice to France from Germany comes at an opportune moment for Britain, as it indicates that Germany's growing sea power and African colonies make the possession of the key of the Mediterranean nearly as vital a matter to Germany as to Britain, and make both these powers jealous of the expansion of France toward the straits of Gibraltar; and thus the task of checking French designs in that direction will be all

the more easy. We should deeply regret that the horrors of war should envelop any two or the whole three of these nations, but we cannot conceal from ourselves the fact that the horizon looks more threatening at the present moment than has been the case for many years.

ANOTHER PROPOSED UNION.

Efforts are being made to unite all the Protestant bodies doing missionary work in Japan. The Presbyterians united several years ago into one body, bility of France gaining Ceuta cannot but the union resulted in a declaration be regarded with equanimity by Great of independence on the part of Japanese Britain, as France would thus obtain | Presbyterians, so that as a Church it should not be controlled by the parent Mediterranean on the African side, bodies and a standard of doctrine was adopted which more resembled Uni-European side of the strait. The two tarianism than Presbyterianism. Now powers controlling the two positions on the Methodists are arranging terms of the or posite sides of the Straits of Gib- union between their different denominraiter would dominate completely the ations, and it is proclaimed that when sincerely hope it will meet with abun-

new body shall be an independent Methodist Church merging within itself the United States North and South, Wesleyan and Episcopal and Caradian Methodists. But the general movement looks beyond this to the union of ail sects. When that takes place the Baptists will be content with a sprinkling of water, Presbyterians will submit to be immersed and Anglicans will listen to the sermons of ministers who have avowedly no Episcopal ordination or Apostolic succession.

A RUSSIAN SECT.

The principle of private judgment as the ultimate judge in the interpretation of Scripture is not admitted in the Greek any more than in the Catholic Church; yet from time to time sectaries arise in Russia and other Eastern Schismatical countries which adopt this principle, and the result is quite similar to what it has been among the Protestant sects.

The strangest vagaries are imagined by some obscure individual, most frequently by some ignorant peasant who is puffed up with the belief that he (or she) has a revelation from God to teach some new and fantastic doctrine which he has discovered in the Bible. Soon a number of fanatics gather around the new teacher and proclaim him to be their prophet. and the new sect after a while has quite a large following.

This is what has happened in the case of a new sect which has made its appearance in the Province of Sumars on the Volga. An elderly peasant woman in Soznova calls herself "the plessed mother," and is so called by her followers.

The Blessed Mother's followers are mostly women, but there are men among them, and all are obliged to leave their homes and dwell like the ancient troglodytes, in caves dug out in the sides of the hills, it being their belief that in accordance with St. Matthew xix, 29, and St. Mark x, 29, they should literally leave their houses and brethren, sisters, fathers, mothers, children and lands for Christ's sake in order to inherit eternal life in the world to come.

It is asserted that the persecutions inaugurated by Mons. Pobodonostseff. the chief procurator of the Holy Synod of the Orthodox Church, against all dissentients from that Church have made these fanatics more determined than ever to follow their own conscientious convictions, as they say "it is better to obey God than man

The blessed Mother is attended constantly by ten of her female followers who are called "the ten wise virgins. These bear lights in accordance with St. Matt. xxv, 2, and the peasants be lieve that if the Blessed Mother, with her wise virgins, go through their fields in procession, a good crop is sure to be reaped in the harvest.

These processions take place always by night so that the symbolical burn ing lights may be more impressive.

THE FRENCH POPULATION.

In advance of the publication of the known that the increase of population has been large, and in many towns of Quebec the increase is said to be as much as 100 per cent. During the last few years very rosy statements have been made to the effect that there was a repatriation move ment among the French Canadians who had emigrated to the United States and that large numbers had returned to Canada. There have been a few who have so returned, but the repatriation movement is mythical, notwithstanding the fact that the Onebec Government has offered great inducements for their return in the way of free grant, of fertile lands in attractive districts of the Province, with loans at low rates to assist settlers to build houses and equip their farms. Agents have also been employed to bring expatriated French-Canadians back, but these have met with no success in inducing their return.

Canadians may as well face the fact

that those who have left the country will not return, and though large sum of money have been spent toward effecting this, there is no result from this further than that there are a couple of feeble settlements of returned French Cauadians at Lake St. John and in Alberta. We should try to keep with us those who are here, by legislation for their best interests, rather than spend our energies in useless efforts to bring back those who have absolutely left us.

A very neat and interesting monthly, entitled "The Cross," comes to us from Halifax. It contains much that is of value to Catholic readers, and we

CHURCH."

In the Preface to Thoughts for all Times, by Monsignor Vaughan, Bishop Hedley remarked :

"If I am not mistaken there are large numbers of our English, Irish, American and Australian Catholics, who would readily accept any book written with a fair amount of literary power, which shall place their religion before them with fullness, with secur ity, with devotional emphasis, and at the same time in a language they can The prelate's contention is amply

ustified by the support accorded to such works as "Watches of the Passion," "External Religion," and to Rev. John MacLaughlin's latest venture, "The Divine Plan of the Church." His first production, "Indifferentism" was successful, and commands, we believe, a ready sale at the present time, not through the wiles of the enterprising publisher, but because it is solid in matter, clear in diction, and orderly in its arrangement. And without wishing to add our poor words of commendation to those already given it by competent authorities, we merely say that the present volume has all the merit of its predecessor, and that it deserves to be read and re read and to find a place in the home lib-

Referring to the idea developed in this book, His Eminence Cardinal Vaughan remarks:

"In working out this problem-the problem of all problems for every sin-cere seeker after Christian truth— Father MacLaughlin has been happily inspired to carry his readers above the ordinary level of every day controversies, and to seek the necessary type of the Church in the Divine Mind of Her Founder.

"Studied in this, the fountain head of light, the Church of Christ appears in all the beauty of Her Divine ideal. branch theories' and 'national autonomies 'and the other mere working-compromises which veil their dogmatic helplessness under the plea of comprehensiveness," stand revealed in the pitiable poverty of their purely human character.

CANADIAN ESSAYS, BY THOMAS O'HAGAN, M. A., PH. D.

Dr. O'Hagan does not believe in letting his powers "fust in him unused." Now and then one sees an article from his pen in newspaper and magazine, or hears of him lecturing in some part of the country. But whatsoever the demands on his talent he manages to book form—prose or verse—a reminder that he is contributing his quota to the upbuilding of our national literature. This time he presents us with Essays dealing with Canadian history and literature, and published with the hope, as the author says, of promoting a wider and better acquaintance on the part of Canadians with the historical and intellectual development of their own country. We sincerely hope the author may not be disappointed. The Essays have appeared from time to time in various magazines, and have been referred to in our columns. We should, however, wish to say that the census returns of the Dominion, it is Essay on the expulsion of the Acadians is very readable, and, to those who have not Richard's masterly expose of English brutality on that occasion, very

The author's criticisms of his literary brethren are saturated with kindness. There is never a suspicion of the other a well-turned phrase embodying the appreciation of a kindly and sympathetic soul. Robert Carman, if we may still claim him, and the others who are endeavoring to make our literature more original and less imitative, are accorded, and justly, a bounteous measure of praise.

In reading the article on Cana dian Poets we happened upon the name, of Rev. Father Dollard, styled by Dr. O'Hagan as the best Irish-balladist now living. But what has become of "Irish Mist and Sunshine?" Has its publication been suspended? If so, we are glad, for that book did not do anything like justice to the ability of Father Dollard, and was, as it seemed to us, compiled for the purpose of giving publicity to the most mediocre of his productions. Some of

his best work was not in the volume. The essay on French Canadian life and literature reminds us that the that with proper medical attendance men who have lived on what Voltaire called the few acres of snow, have done not a little towards our civilization. and have bequeathed us the priceless heritage of a past gemmed with deeds

of heroism and self sacrifice. It is quite amusing, the author says, to hear people of Ontario who cannot Dowle is powerless." frame a sentence in French speak of

"THE DIVINE PLAN OF THE patois. This is absolutely false. Of in Evanston, a suburb of the city, the course it is, but we did not think that populace, rendered indignant by the Ontario people were so far behind the times. It is due to the French Canadians to say that they have done more to preserve the historical records of Canada than all other Canadians together. The truth is, there is more Canadian patriotism to day in Quebec than in any other Province of the Dominion-if Canadian patriotism means a true appreciation of Canada's past and present-the preservation of ner historical records and monuments It is this true Canadian patriotism that has made Quebec the wealthiest literary porition of the Dominion.

> We bespeak for this little work renerous welcome. It is well written patriotic, and just the thing to hand to those who have obscure ideas of our civilization. (William Briggs, Toronto. Price, \$1,00.)

A CRUCIFIX UNEARTHED.

Some workmen while grading a mound a few days ago near the new summer hotel which is being built at Frankfort, Michigan, unearthed a crucifix eight inches long, which is in a fair state of preservation. The crucifix is of brass, which was formerly plated with gold, as some traces of the plating remain. In December last a skull was found in this neighborhood, which was claimed to be that of Father Marquette, the famous Jesuit missionary and explorer.

There is a tradition current that Father Marquette was buried on the banks of the Betsev River, which flows into lake Michigan, and this would indicate the spot where the skull and crucifix have been found; in which case this would be Father Marquette's own crucifix. De France's history says that Father Marquette was buried at Four Streams south of Traverse Bay, which would also indicate near the mouth of the Betsey river.

The find has created considerable excitement at Frankfort.

THE FAITH · CURE ELIJAH.

John Alexander Dowie of Chicago who pretends to be the prophet Elijah come again to earth, has been prosecuted for keeping an unlicensed hospital. His Zion is filled with sick patients whom he professes to heal by faith without the use of medicine or medical men, who are entirely taboood under this "divine healer's" methods. Thus his receipts are almost entirely give the public annually something in | profits except when he boards his patients : in which case his charge for board is high, to the extent that he has become immensely rich through the credulity of his followers. The health department and the corporation counsel hold that he keeps a hespital and is bound to pay for a hospital licence-a contention which he disputes.

A few days ago he called upon Mayor Harrison to protest against the prosecution, which he calls " persecu tion." He asked in the language of scripture :

"Why persecutest thou me?" "That is the first I heard of it,"

answered the Mayor. Dowle then explained that Zion is

not a hospital, and that this had been decided by three courts. The Mayor told this Elijah that he

would examine into the matter, and after Dowie's departure in stately style with his liveried coachman, the Mayor told those about him that he had ill humor, but always for this one and no intention to "buck his head against glad of the opportunity thus afforded a stone wall," and if Dowie has the decisions of the courts in his favor, he will not interfere with his proceedings. Meantime the City Council appear to be determined to push the prosecution in order to force Dowie to take out a license for his hospital, or to oblige him to give up his faith cure practice. which has resulted in so many deaths.

Two more deaths have been reported from Dowie's Zion or hospital during the past week, besides several others which have been recently reported. One of these is a peculiarly distressing case. It is that of a woman named Mrs. Julia Thomas aged twenty-eight years, who was one of twelve children of Mrs. Mary Andrews who had reared all her children in the faith cure belief, and of these Mrs. Thomas is the tenth who died under the treatment of Dowie and other faith curists, the physicians attesting in most of those cases and care the children would have recovered. Mrs. Andrews, however, is infatuated with Dowie, and still maintains that if the children could have been cured at all, Dowie would have cured them. "What is the use," she said, "of tasking of Doctors where

Since the above was written dc-

numerous deaths which have taken place in Dowie's Zion, mobbed the Dowleites when the latter attempted to preach on the streets. The attempted preaching was a bravado on the part of the Dowieites, who expected a row and came prepared, to the number of 200, one half of them being members of the Zion institute, and the other half a paid body-guard which Dowie main.

tains out of his easily earned treasury. The mob used eggs and inodorous vegetables, and both guards and disciples were roughty used, nine having een hurt to the extent that they can now call themselves the victims of persecution. The injuries inflicted on them, however, do not seem to have been very serious.

The police came upon the ground during the melee accompanied by the Mayor of Evanston, who ordered the Dowieites to disperse to prevent a breach of the peace. As they refused to obey this mandate, a fire engine was brought to the scene of conflict, and the hose turned upon the Dowieites, who then fled precipitately and in the utmost confusion.

The people of the town were in great glee at this rout, and joined in with syringes filled with dirty water.

The Dowieites assert that they will return in stronger force, and the townspeorle say they will muster more strongly than ever to put down their intrusion on their streets.

We are not advocates of mob law, yet we are not very much surprised at the manifestation of public indignation, when we consider the provocation afforded by the Dowieites, who persist in forcing their delusion on the public at the cost of many lives lost through the culpable rejection of medical treatment where it is badly needed. If a spark be applied to a powder magazine it is to be expected that it will explode, and the Dowieites should be more modest than to push their vagar. ies offensively before the public gaze.

THE TRAMP NUSISANCE.

Benton Harbor, Michigan, has found what its civic officials believe will be a satisfactory solution of the tramp nuisance. It is well known that, for the most part, to get work is the last thing a tramp desires. He wants the world to give him a living while he idles away the time in begging, and it is a common thing for tramps to say very decidedly : " The world owes me a liv ing and I must get it somehow."

Yet there are some who are tramps by necessity, who are really desirous to get work, and these have become tramps and beggars because they are unable to get the work for which they

are looking.

The Benton Harbor plan has been thus evolved : the city has decided to begin paving the streets on an extensive scale, and Chief of Police Johnson proposes to put every tramp who is found begging to work at grading the streets. He proposes to scour the back streets every night, to arrest the tramps discovered, and keep them at work till the paving has been completed. As between fifty and one hundred men will be required, he may no obtain the requisite number in Benton Harbor itself, and in this case he will ask the neighboring city of St. Joseph to supply the deficiency,

The tramps who are really desirous of earning an honest livelihood will be them to get work ; but the hoboes who wish to prey upon honest people will take care to give Benton Harbor a wide berth, and in that neighborhood, at least, the tramp nuisance will probably be greatly abated.

It would be profitable all around to use the same method in dealing with tramps in other cities. It may happen, indeed, that these cities will not always have work to give on so large a scale ; but there are very few cities where great and much needed improvements may not be made at moderate expense if the Benton Harbor plan be adopted. Let it be tried.

A POINTER FOR CATHOLIC SOCIETIES.

Rev. J. H. O'Donnell, of Watertown, Conn., gave a valuable hint to Catholic Societies in the following words recently at Waterbury :

"Organizations composed exclusively of Catholic young men, and which boldly proclaim their allegiance to the Church, should never rest content with their merely social or insurance fea-tures, laudable as they are and worthy of preservation. They should enter into and become exponents of Catholic life at its best. They should aim at the highest ideal. They should stand forth in the open as sturdy and united champions of Catholic rights - and there are such things as Catholic rights -as staunch, unabashed and intellithe French language of Quebec as a spatches from Chicago inform us that gent defenders of their spiritual

mother against stupid, Christian and pharisa energetic and notable the clergy in strength fying our intellectual religious status. BEATH OF DANI

London has lost by most prominent and citizens in the per Regan, Esq., presiden tural Loan and Sav For the past few years been failing, and it was est regret that the mer ily, as well as hosts note of the gradual in ease was making on the and healthy frame. of no avail, as the hand to have rested upo breathed his last, sur members of his family noon, 13:h inst., a all the consolations having been attended illness by Rev. Fathe Cathedral. His death adds o

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Regan received the

training which the afforded. He, however of his opportunities. him with more than h and this he put to goo came upon him. man he came to Lone in commercial pursuit perseverance and a honor were his marke He grasped the world a man and the trait could find no place in ture. The world v its possibilities stared as his manhood develo gifted mind, and a carve out a place, truth and instice-an triumph in the world eminence. Success v to year, but he would practice of anything dignity of true manh noble to stoop to the ster. He was - and proud of his name, and work is done that no unsullied as an heir lo After some years mercial life he reline suit to engage in He was a stockholder

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worthy of being che The funeral took morning, at 9 o'cl Cathedral, where Hig was celebrated for l Rev. Father McKeon The pall bearers v Reid, Thos. Coffey, J Reid, James Wilson,

Masuret and Thos. I

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mother against stupid, untruthful, un-Christian and pharisaical attacks; as energetic and notable auxiliaries to the clergy in strengthening and solidifying our intellectual and social and religious status."

BEATH OF DANIEL REGAN.

London has lost by death one of its most prominent and most estimable citizens in the person of Daniel Regan, Esq., president of the Agricultural Loan and Savings Company. For the past few years his health had been failing, and it was with the deep est regret that the members of his fam ily, as well as hosts of friends, took note of the gradual inroads which dis-ease was making on the once powerful and healthy frame. The best medical skill and the most tender nursing were of no avail, as the hand of Death seemed to have rested upon him, and he breathed his last, surrounded by the members of his family, at his home on Central avenue, on Saturday after-noon, 13th inst., at 4 o'clock. He went to his eternal rest, surrounded by all the consolations of Holy Church, having been attended throughout his illness by Rev. Father McKeon of the Cathedral.

His death adds one more to the long list of remarkable men who have been removed from our midst the past few years. A remarkable man, in-deed, was Daniel Regan, and the sigh of regret at his removal from among us will well up from many a heart, for friends as well as family connections will all realize that a model of sterling manhood is gone, and it will be diffi-cult to fill the void. He was a man amongst men at all times and in all

Born about sixty years ago in the township of Westminster, of parents who well deserve to rank with the noble pioneers of the long ago, Daniel Regan received the limited scholastic training which the country then afforded. He, however, made the most of his opportunities. Nature endowed him with more than his share of talent, and this he put to good use as the years came upon him. When quite a young man he came to London and engaged in commercial pursuits. Industry and perseverance and a high sense of honor were his marked characteristics. He grasped the world's life-work like could find no place in his resolute na ture. The world was before him its possibilities stared him in the face as his manhood developed and he went out to meet it with a strong heart, a gifted mind, and a noble resolve to carve out a place, — his weapons, truth and justice-amongst those who triumph in the world's battle for preeminence. Success was his from year to year, but he would not have it by practice of anything unbecoming the dignity of true manhood. He was too noble to stoop to the ways of the trickster. He was - and with reason proud of his name, and now that his lifework is done that name has been left unsullied as an heir locm to his children.

After some years spent in com-mercial life he relinquished that pursuit to engage in financial affairs. He was a stockholder in the Agricultural, Loan and Saving's Company, and shortly after its organization was appointed one of the directors. On the death of Sheriff Glass, the President, he was unanimously chosen to fill the position, and he has held it for many Under his presidency, owing to his extraordinary business acumen. his careful handling of loans, and the prudence and experience brought full play in every department of the institution, the bank showed a remarkable degree of prosperity in the balance sheet of each year. He was considered one of the ablest financiers in this part of Ontario. But death came in the midst of his triumphs and his usethe midst of his triumphs and his use-fulness. Death came to take a Catho of her repugnance. To us, Christian lic true to his Church as the needle to ity is no philosophy, however elevated the pole, and always ready and able to and potent, but a divine thing in the the pole, and always ready and able to give a reason for the faith that was in Death came to take from Lon don a man of whom Longon was proud. Death came to take from a wife and a loving family a husband well worthy the name and a father whose fondness for his children was of the golden kind. Canadian of whom Ireland and Canada

had cause to be proud. He was one we were loth to lose, for we had few like him, and he goes from amongst us to his eternal rest with a garland of prayers for his eternal reward from the many to whom he lent a helping hand as well as from the family whose idol he was, and a prayer goes up also in his behalf to the throne of grace from the heart of the one who pens these few lines as a tribto his memory-from a friend who valued him for his true friendship and who will for many a day miss the companionship of one whose society was

worthy of being cherished The funeral took place on Tuesday morning, at 9 o'clock to St. Peter's Cathedral where High Mass of Requiem was celebrated for his eternal rest by Ray Father McKeon.

The pall bearers were Messrs. W. J. Reid, Thos. Coffey, J. W. Little, George Reid, James Wilson, Philip Pocock, M. Masuret and Thos. Beattie.

As an evidence of the esteem in which Mr. Regan was held, the funeral was one of the largest that had been

seen in London for many years.

He is survived by his wife, three
sons and four daughters. His eldest
son, Charles, merchant, of St. Thomas, was present at his bedside when he breathed his last, as also his sisters, two of whom are members of the Community of St. Joseph. To all of them the publisher of the CATHOLIC RECORD extends heartfelt condolence. A noble soul has gone to meet its Maker. Jesus mercy! Mary help!

CATHOLIC CHRISTIANITY.

An Elequent Presentation of it Cardinal Gibbons.

From an able paper with the above caption, in the North American Review for July, we take the following extracts. The whole paper demands careful reading :

If we believe the eminent statistician, Mr. Michael G. Mulhall, the population of the world in 1898 was 1,450,000,000 Of these 764 500,000 were yet pagans, nearly all located in Asia (657 800 000) and in Africa (91,000,000). In Europe there are none who can be officially described as pagan; in Oceanica there are 4 400,000 and in America, 1,300,-000. Therefore, on its oldest and most favorable field, the only tenable forms of paganism have gone down absolutely before the shining of Christian truth, a symbol of what we may hope for in the future over the two continents yet addicted to paganism. The Christians of the world number 501,-600,000, of whom 348 500,000 belong to Europe, 126,400,000 to America, with a scattering of 12,600,000 in Asia, 4 400,000 in Africa, 9,700,000 in Ozeanica. That is the most enlight-

ened and progressive portion of the Old World, Europe, with its noble adult daughter in the New World, is still entirely Christian, after nearly sixteen centuries of external struggle against the forces of barbarism and Islam, and internal struggles of the deepest and most momentous nature. As the future of humanity rests hence forth in the hands of the men who guide, politically and intellectually, the society of Europe and the New World of North and South America, I cannot but see in this distribution and preponderance of the Christian masses an omen of great hopefulness for the future of the religion of Jesus Christ. I know that there is not now that absolute unity of the Christian multitudes that once existed and is yet the neces sary, indispensable, ideal condition of that religion. I shall come directly to this fundamental point. But I feel justified in believing that, among these 500,000,000 of Christians, there are rough, imperfect, unfinished unities of tradition, practice and spirit; that they all look up to the Son of Mary as the Redeemer of Humanity; that He marks for them the true line of de a man and the traits of the sluggard | limitation between the Old and the New; that in and through Him is the firm bond of union that holds us all to a common Father, a Giver of all good things, and a purifying, inflaming Spirit, that acts in a manifold but mystic manner on all who have in any

way confessed that Jesus Christ is True God and True Man. What is the secret of this constant and cosmopolitan devotion to Jesus From what deep springs of history and human nature do the forces flow that keep it forever alive, in spite of the multitudinous accidents of time and space and change that effect so thoroughly all other phenomena of life? Securus judicat orbis terrarum. It can be no slight bond that holds forever such elastic and elusive forces as the minds and hearts of men, in varying epochs and lands, periods, forms and degrees of culture. To all Catho ics, it is as simple as the sun that shines in the heavens, or as the air we

breathe. To us, the religion of Jesus Christfor we maintain, on the authority of the Gospels, that He founded a religion-is no vague resultant of world suitable expression in the Son of Mary Indeed, the first great domest struggle of the new religion was against just those loose, nuclear forces of Gnosticism and Eclecticism that de sired to fasten their dying causes to the sense of an immediate, positive revela-

tion. Now, when we enter upon the last century of the mystic cycle of two thousand years during which the Gospel of Jesus has been preached, principally by and through this society which is His Holy Church, we seize with a terrible earnestness and directness the meaning of Christ's language about unity. Just as that note dominate all others in the Gospels, so does its infringement or diminution dominate the history of His Church, the public propagation of His saving and consoling teachings. The avowedly anti-Christian forces of the past two centuries could never have scored their triumphs were it not for the mighty cleft that divided Protestant from Cath-olic Christendom. While conflict ran high as to the points on which they differed, the enemy was pillaging such parts of the original estate as they yet held in common. The Christian Church was, truly, the mother of all modern happiness and liberty; yet a minority of rebels or apostates was allowed to set aside her claims, to contaminate all the sources of public and private education, to enlist against her the literature and the arts that she had saved and cherished in a night of storm and disaster.
And all this because centuries of unhappy division had accustomed both Catholics and Protestants to look to one another only for suspicion and coldness and uncharity. Truly, the Divine eye of Jesus saw well through the ages, and what He saw could only have in tensified His will to base His Church upon a rock of unity that could not be overthrown. Could we restore to day the former unity of all Christian peo-ples, with what ease we could look forth to the lifting of China to the highest plane of Christian welfare and culture! Could we be once more as in

be preached throughout Africa from

the lips of united brethren, and not amid the horrors of injustice and war, that are leaving their ominous, red tracks across every newly opened

The average non Catholic does not easily seize the point of view from which the Roman Catholic looks on the Pope. To ushe is the divinely appointed High Court of Appeals of Christendom. embediment of the supreme, vicarious authority of the Apostolic College. Hence, we measure the progress or devery largely, by the condition of the Roman See. It is for us the working heart of Christendom. And the words of affection and veneration that we use when speaking of it, we believe to be justified by its eminently paternal character and spirit, its origin, its age, its manifold experience, its countless services to the virtuous and the oppressed, its supranational functions. For its sake, we have imitated the Geux of Holland, and converted a title of reproach into a title of distinction. Every Catholic Bishop knows, by history and by instinct, that his strength

and dignity are dependent on the strength and dignity of the Pope. Catholic students of history and politics agree that there is a remarkable unity of purpose and means, a keen. ness and directness of vision, in the onslaughts which were made upon the Papacy during the past century, and that ended in the utter destruction of its public status as a civil power. they know, too, that the peace, happiness and prosperity assured by the doctringires and sectories of the whole century are not yet the lot of that nation which has been built over the grave of the Pope's old and venerable political authority. They rightly suspect, from the analogy of the past, the character of the peoples of the penin-sula and the scope of those who yet detain his political authority, that the measure of the popular sufferings of

Italy is not filled up.

I am aware that the obstacles in the way of the Unity of Christendom are very great and that to many minds they seem hopeless, never-theless it is possible; perhaps, if our prayers were fervent enough, this incalculable boon would be again granted, that we might all own one God, one faith, one baptism. Thereby, we would again bring to bear upon the new life that opens before mankind the benign, regenerating influences of the example and the teachings of One Lord, but this time with the impact of a common unity. Even Melancthon recognized its necessity; and for many years the theolog ians of the Reformation were occupied with the bases of such a step as might have been the noblest act of the Sixteenth Century. The hope clung to life in the hearts of Grotius, Leibnitz, George Calixtus. In the Anglican Church, Laud, and perhaps Ussher, cherished the same desire. It has lived a cryptic life in Oxford, and among a small number of the more spiritual Auglican clergy. Very noble sculs, like Ambrose de Lisle noble souls, like Ambrose de Lisle Philips, have given themselves to the furtherance of the ideal. Societies exist in Germany and France for that -societies of prayer, persua-

NO KNOWLEDGE OF CHRISTIAN PRINCIPLES.

sion and example.

Commenting on the discussion by he Colorado State Medical Association on the advisability of putting imbecile children to death, the Catholic World

says: is the legitimate outcome of the banish. no true rule. nent of religion from the educational life of the country. Fifty years ago, when the system of irreligious schools infusion of the religious spirit among the people. But two generations have now been educated without any knowedge of God and the supernatural life, and the second generation is be ginning to show a decided lack of a nowledge of Christian principles. onger the auxiliaries to religious education they formerly were. The lack of positive doctrine on the great funnental truths, the obscuration of the teaching concerning the rewards and punishments of the next life. which are the sanctions of the moral law -these have broken down the barriers against crime and vice. Suicide was never so common as it is now. Respect for the life of the soul is being supplanted by a care for the body, and the custom of the medical profession of administering anodynes on approaching death is becoming very prevalent. All these are but signs of a get back to Christian standards again. It is not less religion, but more, that we want; we must begin with the children by instilling into their hearts the great fundamental truths without which there can be nothing but paganism.

"Our Lord Jesus Christ," says the great Apostle, " is the mediater between God and man. He is now ascended into Heaven in order to aid our

prayers by His powerful mediation."

Montreal, June 24, 1901. Rev. Dr. Lambert :

Dear Sir:—In your argument with the Presbyterian Witness, you point to the dissensions among Protestants as a proof that the Scriptures need an in-

fallible interpreter.
I certainly agree with you that the Bible sorely needs interpretation, for l can find in it no spiritual certainty "Dominus Apostolicus" or living whatsoever. As a Deist, I should like codiment of the supreme, vicarious to point to the dissensions between Christians as a proof that the Scriptures Hence, we measure the progress or decay of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest, very largely, by the condition of the Christian cause and interest. the greater discord in Christianity-a discord which includes all the dissen sion of Protestantism and has besides the dissension between Catholics Roman and Greek) and Protestant-

> I know that I am honest and sincere in my beliefs, and I am certain that you are in yours, and that you do not accuse your Protestant fellow Chris tians of being wilfully wrong in theirs. Why do learned and honest men differ? if God has spoken, why are not honest men convinced? The need of an infallible interpreter is no greater than the need of an absolute assurance that we have such an interpreter. Unless you argue that those who deny the infallibility of the Pope are dishonest, do not see how you can logically main tain that the revelation of his infallibility is sufficient. You may see its sufficiency, but many other honest

men cannot. You support a certain doctrine by text; another man equally honest, learned and intelligent denies your doctrine and says that the text must not be taken literally but figuratively. A second class reporter could re-write the text so that there could be no doubt as to what it meant. I reason that if God had inspired it as a revelation, it would have been so written. A revela tion from God would reveal.

Respectfully yours,

Our esteemed correspondent concede the force and validity of our argument against private judgment as a rule of faith, drawn from the dissensions about the meaning of the Bible. Appreciating the efficiency of the weapon against private judgment he thinks it equally available against the inspira-tion of the Bible itself; in a word, that the same hammer that drives the last nail into the coffin of private judgment as a rule of faith, drives the last nail into the coffin of inspiration as well.

We think that on careful reconsideration he will revise his opinion, and see that while the argument from dissensions is conclusive against private judgment as a rule of faith it is of no force or validity against inspiration, because it has no application or relev-

All Protestants agree, in their creeds at least, that there is a divinely ap pointed rule of faith, and all Catholics agree with them on this point. Disaccord arises only when they come to identify this rule. All agree that a rule appointed by God to lead men to a knowledge of revealed truth will invariably lead those who follow it to that truth, and as a consequence lead to unity of belief : for all who believe the truth must necessarily believe alike, which is what unity of belief means. Taking this data as the basis of our argument from dissensions we drew the necessary conclusion that a rule which, when followed, leads to discord of belief instead of to unity could not be the rule appointed by God to lead to re-

vealed truth. Thus you will see that our argument was not to prove that there was no rule Chinese, is very strong evidence that it would have been logically invalid. the principles of a supernatural religion are losing their hold on the minds and hearts of non-Catholics. It is had no force to prove that there is

This you will see on a little reflection. Now, just as the argument from dissensions is out of place, and of no was inaugurated, there was a large force to prove that there is no true rule of faith, so is it out of place and of no force when used, as you would use it,

to prove that there is no revelation, Dissensiens and disputes about what revelation has been made are proo. positive of agreement that a revelation has been made ; just as disputes The Church and the home are no about which is the true rule of faith prove a common belief that a true rule exists. What more conclusive proof can there be that John Doe made a will than the fact that his heirs are in court wrangling about its meaning? This uestion exposes clearly your misapplication of our argument from dissen sions. Your use or rather misuse of it requires you to conclude that because the heirs are wrangling in court about John Doe's will therefore John Doe made no will. The fallacy of such a conclusion is of course apparent. But it is no more so than your conclusion that because Christians dispute about the meaning of God's revealed will growing unchristion spirit. We must therefore no such will was ever re-

Or, to take another illustration : suppose you are sick in bed and you send for half a dozen doctors. After pulse fingering and meditative looks one says you have the measles; another, that you have the cholera; another that you have appendicitis; and still another that you have congestion of the brain. Does not their wrangling being on retreat. As the last of these prove very conclusively that they all calls came a representative of The agree with you that you are sick? And | Catholic Standard and Times met one yet, according to logic you would use rayers by His powerful mediation." against revelation, you must conclude in that short space of time. Stalwart "Fail not," says the devout Blosius, that because they disagree as to the of frame and under ordinary conditions

sickly character of such a conclusion. We do not doubt that you are sincere in your beliefs, and that you are also sincere in believing that you are honest. But there is a sophism about that word "honest" that is apt to mislead men in justifying themselves to themselves and in squaring their conscience to their sense of intellectual integrity. An intellectually honest man is one who commits himself definitely to no judgment, denies no common belief of mankind, until he has weighed all the evidence, examined all the data necessary to forming a judgment worthy of a ra tional being. A man who cannot get at all this evidence and data may be excused for his ignorance of them, but he cannot be excused from dishonesty to himself, from lack of intellectual integrity, if he forms a definite judgment in the absence of such necessary data. We speak here of the mind in the ex ercise of its own natural faculties and unaided by any other force or light,

such as the supernatural, which de

Now, taking you at your own esti-

ists and infidels deny to man.

mate, and appealing to your own sense of intellectual integrity, have you examined the question of revelation in the light of all the evidence and data bearing on it? Are we not safe in saying that up to the present you have not explored the whole field and that there are evidences and data yet unknown to you, and which, if known, might change your mind on the subject of revelation? And if so has not your judgment on the subject been immature and hasty : in other words have you not been dishonest with yourself, have you given your intellect fair play before setting your self against the universal belief of the human race in all times? Mankind, Christian or pagan, philosopher or bar barian, has ever believed that God or the gods have had intellectual intercourse with men. There is no accounting for this racial belief, universal in time and space, if it rests not on the truth. Reason confirms this belief of rational race. You as a deist believe that God is an intelligent being and that man is an intelligent creature, and that men can reveal their thoughts to each other. You will not deny to God a power which you know from experience man possesses. Therefore, God can can reveal His and His superior knowledge to man. And having created man for some purpose and given him the capacity to hear and obey His will, the inference is legitimate and irresistble that He made His will known to man and also the knowledge necessary to enable man to co-work toward the

There are other points in our correspondent's letter which we must leave for another time. - New York Free man's Journal.

purpose of his creation, his ultimate

LESSONS FROM THE HOT SPELL A Protestant Lady Who Searched Tw Days for a Minister,

As a result of the intense heat of the last seven days the Rev. Dr. W. E. Henkle, assistant rector of St. Andrew's Protestant Episcopal Church, One Hun dred and Twenty-seventh street and Fifth avenue, is practically the sole representative of his cloth at his post in Harlem. This state of affairs brought out yesterday by the burial of Helen Remsen Merry, the eighteen year old daughter of Mr. and Mrs. George Merry. Mrs. Merry desired to have brief services held over the girl's remains before interring the body, and for two days went about the upper part of the city in search of a clergyman to conduct the services. Although an Episcopalian, she was willing to accept the services of any clergyman. Every-"The deliberate discussion of a practice that Christian civilization has universally condemned among the to prove that there is no rule of faith. one hundred ministers of various denominations in Harlem - New York

Herald, July 2. With regard to the Catholic clergy of New York or Philadelphia or of any large city the statistics are different. In rathroad wreck or mine disaster in times of pestilence at home or in the leper colony in far-off Molokai, in fact. herever there is danger, priests are found ready and willing to sacrifice their lives, if need be, to minister to the sillicted. Their everyday deeds of heroism have become so common as to no longer excite comment. The one sacrifice when they left all to follow Christ presupposes all subsequent acts of unselfishness, and this explains, though it does not justify, the disposi tion on the part of a large proportion of the Catholic laity to dwell more upon an apparent departure from the

spect of non-Catholics.

Take the recent heated spell as an example. While many workers found their tasks lightened by considerate employers, the priest's labors were trebled by sick calls and funerals. Clergymen of other denominations flew to the mountain and seashore, but the real shepherds remained with their flocks to comfort the sick and offer the Holy Sacrifice for the dead. "The hireling fleeth because he is a hireling.

rule of a sacrifical life than those acts

which command the admiration and re-

In the manufacturing districts the calls were incessant. On the hottest day of last week the priests of one parish received ten hurried sick calls in less than two hours. Only two of the clergy were available, the others of the priests going on his fifth journey "to offer your good works and pious exercises to the most sweet Heart."

In the because they disagree as to the order picture of health, he was now exercises to the most sweet Heart."

In the because they disagree as to the order picture of health, he was now exercises to the most sweet Heart."

the Fifteenth Century, with what case PRIVATE JUDGMENT AND THE very sick indeed if you did not see the could the Gospel of the Prince of Peace RULE OF FAITH. wonder was that he did not suc-cumb himself. The rector of this church sent a message to a livery stable on the receipt of the tenth call, asking that a horse and carriage be kept ready at all times during the next forty-eight hours, as the parish is extensive and continued walking would result in the collapse of priests themselves. The horses were suffer ing so much, however, that the stableman sent word that he could furnish a carriage, but not an animal to draw it. As this horseless carriage had no motor, the offer was declined.

An incident of the heated spell which illustrates Catholic faith is related by an eye-witness. On the pavement of one of our city streets was a victim stretched at full length and totally unconscious, while several men were pouring water over him to revive him A passing bicyclist, a Catholic, stopped to lock on, and discovered a scapular hanging from the sufferer's neck. The picyclist immediately sprang on his wheel and rode to the nearest rectory, from which a priest was despatched at once to the scene. Moral: Wear a

scapular. In parishes where there are large hospitals the demand for priests was even greater, and sudden night calls were frequent in all sections of the That the Catholic, whether city. priest or layman, has a thorough belief in the efficacy of the sacraments and of the powers conferred by ordina tion is manifested by the fact that one feels keenly the responsibility of his position as the minister of God's graces and the other is always anxious to such ministrations when death threat-

ens. The conditions indicated in the paragraph quoted above from the New York Herald are significant in many respects. The flight of the ministers of the sects to places of safety leads to several conclusions. It proclaims most eloquently the uselessness of their ministrations from their own point of view. And this is true even of those claiming legitimate ordination. They can do little for the dying and much less for the dead . - Philadelphia Catholic Standard and Times.

POPE REPROVES FRANCE.

Paris, July 6 -The Univers pubishes a telegram stating that the Pope has sent a letter to the heads of the re ligious orders regretting the attacks made against them and the failure of his endeavors to protect them. Church, he says, is wounded in her rights and checked in her work. He says the new law is contrary to natural. evangelical and ecclesiastical rights, and declares that the true cause of the persecution is the world's hatred of the Church.

The extinction of the religious orders, he says, is an able man œuvre to prepare for the apostasy of the na-The world's malignity portends work for the Church. Religious to observe the instructions of the Holy See and to imitate their forefathers, who passed through worse times. They should remain firm, dignified and not angry, overcoming evil by good. In conclusion His Holiness

says:
"With you are the Pope and the entire Church. Remember Christ's words 'I have conquered the world.'

ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE.

Itinerary of the pecial Trains.

The Ontario pilgrimage to the shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clerapy, will take place, this year, on Tuesday, July 23rd. Tickets for the return journey will be good to leave Ste. Anne's up to evening of Monday, July 29th. Thus, all those who desire to remain over, will have an opportunity good to leave Ste. Anne's up to evening of Monday, July 29th. Thus, all those who desire to remain over, will have an opportunity of being present at the shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne; Friday, July 26th being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express trains from Toronto, special trains will start from Whitby and Myrtle—stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto—and will reach Ste. Anne de Beaupre early on Wednesday morning. Excursion rates will prevail at all stations of the G. T. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Morrisburg; and at all stations of the C. P. R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof including Peterboro, Tweed, Perth, Smith's Falls and Carleton Place as far as Chesterville included. The exceptionally low rates of \$8.05 and \$8.00 have been secured for return tickets from Whitby and Myrtle with proportionately low rates throughout the eastern part of the Province. Tickets will be good, only on the special trains going: but valid on any regular train returning, up to, and including Monday, July 29. Passengers from Haliburton and Lindsay will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. P

Beaupre.
The Archbishop of Kingston has signified The Archbishop of Kingston has signified his intention of accompanying the Pilgrims to Ste. Anne de Beaupre and uniting with them in prayer at the Holy Shrine. The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Oat., who will promptly send Posters containing the fullest information to intending Pilgrims.

As the regular return ticket from Toronto to Whitby or Myrtle can be purchased for less than \$2.00, the whole journey from Toronto to St. Anne de Beaupre and return will cost something less than \$10.00.

Why should one go abroad, even across the way, to ask a neighbor's advice? There is a nearer neighbor within us, incessantly telling us how we should behave. But we wait for the neighbor without to tell us of some false, easier way. - Henry D. Thoreau.

BY A PROTESTANT THEOLOGIAN.

CXLVII. As I have said, in almost or quite every Protestant state, with the one exception of Scotland, the prince, or his equivalent in the republics, stepped into the place of the Church, and thenceforward, sometimes with brutal frankness, semetimes with a certain observance of outward propriety, religion became a simple matter of civil administration. The London Daily News says, with frank impudence: The Church of England "is simply a branch of the public service." The device of the new system does not go quite so far, in phrase, as that of the French radicals. It goes quite as far in fact. They say: "Give to Casar the things that are Caesar's, and remember that everything is Caesar's." frankness, scmetimes with a certain The Reformation, in a large part of its range, has established the motto:
"Givo to Caesar the things that are
Caesar's, and to God such bits and ends as Caesar does not happen just now to be wanting. When he wants them, too, he is to have them."

No wonder, then, that we have little conception of the persecution of Catholies by Protestant governments. We may regard the past punishment of witches or highwaymen, or homicides, as cruel or not, but we do not think of them as religious persecutions. Nor are we so apt to think of the punishments of religious dissentients as having been persecutions when they were inflicted by the civil power, as when they were inflicted by the Church or in the name of the Church. Yet this is mostly a distinction without a differ-Let us examine the matter

order, were banished, often under cruel outrages. The laity too, if obstin-Gustavus Vasa had very little occaate, were very commonly banished. Nuns were often treated with singular cruelty, sometimes of imprisonment, sometimes of gross insult and exile. Robbery and banishment, carried out against men and women on account of their religion and aggravated by rancorous contumely, are certainly just as much persecution when inflicted in the name of the state, or by a rude multi-tude, as when inflicted directly by the

In Denmark there was not much opposition to the will of the King establishing the Reformation. To judge from Bishop Munter's extended history, the people seem not to have been very enthusiastic either for or against the new doctrine. The eight Bishops, however, who had themselves been by no means of a persecuting temper, all refused to accept the Raformation, and were all deprived of their revenues, imprisoned and after a while banished. This hard measure meted out to the Fathers of the Church was a sufficient warning to the inferior clergy, and they all, or almost all, willingly or unwillingly, conformed to the new order. At least, having read Munter some years ago, I can not remember that any consi lerable number refused.

The Norwegians, according to Boyesen, and other Norwegian writers, were at least perfectly content with the old religion. Yet they were absolutely subject to Denmark, as complately so as Scotland would have been to England if Edward I. could have carried out his plans. The Danish king was by no means as brutal as the English Henry, but he was quite as peremptory. Norway became Lutheran because, in the face of her alien monarch, she dared not remain Catholics in Sweden and of Protestants in the United monarch, she dared not remain Catholics in Sweden and of Protestants in the united in Spain died out at an interval of only a few years' remove. But while robs his overworked body of nutritious we are all ready to fly out over the latter instance, I doubt whether there are ten Protestants in the United beer. Hence his flabby face and our churches and while such people are careful to hear holy Mass on Sundays lic. If this wholesale imposition of a lic. If this wholesale imposition of a er. It may be doubted whether there new religion on an unwilling people is is more than one. not persecution, what is it? Frederic I. was not tempted, like Philip II., to become a cruel persecutor. but he seems, like most of the Protestant princes, to have been a thoroughly resolute persecutor.

The present warm cordiality of the Norwegians, clergy and laity, towards the Catholic agents, is perhaps a reminiscence of the fact that the old religion was reft from them, rather than forsaken by them.

In Sweden, while yet Catholic, there seems to have been very little persecu-tion of the incipient Lutheranism. Indeed, to judge from Munter, Cornelius, Nolin, and other Scandinavian writers, the Catholic Bishops of the North seem to have been usually of a mild temper towards religious dissent. No doubt in Luther's time the Swedish hierarchy, with its very great wealth, shared in the general religious decline, and nodded to its fall. The terrible Stockholm "bloodbath," in which the Danish tyrant Christian II. struck down so many Swedish magnates, shook both nobility and Church to their foundations, and opened the way to a nearly absolute monarchy.

As we know, Swedish independence was recovered by the heroic young Gustavus Vasa. Sweden, still threatened by Christian's mighty brother in law, the Emperor Charles the Fifth, felt herself safe only in following in everything the will of Gustavus. early become a decided Lutheran, and the Swedes let him have his way in religion also, as he told them plainly that he would not reign over them un less they, too, would become Luther-ans. Tae Catholic Archbishop had fled, and the resolute though bigoted and ignorant Brack of Linkoping. Another Bishop had fallen into con self in small Bishops were too infirm to do much.

Three more were consecrated, supposed to be Lutherans, though rather doubtfully so. Over the episcopate, few in number, and so uncertainly placed, the young King easily prevailed. He did not much mind their opinions, and was not yet concerned to meddle with their ceremonies. The one point of doctrine on which he was inexorable was, that they were too wealthy for their soul's health, and that he was appointed to look out for their spiritual safety at the expense of his own. Accordingly he abolished the chapters and compelled the Bishops into an absolute surrender of the episcopal estates, re turning to each a moderate stipend. This enormous haul of wealth raised the Crown nearly above control, and plunged Gustavus Vasa into that vice of rapacityawhich is acknowledged to

have been the bane of his great quali-

ties.
"Whom you have wronged you hate." Gustavus never could abide the Bishops. He lowered their powers, created upstart (and as it proved transitory) superintendencies alongside of the ancient sees, tried to prevent the Bishops from being consecrated, and could hardly be restrained from abolishing the order altogeter. Even the fact that he had at last filled all the Sees with sound Lutherans did not appease his implacable displeasure against the pestilent Prelates. They still retained at least the form of the ancient hierarchy, and this of itself was enough to exasperate him. I am afraid that some remorse mingled with his remembrances, but if so, it did not turn him from his fixed resolve to be Head of the Church, if not in name, like his brother of England, yet quite like his brother of England, yet quite earns a few dollars a week and hangs as completely in reality, so far, at least, as was compatible with the fact that both the parishes and dioceses of that both the parishes and dioceses of Sweden seem always to have had a Sweden seem always to have had a

had he met with as much resistance as Philip II. found in the Netherlands, I taken care of like a pauper? know no reason to suppose that his measures would not have been quite as trenchant. Elizabeth, says Mr. Lecky, had been to the full as relentless in Munster as Alva in Belgium, and the Sayd was of no sefter make than bouse from which she has come. But, the Swede was of no softer make than the Welshwoman.

In the following reigns the work of "reformation" went merrily on. The Arch bishop travelled about the kingdom, and wherever he found people staying away from Church, had them soundly whipped. However, the few beheaded were, I think. suspected Calvinists, not suspected Catholics. Papists, the Bishops Catholics. Papists, the Bishops thought, were bad enough, but Cal vinists were past all enduring. The decisive reason why King Eric XIV., was dethroned and put to death was, that he was surmised to lean towards Calvinism.

On the whole, the Reformation in Sweden, although carried through with considerable ease, was attended with a very comfortable measure of persecution against the Papists, enough to assure an Orangeman that the northern Goths are his true breth-ren in the faith. I think that Mr. Lansing would not disown them, for as late as 1845 a Swedish convert to Catholicism was deprived of his citizenship and of his patrimony, and ban-ished to Copenhagen, where he soon died in indigence. Persecution of died in indigence. Persecution of just the same tax on his scanty as on Church at which Catholics in Sweden and of Protestants his full earnings. He devotes to a tions are given.

of the regal chrism in Sweden, which puny children. Brethren, of all the is only diluted from time to time, does not rest, as some Catholics whimsically imagine, on any misgivings of the wedes touching the ministrations of their Lutheran hierarchy. It goes back, I believe, to the first establishment of Christianity in Sweden, about e150, and is exactly parallel to the perpetual dilution of the regal chrism of St. Remigius, in France. the veneration of sacred antiquity.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

The Joy of a Good Conscience

And he that seeketh temporal glory, or doth not heartily despise it, showeth tues. We all know that a good home himself to have little love for that can be secured by habits of saving. which is heavenly.

That man hath great tranquility of heart who careth neither praise nor wait till next Sunday.

He will be easily content and in peace, whose conscience is clean.

praised, nor anything worse if thou

dispraise.

canst thou be said to be greater than God seeth thee to be.

art within thyself, thou wilt not care

what men say of thee.

Man beholdeth the face, but God

weigheth the intentions.

To do always well and to hold one's

thing is a sign of great purity and of

interior confidence.

He, that seeketh no outward testi mony for himself, showeth plainly that he hath committed himself wholly to

For not he who commendeth himself, saith St. Paul, is approved, but he whom God commendeth. (2, Cor. x, 18. To walk within and not to be held by any affection without is the state of an interior man.

FIVE - MINUTES' SERMON.

Eighth Sunday After Pentecost,

EXTRAVAGANCE

"The same was accused unto him, that he had wasted his goods."

Brethren : Let me say a word to you this morning about the vice of extra-vagance; for the Gospel of this Sunday warns us, by implication, of wasting our Master's-that is, Our Lord's - go and everything we have, we have from

His bounty.

This seems to be a wasteful age.

Perhaps that is less a misfortune than if the age were penurious and thieving. But stop a moment : wherever you find wastefulness you find side by side with it the opposite vice of avarice. The truth is, you cannot be wasteful without being in some way unjust to somebody or other. Either you cheat your creditors, or wrong your children, or you give your neighbors a felse impression of your financial abil-

Love of money is great folly, to be sure. But did you ever know a finer specimen of a fool than the girl who somewhat in detail.

In early Protestant Germany there were few, if any, Catholics put to death for religion, as there had been very few Protestants burnt for heresy. Yet the priesthood were plundered, and if they refused to conform to the new order, were banished, often under the protest of the Swedish Crown goes beyond any of the whole year, in every parish, is given out from Stockholm, and may only the sense of a given out from Stockholm, and may only the sense of a given out from Stockholm, and may only the sense of a so squandering your money that the saving becoming attire—a pretty hat, a nice, well fitting dress—is well spent; that in England. Indeed, one preregative with a little account at the saving bank But where is the sense of a working-girl putting on the airs of a princess all tricked out with jewels and of the whole year, in every parish, is given out from Stockholm, and may of so squandering your money that becoming attire—a pretty hat, a nice, of so squandering your money that Gustavus Vasa had very little occa-sion for individual persecution, but had he met with as much resistance as or when sickness comes you must be

> While on this head, I wish to say house from which she has come. But, on the other hand, we know what ex cellent, neat, thrifty and withal relig

iovs wives these girls generally make. But what is any extravagance compared to the beer drinker's, to that of the man who loses his blue Monday's wages, and many another day's wages, by his Sunday spree! Truly, there is no leak in the poor man's pocket equal to that which pours his money into the grog seller's till. Capital may be, sometimes doubtless is, unjust; but labor is notoriously unjust to itself.
Come, my brethren, what gives capital
its grip on the laboring class? Is it not that the men must work or starve —that when wages are high the saloon keeper gets what might be, saved? Do you think you can fight for your rights against capital unless you have money? And how do you expect to have money unless by the discipline of economy, the restraint of temperance, the boycotting of the bar-

Look at it again ; when wages are low, does the saloon keeper complain of depression in business?" By no means. The foolish workman levies just the same tax on his scanty as on r. It may be doubted whether there some state of the sunday for the saloon but and holy days they are seldom to be not for the Sunday Mass. Hence his seen at the principal Mass in the morning the regal chrism in Sweden which stewards of the Lord who will hear those words, "I accuse you of waste fulness of my goods," the tippling working man will not be the least terrified. When we consider this kind of extravagance of intelligent and Christian men and parents, we are not surprised that when they return their senses they become fanatics in their hatred of the salcon.

Brethren, thrift is a natural virtue, common to Jew, Gentile, and Chris tian. But multitudes of men and women can practise the supernatural virtues of Faith, Hope and Love only on condition that they, or those upon whom they depend, have provided for them a decent home. This is a con-dition of life which is, morally speaking, necessary for most persons to start upon the practice of the Christian vir

But, you may ask, what about the extravagance of the rich? I answer:

The Asthmatic's Agony.

He will be easily content and in peace, whose conscience is clean.

Thou art more holy if thou are praised, nor anything worse if thou art dispraised.

What thou art, that thou art; nor canst thou be said to be greater than God seeth thee to be.

If thou considerest well what thou art within thyself, thou wilt not care what men say of thee.

Man beholdeth the face, but God looketh upon the heart.

Man considereth the actions, but God weigheth the intentions.

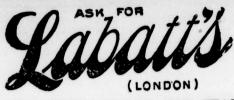
The Asthmatic's Agony.

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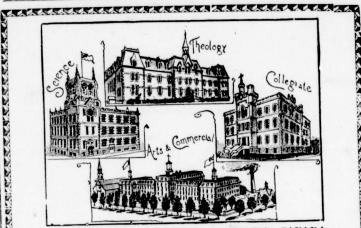
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THE WAY TO HEAR SERMONS. you are free from the sins pointed out

Right Rev. Dr. Mostyn, Bishop of Menevia, speaks of the duty of Catholics attending those services of the Church at which sermons and instruc-

sermons or instructions are given. People who thus habitually absent hemselves must, we think, forget that it is a duty to hear the Word of God, in two respects: He was very commu and evidently do not realize the harm they are doing to their souls by negecting this important duty. Always hear in mind when listening to a sermon that the preacher is not preaching his own word, but the Word of God. Listen, then, attentively and respectfully, for it is God who is speaking to you

through the preacher—"He that hear-eth you, heareth Me." (Luke x., 16)
"Be careful never to show contempt for the preacher, because perhaps he is not what the world calls an orator or because he speaks in a homely, simple manner. The sermon that pleases the ear is not always the one that touches the heart. The simplest sermon ever preached by the most in different preacher is capable of doing as much good as the greatest sermon of the most accomplished crator. Apply what is said to yourselves and do no think that it is intended for others. If

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by the preacher, thank God and pray that you may never fall into them. If you already practice the virtues re-commended, encourage yourselves to persevere and to praise them in a still higher degree.

continent, in a letter to his diocesan organ, the Church Calendar, tells the following delightful bit of experi-

ence : "A ruddy Englishman approached me as I gazed into the translucent depths of Avon. He was exceptional nicative and something of a wag with al. We fell into talk about the magni ficent Severn salmon, running some-times to forty and fifty pounds in weight. He suddenly inquired if there were any as large as that in the United States. For a moment I was taken aback, though bent on uphold ing the honor of the Stars and Stripes could only think of bass and catfish in Wheeling creek and shad in the Chespeake; but in a moment of inspiration there came to my mind the huge tarpon of Florida waters, and I told him triumphantly that we had fish measuring six or seven feet and weighing over a hundred pounds. "Oh, you know," he laughed incredulously, lously, "they would never do in our rivers, there wouldn't be room enough, don't you know, for them to turn round!

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OUR BOYS AND GIR

A YOUTHFUL KING.

Prophetic Scene on the Plain Nazareth. CONTINUED FROM LAST WEE

The children on the plate been playing a game of war, lar pastime among the Jewish that period, and which indica most sports of children do, the national thought and desire. were chosen, and Hebrews were against Romans. The game ended with the defeat of the and the triumphant establish Jewish independence by chooking and crowning him with m with roses, amid the plaudite

victorious side.
"Whom shall we crown shouted Micha, the son of Oziel ck contest was ended. "A king! a king!" shouted at once. "We want no king," said

the eldest son of Geddiel Sodi,

been chosen leader of the ... We want no king, Casar is ou "Shame! shame! Subael" sa rias, a tall boy in the little "Even in our games you obje being free. On! that the gre-erer would come in truth! prophecies, so my father says, this to be the time when the gr

queror shall come to deliver Isr the Roman voke. Abner agreed with his brot bael, and it would seem for game would have an unusual but Micha persisted.

"A king! a king!" he again. Just at that moment Jesus at the outer edge of the Micha caught sight of Him an "See, here comes the Son and Joseph. He is our king."

The group of handsome youths turned to look at Jes approached. There was a canity surrounding Him which the noblest among them for a Somewhat slowly he walked little gathering, and, looking and James, He said.

"I bid you welcome to Naza James bowed low, as he wo whom he he had seen in Je when his father had taken h paschal feast in the holy city.

It was different with Jo

stood transfixed and motionl eyes were riveted on that se and it seemed as if he could n ficiently drink in the sight. A new life seemed to course his veins. With unspeakal fable arder he stepped forward with an almost unconscious m laid his head lightly on the sh Jesus and said in a low tone, by the others: "Thou are in king, and oh! I love Thee so was almost fainting under the excitement. His heart beat his temples throbbed, and t love of his soul seemed to towards this marvelous you he now saw for the first tim pure souls had met, and th fellowship of the pure had a serted itself, and so strongly influenced by it that he would

ly have died for this newly fo His head rested but for a n Jesus, but long enough for H "Thou shalt yet know Me b love Me more.

The boys of Nazareth customed to this strange Mary's over them, and, not being did the visitors. Micha was upon a fitting termination to th and once more demanded th be chosen. This time the bo ly referred the question to the from Bethsaida.

John was still under the fa of the searching eyes of h found Friend, and advance from the side of Jesus and p Him said vehemently: "Crown Him! crown Him worthy in every deed to be k

Jews-aye, of the world !" A faint color tinged the f beautiful youth, showing th cision met with general app immediately there was incremation in the little band brought clusters of roses fro trees that had been transpl the famous Valley of Shar gathered sprays of myrtle fingers began to make crown. Others brought for seat to be used as a throne king. With laughter and compelled Jesus to sit on while all in boyish mirth

knee before Him. Then great ceremony which close ing's sport—the coronation. was the custom in the 'mes for the mothers and tak e an interest in their gam 's and pleasures. evenia gs at Nazereth this done by the elder people co their hou ses to the plateau present at the coronation ing the hon'sge the your paid to their chosen king and this evening Joseph ar invited the aged Z schary a to the plateau, and Geddi Miriam had also brought their guests, Zabdai and S At that moment of the

when the merry boys we heartly, "Hail, king to Long live our nation's bowing the knee in homes

OUR BOYS AND GIRLS.

A YOUTHFUL KING

Prophetie Scene on the Plains of old Nazareth.

CONTINUED FROM LAST WEEK.

The children on the plateau had been playing a game of war, a popular pastime among the Jewish boys of ing. As he did so he heard the child-that period, and which indicated, as ren shouting their "aves" to their most sports of children do, the trend of national thought and desire. Sides were chosen, and Hebrews were ranged against Romans. The game always ended with the defeat of the Romans and the triumphant establishment of Jewish independence by choosing a king and crowning him with myrtle or with roses, amid the plaudits of the

victorious side.
"Whom shall we crown king?" shouted Micha, the son of Oziel, just as the mock contest was ended.

"A king! a king!" shouted several at once.

"We want no king," said Subael the eldest son of Geddiel Sodi, who had en chosen leader of the Romans. been chosen leader of the Romans 'We want no king, Capar is our king.'

'Shame | shame | Subael "said Amarias, a tall boy in the little group. "Even in our games you object to our being free. On! that the great Deliv-erer would come in truth! The holy prophecies, so my father says, proclaim this to be the time when the great Conqueror shall come to deliver Israel from the Roman voke.

Abner agreed with his brother Subael, and it would seem for once the game would have an unusual ending, but Micha persisted. "A king! a king!" he shouted

again. Just at that moment Jesus appeared at the outer edge of the plateau. Micha caught sight of Him and said:

"See, here comes the Son of Mary and Joseph. He is our king." The group of handsome Jewish youths turned to look at Jesus as he approached. There was a calm dignity surrounding Him which silenced the noblest among them for a moment. Somewhat slowly he walked up to the

little gathering, and, looking at John

and James, He said. "I bid you welcome to Nazareth." James bowed low, as he would have done to some prince or the high priest whom he he had seen in Jerusalem, when his father had taken him to the

paschal feast in the holy city.

It was different with John. He stood transfixed and motionless. eyes were riveted on that serene face and it seemed as if he could never sufficiently drink in the sight. His color came and went. He scarcely breathed A new life seemed to course through his veins. With unspeakable, ineffable ardor he stepped forward and, with an almost unconscious movement, laid his head lightly on the shoulder of Jesus and said in a low tone, unheard by the others: "Thou are indeed our king, and oh! I love Thee so!" John was almost fainting under the sudden excitement. His heart beat rapidly; his temples throbbed, and the whol love of his soul seemed to flow cut towards this marvelous youth, whom he now saw for the first time. Two pure souls had met, and that subtle fellowship of the pure had at once as serted itself, and so strongly was John influenced by it that he would willing ly have died for this newly found love. His head rested but for a moment on

Jesus, but long enough for Him to say: Thou shalt yet know Me better and

over them, and, not being so deeply fected, recovered from it sooner than did the visitors. Micha was still intent upon a fitting termination to their game, and once more demanded that a king be chosen. This time the boys polite ly referred the question to the strangers from Bethsaida.

John was still under the fascination of the searching eyes of his newlyfound Friend, and advanced a step from the side of Jesus and pointing to Him said vehemently:

'Crown Him! crown Him! for He is worthy in every deed to be king of the Jews-aye, of the world!"

A faint color tinged the face of the beautiful youth, showing the pleasure thie speech had given Him. John's decision met with general approval, and immediately there was increased animation in the little band. Some brought clusters of roses from the rose trees that had been transplanted from the famous Valley of Sharon, others gathered sprays of myrtle, and busy fingers began to make the flower crown. Others brought forward a high seat to be used as a throne by the new king. With laughter and shouts they compelled Jesus to sit on the throne, while all in boyish mirth bowed the knee before Him. Then came the great ceremony which closed the evening's sport—the coronation.

was the custom in those simpler th'mes for the mothers and fathers to an interest in their children's gam 's and pleasures. On summer evenia 'gs at Nazereth this was usually done by the elder people coming out of their hou ses to the plateau and being present at the coronation and witnes ing the hon age the younger people paid to their chosen king of the day, and this evening Joseph and Mary had invited the aged Z schary and Elizabeth to the plateau, and Geddiel, Sodi and Miriam had also brought with them their guests, Zabdai and Salome.

At that moment of the coronation

when the merry boys were shouting heartily, "Hail, king to the Jews! Long live our nation's king!" and bowing the knee in homage to the one

of their choice, a small band of Roman soldiery came in sight on the edge of the level ground. They had come from Tiberias, on the Lake of Genes areth, and were passing through Naz areth on their way to Niam, which lies at the foot of Mount Tabor.

Decius, the captain of the band, see ing a gathering of people and being aware of the frequency of Jewish insurrections against the Roman yoke, halted his command close to the gatheryouthful king. The military company appeared to have swooped down suddenly on the innocent and harmless gathering like ugly birds of prey, and the captain flushed angrily as he heard the words of the children. He hastily descended from his horse. The villagers clustered in a group, with the now frightened children on one side of the throne, while opposite them were the Roman soldiers. Mary trembled. She dreaded that insults and indignities would be heaped upon her Son by the half-drunken and ribald soldiery. Nor in this was she mistaken.

"A king! what king? 'Tis thus you teach your children treason and sedition even in their games," said the

cfflier angrily.
"Nay, sir," responded one of the townmen, "be not angry. It is mere children's sport. We have no thought of insurrection here in Nazareth." " 'Tis well, or soon you would taste of Roman steel.

The flower-crowned king had not moved from His chair. The soldier ealized the ineffectiveness of the pastime, yet, having come down from his horse with an air of so much importlance, he was loth to mount again with out some act of authority on his part. He cast a searching glance over the company of boys, and their frightened faces seemed to satisfy him. Looking at Jesus, however, he perceived in Him no signs of dismay. He was still seated, and the chaplet adorned His beautiful brow. This angered the rough soldier.

"You, who would be King, con here and bring me your crown. Jesus neither moved nor spoke. "Look you, you Jawish dog; heed

you not what I command ?" The calm and placid youth remained seated, but now there were ominous looks of anger on the faces of the child. ren surrounding him.

"Do as I command you at once shouted the Roman. "Nay, I do no harm. The play is innocent and harmless," answered

Jesus calmly. The officer became more furious. while the youths were getting demonstratively angry. Some furtively picked up stones, and by their angry gestures and sullen faces it could be seen in the gathering darkness that the boys were determined to defend their chosen King, and the Roman officer might have departed not without receiving some ugly bruises had not Jesus calmed the rising tumult by one word

At that single word the boys ceased their hostile demonstrations, and the evidences of the anger and hatred of the Roman soldiery died out of their faces. The officer watched this transformation with wonder, and was at a to understand the influence this Boy-King exercised over his compan-Decius had heard that witches had dwelt from early times at Endor, a little to the south of Nazareth, and he had believed in his ignorance that

this was some of their magic act.

Amazad as he was, his anger had not The boys of Nazareth were activated to this strange influence crown of roses and tore it violently which Mary's Son frequently exercised to the Boy Mirrie Lord Theorem to the rough soldier seized the ful, successful life.—A. G. Lynch. the Boy King's head. the flowers to the ground, he trampled them under foot, and then, springing to his horse, gave a hurried order for instant departure, and the company of soldiers almost instantly disappeared in

the gathering gloom.

The rich brown hair of the beautiful youth was disturbed by the action of the rough soldier and fell forward over His face, that was now pale at the indignity He had suffered.

Mary rushed forward and clasped

Him in her arms, saying in an agony

of grief:
"My Child; my Son! my son!" His head rested a moment on her shoulder, as a dove nestles in its nest, and as it did Mary saw across the clear pure brow a blood red mark which the thorns of the rose crown had made. -Pilgrim of Oar Lady of Martyrs.

The Argument of the Senses.

An unbelieving doctor met a priest one day, with whom he entered into a conversation about religion. The immortality of the soul was mentioned, and this led the doctor to ask:

"Have you ever seen a soul?"
"No," replied the priest. "Or heard one?"

"No. "Or tasted or smelled one ?"

"No. "Or felt one?"

"Yes."
"Well, of the five senses, four de-clare against the soul's existence," said the physician triumphantly.

'You are a doctor?" inquired the priest.

Have you ever seen, or heard, or tasted, or smelled a pain ?" "But you have felt one, haven't

vou? "Well, here four senses also declare against the existence of pain. What

would you say to such an argument in

CHATS WITH YOUNG MEN.

A man who can give up dreaming and go to his daily realities; who can control his heart, its love or woe, and take to the hard work of his hand, who defies fate, and, if he must die, dies fighting to the last—that man is life's

As 11 Life Were Endless. "To execute great things," says an ancient writer, "a man must live as if he had never to die." Breadth of outlook and freedom of action are necessary to large achievement. should we consider death at all as a factor in the planning and execution of any great work? Death does not put a stop to any task that is of a truly enduring or immortal character. It is like a temporary accident, that breaks a defective tool in the workman's hand. God instantly provides a better and keener tool, and the work man goes on with his unfinished task, under infinitely improved conditions, and with a vastly greater joy and free dom than before

The Power of Silence If more people in the world, realized the effectiveness, so to speak, of silence in times of anger and irritability caused by the thousand and one annoy ances that come to us through the care lessness and selfishness and stupidity of other people, they would make the resolution to begin and practice silence as a virtue to be cultivated above every other virtue in the home. By hook or by crook, they would manage to possess that power whose greatness has to be experienced before it is be lieved in -the power of silence. Now there are two kinds of silence-the sullen, disagreeable kind and the fine sort which is the direct result of selfcentrol coupled with the magnanimous consciousness that one is saving one's good locks and one's nerves and administering the worse punishmentthat of ignoring the offender-and at the same time augmenting one's stock

of virtue and will power and self-con-trol. Therefore, keep silence when you are annoyed or insulted or hurt beyond words. Keep silence when ac cidents happen—say when somebody sits down on your best hat and crushes it beyond recognition. Keep silent and self-restrained when you feel that somebody is imposing on your good nature and shifting his burdens on your already over-laden shoulders. Afterward when you feel that you can speak and act with calmness, reason with the delinquent-if you think he is worth it. Otherwise let it sink into the limbo of forgotten things.

The Tricky Man a Failure Many people start out in life with the impression that success depends on roguery and cunning. They imagine that the man who outdoes his neighbor in a bargain, no matter by means, is destined to succeed. He possesses the requisite amount sharpness and business ability, they think, to make him a leader in the race. This is a great mistake; and one too often made. True success owes nothing to intrigue and deceit. Lasting prosperity can never be founded on dishonesty. The tricky man may appear fortunate for a time, but sooner or later he succumbs to the natural forces working against him, for his house is built upon sand, and the waters of truth rushing in sweep away the feeble foundations.

Patient, honest, upright dealing alone brings enduring reward. He who conscientiously avoids all fraud ulent transactions in the beginning of

Nothing so instantly recommends it-Nothing so instantly recommends it-self and is so imposing as strength of soul. When it passes, we feel that roy-alty has passed by, and something in the depths of our nature makes us wish to possess this royalty. The spectacle of debased wills fills us with disgust for others and ourselves. There are days and hours when the appreciation of universal worthlessness crushes us. universal worthlessness crushes us. The spectacle of virility, on the contrary, is consoling. It is enough for its pure ray to have once shone into

our conscience, for us never to forget it. It is a veritable sermon and one we love, to meet a young man whose ideal is to be strong and to fear nothing but a mean action. Such a character realizes his noble aspirations by discipline and attention to its small de

tails For it is with small details that we must begin. Be sure of this, that ac-tion, like all of man's faculties, is subordinate to the laws of development. It may be cultivated like the intelli-gence and like it rise from simple things to the most diffibult. In the details of life make it your aim to be active rather than passive. We can be in bed because we ought to be there and need rest. We can also be there because we are simply lazy. This is so be passive, it is the same with all the acts of life. To work simply because one is forced by hunger or thirst is to be passive. Life demands the conquering in detail of the inevitable and of cutside influences; of the desires, the appetites, the passions and

one of us. In the Contest of Life.

"A certain portion of every young man's time ought to be given up to outdoor exercise," says Russeii Sage in an article in the Saturday Evening

physique that defies hard work and tive, is altogether ungovernable unlong hours. Boys raised in the cities have no such advantages. Conse-Consequently they cannot stand the physical soothing touch of or strain that is thrown on every man C. A. Shyne, S. J. who comes to the front. Of late years this is becoming better understood. The boys are going to gymnasiums in the evenings, where they can get a taste for active life. But even a gym-nasium, to my mind, does not produce the same result that exercise in the open brings. No sickly lad can in these days hope for a place in the front ranks. The struggle is too fierce, too

trying.

The boy who will win must be prepared to work eighteen or twenty hours a day, if necessary. He can do this only if he has taken such good care of his body that he is a good specimen of manhood. All the outdoor games that are coming to the front of late are excellent things, especially for city boys. I don't believe the advantage in the next generation will with the farmer's boy so much as it has been in the past generation. Thanks to the better understanding of physi cal culture, the city boy now has excellent opportunities for getting all the healthy sort of exercise that he needs. And he has, in addition, the advantage of being in close touch with his fellow beings. He has also num berless opportunities for cultivating and improving his mind. This ough to give, and no doubt will give, the city boy a big start in the new century In a measure, of course, this start is offset by the fact that the farmer's boy of to-day has advantages for securing education that were denied to his father. Every little settlement now aspires to its college or high school, and the courses are so arranged that a farmer's boy may still do a good day's work and yet find time for acquiring

"When all other means fail, we have the correspondence schools, which, when honestly conducted, as most of them presumably are, are a boon to the ambitious boy who lives hundreds of miles away from the nearhundreds of miles away from the nearest told by himself. To a reporter the captain est institutions where he could hope for gave the following story: a higher education.

"Backbone

The most prevalent and the very worst evil of the time-for it is the father of drunkeness, gambling, impurity, extravagance, and other common sins-is the tendency to go with the crowd. Fear of unpopularity, or desire to be one with the fellows, has whipped most prodicals into the far country. The foolish notion is inborn in most of us that it is necessary to do as other people do. Because a craven crowd lowers its standards, straight way we must bring ours to its level. We have eliminated from the scriptures in practice that wise old text, Thou shalt not follow a multitude to

do evil. Most of our hearts are right. It is the vertebræ behind the heart that need attention. We have the mind to follow Christ, but not the strength of will to follow Him when He leads us apart from the multitude. In the final test-and this is the judgment that will be rendered against us-we choose the crowd above Christ. would rather be popular than peculiar. We prefer the world's hands of ap plause to the Father's hand of benedic tion. We count it more desirable to be a "good fellow" with the men than a righteous man before the Master.

There is manliness in solitariness To run with the rabble is a mark of weakness. Islaah showed deep under standing of human nature when he wrote, "All we like sheep have gone astray." for that is exactly the way we have gone astray-in blind, unreasoning following of some wicked old bell wether, who started the flock over the fence into forbidden pastures.

Callow young men think they are as serting their liberty when they join with a companion in some sin, whereas they are only proclaiming their bondage: they are too weak to dare to break away from the habits of the

Behind every sermon to the lips on abstinence there ought to be a sermon to the backbone on strength. Before a boy is warned against immodest dances or low theatres, he ought to be warned against the loss of his innocence, his self-respect, his independ ence. It is worse to lose one's manliness than to lose one's companions Scarcely any greater evil can befall a man than to acquire the evil habit of compliance with all the judgments of

There is strength only in individuality. The world will never follow the man who follows the world. Heed not the crowd and the crowd will soon heed you. The angels of God stand with him who dares to stand alone against the multitude. Go with the crowd and you will make no progress, follow conscience and Christ and you will be let out of the crowd inio a solitary way, but a way of self-respect, strength, delight and divinity.
"What is that to thee? Follow thou Me."—British Columbia Record.

When death comes to carry the soul across the sea that lies between time and eternity, when the spirit must til adieu to the flesh and go it knows not whither, there is a parting like no other parting in this life. There is no ocean wharf nor train landing that has ever seen the bitter, solemn, ling-ering separation which takes place "But you have feit one, naven't you?"
"Yes."
"Well, here four senses also declare gainst the existence of pain. What would you say to such an argument in your case?"
The doctor found it advisable to end the conversation.

man's time ought to be given up to outdoor exercise," says Russeli Sage in the Saturday Evening when a soul consciously and slowly leaves its proper body. In the natural order no experience of the soul is more dreadful. Nay, in the presence of imminent separation the spirit more than country. They are farmers' boys the country. They are farmers' boys the country. They are farmers' boys the never loves its comrade of clay and clings to it with passionate desperation, which because it is natural and instinctions.

less the good God stretches out His hand and comforts it with the cool, soothing touch of omnipotence. - Rev.

Let us bear the Cross : our greatest cross is ourselves. We shall get out of ourselves only in proportion as we look upon ourselves simply as a neighbor with whom we must bear patiently. If we would let ourselves day of our life, we should not have much difficulty in really dying when the time comes: and that which makes us so frightened when we contemplate it from afar off, would scarcely frighten us at all when we came closer to it provided always that we did not exaggerate it to ourselves by the uneasy foresight of our self-love. Bear with yourself, and consent humbly to be borne with by others. O! how these little daily deaths take away the sting of the great death !- Fenelon .

HEART TROUBLE.

Brought on by Exposure and Worry

CAPT. GEO CRANDELL, OF LINDSAY, TELLS HOW HE SECURNO RELEASE FROM THIS MOST DANGEBOUS MAL-

From the Watchman, Lindsay, Ont. In the town of Lindsay and sur-rounding country no man is better known or more highly respected than Geo. Crandell. Forty-seven years ago he was owner and captain of the first steamer that navigated the Scugog. Since that time success has crowned his life both on land and water. For forty nine years he was a member of the Lindsay town council. He is now seventy three years of age and enjoys the best of health, but it has not always been thus. Some years ago the exposure and worry incident to his calling began to tell upon his health, and his heart showed signs of weakness. His sufferings and complete restoration through the use of Dr. Williams' Pink Pills are best told

"Several years ago my heart began to bother me. At first I took little notice of it, but the trouble gradually grew worse until I had to summon medical aid. I suffered much pain and at times was attacked by smother ing spells which caused me great dis-Frequently these spells attress. tacked me during the night and it was with difficulty that I managed to breathe at all. I consulted several doctors, but their medicine failed to benefit me. I then tried a much advertised remedy, but this also failed to help me. I had always been fond of smoking, but I was in such poor health that a few puffs from a cigar would distress me so much that I had to give it up altogether. I grew worse day by day and began to think my end was near and that I would die from the trouble. Some time ago I was advised to Dr. Williams' Pink Pills. After taking one box I noted an improvement in my condition and so I continued their use. I kept on improving till now I am as well and strong as I ever was in my life, before, and have not been bothered with the least sign of my former malady for months. I am now able to enjoy a smoke as I used to without feeling the least distress. All this I owe to that greatest of all

remedies, Dr. Williams' Pink Pills.' Rich, red blood and strong nerves are the keystone to health. Dr. Williams' Pink Pills are the most widely known and praised of medicines be-cause from first dose to last they make new, life-giving blood, and restore weak and shattered nerves, bringing new health and strength to hitherto despondent sufferers. Do not take any do not te does not bear the full name, liams' Pink Pills for Pale People," on the wrapper around the box. Sold by all dealers or by mail post paid at 50 cents a box or six boxes for \$ addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Topics of the Day

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There was once a great painter, who, to get the sense of the public, exposed one of his masterpieces in the public highway, and left brushes and colors for the convenience of any one who might think the work needed improvement. Most of the wayfarers passed on in admiration of the artist's genius. on in admiration of the artist's genius, but there were not wanting those who here were not wanting those who ned to criticise. The first found fault with the azure tint of the sky and proceeded to "retouch" in the line of his taste. The next disapproved of the shade and boldly sought to heighten it. The third disliked the general effect and applied the brush to his heart's content. The fourth redaubed the correction of the first and so an Whan rection of the first, and so on. When the great artist went to reclaim his masterpiece in the evening he found in place of the beautiful landscape which looked out from the canvas in the morning, an indistinguishable congomeration of daubs and dashes.

Newspapers are by no means master-pieces, nor are editors artists, but the kind of criticism they receive is very often as ridiculous and as ignorant as that which destroyed the great painter's landscape. A saw mill employe will not ordinarily assume to lecture a far-mer on the management of his farm, nor will an agriculturalist "monkey with a buzz saw, but every man seem to know something about a newspaper that the editor has not discovered, and, strange as it may appear, this critical ability seems to increase with the general ignorance of the critic. Catholic journals are not exempt from this kind of "assistance," not that the criticism comes from their real patrons and readers, but it comes from a class of persons who seem to have a certain impudent contempt for everything eman

ating from a Catholic source, whether of method, doctrine or literature. These persons "don't read a Cath-olic paper," but take a certain vulgar pride in letting you know that they read some metropolitan daily, as far as spelling out the criminal columns may be called reading. Without the slight-est idea of what a Catholic paper ought to be, they exhibit the volubility of most ignorant people in finding fault with what they know nothing about. For them there "is no news in the Catholic paper," because it is devoid of last and more about a contract of the catholic paper," lusts and murders, or has crowded out some horrible railroad casuality to give room for a "dry" Papal encyc-lical. The young man who is troubled with affection of the spinal column whenever he has an opportunity to assert his Catholicity, "don't find anysert his Catholicity, "don't find any-thing interesting in the Catholic paper you know," nor does the rising young hyster who will some day, when h shyster who will some day, the thinks it profitable, assume to represtories in the Catholic paper are not "hot enough" for the young woman who has her tastes debauched by the ensational fissh story paper, and so

Reverting again to the fearful daub which the vagabond critics made out of the painter's masterpiece, we might adapt the story of the case of the Cath-olic journal. One critic would fill its columns with county news, so that the in Montana, might have weekly install ments of the doings at Mud Flats, or at Muggin's Cross Roads, and other places of whose geographical location he is as ignorant as he is of the political divisions of the moon, and about which he cares even less. Another critic would devote more space to Irish matters, so that the Catholic journal would have as little reference te American events as if it were published at Ballynaslag gery. So, to satisfy all notions of the right kind of paper, there would be as little left of a newspaper in the thing published as there was of a landscape in the daub which the critics left on the painter's canvas.

Almost any Catholic paper, how-ever, inferior, is worth the price asked for it. As an influence for good in the family, it would pay to take it, even if family, it would pay to take it, even it its terms of subscription were ten times what they usually are. In view of the innumerable non Catholic and anti-religious publications which are thrust upon the rising generation of Catholics at all points, a Catholic journal is becoming an absolute necessity in every family that means to remain truly Catholic. And yet there are Catholics who will take some loosely edited secular weekly, because contains more news," or because it is a little cheaper, and thus deprive their children of the religious culture which the Catholic journal, no matter how small or backward, invariably carries

Of course, the Catholic journal should be as newsy and as cosmopolitan as possible. Of course, its terms of subscription should be as reasonable as possible. But the right way to procure these desired ends is not by fault finding criticism and cold neglect, but better support of the Catholic press, a more practical encouragement of its influence and a generous effort to widen its circulation . - Catholic Cit

DOOLEY AND THE EDDYITES Boston Pilot

"Mr. Cooley" discussed in last Sun-day's Boston Globe the relative merits of Christian Science and the Practice of Medicine and, as usual, was wiser and wittier than any oracle regarding both, especially regarding the "special ist " who declines to express an opinion about the patient's heart, becouse " I never larned below the chin and I'd be fired by the Union if they knew I was working on the heart." In summing up he quotes "Father Kelly who says of the regular practitioners

'If they knew less about pizen an' more about gruel, an' opened fewer

patients an' more windows, they'd not be so manny Christyan Scientists. He says th' difference between Christyan Scientists an' doctor is that Christyan Scientists thinks they'se no such thing as disease, an' doctors thinks there ain't any thing else. An' there ye "What d'ye think ahout it?" asked

Mr. Hennessy.
"I think," said Mr. Dooley, "that
if th' Christyan Scientists had some
science an'th' doctors more Christyan ity, it wuddent make anny diffrence which you called in—if ye had a good

EASTERN ONTARIO PILGRIMAGE

The first annual pilgrimage of the Diocese of Alexandria, Ont., to Saint Annu de Baaupre, Quebec, will take place on Monday, July 29, 1901. Arrangements have been made for the conveyance of passengers by regular morning trains, going east on Grand Trunk railway to Cornwall Junction Canadian Pacific railway, Canadian Atlantic railway, and north and south to Finch on Ontario and New York railway. At St. Polycarpe Junction a special engine will be taken and the cars hauled without change to Saint Annue de Beaupre, arriving there at 7 p.m. of the same day.

Pilgrims will immediately repair to the church for the first of the pilgrimage exercises, sermon and Benediction of the Blessed Sacrament, after which confessions will be heard.

A diving cast in which an excellent meal

A dining car, in which an excellent meal will be served for 25 cents, and parlor cars, in which seats for \$1,00 extra may be had, will be attached to the train.

The return fare from nearly all stations is \$3 80, and tickets will be good for return up to Friday evening, August 2ud.

The committee of management assures intending pilgrims of a delightful trip by daylight, the comfort of a private journey and excellent hotel accomodation at Ste. Anne's over might. Anne's over night.

The pilgrimage is under the patronage of His Lordship the Bishop of Alexandria and the direction of the Rev. D. R. Macdonald of Crysler, Ont.

DIOCESE OF HAMILTON.

TWENTY-FIRST ANNIVERSARY OF ORDINATION
Last Saturday, 29th June, Rev. Father
Feeny pastor of St. Joseph's Church, celebrated his twenty-first anniversary of ordination to the priesthood, and has since been receiving the congratuations of many friends.
Father Feeny has had a very successful career
and has always enjoyed the fullest confidence
and esteem not only of the congregations to
whom he has ministered in holy things, but of
the community in general. His genial manner
and cordial interest in matters which affect
the common welfare are well known—Acton
Free Press, July 4.

RETREATS. WENTY-FIRST ANNIVERSARY OF ORDINATION RETREATS.

The first retreat for the diocesan clergy, which opened in Berlin on the 15th inst., closed on Saturday, 6th inst. Twenty-two priests assisted, and His Lordship the Bishop presided. The second retreat, which opened on the 8th, closed on the 15th inst. Sixteen priests assisted, and Venerable Archdeacon Laussie presided.

EPISCOPAL VISITATIONS. During the past month His Lordship the Bishop visited twenty-eight, parishes of the diocese and confirmed one thousand five hund-red and six persons. The visitation included the two Indian missions of Cape Croken and

Saugeen. Diocesan Students.

Seven theological students who are preparing for the priesthood of Hamilton diocese are to enter the Grand Seminary at Montreal next September.

DIOCESE OF LONDON

ORDINATIONS AT THE CATHEDRAL.
On Sunday, July 14, Right Rev. Bishop McEvay raised to the priesthood Messrs. Adolph Pinsonneault and John Stanley. The impressive ceremony took place during the course of the celebration of the 10:30 o'clock Mass by the Bishop. His Lordship was attended by Rev. Fathers Aylward and McKeon; whilst Rev. Fathers Collins, C. S.B., of Sandwich and Meunier of Windsor assisted the young priests. Rev. Father Egan acted as master of ceremonies. There were also present in the sanctuary; Rev. Fathers Fox, S. J., Lorion, West, Traher, and Mr. Pewell, C.S.B. After the chanting of the "To Deum" at the end of the Mass Rev. Fathers Pinsonneault and Stanley imparted their blessing first to their parents and relatives, then to the priests and altar-boys, afterwards to the men and boys and lastly to the women and girls of the immense congregation.

Rev. Father Pinsonneault celebrated his first Mass in Ruscomb River, his native place, on Monday, the 15th. Rev. Father Stanley's also celebrated his first Mass at his home, in Bothwell, on Tuesday, the 16th.

We beg to excend our hearty congratulations to Rev. Fathers Pinsonneault and Stanley, and we earnestly wish them length of years and every blessing in their holy vocation.

ANNUAL COMMENCEMENTS.

St. Joseph's Academy, Lindsay. The closing exercises of the music pupils of St. Joseph's Academy took place last evening in the Assembly Hall of that fine building, and notwithstanding the very oppressive state of the weather the large room was filled to its utmost capacity by a most appreciative audience. The stage beautifully decorated with palms and flowers, presented a most pleasing appearance.

palms and flowers, presented a most pleasing appearance. To the place of "La Marseilisies," placed in honor of Mgr. Laurent, a white beet band of young ladies marched into the hait and took their places for the opening chors, which was given with good effect. The Tiny Wandering Minstrels, in their picturesque costumes, elicited much applause, The charming operetia, "The Katydida," was thoroughly enjoyed by all, and brought the first part of the programme to a close. The musical selections were of a high class, and were faultlessly executed. The number by the orchestra, owing to the brilliancy, being, perhaps, most appreciated.

The announcement that Herr Paul Hahn, of the Toronto Conservatory, had kindly condescended to add a number to the programme—a 'cello solo—was greeted with much applause, It was rendered in his best style, and called forth a hearty encore, to which he graciously responded.

"Lead Kindly Light," a beautifully-arranged

forth a hearty encore, to which he gracious, responded.

"Lead Kindly Light," a beautifully-arranged to vocal trio, seemed in its soulful pleadings to the Father of Light as an evening benediction ere the audience dispersed.

Then Mgr. Laurent rose and gladdened the hearts of the pupils by distributing the testimonials which had been awarded by the Toronto College and Conservatory.

It must be gratifying to parents and teachers that of the number sent up for the recent examinations in piano, violin, vocal and harmony, there were no failures, while many carried away honors.

ried away honors.

It may not be generally known that Lindsay is a local centre for both these institutions, and that students may be prepared at the Convent for all musical examinations, including Matriculation in Literature, Language (Laiin, German, French), Grammar and Arithmatic, which studies are necessary for the degree of Mus. Bac.

Studies are necessary for the studies are noderate, compared with those of the city, parents may rest assured that every care and attention will be bestowed on the physical and moral training of the pupils placed in their care.

Following are the programme and list of successful candidates:

PROGRAMME,

La Marseillaise.

Nevin. Clara Thompson. The Rosary.

Clara Thompson. The Laughing Waltz.

Metra. Thompson. The Laughing Waltz.

Plancs—R. Zucfeldt, M. Middleton, F. Cinnamon P. White, M. Welsh, C. Cusac, M.

O Boyle, E. Gorman, L. Collin,

and G. Williams.

Violins—M. Cairns, M. Killen, N. O'Boyle, S.

Fluery, M. O'Brien.

Guitars—F. Goodwin, E. Brady, C. Thompson,

M. Dyer.

Vocal. A Dream of Paradise.

L. Hartt. Acc, M. O'Connor.

Senator McHugh's medal was presented to

Sweet.
2nd Class Honors—Mary Fluery, Mary Brady.
Maud Cairns.
Violin—rd Year—Maggie Cairns.
Vocal—lst Year—Mary Lonergan.
The gold medal donated by Senator McHugh was awarded to Miss Ethel Sweet, for passing

with first-class honors.
Testimonials from Toronto Conservatory of
Music for passing first year's harmony and
history, award to Maud Cairns; (honors).
Agnes O'Brien.
First Year Harmony—Mary Fleury.
God Save the King.

MARRIAGES

O'TOOLE KIRBY.

O'TOOLE KIRBY.

A wedding of much interest to many in Elora, Pilkington and Arthur was solemized in the Church of the Immaculate Conception, Elora, on Tuesday, July 2nd, by the Rev. Father Cosgrove, the interesting parties being John J. O'Toole, a prosperous young farmer of Pilkington, and Miss Alice Kirby, daughter daughter of Mr. J. J. Kirby, merchant, Elora. The ceremony took place at 9 a.m. in the presence of a large number of guests and friends of the happy couple.

The bride was becomingly attired in a beautiful costume of white silk organdie, artistically decorated with lace and flowers, with hat to match, and carried a bouquet of bridar loses.

The bridesmaid was Miss Katie Kirby, of Arthur, cousin of the bride, gowned in a simulo match, and carried a bouquet of bridesmaid roses.

The post of honor on the groom's side was

roses.

The post of honor on the groom's side was filled by P. J. Malone, jr., of Arthur. Promptly at the appointed time the bride, leaning on the arm of her father, entered the church as the organ, under the skillful management of Mis Maude (Golden, Elora, pealed forth Mendels sohn's Wedding March.

Maude Golden. Elora, pealed forth Mendelssonn's Wedding March.
After the ceremony, which made these two young hearts one, the wedding party drove to the residence of the bride's parents, where the dejeuner was served.
The bride was remembered in a liberal way by her friends, the list of beautiful and costly presents testifying to the high esteem in which she is held. The groom's gift to the bride was a diamond pin, and to the bridesmaid a pin set with pearls.
The bride's going away costume was a suit of castor cloth, with a torquoise silk wast. The happy couple left on the 155 G. T. R. for Toronto, Buffalo and Eastern points amid the usual showers of rice, etc.
That a long, prosperous and happy life may be youchsafed the happy couple is the one wish of their many admirers.

OBITUARY.

OBITUARY.

JOIN HOVAID, CHATHAM.

On June 27th death again visited this vicinity and tooks at its vicinity and tooks and the properties of the propert JOHN HOWARD, CHATHAM

MR. WM. A HILLSDON, INGERSOLL.

It is our sad duty this week to record the death of Mr. Wm. A. Hillsdon, who was well known and much respected throughout the country of Oxford. Mr. Hillsdon was benn in London. England, sixty-one years ago, and came to Canada in 1841. He was one of the veterans of '66, and received his medal from Her late Majesty Queen Victoris. Mr. Hillsdon was also one of the members of the first choir formed in the Catholic church, Ingersoll, and his voice will be greatly missed by his old friends. Deceased had been alling with asthma for a number of years, and his death was not unexpected. His funeral took place on July lat, at 90 clock, to the church of the Sacred Heart, where Mass was celebrated by Rev.

Father Connolly. From there the funeral proceeded to the Catholic cemetery, where all that was mortal of a good husband and kind father was buried. He leaves to mourn his loss a widow and one son, also his father and mother, one brother and four sisters, who

humbly ask the prayers of all that his soul may rest in peace.

LETTER FROM KEARNEY.

Kearney, July 8, 1901.

Dear Sir,—Please oblige by inserting in your valuable paper of this week's issue that there is a good opening here for a shoemaker. Any active and industrous man in that line of work will have no difficulty in working up a good trade in a short time. There is also a good chance for a competent painter and carpenter to establish themselves and take hold of the work, which in that line is very brisk this summer, and likely to be for some time. A harnessmaker, too, could find plenty to do. Mr. T. McGill, the representative head from England of the chair factory, a large industry established here, was here for a few days and spoke very encouragingly of the future prospects of Kearney. He said that before many years the business would enlarge to greater proportions, a greater number of men would find employment, and the population of the place would go on increasing. In connection with the concern there is room almost at any time for good industrous and sober men—married preferred—who would settle down, where value is given for labor. rather better than in many factories in Canada. Those thus engaged are quite satisfied, and more are sure to come and find the same satisfaction. Any person desirous of further information will please confer with the undersigned.

THE WESTERN FAIR. Kearney, July 8, 1901.

THE WESTERN FAIR.

The time is at hand in which preparation is being made for this truly great holiday outing for the people of Western Ontario. It is confidently expected that many from across the lines will make their visit of the Pan-American the opportunity of seeing Canada's great live stock, agricultural, and industrial exhibition, which will open on the 5-h of September and continue to the 14th.

With the world

will open on the 5-h of September and commute to the 14th.
With the usual forethought for the comfort and convenience of the public, the management are adding to the attractiveness and general appearance of the building and grounds. The painters and decorators are at work, and a surprise awaits those who visit this year's fair. Thousands of dollars have been spent the last two or three years in improvements, but the ever-increasing popularity of the only "Western" makes it imperative that nothing shall be left undone to please the tens of thousands of visitors.

left undone to please the tens of thousands of risitors.

Additions and alterations in the prize list are such as are calculated to give the greatest amount of satisfaction to the exhibitors.

Interest is awaking early this year. Applications are already coming in. It is safe to predict that this, the opening show of the twen tieth century, will exceed all predecessors.

The special features will be up to fact, and will include a full troupe of performing elephants. Enlarged purses will insure good speed events. Thousands of prize lists are being mailed to all parts. A copy can be had will be pleased to furnish all information.

C. O F. Address and Presentation.

Toronto, July 14, 1901. At the last regular meeting of St. Joseph Court, No. 370, Catholic Order of Foresters, an address was presented to Bro. C. J. McCabe, B. A., of which the following is a copy; Catholic Order of Foresters, St. Joseph Court

Mr. McCabe, B. A.: Dear Sir and Brother—The members of this Court, of which you are the honored past Chief Ranger, have learned with much pleasure of your appointment by the Provincial Govern-ment of Ontario to the very honorable position of Clerk of the Surrogate Court of this Pro-

While we feel highly gratified with the wis election they have made; we also wish to offe While we feel highly gratified with the wise selection they have made; we also wish to offer our congratulations to you, as being the one chosen out of the many eligible and representative Catholics to succeed to the position held by the late honorable Premier of this Province. It is not alone as members of this great Catholic fraternal Society that we feel proud, but also as members of that great Mother Church of which you are such a worthy Son.

That you may be long spared to fill the responsibilities of this high office; and that every measure of success may be yours is the heart felt wish of your beloved conferes in Faith, Hope and Charity.

Signed this 11th day of July, 1931, Joseph Gibbons, Chief Ranger; Committee — M. F. Mogan, Chairman; Wm. J. Mitchell, Financial Secretary; W. F. Brooks, Treasurer.

When a great lord seeks hospitality of a poor countryman, with what eagerness does he not give him the place of honor in his bouse, taking the lowest place himself! Even so should the body treat the soul.—St. Bernard.

\$5.50 to \$6.00; yeal, by the carcass, \$6.50 to \$7.50; mutton, by the carcass, \$6 to \$7; spring lambs, each 3.50 to 4.50 spring lambs, per pound Live Stock — Live hogs, \$7.00 to \$7.10; pige, pair \$7.00 to \$9 00; export cattle, \$4.50

TORONTO.

Farm Produce—Hay \$6 50 to \$9,00; straw, per load, \$3 to \$3,50; straw, per ton, \$5 to \$6.

Toronto, July 18.—Wheat—The wheat market, although quiet, had a firmer tone to day; No. 2 red winter sold at 63c, middle freights, early in the day, but was held higher later on; white and red winter held at 63c, north and west, with 62c bid by exporters; No. 1 spring sold at 65c, on Middland, and No. 2 goose nominal at 61c, middle freights, Manitoba wheat is higher, with No. 1 hard quoted at 80c g. i. t., No. 2, hard 78c, and No. 3, 74s Toronto and west 2c lower, Millfeed—The market is steady, with very little offering. Bran quoted at \$11.50, middle freights. And shorts at \$13, middle freights. Corn—There is very little offering; No. 2 Canadian yellow nominal at 43c, west. Rye—The market is quiet, but there is some enquiry at 47c middle freights. Buckwheat—Market dull, with prices prices purely nominal. Pass—Nothing doing and prices are pretty nomial. Oats—The market continues firm; there were sales of No. 2, at 31c, north and west, and at 31c, middle freights; No. 1 sold on Midland at 32c. Flour—Trade is quiet, with 90 per cent, patents, quoted at \$2.59\tau to 25.55 middle freights in buyers' sacks; straight roller in barrels for lower provinces, \$3 to \$3.05; Manitoba patents, \$4\tau\$; strong bakers, \$5.70. Oatmeal—Market quiet at unchanged prices; car lots at \$2.55 in bags and \$3.75 in wood; small lots 20c extra.

Montreal July 15. Grain No. 10 check.

\$3,75 in wood; small lots 20c extra.

MONTERAL

Montreal, July 15.— Grain — No. 1 Ontario spring wheat afloat, May, 73.; peas, 77c.; afloat; No. 1 oats, at 35je; No. 2 do., 34; to 35c.; buckwheat, 58c.; rg., 55c.; and No. 2, burley, 50c. Flour—Manitoba patenta, \$4.20; strong bakers, 33.90 to \$4; straight rollers, \$3.30 to \$3.5, in bags at \$1.60 to \$1.65; ontario patents \$3.75 to \$4. Feed—Manitoba bran, at \$13.50 to \$14; shorts \$16. Ontario bran, in bulk, \$15 to \$1; Pol. 10 \$10; middlings, in bulk, \$17 to \$17.50, Rolled oats — Millers prices to jobbers \$3.70 to \$3.9 per bbi, and \$1.77; In bags Provisions—Heavy Canadian shorts.

TORONTO.

cut mess pork, \$19.50 to \$20; selected heavy short cut mess pork, boneless, \$20,50 to \$21; family short cut back pork, \$19.50 to \$20; family short cut clear pork, \$19 to \$10,50; pure heavy short cut clear pork, \$19 to \$10,50; pure Canadian lard, in 375-lb tierces, 11e; parchment-lined pails, 20 lbs, 12c; tin pails, at 11c; tins, 3, 5, and 10 lbs, 12 to 124c; compound refined lard, in 575-lb tierces, 74c; parchment-lined wood pails, 20 lbs \$c; tin pails, 20-lbs, 72c.

SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Burling, ton Channel Works Ont.," will be received at this office until Friday, 9th August next, inclusively, for the renewal of the superstructure of west end of south pier and sheet pilling channel side of piers, at Burlington Channel, Wentworth County, Ont., according to a plan and a sp-cification to be seen at the office of H. A.Gray, Esq., Resident Engineer. Confederation Life Building, 7to-000, Ont.; on application to the Postmaster, at Hamilton, at the Resident Engineer's Office, Room 411. M rehant's Bank Building, 8t. James St., Montreal, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied, and signed with the actual signatures of tenderers.

An accepted cheque on a chartered bank, payable to the order of the Minister of Public Works, for ten thousand dollars (\$10,000,00), must accompany each tender. The cheque will be forfeited if the party decline the contracted for and will be returned in case of non-acceptance of tender.

The Department does not bind itself to accept the lowest or any tender.

FireD Gellinas,

Secretary,
Department of Public Works, Ontario.

Ottawa, 13th, July 1901.

Department of Public Works, Ontario. Ottawa, 13th, July 1901.

Newspapers inserting this advertisement without authority from the Department, will not be paid for it.



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How often this is the reply to

the Life Insurance Agent. Probably when that "Some other Day" comes you will not be an insurable risk, or you may not be here at all.

Insure your life TO-DAY-RIGHT NOW - while you are strong and healthy, and five or ten years from now you will look back and think how sensible you were.

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There is a Preparatory Department for junior boys, and a Special English Course for such as may not wish to follow the ordinary curriculum. Prospectus may be obtained on application to

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Western Fair LONDON, Sept. 5 to 14, 1901.

Entries Close September 4th.

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TEACHER WANTED.

TEACHER WANTED POR THE BALANCE of 1901, in the R. C. S. S. No. 3, March holding a first or second class certificate. Well experienced. Male or female, Male teacher preferred. Duties to begin August 19 Address, stating salary, Thomas Scissons, serretary Dunrobin, P. O. Ont, Carleton Co. 1184 4. WANTED FOR THE R. C. SEPARATE
school, town of Parkhill, Ont., an experience teacher, holding lst or 2nd class certificate
Duties to commence on 3rd September,
Apply, stating experience, age, qualification
and salary for the balance of year 1931, giving
testimonials. Address Rev. D. A. McRas. Se-TEACHER WANTED FOR THE SEPAR-ate school of the Township of Stafford (six miles from Town of Pembroke). A female teacher qualified to teach French and English. salary \$2.90. Duties to commence after sum-mer holidays. Applicants to state experience, qualification etc. Armand Lair, Secretary Pembroke, P. O. Ont.

WANTED FOR SCHOOL SECTION No. 3,
Bagot, an experienced teacher. The
holder of a 2nd class certificate. Duties to
commence on 19th of August. Apply, stating
salary wanted, to Patrick Windle, Sec. S. S.
No. 3, Bagot, Ashdad P. O., Renfrew Co.
1185 3

TEACHER WANTED, MALE, HOLDING I second or third class certificate, for balance of year, for S. No. 4. Emily, Victoria county. Ont. Duties to commence after midsumer holidays. State salary expected, experience, and send restimonials to John C. Lucas, trustee. Downeyville, P. O., Ont. 1138-2 PORS, S. NO 3, ADMASTON, RENFREW County, Ont., holding a second class certificate, buties to commence after the holdings, Apply, stating salary, experience and send testimonias to Jeremiah Lynch, Sec. Treas. Med. 1883.

Dougall, P. O., Ont.

TEACHER WANTED, MALE OR FEMALE
1 capable of speaking and teaching French.
Duties to commence after mid-summer holidays. State salary expected, experience aleand send send testimonials to Paul Normandin, jr.
Sec. S. S. No. 3. Dover South, Kent Co., Ont.
1189-2.

A FEMALE TEACHER WANTED HOLD-A FEMALE TEACHER WANTED HOME A ing a second or third class certificate for the Douglas Separate school for the balance of this year. One able to teach music preferred Apply, stating salary, experience, testimonist etc., to John McEschen, chairman S. S. board Douglas, Ont., Co, Renfrew.

Douglas, Ont., Co, Rentrew.

TEACHER WANTED FOR R. C. SEPARate School No. 10, Normandy, for balance
of year holding 2nd or 3rd Class Certificate,
male or female. Attendance small, Duise
light, Apply, at once, stating qualifications
and salary expected. Edward McMahon. Sec.
Avton. Ont. WANTED MALE TEACHER AT INDUS-trial School. Saiary \$225.00 and board. Apply to Rev. G. Artus, Wikwemikong, Ont. 1186-2

NEW STOCK OF HAND BIBLES

U. M. B. A,-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albioa Block, Richmond Street. Wm. Smith, Prod-dent, P. F. Boyle, Scorebary.

VOLUME XXIII.

The Catholic Record. London, Saturday. July 27, 1901 A CHURCH TRUST.

A short time ago the President of the Endeavorers said that one trust is needed, and that is a church trust. He must be gratified now to know that the sects have combined in order to pervert the Filipino. The Methodists, etc., have portioned out the islands assigning to each denomination a Missionary district. The Episcopalians are arm in arm with the Methodists, cheek by jowl are Baptist and Presbyterians, and they are going to wipe out Rome root and branch. It is about time for the unconventional Dr. Rainsford to say something. Well, at any rate we shall ere long have a good many fairy tales. But we must say that this Evangelical Church Trust is really in some particulars the greatest thing on earth. It has a bewildering assortment of opinions, and they are all true! This little policy of implying that denominations professing contradictory creeds are all teachers of truth is, of course, degrading to reason, an insult to God, and a breeder of disbelief; but all that does not dampen the enthusiasm of those zealots who are out for blood

STUDY OF THE FAITH.

It goes without saying that every

Catholic should learn and know his

faith. That, of course, has been always a duty, but in our age when so many theories and schemes are pu forward and championed by individuals of some distinction, it demands even greater filelity that will not be with held by the earnest Catholic. Some years ago the study of Christian doc trine was more in evidence than a present. We had controversies which whatsoever one may think of the good effected by them, were at least calcu lated to concentrate our attention of the points under discussion. The ag of Controversy, however, has passed and the arena is now occupied by th novelist and scientist who have eac his own method of teaching for the new order of things. They are for th most part advocates of what the term honest discussion, manliness they talk mightily about followin one's conscience, and allude compa sionately to the old-fashioned dispute of the past. They believe in a kin of God-a shadowy twentieth centur God-and with a condescension tru touching commend the Sermon on th Mount, and other parts of the Ne Testament. Their method of attackfor it is nothing else—on the Church, more difficult to foil than that the controversialist armed with bi and ends of texts. One hardly likes dub a dulcet-tongued novelist with penchant for home-made dogma enemy, and to place a scientist with taste for giving mysterious names things he cannot understand in t same category. But they are, unco sciously if you like, warring again the faith, and the one way to meet a to conquer them is to give a promine place among our studies and reading to the science of our Christian inher ance. And the more time we dev to that study, the more shall we d cover that the bland and unctue novelist and scientist who compou up to-date capsules are danger humbugs. They believe in followi one's conscience. So do we, but must be an educated conscience a not distorded through our own far 1. Conscience," said Cardinal Newm "has rights because it has duti but in this age with a large portion the public, it is the very right freedom of conscience to dispense w conscience, to ignore a law giver judge, to be independent of une obligations. Conscience is a st monitor, but in this century it been superseded by a counterf which the eighteen centuries p heard of, and could not have mista

But we must not take them too ously. The conscience business p an important role in the motive no but we are convinced that to those use it, in has no meaning save any pretext is good enough to just blasphemy. They do not mean i course, but the pages of some m

heralded publications bristle with s

for |it, if they had. It is the righ

self-will."