# Catholic Record.

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

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THE LAYMAN'S WORK.

Judging from some of the communications before us, the layman is beginning to think that he can do something towards extending God's Kingdom on earth. These may be an indication of a resolve to be an Apostle, and it may be one way of whiling away the time, but let us hope for the best. True it is that we have busied ourselves with " euchre parties," to the surprise of the outsider. Very impertinent on his part to be sure, but Catholics who talk much on what they stand for ought to be able to give the outsider some evidence of this even in their amusements. True also that we have given no friendly welcome to the lecture and manifested little or no desire for membership in an organization devoted to social work. But we may be getting tired, and perchance in the fature our societies may be able to boast of something better than prowess on the cinder track, etc.

Recreation is necessary, but the man who has work to do and who realizes his responsibilities to his fellows, will take it in moderation. We need brains more than muscle, and the "Well Done" that is heard by one who promotes the interests of the Master is better than the applause of the "Athletic Meet" and the twaddle of the euchre party. There is certainly need of enthusiasm in the cause of religion. Not the enthusiasm that blazes forth and perishes in a moment, but the enthusiasm that is founded on principle, and sustained and developed by the help of the sacraments.

The answer to a question as to the sphere of lay activity we may say that it is large enough for the most energetic. Matters dealing with his parish schemes for the purpose of winning the negligent, safeguarding the young, keeping the home-atmosphere healthy -these and a hundred other things can enlist his zeal.

Laymen, says Archbishop Ireland, are not anointed in Confirmation to the end that they merely save their own souls, and pay their pew rent. They must think, work, organize, read, speak, act as circumstances demand, ever anxious to serve the Church and to do good to their fellow-men. There is, on part of Catholic laymen, too much dependence upon priests. Are we not inclined to intrench ourselves within the sanctuary, and to see only the little throng of devout persons who weekly or monthly kneel around the altar rail, or those whose title to nobility is that they are pew-holders, and respond to the pastor's call with generous subscriptions.

## CO - OPERATION WITH THE

PASTOR.

is oftimes to render invaluable help to his pastor. In fact the earnest and intelligent Catholic who is not conservative enough to think that the old ways are necessarily the best, keeps everyone up to "concert pitch." Moreover, he can form his own plans and offer them for inspection. He may take the initiative and remember if criticized that "the business of authority is not to close his mouth but to set him right when and where he goes wrong.'

## THE MOST IMPORTANT THING.

Discussion will help to broaden our horizon. Criticism that is sane may stimulate us to investigate new lines of action. Unfortunately we must give a good deal of time to the capturing of the dollar for various purposes, but we should not forget that the most important thing is to capture souls. And to do this, we must not intrench ourselves in our halls. It is pleasant to do this, and it is certainly not tiring to listen to rhetorical claptrap anent our progress, but it is not soldierly as becomes the Christian. If we hold the key to the solution of problems why not use it once in a while? Why not be seen and heard where education is discussed? Why not take part in deliberations that make for the common good?

We may chant the glories of the past on holiday occasions: during life we can always study it with profit : but we must strive not to be unworthy of it. The spirit that aroused mighty forces into action can be ours in some measure. Not then to isolate our selves, and by so doing to foster pre judice against us, but to busy ourselves with all things that tend to conserve truth and justice and patriotism.

THE DANGERS OF NON-RELIGIOUS EDUCATION

The Catholic Young Men's National Union held its thirtieth annual convention in Buffalo, N. Y., on August 16

Bishop Colton heartily welcomed the delegates, dwelt on the spiritual side of their work, and urged confidence in the priests who are their best and most

helpful friends. The convention held its sessions in Catholic Institute Hall, where the president, the Rev. B. M. Bogan, opened the proceedings by a brief address on the spirit and aims of the C. Y. M. N. U. "Perhaps an idea of our work may be most easily and simply our work may be most easily and simply conveyed," said Father Bogan, "by saying that it in general closely re-sembles that of the Young Men's Christian Association.

"In order to keep the young men interested we have billiard tables, gymnastic apparatus, etc. And in sum-mer we have athletic contests, field and track sports, etc. There is no insurance feature in the organization."

The Rev. James J. Murphy, of St.

John's Church, Peabody, Mass., gave the principal address—an eloquent exposition of the dangers of our present non-religious system. He said, among

other things:
"Before 1830 Harvard College was under Unitarian control and the private denomination school was the great educational centre of Massachussets. It was about that time that Horace Mann appeared as the reviver of the public school system. Departing from the strict Calvinistic teaching of his father, he became practically a deist, though nominally a Unitarian. . , . He lectured through the state of Massachusetts on education, condemning the private schools as favorable to the development of classes and opposed to deocracy and urging the people to support the public schools.

'Less than one-third of the people of this country profess to belong to any religions denomination, Catholics in-cluded — therefore, two thirds and more of the American population have no religion at all. George Washington once said, 'Reason and experience forbid us to expect that national morality can prevail in exclusion of religious principles.' And when national morality is lost, national ruin is impending. The religious of the Pilitana. The rejection of the Bible and the divinity of Jesus Christ marks the beginning of the downfall of Chris-The masses of degrading literature that flood this country, the low tones of our sage productions, the absence of Christian teaching in home and in school, the non-attendance at church are combining to deprive the youth of to day of every good influence and to surround him and her with temp-tation to evil; and the destinies of the United States, in another genera-tion, will be in the hands of those chil-

"Lynchers, anarchists and law-breakers are multiplying rapidly in our country. With a seventh of Europe's population our divorce list exceeds hers by hundreds and thousands. Every year the murder record in America advances farther and farther beyond that of any other country, while minor crimes fill our jails and increase our police force. There is a widespread lack of confidence in our national in-stitutions; and patriotism, so strong a half century ago, is on the wane. The assassin that struck the death blow to President McKinley was American bred; the children that are growing up around us to-day are not Christians,

When Horace Mann was attacked in 1848 and accused of robbing the schools of religious instruction, he tried to defend himself with the remark 'Moral education is a primal necessity of social existence.' Practical morals are a blessedness never to be attained without religion and no community will ever be religious without religious education. These are eternal and im-

The accusation, however, proved to be more correct than the defense, for the present non-religious public school system dates its birth from Mann's efforts. The system of schools from which all religious instruction was excluded is practically non-Christian, in the sense that no Christian creed is taught therein, and the spirit that

prevails is opposed to the Christianity of Jesus Christ. Let us then be loyal to our country in peace as well as in war. Let us save her from disease, corruption and death. Let us unite in a firm effort to turn the tide of American thought and sentiment through her schools into the pure, sweet channels of religion, through which alone she may proceed to the heights of prosperity and power. For the words of Archbishop Spalding : The denominational system of educa tion is the right system. The secular system is a wrong system. The practical difficulties to be overcome that religious instruction may be given in the schools are relatively unimportant, and would be set aside if the people were thoroughly persuaded of the neces

## Negro Press Thanks Pope.

The Western Negro Press Association in session at Guthrie, Okla., adopted resolutions thanking Pope Pius X. for his expressions of sympathy in response to the letter sent by the Press Association in 1903. In closing the resolutions state that "since the Catholic Church has taken such a bold and helpful stand against the outrages perpetrated against our race, we respectfully request Protestant bodies of this country to take similar action.'

MODERN RELIGION," INDEED!

The Rev. Dr. Bainbridge, a Congregational minister in New York, de-clares that "the great call of modern philosophy and modern religion is back to Christ."

Nonsense! Your "modern religion" has little or nothing in common with the Christ born of a Virgin amid the utter desolation of the stable; or fleeng in want and hardship from the murderous Herod into Egypt: or living in obscurity with Mary and Joseph in the poor Carpenter's shop at Nazareth:

and closing his mysterious mission by the horrible death on Calvary. Your "modern religion," reverend sir, is quite of a different variety from that taught both by word and grayple that taught both by word and example by Jesus Christ. The doctrine pro-claimed by the Founder of Christianity, declares the Redeemer as the "way, the truth and the life." Other way, therefore, or other truth or other life than He prescribes there cannot be.

But is any such oneness as to the way, the truth and the life advocated the various conflicting sects of modern religion?" Not at all. Modern religion," when logically analyzed, means that you may trend any way you wish; believe in any doctrine you please, and engraft your destiny on whatever tree your fancy paints, whether it be the tree of life or that whose fruit produces death.

The religion taught by Christ, and perpetuated by the Church which He established for that purpose, proclaims war upon the undue indulgence of the passions; that the flesh ever lusteth against the spirit, but that the soul, strengthened by faith, hope and charity, shall be master of the body and its senses and carb, as with bit of steel, the rebellious passions that rise up and clamor for sinful indulgence. But what does "modern religion" do in the ever-inevitable war between the

spirit and the flesh? How does it act spirit and the flesh? How does it act. Does it proclaim to the passions with stern authority, "Thus far shalt thou come, but no farther?"

Alas, no! It cringes and crouches before them. It apologizes for "the weakness of poor human nature" and, in a sense, seems to become the devil's

in a sense, seems to become the devil's advocate for the gratification of the passions, insinuating, if not openly proclaiming, that they are placed in the human heart by the hand of the Crea-tor, and that God's mercy will not punish those who become their slaves.

How different, verily, from the old-fashioned religion of the Master Who declared that whoever would be His disciple must take up his cross and fol-low Him, is this blessed "modern religion "with its paths strewn with roses and made so delightful to flesh and blood by manifold gratifications.

And as for "modern philosophy," your reverence, it runs the same easy course of your "modern religion." course of your modern rengent.
The philophasters of to-day have defined pleasure and but repeat in other formulas the carpe diem of sensual old Horace eat, drink, and be merry, for to-mor-row you die!—Catholic Union and

#### CARDINAL VANNUTELLI'S ADMIR-ATION FOR O'CONNELL.

The most striking incident of Cardinal Vannutelli's visit to Kerry was that in this native place of the illustrious Catholic and patriot, Daniel O'Connell, the Cardinal Legate made his farewell address to the Irish people, emphasizing his sympathy with their national aspir-ations by his warmly expressed admiration for the great Apostle of Liberty.

beloved brothers in Jesus

Christ, to-morrow I leave you. My coming to Ireland has been a very solemn and very moving one. From the beginning I have received mani--I have been accorded receptions—that have touched me very deep-ly, and now approaches the end of these manifestations of love for your Faith, of reverence for your Holy Father, of welcome to your Holy Father's representative. All that I see and all that I hear has been not less moving than at the beginning; but I should not be surprised at this. Ireland has ever been primarily dis-tinguished in its attachment to the in its demonstrations of fealty to the Throne of Peter, and I know—and I have often said it—all the manifestations that I have witnessed in my tour through your tiful country have been manifestations, proofs, abundant proofs, my children, of your great, grand, holy Faith, of your unaltered and unalterable fidelity to our Holy Father Pope Pius X., and when I speak of the end of what and when I speak of the end of I see now, and hear at the it could not be otherwise, my children, because in this part of the county, in this great Catholic country of Kerry. was born that illustrious patriot, that noble upholder of the faith of his noble upholder of the faith of his fathers, Daniel O'Connell (cheers,) and his spirit, brethren, his spirit lives still in Ireland. His spirit is cherished in the hearts of Irishmen, and may I say it, nowhere is it cherished more warmly than in the south-west. Ah my dear brethren of Killarney, dear brethren of Tralee, I thank you. President and members of the County Council, I thank you. Members of th ians of the Poor in the St. Vincent de Paul Society, I thank you. You have all united yourselves together to show homage to the Holy Pope. You have come feelings, a message of your love, be laid at the feet of our Holy Father for having sent his Legate to bless the people of this country. I will repeat your wishes, dear brethren, and let me say, speak-ing personally for myself, I will never forget in all my life the extra-

ordinary demonstrations of welcome and in the midst, and all his bowels gushed the greetings full to me of meaning that have come to me straight from the heart of your dear Irish people. And, now, my dear brethren of Kerry, while I should be glad, and indeed I am glad, yet I am sad, too. In all the joys this life there is a sad note, and in all my joy now I cannot held feeling that the note of sadness is struck to-day, for to morrow we part. Before I came from Rome I loved the Irish people. Indeed I did. But since I came here, since I have been among you, my love for you has been intensified a hundredfold, because now, yes now, I see and realize more noble faith is yours; what warm, hos-pitable hearts are yours; how strong, how true, how unbreakable is the link that binds you to the Holy See. (After that binds you to the Holy See. (After a long pause.) And here I say again, because I must say, it I have heard your story; it has been the story of all your Catholic countrymen who of all your Catholic countrymen who have presented me with addresses. ory is that in spite of all trials and all your troubles your and they have been sore trials and the troubles have been great — your faith will ever, it must ever, remain And now, my brethren, the end is coming near. I approach it with joy in my heart because of the happy days spent in your midst, and yet again I say that this great joy is tinged with sadness. I must leave this beautiful country to resume my duties in other countries; but, oh, my dear brethrendear people of Ireland — rest assured that I will always remember you in my prayers, and I trust - indeed, I feel I may trust — that you, the grandest Catholic people it has been my lot to come among—you, the most faithful of all the faithful adherents to the religion of your forefathers—I feel that you won't forget in your prayers the humble Cardinal who was sent as Legate from Rome by your Holy Father. Pray for me; I will pray for you. Thoughts, gratitude, feelings, I cannot describe well up in my heart, and that gratifude. well up in my heart, and that gratitude will ever remain in my heart. Words fail me, my brethren. God bless you!"

#### ABOUT TRANSLATIONS OF THE BIBLE.

N. Y. Freeman's Journal.

" One hundred dollars will be for the person who can prove that the Bible's Roman Catholic translation is better than the translation from originals." -Ideal American.

The opportunity to pocket \$100 is too rare to let this liberal offer pass by

with impunity. The proof required is the fact that there are no English translations from the original, and a translation from copies of the originals is better than no translation. Any English translation claiming to be made from the originals is ipso facto a fraud, for the originals had ceased to exist over a thousand years before the Protestant authorized translation was made. And when it was made it was from copies of the origin-als—copies that we owe to the caligraphic industry of the so-called "lazy monks." All the English translations of the Bible, Catholic as well as Protestant, were made from copies or

The superiority, then, of the Catho-lic or Protestant Bible version must consist in correctness of translations rom copies in the Greek and other languages, and not that either was made from the originals.

The question then comes to this; Which is the better translation, the Catholic or the Protestant? We hold that the Catholic is the better, and a proof of it we will confine ourselves two or three texts, though we

ight point out others.
The first text is found in Matthew i., 13. It is the conclusion of the Lord's Prayer. In the King James, or ithorized version—the one used by speaking Protestants nearly four hundred years—the referred to is: "Lead us not intemperation, but deliver us from evil Lead us not into the kingdom, and the Thine power, and the glory, for ever.

the Catholic Bible the words For Thine is the kingdom," etc., are, not found, making the text read, "Lead us not into temptation. But deliver us from evil. Amen.

Now it is evident that the Protest ant translators of the authorized version were guilty of interpolating the words, Thine is the kingdom," etc., e Catholic translators were guilty of nitting a part of the Bible; for those words belong to the Lord's Prayer or hey do not. If they are a part of the mayer as our Lord uttered it, the Proestant version is the more If they do not belong to the prayer, the Catholic version is the more orrect.

How is it to be determined? We ill leave it to recognized Protestant cholars to determine, to the learned compilers of the Revised Version, which vas published in 1885. These learned revisers omitted the words, "For thine is the kingdom," etc., from their version of Matthew vi., 13, leaving the text just as it is found in the Catholic version. They thus showed their convicion that the words, "For Thine is the and that the Catholic rendering of the

verse is the correct one. Let us take two other texts. In the King James Bible, Matthew xxvii., 5, speaking of Judas, says: "And he cast down the pieces of silver in the temple, and departed, and went and hanged himself." Compare this with Acts i., "Now this man (Judas) purchased

Now, these two verses are evidently

entradictory. The first says Judas anged himself. The second says he

ell headlong and was killed.
In the Catholic version there is no such contradiction found. The text is: "And he indeed hath possessed a field of the reward of his iniquity, and, being hanged, burst asunder in the midst; and all his bowels gushed out." Here there is no contradiction, and, therefore, we must conclude that the Catholic translation of the texts is the better, or it was made from a more correct copy of the original.

As we are not in any grievous need of money, the Ideal American may send his \$100 check to the New York Catho lie Truth Society with our compliments.

#### WE ARE BECOMING A TEMPERATE PEOPLE

Foreigners are very sparing of their Foreigners are very sparing of their encomiums on our social and moral con-dition. While freely admitting our superiority in all matters touching the material well being of the world, they stubbrnly insist on the possession of a larger possession of the qualities of mind and heart that go to make up a perfect manhood. But we have wrung from them the admission that we are more temperate than they. We consume less alcohol per capita than any country in Europe; notably less than the nations of first rank and importance in the Old World. This is very gratifying to us, while it connotes a condition in some respects the opposite of desirable. We are forced to be total abstainers by a faulty condition of our social life. Temperance is better than total abstinence where people can be temperate; but that is not in any country, speaking the English language. There is some drunkenness in Latin countries, but a vast deal of temperance. In English-speaking countries there is some total abstinence, but very little temperance. We have discovered to our dismay, that in our young men any use of intoxicants inevitably leads to drunkenness. The young men who begins with us to drink beer, no matter in how small quantities, or how infrequently, will surely develop into a confirmed drunkard; or it is a hundred to one shot that he will do so. This has frightened us and made our warfare on drinking of the most relentless char-acter. Thanks to this, our men do not drink as generally as they do in Europe. This is especially true of our business men. The drinking man has ceased to be of any use in our society. We shun him socially, and we absolutely refuse to have anything to do with him commercially. The glass has ceased to be an adjunct of trade in this country. This first challenges the notice of foreigners coming here to study our conditions or on errands of business. They give us credit for abstemiousness, but it is dread of consequences, rather than virtue, that is at the bottom of our

sobriety. It may be that Europeans will in time learn that total abstinence is as necessary for them as it is for us. They are fast copying our business methods. The social habits are being copied abroad, especially those that involve the outlay of extravagant sums of money. We can give points to all the world in lavish living. When they get to live in Europe as they do in this country they will learn that the wine class is just as dangerous, as the bear glass is just as dangerous as the beer or whiskey glass. It may be that we or whiskey glass. It may be that we will succeed in copying their social habits before they acquire ours; in that case we may find it possible to add to the gaiety of nations by a special type of tipplers .- Western Watchman.

#### WHICH OF THESE BOOKS MADE A CATHOLIC OF ME?

INTERESTING QUESTION THAT A CONVERT IS UNABLE TO SOLVE. By Bertram C. Windle, F. S. A.

The most important book to me was

that which eventually brought me into the Catholic Church, now more than seventeen years ago. I am not going to incidents which led me that important step, interesting though they are to me. I think, perhaps, the first book which turned my mind in first book which turned my mind in that direction was Cardinal Newman's Apologia," a work which has doubt less had the same effect upon many other minds. I read this merely because, after I had taken up my resi dence in Birmingham, I used to hear the Cardinal much spoken of, and wanted to know something about him and his views. But it was not the "Apologia" which brought me into the Church. which brought me into the Church, Interested in the question, I read many other books, but without arriving at a conclusion. And here I will break off for a moment to express my wonder that at this stage of my life I never came across that remarkable book, "The End of Religious Controversy." Why it was payed and in my hands Why it was never placed in my hands has been an unceasing source of marvel to me from the day I first read it, some years after I had entered the Church. down to the present moment. Well, may the late Dr. Salmon (provost of Trinity College, Dublin,) admit that our presented in the ay. "Convincing case is there way. should rather phrase it, for the solid learning, the irresistible logic, the grave earnestness of that work seem, to me at least, to be unequaled any other book on the same subject. The solemn abjuration of the closon the same subject.

ing pages must certainly give pause to any one who thinks upon such subjects,

and many are the men and women who

can, from the bottom of their hearts

wavering judgment, and submitted to follow the guide, whom your Heavenly Father has provided for you, than you will feel a deep conviction that you are in the right and secure way; and very soon you will be enabled to join with the happy converts of ancient and odern times in this hymn of praise; give thee thanks, O God, my enlightener and deliverer, for Thou hast opened the eyes of my soul to know Thee. Alas! too late have I known Thee, O ancient and eternal Truth! too late have I known Thee.'"

But the book which was largely in-

strumental in making a Catholic of me was Littledale's "Plain Reasons was Littledale's "Plain Reason Against Joining the Church of Rome, which some friend sent to me when I was embarked upon this course of reading, though certainly, after I had unished it, the step which I had previously regarded as at least possible, seemed now to be one which could never be taken. Whilst in this frame never be taken. Whilst in this frame of mind I was walking down a street, idly looking into the shop windows, when, in those of a Catholic repository, I saw a book which purported to deal with that of which I was then thinking

I went in at once and bought it, and I suppose I need hardly say that it was "Catholic Controversy," by the dear friend of my later days, Dr. Ryder. I carefully trailed both. studied both these books together, and balled by their discrepacies, deter-mined to select some dozen or so of the most divergent passages and consult the original authorities with a view of seeing for myself which of the two authors was speaking the truth. A few hours spent in a good library stocked with the Father sufficed to answer the question and to enable me to make up my mind. The die was cast and I was received into the Church. And now I should like to know which of those two books made a Catholic of me? For I should probably never have read "Catholic Controversy" if I had not first read Littledale. It is an interesting question to me, and I can-not solve it.

#### CATHOLIC NOTES.

Pope Pius has presented a gold chal-ice to the Cathedral, Armagh.

The Scotch Catholic Directory for 1905 gives the Catholic population of Scotland as 513,400.

Rev. Father Brault, parish priest of St. Vincent de Paul, was killed on the 22nd by a C. P. R. train at Mile End.

Montreal. Archbishop Maguire, of Glasgow, Scotland, has made it a rule that no person who gambles shall be permitted membership in a Catholic society.

Father Hornsby, S. J., the well-known Jesuit who has been stationed in China for several years, has been given charge of a class of two hundred Chinese Cath-

olics at Montreal. Cardinal Satolli, whose visit to this country was marked by such a cordial welcome on all sides, has returned to Rome. He sailed last week for Naples Rome. He sailed from New York.

An artist-priest - Father Gates, O. P. -is represented this year at the Royal Academy, London, by two pictures— one a painting, "Spoils of the Orchard," and the other a medallion, "A Study of Mother and Child."

The Pope has created Monsignor Giles, rector of the English College in Rome, a titular Archbishop in celebra-tion of the fiftieth anniversary of his ordination as priest, which Monsignor

Giles celebrated on Aug. 24. There are now throughout the twenty thousand members of the order founded by St. De La Salle—the Brothers of the Christian Schools; and hey have under charge five hundred

thousand boys and young men. Rev. Father Sinnott, was in Ottawa recently. He is arranging for the organization of a colony which he proposes to locate in or near the Edmonton district. He has just returned from that part of the west, and is very favorably impressed with the country.

Most Rev. Daniel Murphy, arch-pishop of Hobart, who has entered on his ninetieth year, is the only living prelate raised to the episcopate by Pope Gregory XVI. who died in 1846. during the Indian mutiny.

Three more names have been added to Three more names have been added the glorious roll of martyrs in China. Bishop Verhaegen, his brother, and Father Robberecht, of the Belgian nission in Hu pei province were murdered some time in the last two weeks The Bishop was only thirty six years of age, and was esteemed both by Europeans and Chinese because of his learn ing and amiable disposition.

Mgr. Archambault was consecrated first Bishop of the new diocese of Joliette on Wednesday, August 24. His Grace Archbishop Bruchesi acted as consecrator, assisted by Bishop Emard of Valleyfield and Bishop Larocque of Sherbrooke, the Apostolic Delegate, Mgr. Sbaretti, and of distinguished gentlemen, clerical and lay, being in attendance.

## Ten to One.

From the New World

It is a significant fact that let a dozen non Catholic ministers be accused of a lapse from morality, no Catholic is ever found gloating over the occurrence. Let the accusation be leveled against a Catholic priest, howev very acquaintance a Catholic layman has straightway hastens to inform him of the affair. Yet it is an undeniable fact that for every priest accused of going astray at least ten preachers can BY MRS. JAS. A. SADLIER. CHAPTER V.

THE TREE BEGINS TO BEAR FRUIT. Next morning when Harry and Eliza were preparing for school, their mother asked Eliza it Miss Davison had said anything to her about the book.

"No, mother, not a word, but I could see that she wasn't very well collaboration with me, and I did feel so bad, For I heard some of the girls making fun and carrying on about it. Every time had to pass in front of any why, do tell! 'Did you ever?' or me would ask another: 'Don't you Why, do tell! 'Dia you one would ask another: 'Don't you wish you were a papist?' 'I guess not!' the other would answer, for then, you know, I could not take any premiums.''

Know, I could not take any wonder that the take the could be a supplemental to the could be a supplement

"Weil, it and any wonder that they'd laugh so," said Harry; "it was real mean of father to return the book. That's may opinion."
"Your opinion!" said his mother, they would be added to the said his mother, which is not the said his mother. laying down the smoothing-iron she had in her hand, "and who asked you, sir, for your opinion? How dare you speak so of what your father thought proper

Hold on there, mother," replied Harry, with a laugh so gay that his mother could hardly help laughing, too, notwithstanding her just anger; "held on a little; I guess I've about as good a right to give an opinion as any of these United States?'

"Get out of my sight, you young sackanapes," said his mother, "or I'll not be able to keep my hands off you! You a citizen, indeed; if ever I hear ou say the like of that again, at least till you come to the years of manhood, I'll I'll tell your father, as sure as I'm

a living woman."
"Why, no, mother, you wouldn't be so cruel," said the wag zish boy, vaultEag out the back way, and drawing his sister after him. "Come along, Eliza, 
£t's most time for school, I reckon."

"For shame, Harry! for shame! how could you speak so to mother?" "And why not?" said Harry, turnang short round, "didn't I tell her the

"Well, but suppose you did, you shouldn't speak to her like that; I'm

shouldn't speak to her like that; I'm real angry with you, Harry."
"Why, look here, Eliza! do you think I'm going to be a boy always; shan't I be a man one of these days?"

"Well, I suppose so."
"Then, how do you think I'm to act or speak like a man, if I don't begin in of the school house, and Harry dismissed his sister with "there, go along about your business, and, as mother said to ene, I say to you, if ever I hear you say the like of that again, I'll — I'll tell your father!" and Harry imitated his mother to such perfection that any one else could not help laughing; but Eliza was in no laughing humor, and she stered the school-room with a heavy prepared was she for the sneers and taunts of her companions Her dejection was very generally acticed, and as generally attributed to sorrow for the loss of her premium. I hope she'll never have the

chance of acting so again."

Now, Eliza Blake was then not quite thirteen, and, though gifted with an understanding beyond her years, still she could not see the utility of her father's returning the book. She very maturally considered that it was too bad for her nice premium to be taken from her, and internally resolved that if ever she did get one again, she just put it snugly away, where her mother or father could not find it. "It does make me feel bad," said she to merself, "to have them laughing so and what harm could the book to me,

These sentiments she ineautiously communicated to a young girl who sat mear her, and who was, moreover, her 'particular friend." This girl, Jane Pearson, waited after school was out to tell Miss Davison of Eliza's "good resolution," and when Eliza came next morning, she found herself, to her great a greater favorite than ever. Miss Davison had a seat placed for her mear her own desk, "because," said the kind teacher, "poor Miss Blake is so delicate; she is not able to study much, and I must help her a little with her

This change was wholly incompre mensible to Eliza, but Jane Pearson took the first opportunity of clearing up the mystery. "It was I that did up the mystery. "It was I that did it, dear Eliza, I told her how you had made up your mind to keep your pre to come. Never mind thanking me, you'll do as much for me another time. Try hard, now, and win back what

And Eliza did "try hard;" her pride was hurt by the ridicule of her school-mates, and she made up her mind to leave them no room to laugh at he for the time to come; she was always one of the first in every class, and sh would keep ahead still, come what That she could not do were she to lose Miss Davison's friendship but it depended on herself to keep it she would at all hazards True, she did not much like the girls of them were so rough and so "for ward " in their manners, and so much opposed to Catholics; but then that was a reason the more for her trying to

When school was dismissed, Eliza waited at the corner till her brother \$24, about his own age, Zachary Thom-son, a lively, good-hearted boy as any in the school, and a fast friend of Harry Blake's; as Zach used to say, "though alarry did go to the Paddy church, he liked him better than any boy he knew, Marry and would always take his part, let Sam Herrick and the others do as they

Eliza would have gone on when she saw Zach with Harry, but the latter to her to wait for him. The two re talking very earnestly, and Eliza and Zach saying: "Well, I guess heard Zach saying: "Well, I guess virtue. It was a great epoch in Harry's you'll come, won't you? I wouldn't life. He had never before witnessed a

have you miss seeing that for a hundred dollars. You'll say so yourself to-mor-

"Hush," said Harry, in a low voice "don't let my sister hear you. She might tell father or mother, and then I'd lose the chance, now and for ever—at least for a good while. I'll go if I

can raise the money."
"Why, can't you ask the governor for it; say you want it for some other

urpose."
Harry nodded assent. "Eliza,"
aid he, "here's Zach Thompson, said he. wanted so bad to see you; he says you must go home with his sisters some afternoon and take tea. And I'm to go

"Won't you come, Miss Blake?"
aid Zach familiarly, "Jane and Arasaid Zach familiarly, "Jane and Arabella are always talking about you, and mother would be real glad to have you come with my friend Harry here."

Eliza blushed. She was not accustomed to speak to "strange boys," as she said herself, and besides, she did not know how this invitation might be

taken at home.
"Thank you" said she, "I'll ask my

mother if I may go."

A loud laugh from Zachary made her start, and blush still more deeply: "Why; what on earth has your mother to do with it? Can't you come some day from school, just to play with the girls, and me," he added, with a significant look at Harry. "Promise me

that you'll come; won't you?"
"No, no," said Eliza, as she walked away, "not till I ask mother; come along home Harry, they'll wonder what

"In one minute, Eliza. Where are we to meet?" said he, in a whisper to

Zachary. "At the corner of Canal street. Mind, at half-past seven precisely!
Well, good-bye, Miss Blake. Think of
what I told you; you shall see what a
good time we'll have."
Eliza only shook her head, and she

Harry," said Eliza, "where's that you're going this evening, you and Zach?" Harry,'

Why, where would I be going? What makes you think I'm going any

you needn't deny it, You're going to some place that you don't want father to know.' Nonsene, Lizzy, don't be making a fool of yourself; I tell you we're

I overheard you talking of it, so

going anywhere that I know of. "I tell you you are going somewhere, and I partly guess where it is."

"And where may it be, Miss Wise

You're going to the theatre, Harry;

that't where you're going."
"To the theatre!" echoed Harry, in affected surprise, "Why, the girl has lost her senses; where would I get money to go to the theatre, even if I wished it? I a'nt master of added with bitter emphasis. "Father takes good care of

"Dear me, but you're innocent," aid Eliza, "just as if I didn't hear all that passed; now you needn't be playing tricks on father; pretending you ing tricks on father; pretending you want a new book, or something like

Harry saw there was no use trying to conceal the fact, so he applied himself o convince Eliza that it was no harm for him to go to the theatre; most of the boys in the school went, and they would think it mean of him not to go now and then. As it was, they did make fun of him sometimes for being so stingy about his money, for they wouldn't believe him that he had none. They were just then passing a confec-tioner's shop, and Harry all at once remembered that he had a sixpence in his pocket. This sixpence judiciously expended on eandy, was the most conclusive argument of all, and did more to overcome Eliza's scruples than all her brother's elequence. She consented to keep the secret " for that one time. on condition that the like done again. Harry put his tongue in

his cheek, and promised.
Towards nightfall, Harry watched hi opportunity when his father was alone in the store, and asked him for half a dollar to buy a new dictionary. "Why," said his father, "I thought

"Why," said his father, "I t you had one."
"Oh, no, father, I have not."

"Well, it strikes me that I bought you one myself that time I bought the book of maps. "The Atlas, you mean, father; oh,

no, it was a new rhetoric. Well, well; here's the half dollar anyhow; go and get the dictionary, and don't be bothering me any more. Mind

and take care of it, though."

In half an hour after, Harry was entertaining Zach Thomson, and some others of his companions, with the account of his successful stratagem, and was well pleased to hear them confess that none of themselves could have done it better. "I guess you were too smart for the old man," observed Silas Green, a little urchin of some twelve o thirteen. "But, then, you know, he's a Paddy, and it a'n't to be expected

that he'd know as much as we do. " You'd best keep a civil tongue i head, Silas Green. My father no more a fool than any one else. guess he knows about as much as ye ather does! If you speak of him, I'll give you something to re

"Why, I meant no offence, Harry,"
id Silas, apologetically. "I didn" said Silas, apologetically. "I didn say anything ill of you, did I?" "No, but it's all the same when you

said it of my father !"
"Never mind, lads, never mind," said Zach, in a tone of authority this is no time for squabbling. ou all ready now?" Inswered in the affirmative. then, for the Bowery. Let us be off; we'll have hard work to get in, even as

Half an hour more and Harry we eaning over the front of the upper gallery, in the Bowery theatre, heart and soul intent on the wild exploits of Fra Diavolo, drinking in with delight he fierce elequence of the brigand hief, and learning, under his auspices, to confound right and wrong, vice and

stage representation, and the effect was electrical, pervading the whole frame, heart, and mind. He forgot that there was any other world than the one before him, and wished that he could live for ever where he then was. But alas! the play came to an end; the curtain fell, and the spell was broken.
"Is it all over?" asked Harry, in a

tone of mingled hope and fear. "Oh, no!" replied Zachary, "we're have the after piece yet. Will you to have the after piece yet. wait for it ?"

Harry knew nothing of after-pieces. but he guessed he would wait to see it all. It was early yet, he supposed. Great was his surprise when he heard a person near him say to another "it is half-past ten." With that, there came half-past ten." With that, there came up visions of storms at home, of pater-nal correction and maternal chiding, and Harry was forced to quit that scene of bliss much to his regret.

"Why, surely, you a'n't a-going?"
whispered Zach.
"Yes, I daren't stay any longer. I

didn't think it was so late."
"You daren't—eh?" and his companions laughed. "Why I guess you're come to the years of discretion—ain't

"I don't know, but father would kill me if I staid any later; as it is I'm afraid to go home?"
"Well, only think!"—"Why do
tell!" "You a'n't in earnest, are

Such were the exclamations with which the boys returned his good night, and as Harry left the theatre with all its brilliant lights and beautiful scenery, and its thousands of happy faces, he could not help saying to himself with a heavy sigh: "It's well for them; I a heavy sigh: were my own master as they are! —what can be the reason that they have so much of their own way and I so

ittle of mine?"
When he got home, he found to his reat relief that his father had gone to bed. His mother was sitting up for him, whiling away the time darning stockings; but her pale face and heavy eyes showed that her heart was ill at ase. Harry's cautious tan on the front oor was quickly answered, and the nother's first impulse was to say thank God!" But checking herself, mother's he put on as serious a face as she well could, and asked how dare he stay out till that hour, or where he had been to Hush, mother, don't speak so loud

where's father ? "He's in bed this hour-where you ought to be, too! What in the Wor nt von out so late ?"

Harry hesitated; he had never been in the habit of excusing himself by falsehood, yet he dared not tell when

he had been.
"I was at—at my uncle Tim's." "Don't tell me a lie, sir—you were not at your uncle Tim's. Your uncle and the boys were here till 9 o'clock I know very well where you were; you were at the theatre—Eliza told me all so you needn't deny it."

And does father know?"
"No, indeed, he does not—if he did it isn't in his bed he'd be, take my word for it. Eliza didn't tell even me, poor child, till after your father wa gone to bed, and that she saw me getting so uneasy. And it was the sorrow ful news for me to hear, God help me after all that Father Power said last Sunday week about people going to theatres, or letting their children go. I'm sure and certain, if your father knew you were at the theatre, not to speak of the trick you played on him speak of the trick you played on him about the dictionary, he wouldn't leave a whole bone in your body. But it's them companions of yours that are leading you astray—I see that plain enough; and if God hasn't said it,

enough; and it does not have a sale without they'll bring you to an ill end!"

"Well, mother," said Harry soethingly, "only keep it from father's ears ingly, "only keep it from father's ears for this time, and I'll never do the like again. Won't you, now?"

"I'll not promise; you're well de-serving of a beating." "And if I get the beating, I promise you it will do me no good. You may look at me as hard as you like. I don't care. If father gets in a passion and gives me a 'walloping' as he says himself, I'll just go to the theatre and everywhere else as often as I get the chance. So you may take your choice." And so saying, he took up his lamp to

Well, but what will you say when your father asks where you were?"
"Oh, never mind that, mother; I can easily manage that part of it; good

Good night, my son. May the Lord keep you on the right road! and it's you that's off of it already," she said within herself, as she slowly ascended the stairs. "Oh, then, Miles Blake, Miles Blake, but you have much to an-swer for! God forgive you this night, and bring you to a sense of your error I'm afraid nobody else can!—then notions of worldly interest are so rooted in your mind! God help you, poor man, and me along with you, though the fault's not mine!"

Next morning Harry got a severe reprimand from his father for being ou so late. "Where were you, at all?" said he, after he had lectured him to his heart's content. "Where did you good your evening my good hoy?" heart's content. spend your evening, my good boy ?'
'At Mr. Thomson's sir. Zach
Thomsen, and Silas Green, and I were aking maps, sir, the whole evening. Making maps ?- are you sure that

what you were doing? "Oh yes, sir, quite sure." Harry was busy polishing his boots, and the xertion accounted for the otherwise uspicious blush which overspread his

ace, not yet brazened enough to coneal honest shame. Now Miles looked up to Mr. Thom son as a man of good standing in so-ciety; he kept a wholesale and retail grocery store, and Miles was often indebted to him for some hundreds of dollars at a time; he was, on the whole, a ind-hearted, good sort of man, and Miles always found him an easy creditor. This was all well known to Harry, and t furnished him with an excellent pre-His mother and Eliza excha text. His mother and Eliza exchanged significant glances, and the former held ip her hands in mute astonishment. drawing back a little behind her hus band : but Miles himself became all at

once quite composed.
"Oh, if that's the way of it, Harry,

I forgive you for this time. I was afraid you might be taking up with bad company, but I'm sure you'll see nothing bad or low at Mr. Thomson's. They're such a respectable family, and so the Greens too, that it's very well for you to keep in with them. I hope none of them does be at you about your re-

ligion, Harry?"
"Is it them, father? Why, you wouldn't hear a word about religion with them in twenty years. Neither Zach Thomson, nor Silas Green nor Joe Smith—you know Joe Smith, sir don't you ?—his father keeps the large hat store, corner of Howard street and Broadway ?'

"Yes, yes, Harry, I know him; a very nice man he is."
"And Joe's just as nice, sir. As I

was saying, you'd never hear one of them all running down Papists like Sam Herrick, or Mark Edwards, or any of They don't mind if a fellow is a Catholic, so long as he pleases them every other way.
"Still and all," said his mother,

"I'd rather, for my part, see you taking up with Catholic boys. Let these lads be ever so good, they're hardly fit company for you. Why can't you go with your cousins, or Mrs. Reilly's boy,

with your cousins, or Mrs. Remy's boy, or the young Sheridans?"
"Hut, tut, Nelly, don't be making a fool of yourself!" said her husband sharply. "Isn't it always better for a boy to make acquaintances with them that's above—not below him! I won-der at a woman of your sense to talk so. The Sheridans and young Reilly in-The Sheridans and young kerry in-deed! It's no great things to keep in with them any day; the likes of them are as plenty as blackberries; but it is not so with these other boys: there's not so with these other boys: there's some credit in getting in with them, and besides, when they all grow up to manhood, they can give Harry a lift that will serve him well in business.

"Yes," said Mrs. Blake, piqued in ner turn at the slighting way in which he spoke of her friends; "they can he spoke of her friends; give him a lift sure enough—it's more likely that they'll lift him to the gal ows than to anything else. Lord save but you're getting high in the world yourself, when you turn up your nose at the Reillys and Sheridans; and the Flanagans, too, I'll warrant, only for shame's cause; it's well it becomes you, Miles Blake."

"Keep your temper, Mary," said Miles laughing, "I'm sure I meant no ; people needn't be putting on a that doesn't fit them. Go off to cap that chool, children."

When they were gone, Mrs. Blake gain attacked her husband. "Well, Miles, if I was in your place, it isn't with Zach Thomson or the like of him I'd let Harry take up!"

"I suppose not, Mary-Tom Reilly or Mike Sheridan would do well enough

for your taste !" And aren't they as well to be see as any of their neighbors? I'm sure they're as good father's and mother's children as ever a Thomas or Green in the city—ay! and far better for that matter, for we know they have good Christians for their forebearers and Christians for their forebearers and that's what none of your respectable people can say. Respectable people indeed! just as if it wasn't the best of all respectability to love and serve God true faith! If you knew as much as I know of them very lads, you

wouldn't let Harry next or nigh them."
"Why, what do you know of them!"
inquired Miles with a shade of anxiety in his manner. I know little good of them, Miles and I tell you over again that they'll be the ruin of Harry if he keeps with

them much longer.' "Well, I protest, Mary, I never thought you were so unreasonable. Now, you know very well that it's proud you ought to be to see your son taking up with the sons of wealthy, respectable men, like Mr. Thomson and Mr. Green.

No, I'm not the least proud of it Miles Blake, and I tell you it's all the worse for Harry the wealthier their fathers are, for they have always a pocketful of money and can do just what they like with it. Mind my words, if you let Harry keep their company, he must have money let it come from where it will, and he'll get a going to the theatre, and everywhere but

where he ought to go."

"To the theatre, Mary? why you're raving as sure as a gun. Do you think the boy would dare to go to such place

without my knowledge?' "Maybe yes, and maybe no," said Mrs. Blake with emphasis. "Your 'respectable people' all go to such places, ay, men, women and children of them. It you want Harry to grow up an honest, industrious man, and a good Christian, you'll keep him away from these boys altogether.

"But how can they do it when they're all schoolfellows of his?" Mrs. Blake smiled. "Ay, there it is you see—they're all schoolfellows—and whose fault is that, Miles? But here I am, clattering away and has to go to market yet. Just think of what I was saying, Miles," she added, turning back from the door with her basket in "the thing has gone far enough already, if it goes any further, all the art of man can't cure it." So saying, she went out, leaving Miles to his own reflections. At first it seemed as though Mary's reasoning had brought conviction to his mind; he thrust his hands into his breeches pockets and walked backwards and for wards across the small room, uttering an occasional "Humph,"—" Perhaps now and then he would stop take a survey of what was passing in the shop, through a pane of glass in the door, and at length, seeing some 'good customer' enter the outer door, "flung care to the winds," to himself as he hastily opened the door, "Mr. Thomson is a better friend to me than either Tim Flanagan or Father Power, and I'm not going to offend him for any of them. He has often told me that he liked Catholics who send their children to the Ward Schools, because it shows they're not bigoted; that was a hint to me, I'm sure, so I'll just let the children stay where they are, for a time longer. When the afternoon school was over.

Eliza asked her mother if she wouldn't let her go to spend the evening with Jane and Arabella Thomson. "Harry

and I had to promise that we'd go beand I had to promise that we go before we could get away from them."

"And what business had you to promise without asking my leave?" said her mother, "You shan't go,

said her mother, "You shan't go, that's all about it." "Well, mother, it's too bad, now, and we never asked you to let us spend

an evening anywhere except at uncle Tim's. If you'd just let us go this once, we wouldn't ask to go any more. It would look real mean if we didn't keep our word. Ah do, mother, let us go this once - only this once!"

Mrs. Blake could not resist the pleading look with which Eliza accompanied

these words, so she consented, though all against her will. "But mind you be home here by 8 o'clock furthest—if you're one minute later your father will go for you, and then ou'll see what you'll get.

"Oh, never fear, mother, but we'll be home in good time; never let us

out again, if we don't. So Harry and Eliza went off in high so harry and Eniza went off in high spirits about five o'clock, "dressed in their Sunday clothes." They were kindly welcomed by the elders of the Thomson family, and had, as they said themselves, a "real good time" of it.

Games of various kinds, and all the 'plays" known to any of the party, were tried in turns, and all went off pleasantly, though Eliza did feel some-what awkward at times when Zach Thomson made too free. It was both new and strange to her to see boys and girls romping together, and she could not help thinking from time to time, my cousins or their playmates never have such plays as these. I do not like all this kissing," but her bashfulness was so ridiculed, even by her brother, that she thought she must "try and get over it." By the time tea was anapaned. nounced, Eliza had got over a good deal of her "awkwardness," as the others called her modesty, and really began to enjoy the wild romping going on. Harry was just in his element, for he was at all times lively and fond of

At tea, Mr. and Mrs. Thomson were exceedingly kind to the young Blakes Mrs. Thomson paid Eliza a handsome compliment on her success at school.

"Miss Davison tells me," said she,
"that she has no such girl in her
school as you are. I only wish she
could say as much for Jane and Arahella.

Eliza blushed and stammered out something about Miss Davison's being very kind, indeed.

very kind, indeed.

"And what do you say to my young friend Harry, my dear?" said Mr. Thomson. "If all Zach says of him be true he is a first-rate fellow. I guess we shall see him in the Senate some day. Let me help you to some cold

Harry was hungry after his aftermoon's play, and began at once to do justice to the tongue; but Eliza, with trembling haste whispered in his ear, "Harry, Harry, do you forget that this is Friday?" "Hush, hush," he replied, his face all in a glow, "don't let any one hear you. They don't let any one hear you. They don't know anything here about keeping Friday. You needn't take any if you don't like, but don't tell them the reason, or they'll laugh at us.''
Eliza did as she was bid, but she
told Harry on their way home, that if

ever she saw him eat meat again on Friday, she'd tell Father Power. "Bah! can't I tell him myself when

I go to confession? but say nothing about it now—promise me that you

will not?"
"I'll promise no such thing," replied Eliza. "You deserve to get

everely punished."

But Harry knew well how to manage his sister, and before they reached home he wheedled her into the desired promise. The secret was kept from father and mother, and that was all that Harry wanted.

TO BE CONTINUED.

## THE LITTLE WHITE SHOES.

Benziger's Magazine.

They seemed so very happy-that They seemed so very happy—that crowd of children playing about the square. So very happy and so strong. And their checks were so red, and they could shout so loudly—whereas Lola could not make herself heard across

She stood pressing her pale face to the glass, looking out at them wistfully Would it be long before she, too could join in their games, and run about as they did? Before this funny little dog in her chest stopped barking and before she could leave off the thick black shawl in which old Annetta ties her-and which was not a bit of use to

her, since she was always so cold? The children without watched, occa sionally, the child within. At last one more thoughtful than the rest. camover to the balcony railing, and her hand to her before she ran away A flush of pleasure lit up Lola's features—and every once in a while she tried to make out the chubby face of her friend among all those other chubby

Annetta came in with a cup of warm drink and the meat-pills which were a part of Lola's diet. She took them without demur, although she disliked them very much, and Annetta stood by, with grave eyes fastened on the tiny, pale face.
"You have been watching the chil-

dren, dear?" she asked. "Yes. Aren't there many, many children in this world!" said Lola, in

the quaint way that was her very own "Has any other child out there got a little dog like mine - that barks and barks-

netta held her while the paroxysm racked her small frame. "When you are better, dear, you too

will go out on the square and frolic with them." she said. "But my feet are so funny," said They are getting smaller, I

do think. I shall not be able to stand "Oh, yes; oh, my, yes!" said Annetta. "Afterward, when your papa has saved enough money — we will go back to Italy—"

"To where mamma is," said Lola, in

a satisfied tone.

"Yes, indeed."
"I will get better right away then maybe?"
"Right away."

Lola was silent, meditating. Lola was silent, meditating.
"Your papa will be here in a few
minutes now," said Annetta. "I am
glad the little dog has barked so loudly
before he comes. Maybe it will go to
sleep and keep quiet for the rest of the

"Papa has to do an errand for me first," said Lela. "He is going to the store to buy me something."
"What may it be?"

"A pair of shoes — pretty, little white shoes!" said Lola, proudly.
"You will never wear them," thought Annetta, as she went out to prepare her master's meal. "You will never wear them — never, never, poor little

The children had vanished with the sun. In the heavens gleamed the stars—many, many stars. Lola raised a tiny, thin finger and began counting them one after the other. But the effort tired her. She closed her eyes and leaned back in her chair. She had been delicate always - but

then there was her mother, who had been so sweet and so good, and so kind, and so loving—
One day her mother had fallen asleep, and though Lola kissed her and went

over her and begged and prayed and sobbed, she would not awaken. She had gone to heaven while she lay sleeping. Lola wondered if her mother could really want to go to heaven without her dear little girl. Why had she not told her and taken her to sleep also, so that the same angel would bring them both away together? It was not God's will her father told her, and to console her, he said they would leave Italy, and she would go to her grandfather. She would find, also, many aunts and uncles who would idolize her-all this he had said, and Lola was glad to know that she had so many

who were left to love her.

They had bidden adieu to Italy—but Lola waited vainly in this strange, cold

and. "When shall I see them all," she asked one day. "My grandfather and the loving aunts and uncles who will be so kind to me?"

"Do not speak of them again," said or father. "They are dead." her father. "They are dead."
His tone was harsh, his gestures re-"Shall I pray for them—as I do for

namma?" asked the child, timidly. "Do not mention their names - not

ven in your prayers," said the father, bitterly.

But Lola could not do this. And one day Annetta found her in tears over the grandfather and uncles and aunts who had also gone to heaven without her. She told her to cease troubling herself-none of them was dead-they were alive and in much better health than Lola herself. And then, as the

little girl plied her with questions, she continued: "Your papa has had a quarrel with his family. And he is right. For when he was young he was a little inclined to adventure. He desired to see the world — and he got to Rome, where he met and married your mother. What have his brothers and They have made your sisters done? grandfather believe that this son is a prodigal — that he has married a very wealthy Roman lady, and so they induced the old man to advance much of his fortune to them, and to share what is left around, so that when he dies your father has nothing. And when he came, there was a great quarrel, and your father has angered them all and left the paternal house — and now it is that he must find employment—since he

is not rich, Lola, but poor.' The child had listened eagerly. This night the story returned to her as she sat looking at the stars, trying to count them with that one thin little finger.

"Grandpa and father will never go to heaven to see mamma if they do hate ach other." she said regretfully. "But I shall make peace," she went on. "Papa has forbidden me to speak of them. But I shall go to see them. I shall. As soon as I am a little better, I shall go to my old grandfather. . . "He will love me. I am sure he

will love me. And I shall say my mamma lies in Italy under a big white stone, and they have brought me here to meet my loving aunts and uncles and my grandfather, and there is no one. Please, will my grandfather love

"They will all love me. . I shall go every day. . . Until one day I shall not go. And then they will think me ill, and they will come to see Lola. . . and I shall be so glad. They will come in here, right here, and I shall sit and talk to them and Annetta shall make them hot, spiced wine. shall make them hot, spiced wine. . . And I will tell them stories of my Italy and my mamma, until it grows dark and the stars, the big stars, come out, one by one, and my papa comes in from the

Lola sat up suddenly and opened her eyes. They had been shut tightly all the time she was building this little

day-dream.
"Papa will see them all—all—all!" she said, in a thrilling voice, "and because they love me, they will be glad, one after the other — grandfather and uncles and aunts."

And then she brought her small hands together with fervor.

"Look, now, Blessed Mother, look now." she said. "You must make me better—until I do make peace. Not to run around much with the other children, but to make peace."

The bell rang. Her father entered.

The bell rang. Her father entered. With a face full of concern he asked Annetta of the little girl's condition. The next moment he brought her to his heart -- a thin, fragile little form. "How is papa's heart's treasure?" he said, with a tender smile. "Oh, I am weil," she answered,

nestling to him, and putting her arms "How did the little dog behave to-

day ?''
'' Only once, papa—and not so badly.
Ask Annetta. And I have taken the

For the table,

for cooking.

warm milk and eaten every bit of meat " Yes, now-did you ?"

"Have you brought me
"Surely. Could father forget one of
his little daughter's commands? See,

He sat down with her on his knees, and putting his hand into his pocket, drew out a pair of soft, white satin shoes, laced with ribbons.

"Oh, how pretty, how charming!"

said his little daughter, rapturously, looking at them with delight, and pres-

sing them again and again to her lips.
"You are pleased, dear?"
"So much. You know why I wanted
them, papa?"
"Yes. I do."

"Guess, then. Three guesses?" "Three guesses? First, to play in the street with the other children—"
"No, no—that would dirty them too

"What then? To wear for papa when he come home?" "No," and she shook her wise little

"Put them on now," he urged.
"Let me see if they at."
She drew back her tiny foot in alarm.

"No, no."
"What, then, do you want them

"To enter heaven."

A quick pang shot through the father's heart. He could not speak—he could not stir. He caught his breath and held it, while the child prattled

on:
"No one can go past the gate unless her shoes are clean and white—Annetta
—hasn't Annetta ever told you the story 

and pressed her cheek to his wet face.
"See the little stars!" she said, in
her languid voice. "They are the her languid voice. "They are the windows of heaven, Annetta says. They are very, very, very large, even though they look so small. And do you see that great, shining star up there?"

there?"
"Yes, darling," he answered, brokenly. "It is the polar star."
"So, then, when I am over the threshold of paradise and I shall have my new, beautiful wings on, mamma and I will come to that big window, and I

will throw out my little white shoes for you — do you understand that, papa?"

But your little white shoes would not fit me" said the father, in a troubled voice — more to answer her — for his heart was sore and, just then, his conscience pricking him.
"Oh!" said Lola. "Annetta says

overyone must be like a child who goes to heven—the Lord says so. All men and women will be children in heaven. My mamma won't be any bigger than I She had taken the words literally in-

deed, in her childish innocence, but they stung the man who heard: "Un-less ye be meek and childlike of heart." "You are right," he said. "You are right." And all that night the words that

God had put upon his little daughter's lips tormented him. The chubby - faced maiden who had kissed her fingers to the pale faced mite inside the closed window lingered in

vain before it the next day.

Lola was not destined to carry out her cherished plan of reconciling her father with his people. She died that night in those loving arms — and her last words were of that peace which she has been also been as the manufacture with th had hoped to bring about between them. No one came near the father in his bereavement. Annetta robed the wasted form in white, and drew the coming in to set the room in order white they were away, found, where they had fallen, a pair of white shees. Being a mother, she picked them up and wept over them and laid them carefully side

by side on the window sill.

That night the father, silent and morose, walked slowly up and down the morose, walked slowly ap and down the room, trying to conquer the grief that filled him. He would have given much to see that quaint figure sitting opposite him in her chair. He felt that the last link in the chain of love was broken. He was, indeed, unspeakably

He remembered their conversation with unutterable heart-break as he stood at the balcony window and gazed up at the shining stars. A groan burst from him. To his fevered imagination it seemed that he could distinguish in that star a transparent form.

"Oh, Lola!" he exclaimed.

Nothing but the silence was there to nothing but the shence was there to answer him. He pressed his hands to his eyes. He would never see her again. . . . He had lost everything . . . . He was not strong enough to carry this last most cruel burden. He sank to his knees—and his head, as it fell forward, rested on a pair of little

white shoes.

The contact roused him. He stared at them. His hands clung to them. He held them forth at arm's length.

he would carry his grudge with him to the grave. . . But his wife and his child awaited him—and God's message was carried with him day after day—a pair of little white shoes.

day—a pair of little white shoes.

What struggles he experienced he alone knew. And God. Annetta watched him in despair. He neither

ate nor slept.

He rose at last from the throes of stubbornness, and clasping his magic talisman in his clenched fingers, he sought them all. He threw himself on his knees at his father's feet; he embraced him, weeping. He sought his brothers, one by one, and humbled him-self before them—por would he care that their welcome was none too cordial. As he went to them, he returned again to his own home, clasping those little white shoes in his clenched fingers-Lola's wish fulfilled, the pride of his heart, and the obstinacy of his soul van ished forever. He looked at the bright and shining star with radiant counten-ance that night—with exultation in his

heart. And peace.

There is a story told of a man, a noble man, who did much good in the world that knew him. Not the good that is blazoned forth on hill-top and mountain, but the good that bears quiet and abundant fruit. Many had cause to bless his name, for while he lived no ne who came to him was ever refused thing that lay within his power to ive. And when he came to die, they also tell of how he lay upon his bed. At peace with God and with his fellowman, he bade them draw the curtain

that he might gaze upon the stars.

"At last," he said. "At last.

Now I shall deserve the little white

ATIMELY WORD FOR THE THREE M'S.

MORALITY, MANLINESS AND MANNERS THEIR VALUE TO THE CATHOLIC YOUNG

Catholic Standard and Times At the recent national conference of the Catholic Young Men's Societies of England, Dom Gilber Higgins, C. R. L., read an excellent paper on "The Catholic Young Man in the World,"

saying:
So much is thought, said and written about the three R's that there is some danger of our forgetting the three M's, Morality, Manliness and Manners. I should like, therefore, with your permission, to put in a word for them. Their value to a Catholic young manner the experited One can be a cannot be overrated. One can be a saint, a hero and a gentleman without the slightest tincture of reading, writing or school arithmetic, but where will you find gentlemanly behavior, bravery or sanctity without Manners, Manliness and Morality? To come to the orderly consideration of our subject, let us begin with Morality. It is a serious matter and calls for serious thought. Sir John R. Seeley, the author of "Ecce Home," has some very valuable remarks bearing upon the

morality question. This Protestants writer holds that without a society and an authority of "without a society and an authority of some kind, morality remains speculative and useless." The mission of Christ, he goes on to say, was to be found that society—not so much to state the princondition to reduce those principles to practice. Whilst, then, we grant that moralities were taught by Seneca and Epictetus we "yield all blessing to the name of Him that made them current coin." Those who would divorce name of Him that rad them carried coin." Those who would divorce morality from dogma and unchurch—that is, deChristianize—education should study these wise words which experience every day confirms, that without definite teaching, and teaching backed up by the sanction of infallible authority, morality will too often go to the wall. Sir John Seeley will not white shoes—which were much too large—over the shrunken feet. There was no one to follow that body to the grave but those two. And a neighbor coming in to set the room in order while there are a rear found where they had it does not often exist independent of it. The atmosphere of Earope has been saturated for some fifteen centuries with Christian principles, and however far the rebellion against the Church may have spread, it may still be called the Moral University of the world—not merely the greatest, but the one great school of virtue existing." ("Ecce Homo," Preface to the fifth edition.) The same testimony to the debt which the world owes to Christianity is set forth by W. H. Mallock in that value sources of income, has the Church and an evangel to the message of repentance and an evangel to the suffering and ever ready ance. If working people couraged to look forward to wealth and sheer pover the industrial development under the industrial development under the industrial development under the industrial system has most completely run its course." These are words of reproach, and they alienated from the Church—the and share in the land, the wealth and sheer pover the industrial development under the industrial development under the industrial system has most completely run its course." These are words of reproach, and the Church—the couraged to look forward to wealth and sheer pover the industrial development under the land, the wealth and sheer pover and the land over ready ance. If working people couraged to look forward to wealth and sheer pover, and the classes will be that the gulf development under the land, the wealth and sheer pover the industrial development under the land, the wealth and sheer pover the industrial wage-workers. The same testimony to the debt which the message of repentance and an evangel to the couraged to look forward to wealth and sheer pover the industrial wage-workers. The same testimony to the debt which the message of repentance and an evangel to the sufficient in the same testimony to the debt which the message of forth by W. H. Mallock in that valuable work of his, "Is Life Worth Liv.

MEANS TO THE END. MEANS TO THE END.

Christ, we have seen, has greatly elevated the generally accepted and, as it were, the attainable standard of virtue, and further He has set in notion a manufacture of this contract of the second standard stan chinery by which, properly used, this standard may be raised still higher. You gentlemen, are parts of that machinery—and as such you are expected to display a morality of quite an uncommon order in a world sated in to display a morally of display a morally of display a morally say, will meet temptations of this nature best by cultivating a delicate conscience, a high sense of his dignity as a Christian, a habit of prayer and reliance on sacramental grace. But material means of defense are not to be neglected. Healthy, simple living, care in the selection of friends, regular recreation for mind and body, a wholesome, manly hobby, some work for the Church or the poor in our spare time—these will help a young man to be true to his God, to his neighbor, and to himself. I would especially emphasize the hygienic value of confraternities, and in particular of of confraternities, and in particular of the noble, unselfish and elevating work started by young men for the sanctification of young men—the Society or Conference of St. Vincent de Paul.

in as an essential factor in true manliness. To borrow the language of Father James J. Fox's splendid work on "Religion and Morality," conscience presides in the field of conduct, and when it points out the path of duty the young man who obeys conscience will prove a hero. This is the secret of the manliness of the martyrs St. Maurice and St. Sebastian, St. Paneras and St. Hippolytus, St. Thomas of Canterbury and Blessed Thomas More. If you want examples of what manliness is bred out of self-restraint or self-command, read the record of the soldiers on the Birken head or of the sailors on the Norge. self restraint there manly fellows added

devotion to duty.

The nobleness of their deed was not tarnished by any selfish motive, glory, interests. They did it simply out of a sense of duty, without thinking of them-selves at all. They had the true spirit of manifiness. They and such as they should be our models. The power to say "No" on certain occasions requires manliness. The courage to show we disapprove of words bordering on the obscene or of conduct that is not on the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. It is shaweful and inhuman to treat men the square can spring only from manliness. Loyalty to our Church when she is attacked in her ministers or in her tenets, or when the just rights of Catholics are assailed by royal declarations or education faddists—loyalty, I say, to our Church will falter nuless we are should lend their influence and authorto our Church will falter unless we are

there you have the perfect gentleman, and the world that still thinks and re-flects will reverence that gentleman though he may wear a leather apron or a smock frock.

THE CHURCH AND THE PEOPLE.

tianity to deal with the questions which agitate the world of the present day. "The morality of the Church," he says, "is not much more than what prudence, respectability and good breeding also demand. Nor is the morality of Church members generally distinguished by the glow of spiritual fervor." It does not seem to eccur to him that it is because the Reformation gave up the Evangelical Counsels, and gave up the Evangelical Counsels, and treated vows of chastity, poverty and obedience as hypocrisy or fanaticism.
"When we pass from private and domestic life to political and business life," continues Professor Rauschen-busch, "the matter is worse. About the most pressing questions arising there the Church as a body is dumb. It has nothing to say about the justice of holding land idle in crowded cities, of appropriating the unearned incre-ment in land values, of paying wages fixed by the hunger of the laborers and taking the surplus of their output as 'profits,' or of cornering the market in the necessaries of life. It feels restin the necessaries of life. It feels restless about some glaring evils like childlabor, but only moderately so. Individuals in the Church are intelligent
and artive, but the Church, both as an
organized body and as a corporate
spiritual force, is inert. The moral
guide of humanity is silent where
authoritative speech is to-day most
needed. Where it does speak, it is
often on the wrong side. When we often on the wrong side. When we and which is even represented in the consider the ideas prevalent in the churches, their personnel, and their other side there is the needy and sources of income, has the Church a message of repentance and an evangel suffering, and ever ready for disturbfor this modern world? One important and growing class in our population is largely alienated from the Churchnamely, the industrial wage-workers. The alienation is most complete where the industrial development under the capitalistic system has most completely classes will be brought nearer to one of the control of the Rauschenbusch sums up his complaints against what he calls the Church, in the following words: "In private life its standard differs little from respectibility. In commerce and industry, where the upsolved and paintustry, where the upsolved and paintustry it has no clear measurement. ful problems lie, it has no clear message and often claims to be under no obligation to have one. In the State obligation to have one. In the State Churches the State has dominated; in the free Churches the capitalist class dominates. Both influences are worldly—in favor of things as they are, and against the ideals which animate the common people. . . The Church has passed under the spiritual domination of the commoncial and professional of the commercial and professional classes. I do not mean that they classes. I do not mean alone compose its membership, but they furnish its chief support, do its work, and their ethics and views of life determine the thought of the Church

resentment against the class with which it is largely identified." By the Church, of course, the Professor means the Protestant sects, and his remarks do not apply to the Catholic Church. Still, the last words which we have quoted remind us how the Catholic Church has suffered in Europe by being identified in the eyes of the proble, with twennical governments. His common sense came to his aid after a while. He knew that such a thing could not be. Yet he knew also that God had warned him, and that whether or no he should ever wear those shoes rested in his own hands.

He was like a being distraught. For days and weeks and months passion tormented his heart. He must humiliate himself before those who had wronged him. He must seek his father's arms, his father's blessing.

He would never forgive them. Ne;

finally arose in revolt against conditions which could no longer be endured, they did not look to the clergy for leaders, as other peoples had done in leaders, as other peoples had done in the Middle Ages, but allowed themselves to be guided by unscrupulous demagogues, who bade them throw down the altar along with the throne. If Ireland remained so thoroughly Catholic, it was because the clergy were always in perfect sympathy with people. Mistakes have been made in these matters, and may be made again not by the Church, however, but by churchmen.

Professor Ranschenbusch cannot have

read the Encyclical, Rerum Novarum, or he would have modified his statement that "the moral guide of humanity is silent" about the most pressing ques-tions in political and business life. 'His great and principal duty," said Leo XIII. speaking of employers of labor, "is to give every one a fair wage. . . To exercise pressure upon troubles (strikes) from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed. . . . No The last of my three M's was, you remember, Manners. This is too important a part of a Catholic young man's equipment to be passed over in silence. Manners are rightly expected of a Catholic young man because he is through grace in close contact with the Perfect Model of manners, Our Lord Jesus Christ. Moreover, the Catholic young man is taught the two virtues upon which the most exquisite politeness and refinement are based — I mean humility and charity. Where these two Christian virtues are cultivated, there you have the perfect gentleman, the control of the constant of the cannot give up his soul to servitude the most sacred and inviolable of rights. the most sacred and inviolable of rights. If we turn now to things ex-If we turn now to things ex-ternal and corporeal, the first concern of all is to save the poor workers from the cruelty of greedy speculators, who

use human beings as mere instruments for money-making. . In regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds The Professor of Church History in the Baptist Theological Seminary at Rochester, New York, lately discussed in the Independent the failure of Christianity to deal with the questions which agitate the world of the present day. man and employer should, as a rule, make free agreements, and in particular should agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any barrain between man and man namely. gain between man and man, namely, that remuneration ought to be sufficient to support a frugal and well-behaved wage earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. We have seen that this great Labor question cannot be solved save by assuring as a principle that private ownership must be held sacred and instable the properties of the properties. inviolable. The law, therefore, should favor ownership, and its policy should

be to induce as many as possible of the humbler class to become owners. . . Many excellent results will follow from this: and first of all, property will certainly become more equitably divided. For the result of civil change

Surely this excellent Baptist Professor has taken a narrow view of the Church when he has failed to see that a clear pronouncement upon these grave matters to which he refers has them made by the head of that organizers. been made by the head of that organization which even non-Catholics admit to be the strongest and most important religious society on earth. Nor was Leo XIII. laying down in this docu ment any new principles. He was simply applying to the labor question the rules enunciated by moral theologians concerning a maximum and minimum price, rules at variance with the pagan political economy which teaches that every man has a right to buy in the cheapest market and sell in the dearest without let and hindrance. Politicial economy says that freedom of competition will make the relations between seller and buyer, between em ployer and employed, harmonious. Religion says that the law of brotherly more than we realize. . The people are becoming daily more sensitive to the class cleavage of society. The Church suffers under the general love is a better promoter of harmony, and now that freedom of competition is being destroyed by combinations of capitalists on the one hand and by combinations of workingmen on the other, the scientific solution is losing its usefulness every day, and the religious solution is becoming the only one available. Even Socialism recognizes available. Even Socialism recognizes this, and takes as its first principle brotherly love, a brotherly love so similar to and yet different from that taught by Christ, however, that thoughtful men are asking themselves whether Socialism is not the anti-Christ foretold in the Scriptures.

> Mr. Donnelly, leader of the stock-yard strike in Chicago, is a Socialist. That shows that he is badly informed on the labor question. Socialism spells anarchy, government oppres-sion, and labor slavery. Its funda-mental principles cannot be held by a Christian.—Catholic Columbian.;

SACRAMENT OF BAPTISM

Baptism has been aptly termed the gateway to all the other sacraments. And for the reason that there can be valid participation in any of the ners before it has been received This is made quite clear from the very definition of the sacrament of Baptisa itself. For it was instituted by ou Lord to free our souls from original and all other sin, to make us heirs of heaven, children of God and members of His Church. Through the fall of our first parents, all are born in original Therefore, to receive any of other sacraments before that of baptism one would receive it in the state of Heace Baptism is called the first of the

sacraments.

Because of this fact the Church at all times funder ordinary conditions, has required a period of preparation for its reception. In primitive times, this period was of much longer duration for adults than at present. In those days this period ordinarily covered two years. During this time these persons, called catechamens, were constantly under instructions. At its close they were examined in what were called assemblies

f scrutiny.
To those who were successful in this examination the sacrament was adminexamination the sacrament was administered on the night preceding Easter Sunday and Pentecost. The eve of these feasts was selected, the first to remind them of the passage through the Red Sea by the Jews; the second of the change from the Old Law to the count of the design of the count of the sacrament. new. After the administration of the sacrament they were clothed in white garments, which they were for eight days. This was to typify the purity they had inherited and the spiritual freedom they had regained.

Contrasting conditions in our own times with these primitive days should bring to us a deep appreciation for the great generosity of Holy Mother Church. It should likewise impress us with the importance of the sacrament it-self and prompt us to a ready knowledge of all that pertains to it. To this end we shall consider its essentials, its effects, its kinds and the ceremonies with which it is administered.—Church Pro-

#### FALSELY - NAMED TEMPERANCE DRINKS.

"The Government," says a writer in an exchange, "has made analyses of various patent medicines that are ex-tensively advertised and consumed by the multitude enormously. A man who sells drugs, but doesn't believe in them, and does not take them himself, told me that one of the most popular de-coctions at the soda founts, swilled everywhere, is worse than whiskey. It contains vile spirits and a pernicious drug decoction. It leads to demoralizing intemperance, perilous to body, mind and soul. One day, he said, a drummer invited some friends to drink with him, and said to the waiting man 'Give us the Methodist preacher's cocktail.' This beverage I am speaking about was handed out to the crowd. may be a wrong reflection upon that clergy, but I understand that prohibitionists and temperance folks are ad dicted to it, thus 'whipping the devil around the stump.' Surely, it does not lie in the mouth of such people to denounce brethren who drink wine and oper or even whisky in moderation. If a man has sworn off sincerely from aloholic drinks he should not patent medicines which contain much nore alcohol than fermented grape juice

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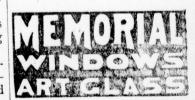
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th. 1900. Editor of The Catholic Record,

Ottawa, Canada Andreas To the Editor of The Catholic Record, London, Ont:

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

The matter and form are both good: and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend to be the fathful.

Blessing you, and wishing you success.

Believe me, to remain,

Yours faithfully in Jasus Christ,

†D. Falconio, Arch, of Larissa,

Apost. Deleg.

LONDON, SATURDAY, SEPT. 3, 1904.

The following circular letter of His Lordship the Bishop of London was read in the churches of the diocese on Tast Sunday. It has, as will be seen, reference to the Encyclical Letter of our Most Holy Father in regard to the dogma of the Immaculate Conception of the Blessed Virgin Mary, which was published in the CATHOLIC RECORD

London, Aug. 15th, 1904. To the Reverend Clergy of the Diocese

Reverend and Dear Father-You will find enclosed the Encyclical Letter of our Most Holy Father Pope Pius X. in which His Holiness proclaims the ersary of the Definition of the Dogma f the Immaculate Conception of the Blessed Virgin, and promulgates a Jubilee Indulgence to be gained by the Catholics throughout the world.

The devotions already prescribed for the 8th of each month Immaculate Mother of God should be continued until the 8th of December, and during the three months named for the Jubilee the prayer "Pro Papa" should be said at every Mass when the

subrics permit. (1) The three months for gaining the Jubilee Indulgence in this diocese will begin on September 8th, Feast of the on December 8th, the Feast of the Im-

maculate Conception.
(2) Three visits must be made to the Cathedral by the members of the Cathedral and St. Mary's parish. In other localities the three visits should be made to the parish church and in the absence of this to the church which is attended on Sundays and holy-days of obligation. These visits may be made the same day or on different days, to suit the convenience of each person. but if on the same day the visitor should leave the church for some time after each visit. During each visit a special prayer — for example, "Our special prayer — for example, "Our Father" and "Hail Mary" repeated dive times—should be said for the intentions of the Holy Father, who mentions these intentions in the Encyclical

Letter.
(3) One day of fast is prescribed, and this Jubilee fast is the real fast or black fast. One full meal is allowed without flesh meat, eggs, milk, butter or cheese, or the like kind of food. Fish, vegetables, fruit, etc., can be used, and the morsel of bread in the morning and the collation in the evening are allowed. Any day during the three prescribed months may be taken for the Jubilee fast, and all Catholics are bound to make this fast to gain the Indulgence unless they obtain a commutation from their confessors.
(4) It is required to receive the

sacraments of penance and holy Com-munion worthily. Special facilities are allowed to travellers, who immediately on their return home, can gain the Jubilee Indulgence by performing the required works, although the ordin of Jubilee has passed. The Jubilee Indulgence may be applied to the souls in Purgatory, but it can be gained only once whether applied to the living or the dead, and does not prevent the gaining of other Indulg-

Confessors approved by their Bishops are granted faculties to commute the above works for other works of piety. The Papal Letter explains the extra ordinary faculties given to Confessors for the Jublee confession, as well as ertain privileges granted to the peni-

In parishes where missions have not toen recently held, pastors are ex-pected to have them during the Jubilee onths and all Pastors are urged to have as far as possible general commun-ion on the Feast of the Immaculate

The Jubilee should be closed on the evening of the 8th of December with of the Blessed Virgin, the special prayer indulgenced by the Holy Father, and Benediction of the Blessed Sacrament,

The best way to comply with the intentions of the Sovereign Pontiff is to imitate the virtues of the Immaculate Mother of God—her humility, chastity,

faith, hope and charity to God and our

Pastors are directed to read a por-tion of the Encyclical Letter to the people at the High Mass on Sunday, August 28th, and the balance on Sun-day, September 4th. Hoping that abundant blessings will

be obtained during the time of Jubilee, and asking a share in your prayers, I am, Dear Rev. Father,

Your faithful servant in Christ. FERGUS PATRICK MCEVAY, Bishop of London.

London, Feast of the Assumption of the Blessed Virgin, August 15th, 1904.

THE ANGLICAN CRISIS.

Among the interesting works issued by the International Catholic Truth Society, Arbuckle Building, Brooklyn, N. Y., is one by the Right Rev. Mgr. Moyes, Theologian of the Archdiocese Westminster, entitled "Characteristics of the Anglican Crisis."

This pamphlet treats of the disputes which have raged for many years past on the question of Ritualism in the Church of England. Mgr. Moyes remarks on the strangeness of the fact that nearly all the disputes which have arisen within the bosom of the Anglican Church, and which have even resulted in schism and almost in the disestabishment of the Church, have centred about the secondary issue of liturgy or ritual. Nevertheless, it is well known to every one in and out of England that the root of the trouble is essentially dogmatic.

It is not the real question "whether incense shall be burned, the host elevated, or certain prayers omitted, but shall the doctrines which these things symbolize and express be believed or rejected?"

"This dogmatic issue is the vital one but there is no decisive authority Anglicanism which dares to deal with it.

The bearing of the Anglican Bishops put in words, means "We cannot tell you what to believe. We cannot tell you whether Christ is present in the Sacrament before reception, or merely after you receive it. When it lies on the table after consecration, we cannot tell you whether you ought to adore it or not. It may be impiety if you don't, and it may be idolatry if you do -we cannot decide for you, etc.'

Is the Anglican Communion an in tegral part of the Catholic Church The primary business of the Catholic Church is to teach-and the very least that may be expected of a teaching Church is that it will teach the meaning of its own sacraments, and the sense of its own formularies. If it cannot do that it can hardly have a claim to teach at all.

If the points now disputed in the Anglican Church had arisen in Italy, Africa, Gaul. Asia Minor, or Greece in the fifth century, they would have been referred for decision to the Bishop of the Diocese, or if the matter were of wider import it would have been referred to the Metropolitan, or to a Provincial Synod. If of importance to the whole Church, it would have been referred to the Apostolic See or to an Ecumenical Council. At any rate, an authoritative decision would have been given because the teaching body of the Church has a real authority from Christ to teach His doctrines.

How different was the course of th Archbishop of Canterbury who, not many years ago in a solemn pronounce ment professed to declare the Anglican belief, yet could not say positively whether this Church teaches that Christ is present only in the act of receiving Him, and is truly received at that moment, or that He is really present at all times, and is received by the worthy communicants along with the bread and wine, the substance of which remains even when the body and blood become present. The former doctrine is that held by Bishop Hooker, and the latter, the Archbishop declares to be " undistinguishable from that of

But why did he not decide which of these doctrines should be believed by Anglicans?

Christ declared that He would send the Holy Ghost to His Apostles to teach them all (religious) truth, and we must understand that the Holy Ghost kept the Church of Christ in the knowledge of the truths which are needed to lead mankind to heaven. To this class of truths, certainly, the nature and effects of the sacraments belong, and it is the duty of the pastors of the Church to instruct the faithful in regard thereto. Mgr. Moyes points out that only the pastors of the Catholie Church do this, and it was the consideration of this fact which in the first place led him to understand that in the Catholic Church alone the true faith is

to be found. St. Jerome is quoted in the 39 articles of Anglicanism as a high authority in determining the Canon of Scripture. He is equally high as an authority on the nature of the Church of Christ. when he declares in his letter to Pope Damasus that he will adhere to the successor of St. Peter. Thus he says :

"I speak with the successor of the

Fisherman and the disciple of the Cross I following none as the first save Christ and linked in communion with thy blessedness, that is, with the Chair of Peter. Upon that Rock I know that the Church is built. Whose eateth the Lamb outside this house is profane. If any be not in the ark with Noah, he will perish when the deluge prevails."

Mgr. Moyes' pamphlet is for sale at the low price of 5 cents. It will be read with interest by all who followed to any considerable extent the controversies which are so seriously disturbing the Church of England.

#### ANARCHICAL RESULTS OF M. COMBES' POLICY.

One of the results of the Atheistic government of France and the destruction of religious teaching in the schools is that the Anarchists have become more open in their manifestations of hatred for all government: thus at a recent celebration in Paris in honor of Etienne Dolet, a famous freethinker of the first half of the sixteenth century several anarchistic and anti-clerical societies formed a procession in which red flags were carried and revolutionary songs sung vociferously.

The authorities attempted to seize the red flags, which are an obnoxious emblem to lovers of order and to adherents of all the moderate parties. The anti-clericals and anarchists thereupon stoned the police, who retaliated by charging the demonstrators. One anarchistic society which had made their headquarters at a café, armed themselves with bottles, glasses and other missiles which they threw at the heads of the police, several of whom were knocked down in the melee, many ugly wounds being inflicted.

A freethinkers meeting was held subsequently, and a telegraphic message was sent to Premier Combes in which the chief of police was denounced as a murderer for having attempted to seize the red flags. The Government will vet have plenty of trouble with its anti-clerical and anarchistic pets whom it has taken such pains to educate without any reverence for God and religion.

In other ways also the effect of irroligious teaching is felt. In the Department of Nievre, where the anti-religious element is so strong that the constituency is reckoned as a doubtful one politically, a belief in witchcraft has grown up among the anti-clericals, to take the place of religion which has been tabooed by the Government.

It is well known that all superstition are strongly condemned by the Catholie Church ; but among the atheistic and irreligious portions of the people, superstitions take the place of religion, at Nievre, where a sorcerer recently informed a young farmer named Daviot that his cousin, Francis Daviot, has the gift of the evil eye which he had used to overlook him, in consequence of which various misfortunes had befallen

The sorcerer informed him of several strange incantations which he should use in order to rid himself of the evil influence, and all the practices thus recommended by the sorcerer were duly carried out by the young farmer.

As these incantations had no effect in bettering the young man's condition, he brooded over his troubles, and came to the conclusion that so long as his cousin Francis remained alive he would be subject to his misfortunes. He then lay in wait with a revolver one night in a country lane and shot his cousin as the latter passed by. Francis Daviot lived some hours, and before death had time to denounce his cousin as his murderer.

The farmer ultimately confessed his crime; but the court, deeming that superstition had upset his mind to a considerable degree, imposed the light sentence of five years penal servitude for the crime. There appears to be little doubt that Premier Combes' policy will entail a variety of evils upon future generations, unless the French people soon arise in their might to restrain the persecutors of the Catholic Church.

We clip the following item from the Dublin Freeman's Journal-" Among the distinguished visitors to the House of Commons yesterday were the Hon. Frank Latchford, Minister of Public Works in Ontario, and Mr. M. J. Gorman, Barrister of Ottawa, both leading men among the Irish Nationalists in Canada. They were taken in charge by Mr. Charles Devlin, M. P., who introduced them to the members of the Irish Party and extended to them the courtesies of the House.

There is much food for thought in the following sentences from the New World of Chicago. Those whom the cap fits may wear it: "We do not like the man or the woman or the newspaper that is always scolding. Usually all such are disappointed soreheads. They are not crities: they are flaw-pickers — wayside thistles seeking opportunity to bring themselves into notice, if so be even by means of sting-

#### PARKHILL "HUMORISTS." From an item that appeared in the

Parkhill Post we may infer that the 'authorities' there are models of amiability. They can be, we suppose, awe inspiring on occasion, but the Post wishes us to regard the learned and watchful guardians of the Parkhill peace as altogether lovable. Must we ascribe this to the nerve-quickening air of Parkhill or to something else? How ever, here are the facts. Not knowing that we intended to "boom" Parkhill as a haven for the nerve-racked, the Post says: "There was a pretty angry man in town on Friday night last." This man -a father of a family by the way-sent his fourteen year old son to an "entertainment" yclept a flax "bee." While there the boy was plied with beer, with the result that he came home, as the Post says, "very sick." This was too much for the father, who, despite Parkhill's reputation, rushed off to the authorities to lay information against the individuals responsible for his boy's "sickness." But nothing happened. The father abandoned the case because he found out that a conviction, as the Post informs us, would place the fine and costs on one who was innocent of any wrong in the matter. Parkhill has certainly unique ideas as to enforcing the law. We do not understand how an innocent person could be punished, and we fail to see why the authorities dropped the case. We wonder, too, why the father allowed them to do it. But everything is quiet again in the town. authorities" and the indignant parent and the innocent gentleman who

THE C. M. B. A. CONVENTION. The thirteenth convention of the

would have had to pay the fine and

costs are no longer fretted by anxiety.

The playful individuals who can fill

boy with liquor and remain unpunished

pose, we presume, as Parkhill's humor-

ists. But what have the sane-minded

residents to say about it?

C. M. B. A. was held in Toronto, begin ning on Wednesday of last week and ending on Saturday morning. In many respects it was the most important gathering yet held of the oldest as we. as the most important Catholic benefi cial institution in the Dominion of Canada. In its ranks are to be found gentlemen holding the highest as well as the most representative positions in the public, commercial and professional life of our country. Hence the gather ing at the Queen City was one about which considerable interest centered. and this has been particularly the case It might be said that after existence of twenty - five years the present meeting was one at which, as it were, stock was to be taken; and we are happy to be able to announce that from every point of view, financial and otherwise, the society is not only in a solvent condition-is not only able to meet all its obligations promptly and satisfactorily -but can likewise rejoice in the pos-

> approaching the \$200,000 mark. During the proceedings comparison were drawn as between the C. M. B. A. and other beneficiary institution isting in the Dominion, and it was found that the former was far and away in advance of them all. Thoughtful financiers admit that there is a much brighter future in store for the C. M. B. A. than for any similar association in our midst.

session of a substantial reserve fund

A notable feature of the convention was the almost unanimous election of nearly all the old officers, thus demonstrating the utmost confidence in their ability and integrity. It is but simple truth to say that no other assessment insurance society of Canada can count amongst its members a like number of men holding-and deservedly so-such high places in the life of our country. This of itself should be a guarantee to the members that their interests are safeguarded and that in the hands of such able architects a strong and enduring edifice will be built up.

The Grand Secretary, Mr. J. J. Behan, of Kingston, is a gentleman thoroughly equipped by nature and acquirements, by high character and integrity, by a disposition for hard work and perseverance, for the honorable position given him by acclamation. He is a master of detail. Every inquiry in regard to the working of the association was answered by him with a clearness and readiness truly remarkable. The C. M. B. A. is fortunate in the possession of such an executive officer.

That the society may abundantly prosper, even beyond the expectation of its warmest friends, is the wish of the publisher of the CATHOLIC RECORD.

We regret to be informed, by a press despatch to the Toronto Globe of Aug. 19th that the shareholders of the Montreal True Witness have decided to place its affairs in voluntary liquida-

THE "SUBWAY" DEDICATION.

Some weeks ago we made some comnents on the dedication of the Subway Tavern in New York to which Bishop Potter gave a religious character by the solemn ceremony with which he opened it, practically declaring at the same time that this saloon by furnishing cheap and pure food and drink, had given the true solution to the Temperance question.

The Bishop must have read since then a good many caustic criticisms on his views of how the cause of Temperance is to be promoted. In fact the Subway Tavern has proved to be just what its name indicates-a mere tavern-as we ventured to predict would be the case. Visitors to the Subway whose purpose was to try how far it would carry out the ideas of its promoters, state that as at any other tavern or saloon, there was no limit to the amount of liquor which they could purchase, and they did purchase with-

out let or hindrance. The unlimited sale of intoxicating drinks must inevitably result in promoting intemperance, and notwithstanding Dr. Potter's approval of the Subway Tavern, it must prove a temptation and a snare to those who frequent it. The effect of the Bishop's approval and blessing will certainly not promote the cause of Temperance, but will be a good advertisement for the saloon-for it will be nothing better than a saloon-and a trap for the unwary, even though it had a sort of ecclesiastical sanction in its inaugura-

#### THEOSOPHY.

We notice by Toronto papers that a person from London, England, it in Toronto endeavoring by means of illustrated lectures to boom the strange doctrines of "theosophy" so-called which is a theory of life which its votaries call the true philosophy, but which is in reality a jumble of absurdities founded upon the doctrine of the transmigration of souls, incorporated with the heathenist teachings of Buddnism regarding the continuous reincarnations of man.

The lecturer in question, is said to nave been once a clergyman of the church of England who became later on pupil of Madam Blavatsky and is now co-worker with Mrs. Annie Besant, who claims to be Madam Blavatsky's successor.

The lecture in Toronto was illustrated with "lantern slides showing the development of the super-physical bodies of man from the lowest type of savage through the intermediate stages to the perfected specimen."

The pictures are said to represent the appearance to trained clairvoyant vision of the higher bodies of man.' They show the human body in three stages: the causal, the mental, and the astral body, these stages representing the environments of the soul during millions of years. All these stages were represented in various shapes and colors, which we may be sure were merely the vagaries of a vivid imagination.

And why do we call them vagaries? We are justified in so doing for the reason that they have no foundation either in science, physical observation, or revelation. They are purely the imaginations of visionaries and deceivers : for we say it without hesita. tion that Madame Blavatsky's fancies were propped up with evident impostures and pretended revelations of the divine spirit.

We might as well accept the statement of Mahomet that he held the moon in his hand, as that of Madame

Blavatsky that she was inspired. Like Mahomet, she appealed to her miracles to prove the truth of her strange statements concerning the human soul and body. These revelations were made to her in Hindu tongue which it was afterward shown she

did not understand. How different are the miracles upon which Christianity was foundedmiracles performed before hundreds and even thousands of people, and which are attested by witnesses who were not and could not have been deceived concerning the facts, and who were also sincere, having all the characteristics of sincerity !

Madame Blavatsky had | not these characteristics to prove her system divine, and it should be rejected, therefore, as a delusion and a fraud. Our readers should give no encouragement to this theosophist delusion. The reincarnation of humanity is an old pagan fancy which has no foundation in reason, and no credit should be given to those who profess to have discovered its truth, by having been miraculously enabled to remember what occured to them in previous stages of their exist-

Theosophy is a word of Greek derivation, which has been used by several visionaries to signify that its devotees are more familiar than the rest of mankind with the nature of God, or scientific training. - N. Y. Freethey having received that knowledge man's Journal.

through familiarity with the realm of spirits. The system is altogether an agglomeration of Paganism, Neo-Platonism, Gnosticism, and modern verbiage. We can only wonder that it can find any votaries in the intellectual nineteenth and twentieth centuries.

It will be readily understood by our eaders that the pictures of the causal, mental, and astral bodies of men are mere frauds, somewhat similar to the frauds of the spiritists who produce pictures of "spirit bodies" representing the present appearance in the spirit world, of those who died many years ago.

SMALL-POX IN ZION CITY, ILL.

So far back as December 1903 the followers of John Alexander Dowie, the Chicago pretender to being the re-incarnation of the prophet Elizah, refused to have their children vaccinated, on account of which fact they were not allowed to attend the public schools until they yielded obedience to the law. But in the New Zion City, where the Dowieites control everything, Dowie succeeded in preventing vaccination, and the consequence has been what might have been expected, that a violent epidemic of small-pox is raging.

So far no vaccination has been allowed and the disease is spreading; but it is supposed that the City Council will be obliged to yield to common sense, and will at length order a general vaccination of the children at least.

The Dowieite theory of Faith Cure may stand firm where there is no general plague, but when it is discovered that the plague cannot be stayed unless common sense measures are adopted, the people will be likely to have recourse to the well-known methods of protection against so dangerous a disease, and may at the same time learn to distrust the impostor by whom they have been hoodwinked.

We notice with pleasure that Mr. P. E. Ryan has been appointed secretary of the Grand Trunk Pacific Railway Commission. He held a like position on the commission of the Temiskaming and Northern Ontario Railway. A better man for the place could not have been found. He brings to the duties of his new office talent, experience and an active and industrious disposition. The construction commission of the projected great railway have been fortunate in securing the services of such a capable secretary.

## PRECEDENT FOR IRISH CATHOLIC

MR. CHARLES DEVLIN, M. P. FOR GALWAY, DISCOMFITS AN ORANGEMAN BY POINT ING OUT THAT LAVAL UNIVERSITY IS AN INSTITUTION ENDOWED by THE

STATE. In the course of the debate on the In the course of the debate on the Catholic University question for Ire-land the other night in the house of Commons, Mr. Wolff, the member for East Belfast, was remarking that "there was only one Catholic university in the world under the exclusive management of the Catholic hierarchy, when Mr. Charles Devlin, the member for Galway, promptly corrected him, and pointed to the great Catholic University of Laval at Quebec, the charter of which was granted by the late

Queen Victoria. Mr. Devlin is well qualified to speak with precise knowledge of the history and status of Laval University, or other Canadian institutions, from the fact that he is a native of Canada and an ex-memher of the Dominion Parliament. His rejoinder to the Belfast member's bald assertion was both timely and crushing. It knocks an important prop from the enemies of a Catholic university for

Ireland.

Mr. Devlin in the course of his remarks made it plain that the favorite British plea of "no precedent" could never again be used in Parliament as a refuge against the justice of Ireland's demands for higher Catholic education. He pointed out that Laval University of Quebec and its branch at Montreal have full faculties sanctioned by the British Government. The governing body of Laval at Quebec is the Archbishop of that city and the priests of the Seminary ship stand the magnificent buildings and the university over which and the university over which they have complete control. The faculties are those of theology, faculties are those of theology, law, medicine, arts, engineering, etc. The lectures are given by professors appointed by the governing body. That is not all. In this Catholic university many of the professors are Protestants, and so are a great number of the students, who prefer this Catholic institution to their Protestant universities. Now it may be said that Laval is not endowed by the State. But it is in the same sense that Trinity is. The revenues of Trinity are due to the estates taken from Catholics and handed over to Trinity. Laval, in handed over to Trimey.

Montreal, is largely the property of
the Sulpican Fathers, and Laval at Quebec is owned by the Seminary Quebec. Their wealth is due the land which was given to them by the King of France for the purpose of education at a time when Canada was a French colony. When English power was established in Canada the King and the Government of England confirmed the grants made by the King of France. So that the solid financial basis of Laval University is due to the grants made by the State. Laval is a university able to receive a boy at the age of ten and give him the highest cla

#### POST-MORTEM CHARITY.

A JEWISH PREACHMENT WHICH HAS AN APPLICATION TO CATHOLICS.

Ave Maria. Cardinal Manning's declaration that it is a poor will which has not God among its beneficiaries has often been repeated in various forms, but we question whether most people are in the habit of thinking of the sentiment as being specially, popular among the Jews. Yet the Chicago Israelite writes editorially as though bequests to charity and religion were far more common among the scattered children than among wealthy Christians. We

When a Jewish millionaire dies without leaving a cent to charity, his family has to blush as for a public scandal; the unanimous adverse comment reveals very plainly the existence of a public opinion, amounting to con-viction, to the effect that mere decency calls for some remembrance of the poor when a man is distributing the vast accumulations of a prosper ous lifetime. Among the general pub-lic this ideal of public decency does not seem to prevail to nearly the same A multi millionaire may divide his towering pile among his rich relatives without so much as the mention of a deserving charity; the newspapers do not consider that sort of niggardliness worthy of a line of comment. Perhaps statistics would show that Christian millionaries have given, even in proportion, larger amounts to education, art, religion, than Jewish millionaries have given so but the assertion is a pretty safe one to make, even without exact figures to support it, that the rich Jew does not nearly so often omit all mention of charity from his last will as do the rich of other faiths or unfaiths. A good deal of this is tradition and may lose some of its force as we drift farther from the Ghetto; a good deal of it is more or less unalterable temperament, the fruit of the discipline of genera-

tions.

It is commonly enough recognized that our Jewish friends take excellent care of their own sick and destitute, and we have heard that they are among the most regular and generous benefactors of the little Sisters of the Poor in some of our large cities. But if the claim made by the Israelite can be substantiated, it constitutes a new title to respect for the Jewish people, and ought to clear away clouds of mis-

understandings and prejudice.
Some other words of our Chicago contemporary on the subject of mency-get-ting and the post-mortem laudation of wealthy men are equally notable and quotable. We especially like the Israelite's interpretation of the motto De mortuis nil nisi bonum :

Whenever a very rich man dies, the newspapers preach very edifyingly to ing man who wishes to succeed They point impressively to the industry, economy and perseverance that have led, in the respective instance, to conspicuous success. The impression one generally carries away from any frank description of this kind of pally a certain single mindedness which, sustained by great energy and unusual physical as well as mental resources, led straight on to conspicuous eminence. The one fact upon which the newspapers do not dwell is that economy has often more than one mean, selfish and petty aspect: that single-mindedness to the aim of personal advancement often involves hard-heartedness to others, injustice to higher claims; that there has often hand in hand with this deter mined specializing, an atrophy of other human interests. This will, of course, not apply to all instances; but when the success is set up on a ped-estal for admiration, the errors and failings that accompanied it should have the same calcium light turned

#### but the truth. CATHOLIC SCHOOLS.

A TRIBUTE TO THEIR INFLUENCE FOR MORALITY.

There is oue Church which make religion an essential in education, and that is the Catholic Church, in which the mothers teach their faith to the infants at the breast in their lullaby songs and whose brotherhoods and priests, sisterhoods ond nuns imprint their religion on souls as indelibly as the diamond marks the hardest glass. ingrain their faith in human

hearts when most plastic to the touch.

Are they wrong, are they stupid, are they ignorant, that they found paro-chial schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog or the human soul, with eternity for duration, is of more value than the span of animal existence for a day. If they are right, then we are wrong; if our Puri-Fathers were wise, then we are

Looking upon it as a mere specula-Looking upon it as a mere spectua-tive question, with their policy they will increase; with ours we will de-crease. Macaulay predicted the endur-ance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to us that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned

Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the Bible, and they will plant core and train grangings on the into barns. plant corn and train grapevines on the unknown graves of Plymouth pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession. We say this without expressing our own hopes or fears but as inevitable from the fact that whatsoever a man soweth that shall he also reap .- New England Journal.

We honor Mary, but we worship God.

#### PEACE TO LABOR.

COUNSEL OF CARDINAL GIBBONS. New York World Aug 24.

The following article, from the pen of His Eminence Cardinal Gibbons, is

worthy of careful perusal:
"I deeply deplore the present atti-tude of Labor and Capital. I have never questioned the right of workingmen to organize. Indeed, I am a firm believer in the efficacy of organization, especially when it is applied to working men and women. It is the one method by means of which wage earners may better their condition and enforce their rights.
"But such organization should be

brought about and maintained by peaceful methods and without force to individuals. To attempt to coerce men and women to join the unions by de-claring that those who do not join them shall not be employed in the same work with those who do belong is to take a step which, in my opinion, will ultimately result in disaster to the unions especially when accompanied by physical force, as is too often the case in recent labor disturbances.

"These acts of violence, whether committed by members of the unions or by those who sympathize with them, can have but one effect—the alienation of many who are now consistent friends workingmen and believers in their right to organize for their own

protection. "My attitude in this respect has always been clearly defined. I believe not only in the right of workingmen to organize, but I believe it to be their duty to do so. Membership in such organizations should, however, be pure y voluntary. Anything resembling coercion in that connection should not

for a moment be tolerated, whether that coercion be moral or physical. "I do not wish to be understood as accusing the leaders or members of labor organizations of actual partici-pation or even of inciting the many acts of lawlessness or violence which have recently occurred in various parts of the country, and which seem to be increasing in frequency and malig-nancy. In fact everything indicates that it is rather the work of those who sympathize with the men who are engaged in the struggle, and to this extent at least it may be said to create a prejudice against labor organizations

justified by the facts. "It may also be said that the course of the leaders of the unions in deny-ing to non-union workmen the right to ever and wherever the non-unionist fit, is to no little extent responsibl but carrying to its logical conclusion the indefensible position of the organi-zation and labor leaders in that re-

To demand the dismissal of nonunion men for no other reason than that they are non-unionists is, in my opinion, but a modified form of coercion, which naturally begets actual violence in the struggle that frequently follows the refusal upon the part of nployers to comply with such de-

"As an earnest friend of the laboring man I can but wish that he and his leaders shall adopt less coercive measures. Let them gain their end by peaceable rather than by forcible means, by persuasion rather than threats, by arbitration rather than by strikes and lock-outs. Labor is strong enough to be just, and unless I am much mistaken union workingmen will ultimately find it to their advantage to increase the membership in their organization by voluntary enlist-ments brought about by the education of their fellow-laborers to an appreciation of the manifold advantages result-ing from union of interests rationally and lawfully applied."

## upon them as warning examples. Of the dead there should be said nothing

Next to providing the child with the necessaries of life, such as food and clothing, the most necessary thing to give him is a religious education. This is a most sacred obligation on the part of parents toward their children. The child is God's, and has been made for heaven, and religion is the link that

will bind him to his Creator during the days of his earthly pilgrimage. Education must be twofold in its character—religious and secular if it be worthy of the name. The heart must be developed and trained as well as the head to make education complete.
The child must be taught to know, love and serve God, as well as to know the beings of this world and the things that are in it.

So the Church has her colleges and academies everywhere to impart this perfect education, and for the great masses of her people she has the paro-chial schools. To provide religious men and women for the religious training of the young the Church is unceas-ing in her efforts, through her bishops and priests, to foster vocations and to encourage the bright of mind and pure of heart and generous of soul to take up the work and to go forth and labor in union with our Lerd, Who will be teaching through them, Who said, "learn of Me," and commanded that the little ones be allowed to come around Him, saying: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." encourage the bright of mind and pure

The school is the nursery of knowledgel and childhood is the seed-time of life. "Train a child in the way he should go," says Holy Writ "and in his old age he will not depart therefrom." How important, then, that the school be Christian, and that the life of Christ be held up as the model life which the child is to be encouraged to copy his own, and how necessary that His divine words be the first seeds that will be sown and cultivated in the

youthful heart. Nearly everything for a pupil's suc-cess depends upon the teacher's knowl-edge and ability to impart it; for, with

#### to secular instruction, still more is it

true with regard to religious instruc-tion, for the bond is closer between teacher and pupil and the influence stronger and greater. There is a kind of heart to heart understanding. The innocent child sees in the teacher an exemplification of all that is beautiful and noble in character, and its impressionable soul easily and unconsciously takes on the same and it is one of the sweetest memories of its after life the days spent under such holy influence. The truly Christian teacher in our Christian schools is indeed a powerful factor in the perfect training and forming of the child, and many a prayer will be said for the teachers in after years

by their grateful pupils.

How important it is that Catholic children be sent to Catholic schools, where everything is done to give them an unsurpassed secular training while the religious education is so faithfully watched over! How unjust and how unwise for parents to deprive their children of that greatest of blessings a religious education! The foundation of temporal as well as eternal success for the Catholic boy or girl is a Catho lic education. They will be only half educated in any other school—and a Catholic to be a Catholic cannot do anything by halves. They must be fully equipped if they would conquer in the battle of life and take a leading and successful part in the struggle for existence. Those Catholics who have succeeded in life and are the glory of their Church in the high positions they have attained in the professional, literary and business world are, almost exception, the products of

Catholic education. Let Catholics, then, be a unit on the necessity and advantages of Catholic schools. Let them use no other and do all they can to maintain them and bring them to the highest excellerce, and the result will be not only the betterment and advancement of Catholics themselves, but likewise the improvement and betterment of the whole world, for though the drop of yeast be little, to borrow the Scripture simile, it will be in be the providence of God the leaven that will leaven the that the end justified the means, that it is lawful to lie to heretice, that terment and advancement of Catholics of God the leaven that will leaven the whole mass.—Bishop Colton in Catholic Union and Times.

#### THE VICTORY WHICH GOD IS PREPARING FOR HIS CHURCH."

Six thousand of the faithful from various parishes in Rome were admitted the other day to an audience, and addressing them His Holiness said: "We are in times of tribulation for the Church of God. Many on every side and by every means make cruel war on us. The wicked are numerous, but none of us is quite free from fault. We should then recognize our failings and should then recognize our failings and bear the cross which the Lord has laid the kind employed by those who hold worldly power. Yet though they are full of meekness, St. Paul himself could not display greater confidence in the issue of a struggle for the faith. God, His Holiness firmly declares, is preparing a victory for the Church. He is not then in the least degree dismayed by the anti-Christian policy of M. Combes.—London Catholic Times.

#### CARDINAL VANUTELLI'S LOVE AND THE FOR CHILDREN

His Eminence took the people's hearts testimony of men, the testimony of God torm during his ni teen days so-

journ among them. Says the correspondent of the Dublin Freeman:

He gave further proof of this beautiful characteristic in his nature at Headford Junction, when the train stopped there while he was on his way to Kilthere while he was on his way to Killarney. The people gathered at the railway carriage window to see the Cardinal, and, when he appeared, to kiss his ring, among them a little girl of five or six years, apparently alone. She raised up her arms towards the Cardinal, but as she was so small her hands could not reach his ring. The Cardinal at once beckoned to one of the men present to lift up the little one in his arms, and when this was done he gave the child his hand and ring to kiss and patted her affectionately on the head and blessed her. This is only one of the many instances which he give during his tour of his consideraand especially towards the

young and the poor.

Another instance of that kindly consideration for the gentle and the weak he gave when he had just left the pulpit in the Thurles Cathedral. After giv ing the Pontifical blessing a young girl was struggling with all her strength to get through the crowd around the pul it in order to kiss the Cardinal's ring. He saw her, turned back, and forcing himself through that crush of stalwart Tipperary young men, almost as tall as his own six feet two inches, he thrust out his arms over their heads and gave the young girl his hand so that she might kiss his ring. Everywhere he seemed quite at home with the people.

## A Little Heroine.

Miriam Cline, a little girl of eleven years, saved six families from a terrible death in a burning apartment house in the West End, Boston, last Sunday, by running through the building and giv-ing the alarm. She was found by thre-

ing the alarm. She was found by I man Joseph Woods on the top hoos the building overcome by the smoke and almost unconscious. But little Miriam comes of a race famous for its heroic women ever since the brave and cess depends upon the teacher's knowledge and ability to impart it; for, with ordinary application, a child must learn and advance under such an instructor. As this is true with regard

#### QUESTION BOX ANSWERS

By Rev. Bertrand L. Conway.

By Rev. Bertrand L. Conway.

"Is not your doctrine of infallibility opposed to liberty of thought?

"Is not a Catholic hampered in his search after truth by his blind, degrading obedience to the claims of an infallible Church?"

The doctrine of Infallibility is opposed to the Church of the Church of the Church?

posed to the false liberty of thinking error, but not to the true liberty of thinking the truth. This objection is based on the false notion that unre-stricted liberty of thought is a good thing, and that every man has a right to think just as he pleases. The Catholic Church maintains, however, that no one has a right to believe what is false any more than he has a right to do what is evil. Christ plainly tells us that error and sin imply not the liberty but the slavery of the intellect and will. "You shall know the truth shall make you free and the truth shall make you free "Whosoever commit "You shall know the truth, (John viii. 32): "Whosoever committeth sin, is the servant of sin," (ibid. 34). Universal liberty of thought is im-

possible, for every principle and fact of reason or revelation that we acquire must necessarily restrict our liberty of thinking the opposite. Once we clearly grasp any truth we are bound by the law of our reason to accept it. No intelligent man to-day would consider himself free to deny the fact of wire-less telegraphy, the existence of bacteria, or X rays, the phenomena of hypnotism, or the earth's movement around the sun. No man of sense, even if he had never travelled beyond his own little village, would question the testimony of others regarding the existence of London, Pekin or Calcutta. Speculation is useless, and opinions are absurd, when we are face to face with undoubted facts. A man full of prejudice, ignorance, and error may think himself free to believe many calumnies against the Catholic Church. He may and worship their images, sen indus-ences, pay money for confession, and the like. He may believe that they teach that the end justified the means, that it is lawful to lie to heretics; that the Pope can do no wrong. But surely he is not to be congratulated for this Such liberty of thought is not a ble ing, but a curse, to be done away with as soon as possible by a knowledge of the truth.

We can readily see how non-Catho-THE HOLY FATHER REPLIES TO THE ATTACKS OF PERSECUTORS OF THE CHURCH IN LANGUAGE BREATHING AN APOSTOLIC SPIRIT.

We can readily see how the declaration of the shifting sands of private judgment, should quarrel with any certain teaching in religion.

The Catholic, however, believing in a Church authority which, like Christ, is divine and Infallible, speaking in upon us with that resignation of which He has given an example. Let us pray and humble ourselves in the sight pray and numble ourselves in the sight of God: this will be our strength in the victory which God is preparing for the Church." The Holy Father, it will be observed, uses no words of proud disdain. The terms are not of the kind employed by those who held ly welcomes the revelation of God she cular confession, transubstantiation, the Trinity, eternal punishment, than mathematicion would the fact that two sides of a triangle are greater than the

The submission of the Catholic to the Church is not "a blind, degrading obedience" to a mere human authority, but the assent of faith to a divine auth ority, which he can prove proclaims to the world all the teachings of the Saviour. He knows by reason that God hath spoken; he believes by faith all that God has said, because He is the Infinite Truth. "If we receive the testimenry of the testimenry of God.

The Catholic is not hampered in his search for truth, any more than the scientist is hampered by any ascertained principle or fact of science. tained principle or fact of science. Indeed, the certainty of revealed truth gives him a greater confidence and freedom in the pursuit of new truths. Many things are left open to speculation, outside the domain of defined dogma. With an infallible guide, he calmly views the progress of science, carefully distinguishing opinion from principle, hypothesis from fact, and does not change his doctrines to meet the shifting views of unproven scien-

Infallibility, therefore, is the correct ive of ignorance and error, and the foe to uncertainty about the dogmas revealed by God. As Cardinal Newman wrote: "It is a supply for a need, and it does not go beyond the need. Its and it does not go beyond the need. Its object is, and its effect also, not to enfeeble the freedom or vigor of human thought, but to resist and control its extravagance" ("Apologia," p. 253.) And the Protestant writer Mallock: "It (the doctrine of infallibility) is not fetter only it is a support also: and

fetter only; it is a support also; and lose who cling to it can venture fear essly, as explorers, into currents of peculation that would sweep away al-ogether men who did but trust to their wn powers of swimming" "Is Life n powers of swimming" "Is Life orth Living?" (Ch. xii. p. 310.) "Is not your Church a spiritual

spotism in which men must surrender neir private judgment in religion to the like themselves?"

If the Church were a mere human authority that undertook to give its own views of Christ's teachings, like Luther, Calvin, Wesley, Fox, Socinus, Mrs. Eddy, Dowie, a rational thinker might indeed call it a spiritual despotism when it attempted in the slightest degree to command in matters of faith

But the Catholic Church is a divine teacher, commissioned by the Almighty on of God to teach all nations till the Son of God to teach all nations till the end of time in His name and with His authority, and guaranteed as "the pillar and ground of the truth" by His abiding presence and the Hely Spirit's (Matt. xxviii. 18 20; Mark xvi. 15, 16; John xiv. 16; xvi, 13; Luke x. 16; I. Tim. iii. 15. etc.) There can, therefore, he appearance of any intellectual fore, be no question of any intellectual

#### or moral slavery for a man to submit to her authority, which is God's. 'He that heareth you heareth me.' (Luke

is not the Church that established spiritual despotism; it is she who saves us from it. Spiritual despotism is that which subjects us, in spiritual matters to a human authority, whether our own or that of others—for our own is as human as another's-and the only redemption from it is having in spiritual matters a divine authority. Protestants themselves acknowledge of four societies are now before the Protestants themselves acknowledge this when they call out for the pure word of God. The Church teaches by divine authority; in submitting to her we sub-mit to God, and are freed from all human authority. She teaches infal-libly; therefore, in believing what she teaches, we believe the truth, which frees us from falsehood and error, to frees us from falsehood and error, to which all men without an infallible guide are subject, and submission to which is the elemental principle of all spiritual despotism. Her authority admitted excludes all other authority, and therefore frees us from heresiarchs and sects, the very embodiment of spiritual depotism in its most odious form" (O. A. Brownson's works, vol. x.

Indeed, what is the fundamental eason to-day of the downward trend of Protestants towards infidelity? Is it not the fact that intelligent men are beginning more and more to realize t slavery of being subject to a sect's human and fallible version of Chris-tianity? How many Protestants to day, frantly? How many processants to day, for example, hold to the original doctrine of Luther or of Calvin? Very many even deny the essential dogmas Christ taught, viz.: the Trinity, the Divinity of Christ, eternal punishment, and the like. A pretty conclusive argument this that either there is in the world to done tacher divine infal. world to-day a teacher divine, infal-lible, and authoritative even as Christ, namely the Catholic Church, or no man living can be certain that he possesses the complete Gospel that the Saviour

#### FEW DON'TS FOR CHURCH-GOERS.

Don't talk in church—it shows a lack faith and very bad breeding.

Don't chew gum in church—it's an adication of "ragger" habits and

it makes you look very cheap and un-generous, whether you feel so or not.

Don't make only a half genuflection.

If it is not worth while bending our knees to the floor in adoration to our Lord, it is hard to understand what

orings us to Mass.

Don't come up to the altar rail after everybody has received Communion and the priest has returned to the ultar. Such actions disclose a carelessless that cannot be explained.

Don't stay in the back seats when you can get one near the altar. When ou go to see your neighbors you don't tand or sit at the door—you go in the est room. Why can't you treat our best room. Why can't you treat our Lord with the same courtesy? Don't say it's too hot to go to church during the summer months. It's not too

hot for anything else, why should it be

Mr. Devlin Complimented and Our Sotricty Commended.

Canadian Associated Press Despatch. London, Aug. 23 .- A recent issue of the Connaught Champion says: "Galway should be proud of Mr. C. Devlin, M. P., who leaves no stone unturned to push forward ithe interest of his con

stituency."
The President of the Midland Temperance League in a letter to the Bir-mingham Daily Post says: "The expenditure on alcohol per head in the whole of Canada is exactly 25 per cent. of what is spent in England. It wants imagination to picture the but little condition of things in the home country if the people here lived as thriftily and intelligently as the Canadians. Toronto Globe, August 24.

## The Curse of Secret S cieties.

Secret societies brought about the seizure of the Papal States; secret seizure of the Papar States; secret societies caused the fall of Napoleon III. In Ecuador they assassinated Garcia Moreno; by their machinations they drove Dom Pedro from Brazil after he had freed its millions of slaves. Yesterday in Guatemala they staves. Testerday in Guatemaia they caused the pagan gods of Greece to be worshiped by public school pupils; to day in France they are driving out the religious orders. Wherever they exist around the earth they are either ridiculous or dangerous and ought to be abolished by law. The principle upon which they are based is unchristian, since they endeavor to procure by hook or crook privileges for the initiated of which all other people must stand deprived. - New World.

#### CATHOLIC KNIGHTS AND SECRET SOCIETIES.

At the convention of the Catholic Knights of Wisconsin, held at Madiassumed such importance that Arch-bishop Messmer spent a day before the convention adjusting the matter. court of Rome, undergoing examina-tion and awaiting judgment. In his address he laid down the general rules as follows: 1. The Odd Fellows, Good Templars, Knights of Pythias, the Sons of Temperance, whose rituals and practices have been examined, are explicitly condemned. 2. All societies that require ap oath or promise upon a State tribunal, or divulge anything to ecclesiastical authority, are implicitly condemned. 3. Any organization whose ritual inculcates doctrines or requires devotions that are not Catholic are implicitly condemned.

Even after a society has been con-demned a dispensation may be granted by the Apostolic Delegate to insurance members who innocently joined it be-fore it was explicitly condemned, and cannot leave the same without great financial loss, upon condition that he shall not attend the meetings, but may continue to pay his dues so as to keep

his insurance good.

The constitution of the Catholic Knights of Wisconsin was amended so that hereafter no member can belong to any secret society either explicitly or implicitly condemned by the Church.

Dean McNulty's Strenuous Methods The Very Rev. Dean McNulty of Paterson, N. J., continues his strenuous war upon saloon keepers who transgress the law. On a recent Sunday morning he made an unexpected and, presumably, unwelcome visit to the saloon of Alderman Daly on Grand street. The priest knew that if he attempted to enter the place by the same door as the patrons he would be debarred, so he went upstairs and, meeting a member of the household, asked and received permission to go down a rear flight of stairs and into the rear yard. In this way he got into the saloon. When the priest walked into the bar-room there drinking, but they soon scattered. No doubt the Dean by this time lodged a complaint against the proprietor of the place. The aged priest also tried to get into several other saloons, but in each case the watcher succeeded in

> The Catholic schools have justified themselves to critics and even to bitter enemies by their fraits; and are sure to show a larger enrolment than ever at the opening of the new scholastic year.—"In the Family Sitting Room,"



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ST A PROTESTANT THEOLOGIAN. CCCXVI.

Dr. Ross, in the Presbyterian Witness, informs us, with great satisfaction, that the world henceforward is no longer to be governed by an "infallible" personage.

fallible" personage.

This would be very sad, if we took
Dr. Ross literally. All Christians believe that the world is being steadily
directed toward a Divine consummation, under the governance of Jesus Christ, the personal union of whose Humanity with the Godhead necessarily renders His guidance of mankind iniallible.

However, Dr. Ross would justly re However, Dr. Ross would justly remonstrate against being supposed to deny, or to neglect, the infallible, al though invisible, control of Jesus Christ over the earth, and over the universe, which the high scientific authority of Alfred Russel Wallace in sists on identifying with the earth and with spiritual sphere which opens upward from it. Dr. Ross would rightly contend that what he, and the colleague contend that what he, and the colleague from whom he quotes, mean is, that in time to come the world and the Church

time to come the world and the Church will no longer own the government of any earthly mortal man as infallible.

Yet this saying, although true in itself, needs close attention before becoming true practically. In the sense in which the Church teaches that the Pope is infallible at all, she recognizes this more distinctly now than ever. Before July 18, 1870, a Catholic who denied the Pope's definitory infallibility, in questions resting on infallibility, in questions resting on Apostolic revelation, was viewed with much disfavor, but was not refused the sacraments. Since 1870 the recogni tion of this dogmatic infallibility of the Pope is a condition of communion.

On the other hand, the Church does

On the other hand, the Church does not touch, and has never taught, that the Pope's government is infallible. Here are the very words of the Pastoral of the Swiss bishops, issued in August, 1871, and confirmed by a papal brief in November of the same year, as a sound exposition. They are, therefore, although in form the words of the Bishops, in fact the teahings of the Pope. teahings of the Pope.
"The Pope is not infallible as a man

or a theologian, or a priest, or a Bishop, or a temporal prince, or a judge, or a legislator, or in his political views, or

legislator, or in his political views, or even in his government of the Church."

I have quoted this papally ratified sentence I do not know how many times already, and if I should live to quote it a hundred thousand times more, I presume that the bulk, not of the Protestant world merely, but of the educated Protestant world, would still persevere in the sullen repetition of the same falsehoeds. However, I mean to keep on. I will remember Robert Bruce and his spider, and will still hope for some sudden success to shine upon me. Indeed, I am advised that I have already converted one A. P. A., and, considering how much of a piece these gentlemen are, much of a piece these gentlemen are, one of them ought to give hope of tenthousand, unless, indeed, this one had touch of honesty which is not supa touch of honesty which is not sup-posed to be common among these Ammorrheuns, or Gomorrheaus, or whatever their true name may be. As my brother Faulker of Drew encourages me, falsehood may be a stubborn but the continual droppings of truth will wear a hole through it at

Wnat can Mr. J. S. Johnston say for what can Mr. J. S. Johnston say for himself, in view of this disclaimer of the Pope? Writing in the Churchman of July 30, he says: "Two systems are presented to us: The Romans, which is a despotism, pure and simple, de-manding the absolute surrender of the intellect and the will to an authority claimed to be infallible."

The connection shows that Mr. other words, about a pare question of discipline, as to which the Church in general, and the Pope in particular, expressly disclaims infallibility.

Now such a statement as that of Mr.

Johnston is distinctly inexcusable, and therefore distinctly calumnious. No one of such standing as to be entitled to publish a long letter on Church mat-ters in an ecclesiastical organ ranking as high as the Churchman can be dispensed from knowing what the Roman Catholic doctrine of Infallibility is, and what it is not. For just thirty-four years there has been a constant flood of Protestant definitions and distortions of it. These have been met by a multi-tude of Roman Catholic explanations, limitations, avowals and disavowals, theological, episcopal and papal. Now either Mr. Johnston has seen enough of these to know what is meant by Papal Infallibility, or he has not. If he has not, why does he talk about the matter If he has, why does he not tell

To be sure, his calpability is a slight thing compared with that of Dr. Gusta vus Warneck, on account of the thorough German learning of Warneck and his ripened age. When Leo XIII. conducts a purely disciplinary and diplomatic correspondence with Portugal, over the Indian bishoprics, Wardeck, angry that the controversy has not, as good Protestants hoped, issued in a schism, reproaches the Pope with baving published an ex cathedra decree out of worldly policy, although the agreement is not in the least dogmatic (how could there be a dogmatic agree ment between the Pope and a King?) and although Leo's policy is the highly commendable policy of yielding in part to somewhat overbearing demands rather than to hazard throwing a Cath olic kingdom out of communion with the Church. Mr. Perkins, in his life of Mazarin, remarks on the slowness of Rome to provoke a breach—an unwill-ingness which is much to her credit, ond which she may fairly claim to re-semble St. Paul's inexhaustible patience with the refractory members of th

Still, it an not be denied that the Pope, in coming to a final agreement, as disappointed the natural expecta-difficulty?

tions of a good many pious Protestants, and if these should enter a complaint against his Holiness before The Hague tribunal, the proceeding would certainly provoke a good deal of innocent hilarity.

Hobbes, we know, remarks that if a theorem of Euclid interfered with men's passions or desires, it would long since have been denied. How much more a proposition not self-evident, expressed in technical language, easy to be exproposition not self-evident, expressed in technical language, easy to be explained, but easy also to misinterpret, if one does not wish to understand it! Now the ruck of Protestants, and of Protestant ministers, devise explanations of the Pope's infallibility for no other end than to serve as cudgels to beat the Papists with. The question with them is not what Papal Infallibility really means, but what it should mean ity really means, but what it should mean in order to show that Rome, in propounding it, has departed from the very essence of the Faith. Now in order to do this they must be allowed to fashion the doctrine for themselves. What is the use of appealing to the Vatican Council? If that, indeed, had shown a proper and pious alarcity in meeting the wishes and interests of Protestantism, and had given some monstrous definition of Papal Infallibility, such as neither reason nor faith sould stomach, ou would have found these theological heroes up to their eyes in Vatican learning.

As it is, the Council has given them a definition which affords them as good as no hold at all. Then how can you as no noid at all. Then how can you can so the expect them to concern themselves about the Vatican Council? To use the vulgar slang, "they have no use for it." They must be allowed to be occumenical council for themselves, and certainly the definitions which they give are various enough and preposter-ous enough to convict Rome, but for one reservation, of having taken leave alike of conscience and reason. The reservation is, that as she has given out none of these definitions, she naturally declines to be answerable for any one of them

An intimate friend, of many years' standing, once wrote to me announcing breach of our relations, on the ground of my defending certain Ritualists, as of my defending certain Ritualists, as he called them, against grossly unjust imputations. He did not deny that I had made out my plea, but my sin, in his eyes, was that I did not treat all Ritualists, of every sort, as beyond the pale of charity and justice. Even so a Presbyterian minister once wrote to me: "A man of your standing has no right to defend the Papists." Had I been ignorant. I might have been ex-

been ignorant, I might have been excused, but that I should speak from knowledge, was intolerable. However, the number of those is increasing who, with a former Moderator of the General Assembly have thanked me, not so much for my articles as for having made them acquainted with a journal of so high a Christian character as the Sacred Heart Review.

CHARLES C. STARBUCK. Andover, Mass.

#### THE TENDENCY TOWARD TEM-PERANCE.

However pessimistic temperance people may become occasionally over the failure, or small success, of their efforts to bring about a complete reformation in the drinking customs of society, there is a well marked trend toward a greater degree of sobriety in this country. The New York Sun, which is a close observer of social conditions, had an editorial in one of its issues last week about the tendency toward temperance. It says:
"It seems that a large English wine

mporting company report a notable diminution in the sales of wine during diminution in the sales of wine during the last year, more particularly champagne and claret. This reduction is attributed to various causes. It is said to be due to "the shortness of money, especially in the upper middle clares." to the present fashion of classes," to the present fashion of drinking whisky and soda at dinners The connection shows that Johnston is speaking solely about the relations of the colored members of our rather than champagne, and to the dec'il e rather than champagne, and the rather than champagne, and th the main and most potent cause less drinking in the classes fro which especially comes the demand for expensive wines. Dinners of the more elaborate sort, which used to last for several hours, with a long list of wines on the bill of fare, have now been cut down to about an hour only, and the quantity of wine consumed is reduced greatly. This change of custom has taken place both in England and this country, and its effect on the wine trade must have been very

considerable." A like disposition to keep within the restraints of temperance extends to all self-repecting men throughout society. Clubs can no longer rely on profits from their bars and wine rooms to pay a large part of their expenses. An immoderate drinker has become a marked man in a club. Drunkenness is disreputable. The strain of mcdern competition compels sobriety in those who would stand up against it. A reputation for sobriety is necessary cap-ital for every man who has his living to make in any industry. Intemperance is more than ever a bar to getting and and keeping employment, and there is

less tolerence for it.

This does not mean, of course, that there is no longer need for temperance societies and temperance work. We must not lull ourselves into a sense of fancied security. We know, though the New York Sun does not appear to recognize it, that the Catholic Total Abstinence movement, and the sound and same principles on which it bases its work, have had much to do with the present tendency towards temperance. But organized and individual effort must not be allowed to slacken. The must still be kept up .- Sacred Heart Review.

## The Right Thing.

If we loved God truly, don't you suppose we should always do just the right thing? And if, when things went wrong, we turned to Him, and tried to know Him and love Him more, don't you suppose we should be able then to ee our way more clearly through the

## FIVE-MINUTES SERMON

Fifteenth Sunday After Pentecost. THE FRUITS OF A BAD LIFE.

Be not deceived, God is not mocked; for what hings a man shall sow, those also shall he eap. (Epistle of the day.

One would think, my dear friends, that the Apostle would hardly have needed to remind anyone having common sense, or even a little experience, of such an obvious truth as this. of such an obvious truth as this. Surely no one expects, when he plants some kind of seed, to have some other kind of crop come from it. "Do men," says our Divine Lord, "gather grapes of of thorns, or figs of thistles?" No, we are all well aware that if we want to grow any kind of grain or fruit we must sow the seed or plant the tree

which produces it.

And, yet strange to say, though we do all acknowledge this law of nature in everything outside of ourselves, we fail to apply it to ourselves, and especially to our souls. In matters simply pertaining to the body we do indeed know that the cause will produce its effect. If we sow the seed of some fatal disease in ourselves we expect it to break out and ran its course; we do not believe that as a rule, tears or not believe that, as a rule, tears or even prayers are going to stop it.

But when it comes to the soul, many But when it comes to the soul, many thing regarding it may be shifted at their own will; that they may go on for years sowing the seeds of all kinds of abominable vices in their souls, and that, later on, whenever they may desire, all this work can be undone in a moment, and those souls, which sin has moment, and those souls, which sin has rotted through and through, can be put right back where they were as they came from the baptismal fout, or even set on a perfect level with those in which the seed of every virtue has been implanted and carefully nurtured from childhood. Ah! my dear brethren, this is a great

and a terrible mistake. Hear the words in which St. Paul continues: "He that soweth in his flesh, of the flesh,

also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting."
"He that soweth in his flesh, of the flesh also shall reap corruption." Here is the great evil of sin, which repentance, however sincere, cannot utterly ance, however sincere, cannot utterly undo. True contrition will, no doubt, especially if accompanied by the Sacrament of Penance, take away the guilt of sin; but unless it be very intense, and accompanied by an extraordinary love of God, like that of the great saints, it will not, in releasing from guilt, remedy all the deformity which long continued habits of vice have worked in the soul. nabits of vice have worked in the sour.
Yes, sorrow may come in such an overflowing torrent as to break down and
sweep away all obstacles in its path;
but how often does it come so? To have
such sorrow for sin is a rare and remarkable grace from God which the sinsor has rejight to expect. ner has no right to expect.

All this is especially true, as the

word of the Apostle teaches us, of the sins of the flesh, such as drunkenness and impurity. The body will hang on to sin after the soul has given it up, and will drag the soul again down with it. Oh! that those who are addicted to these heaville served habits would be served. these horrible sensual habits would realize their danger, and feel the net which the flesh has been weaving round their spirit. But no; they go on from week to week, from month to month, making, it may be, now and then a feeble effort to escape; but too often it can be seen after each confession, though they are indeed on their feet again, that the odds against them are greater than ever, and that their apons are dropping out of their

Brethren, grace is powerful, surely but you are much mistaken if you think it is going to destroy and make of no effect the law of nature. Rouse your-selves to the combat which is before you while there is yet time; for the time may come, and perhaps sooner come, and perhaps sooner than you think, when the corruption of the flesh will quench the feeble spark of contrition which God has hitherto given you, and in which lies your only

## IMITATION OF CHRIST.

I can only say that, taking man as heis, it would be a miracle were such of-THAT ALL GRIEVOUS THINGS ARE TO BE ENDURED FOR LIFE EVERLASTING. fenses altogether absent from her his-

Neither wouldst thou covet the pleas ant days of this life, but wouldstrather be glad to suffer tribulation for God's sake, and would st esteem it thy great est gain to be reputed as nothing amongst men.

Ah, if thou didst but relish these things and didst suffer them to pene-

trate deeply into thy heart, how wouldst thou dare so much as once to complain

Are not all painful labours to be en ared for everlasting life? It is no small matter to lose or gain

e kingdom of God. Lift up therefore thy face to heaven behold, I and all My Saints with Me who in this world have had a great con flict, do now rejoice, are now comforted, are now secure, are now at rest; and they shall for all eternity abide with

A Pledge To Suit All Comers. Father O'Connor of Holy Cross Church, Harrison, N. J., has or-ganized a temperance society on en-tirely new lines. To begin with, he tirety new lines. To begin with, ne got all the young women of the parish interested, and the rest will be easy. He gives the "joiners" choice of six different pledges, to wit: First, total abstinence for life; second, total ab stinence for five years; third, total abstinence for one year; fourth, abstinence from drink on Saturdays and Sundays; fifth, temperate use of in-toxicants; sixth, temperate use, with the privilege of occasionally visiting

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

Truly marvellous are the results from taking his semedy for the liquor habit. Is a safe and inexpensive home treatment; no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure Address or consult Dr. McTaggart. 75 yonge street, Toronto.



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the choice of its food is o

the greatest importance. Nestlé's

Food is nourishing, strengthening.

makes bone and sinew and keeps

REPROACH AND SHAME OF THE CHURCH.

Cardinal Nawman in sermon ("Christ upon the Waters").

(The Church) "has scandals, she has

a reproach, she has shame: no Catholic will deny it. She has ever had the reproach and shame of being the mother reproach and sname of being the mounts of children unworthy of her. She has good children;—she has many more bad. Such is the providence of God, as declared from the beginning. He might have fermed a pure Church; but He has expressly predicted that the cockle, sown by the enemy, shall remain with the wheat, even to the harvest at the end of the world. He pronounced that His Church should be like a fisher's net, gathering of every kind, and not examined till the evening.

There is ever, then, an abundance of

material in the lives and histories of material in the lives and instortes of Catholics, ready for the use of those opponents who starting with the notion that the Holy Church is the work of the devil, wish to have some corre-boration of their leading idea. Her very preregatives give special oppor-tunity for it: I mean that she is the Church of all lands and of all times. If there was a Judas among the Apos-tles, and a Nicholas among the deacons, why should we be surprised that in the course of eighteen hundred years, there should be flagrant instances of cruelty,

of unfaithfulness, of hypocrisy, or of profligacy, and that not only in the Catholic people, but in high places, in royal palaces, in bishop's households, nay in the seat of St. Peter itself?

\* \* \* What triumph is it, though in a seat of the hypocritical triangle in the seat of the parameters of the seat of the hypocritical triangle in the seat of the seat of the hypocritical triangle in the seat of the seat o long line of between two and three hundred Popes, amid martyrs, confessors, doctors, sage rulers and loving fathers of their people, one, or two, or three are found who fulfill the Lord's description of What will come of it though we grant that at this time or that, here or there, mistakes in policy, or ill-advised meas ures or timidity, or vacillation in action, or secular maxims, or narrowness of mind have seemed to influence the Church's

## ST. PAUL AND THE TRUTH.

action, or bearing toward her children?

This letter of inquiry concerns quesions of wide interest:

Dear Editor:—Will you kindly an-

swer the following questions and colige several readers of your paper:

1. We read in the Epistle of Paul that he claimed to be of Jewish nationality. My opponent claims that Paul was in reality a Gentile; that he made that "false" statement to gain the confidence of the Jews in order to convert them to Christianity. Was he a Jewor

Gentile?
2. Would Paul have been justified in making a false statement of any kind in order to advance Christianity?

3. Is anyone justified in teaching anything which is not true, when by doing so a convert is made or that the Church of God is advanced thereby?

A. J. 1. St. Paul was a Jew. This is distinctly stated in Acts, chapter 21, verse 39, also in second Corinthians, chapter 11, verse 22. He was an Israelite, born in Tarsus, in Cilicia, a Pharisee of the strictest sort : but he vas also a Roman citizen. He made no

false statement. 2. St. Paul would most certainly not have been justified in making any false statement in order to advance

Christianity.
3. No one is justified in teaching any. thing not true in order to make converts or to benefit the Church. God has no need of lies. Neither has truth. Neither has God's Church. A convert made by misrepresentation would relapse as soon as he found out that he had been deceived. The end does not justify the means. No one is at liberty to do evil that good may come.—Cath olic Columbian.

How sweet it is to suffer in doing



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Is not very much by itseff, but fifty of them, that is, less than one dollar a week, would pay for a policy of endowment insurance for

Then-If you died during the next twenty years, your beneficiary would receive \$1,000.00.

or—If you lived, you would receive \$1,000.00 yourself, which, together with the accumulated surplus, would make a total return largely in excess of all premiums paid.

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President.

J. A. NELLES, Secretary,

#### A LONELY HEART.

Morning after morning the priest comes forth to renew the oblation of the Spotless Victim. A few there are who, with bowed heads and lowly hearts, kneel about the altar. Softly rings the bell, telling that once more the Saviour has descended to earth as He came long

ago an infant in Bethlehem.

Soon it is all over. One by one the people silently steal away. The priest reverently departs. And He Who wept is once more alone. Alone! A sympathetic friend out of all the multitude even and aron, find his way to the fact. ever and anon finds his way to the feet of Jesus, the little lamp ceases not to flicker as it burns itself away in love,

flicker as it burns itself away in love, but for all else Jesus is alone.

Oh, may we not well imagine Him saying: "Man, man, why do you thus abandon Me? Why do you thus carelessly pass Me by? Why do you thus leave Me alone? Is it for this I consented always to remain on earth? This solitude crushes Me. The lone-liness crushes My heart. Oh, man, liness crushes My heart. Oh, man, man, come to Me, to My comfort now, and I will be your solace for eternity.

Hard indeed must be our hearts if
we turn a deaf ear to this appeal of our loving Saviour.—Golden Sands.

## Congregational Singing.

The first church in Rome to adopt congregational singing in which all the people joined in the several parts of the Mass, is Santa Maria in Aquiro. The the wicked servant, why begin "tostrike the man servants and the maid-servants, the man servants and drink and be drunk? Gloria, Credo and the other parts of the Angels." It is Gregorian "Mass of the Angels." It is the intention of Pius X. that all the parish churches in Rome shall adopt the same system.

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Don't dose him with nauseous castor oil or other harsh, griping purgatives. Above all things don't give him poisonous "soothing" stuff. These things only make him worse. Baby's Own Tablets are what your little one needs. They are a gentle laxative, and make baby sleep because they make him well. They cool his hot little mouth, ease his sour stomach, and help his obstinate little teeth through painlessly. They are what every mother needs for her baby — and the older children too. Mrs. Routhier, Greenwood, B. C., says: "I consider Baby's Own Tablets worth their weight in gold in every home where there are children. My only regret is that I did not learn their great worth sooner." These Tablets will help every child from the moment of birth onward, and are guaranteed to contain no harmful drug. Sold by all medicine dealers or sent by mail at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville, Ont.

THEY DRIVE PIMPLES AWAY. THEY DRIVE PIMELES AWAY. —A face covered with pimples is unsightly. It tells of internal irregularities which should long since have been c.rrected. The liver and the kidneys are rot performing their functions in the healthy way they should, and these pimples are to let you know that the blood protests Parmelee's Vegstable Pills will drive them all away, and will leave the skin clear and clean. Try hem, and there will be another witness to their excellence.

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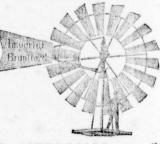
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# Question Box

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THE CATHOLIC RECORD, LONDON, CANADA.





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IT RESTORES THE STOMACH
TO HEALTHY ACTION AND TONES WHOLE SYSTEM If you ar acquired a weighing an ering, never want, you w is not the made; for, lack, he ki

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## CHATS WITH YOUNG MEN

Anybody who enters upon life with e idea that he can attain anything without labor or pain will be sadly deceived. Since the fall of our first parents it has been the lot of man to earn his bread in the sweat of his

Catholics and Public Duties. To take no part in public affairs would be as wrong as to bestow no care or labor for the common good; and the more so because Catholics are

admonished by the very doctrines they admonished by the very doctrines they profess to be upright and faithful in the discharge of office; but if they remain inactive, men whose opinions give but small guarantee for the wellbeing of the State will easily seize the reins of government.—Leo XIII.

Avoid Vacillation.

If you are a vacillator, if you have acquired a habit of hesitating, or of acquired a habit of historian and reconsidering and considering and reconsidering, never quite knowing what you want, you will never be a leader. This is not the stuff of which leaders are made ; for, whatever else a leader may lack, he knows his own mind. He knows what he wants, and makes straight for it. He may make mistakes; he may fall down now and then, but he gets up promptly and always pushes on. gets up promptly and alway

O. S. Marden in Success.

A Passport to Everybody's Good Graces, Every one has a welcome for the person who has the good sense to take things quietly. The person who can go without his dinner and not advertise the fact; who can lose his purse and keep his temper; who makes light of a weight, and can wear a shoe that pinches without any one being the wiser; who does not magnify the splinter in his finger into a stick of timber, nor the mote in his neighbor's eye into a beam; who swallows bitter without leaving the taste in other people's mouths; who can give up his own way without giving up the ghost; who can have a thorn in the desh and yet not prick all his friends with it—such a one surely carries a passport into the good graces of man-kind.

It is important—nay, it is vital to the success and credit of the Church to have her children truly believe, and forth by their lives how truly they do believe, that no man can be a aney do believe, that no man can be a good Catholic who is not also a good citizen; that the obligations of loyal obedience to constituted civil authority, of faithful and zealous fulfilment of the several duties imposed on each anember of society by the law of the land — obligations which have been ever and everywhere unequivocally recognized and emphatically proclaimed by the Church — rest sacredly upon every freeman and forbid any surrender to selfishness or cowardice or sloth, any compromise with iniquity or dishonor, in the work which his country demands of him. It is not enough that this docaffirmed in our catechisms or declared by our preachers: it must be recognized in our lives. When there recognized in our lives. When there shall be no unworthy citizen who is also in name a Catholic, the Catholic

also in name a Cathoric, the Cathoric
Church will have no enemy whom any
good man would wish to be her friend.
Do not tell me that things such as
these concern not the Church. A
Christian can not draw a sponge over his record as a member of civil society: that record will avail to fix his destiny; t does this it concerns the Even if she would she can not limit her mission, can not escape not limit her mission, can not escape dealing with evils by closing her eyes to their existence. For be well assured that if this field be given up to the enemy, his tares will spread to those adjacent. You can not abandon a heart adjacent. You can not abandon a neart to sordid passions in the forum and hope that it will be pure and honorable and generous at the fireside. Burke has well said: "There never yet was long a corrupt government of a virtuous people."-Hon. Charles J. Bonaparte.

A Lesson in Time-Value, not squander time, for that is the stuff life is made of !"—(Franklin.) Franklin not only understood the " Dost thou love life value of time, but he put a price upon it that made others appreciate its

A customer who came one day to his little book-store in Philadelphia. Not being satisfied with the price demanded by the clerk for the book he wished to purchase asked for the proprietor. our chase asked for the protection of the reservoir, in the press-room," replied the clerk. The man, however, who had already the man, however, who had already the man how properly the property of the protection of the protectio spent an hour aimlessly turning over books, insisted on seeing him. In answer to the clerk's summons, Mr. Franklin hurried out from the news-paper establishment at the back of the

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store.

"What is the lowest price you can take for this book, sir?" asked the leisurely customer, hoiding up the volume. "One dollar and a quarter" was the prompt reply, "A dollar and a quarter! Why, your clerk asked me only a dollar just now." "True," said Franklin, "and I could have better afforded to take a dollar than to better afforded to take a dollar than to

leave my work."

The man, who seemed to be in doubt as to whether Mr. Franklin was in the grave reply. "A dollar and a half," was the grave reply. "A dollar and a half! Why, you just offered it for a dollar and a quarter." "Yes, and I could better have taken that price then than a dollar and a half now." Without another word, the crestfallen purchaser laid the money on the counter and left the store. He had learned not only that he who squanders his own time is foolish, but that he who wastes the time of others is a thief.—Success.

The Men To Move The World, Father Saste, S. J.

The tendency of modern civilization, which ignores the Gospel, sneers at the Church and scoffs at the sacraments, is to substitute respectability, decorum and honor for the horror of sin and the fear of God. But, alast all in vain for and honor for the horror of sin and the fear of God. But, alas! all in vain, for there are wild passions in the human heart which laugh such frail barriers to scorn. It is useless to such a being as man now is, with all the fire of con-

cupiscence burning within his breast, merely to enlighten and to refine him. merely to enighten and to renne him. He wants something more than light; he wants strength, interior strength. Now this power, which is at once light, health and life, is divine grace, and the chief fountain of grace is the sacramental system designed by the Almighty to work the all refreshing and to apply to men the all refreshing and vivifying stream of Christ's precious blood. Life is tumultuous and dis-

blood. Life is tumnituous and dis-sipating; temptations are numberless; the world, the devil and the flesh awfully strong, and heaven can be reached only by conquering them all; but let us be of good cheer—sacramental grace dispensed by the Church will give us strength to achieve the victory and win the crown. \* \* \* In the face of the scornful infidelity

of the age, it is a noble, consoling, sub-lime spectacle to see our Catholic young men rising up everywhere to proclaim openly, fearlessly, their whole souled faith in the Roman Catholie Church, her tenets, her doctrines

and her practices.

Give me the practical, earnest, sincere Cathelic young men, the men of faith and deeds. Give me the men that realize the existence of the better world beyond the grave, the men that love God above all things—men that fear sin more than all other evils; men who strengthen their weakness with power from above—and with such men, as with the lever of Archimedes, I could move the world .- The Monitor.

Pointing a Good Moral, In a talk to one of his confirmation

classes recently, Bishop Hartley told the following story:

About twenty-two years ago the

Bishop, then Father Hartley, was con-sulted by a Catholic man who occupied a clerical position with a large corpora clerical position with a large corpor-ation. He was discouraged to find that promotion was very slow coming his way, but saw, to his dismay, that clerks less compatent were placed ahead of him, all for the simple reason that they belonged to the same secre society as the heads of the firm, and when advancements were to be made these were favored, to his exclusion. He wanted Father Hartley to tell him why the Church was so severe against secret societies. The priest gave him he Church's good reasons-its objection to the ritual which led the members away from their own Church services, and so on, and advised him to be true to His Church no matter what ame. After some conversation the given, and resolved to continue to be as he always had been, a loyal son of the Church.

The years rolled around, and some four weeks ago, Bishop Hartley met the same gentleman for the first time since that memorable conversation; and after the first greetings were over, the Bishop's mind naturally reverted to the subject then discussed, and he asked the man how he had gotten on. His reply was that he had more than prospered. He is row a member of the orporation of which he was then but a c'erk. Two of his sons are getting alaries of \$2,000 a year each, tw daughters happily married, and two at home with the parents.
"No, indeed, I never regretted tak-

"No, indeed, I never regretted taking the advice you gave me that day, Bishop," said the gentleman. "Shortly after that things began to go wrong at our place of business. The clerks in responsible positions became dissipated and grew careless at their work, with the result that the firm soon noticed." the result that the firm soon noticed the danger to its standing. After futile efforts to make them attend to business properly, the dissipated ones, whom I had formerly envied for their advancement, were dismissed, and I was given a position of trust, finally becoming a

member of the firm,"

The popular belief that only the "man with a pull" forges ahead nowadays, could have no better disclaimer the above. Integrity coupled with merit, will always win.

Some Helpful Thoughts. There is no eloquence more powerful

r persuasive than good examp Tread carefully every day the path in which Providence leads; seek no-thing, be discouraged by nothing, see duty in the present moment; trust all with reserve to the will and power of

There is only one stimulant that There is only one stimulant that never fails, and yet never intoxicates—Duty. Duty puts a blue sky over every man—up to his heart, maybe—into which the skylark, happiness, always goes singing.—Lamartine.

Despise not the poor and unfortunate for in many instances they are God's chosen ones. He Himself was one of them, and by His life of poverty and tribulation opened unto the characteristics. them, and by his life of poverty and tribulation opened unto us the gate of eternal joy. In helping them, we are doing His work, and our lives must be sweeter, tenderer, for the act.

In the firm control of our thoughts lies the secret of the most wonderful lies the secret of the most wonderful possession of which we can boast—character. It is quite as much a matter of habit as of will, this being honorable, truthful, just, having formed our principles of right living, conscience invariably points to a whole-hearted loyalty to them. And when baser motives plead, why, here is just where your will power may profit by exercise.—M. L. Leibrock.

Opportunities do not come with their

Opportunities do not come with their values stamped upon them. Every one must be challenged. A day dawns, quite like other days; in a single hour comes, quite like other hours. But in that day and in that hour the chance of a lifetime faces ms. To face every a lifetime faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly is the only way to meet the supreme opportunities when they come, whether open faced or discussed.

open-faced or disguised. Everyone of us casts a shadow.
There hangs about us a sort of penumbra—a strange indefinable something—which we call personal influence, which has its effect on every other life on which it alls. It goes with us wherever we go. It is not something we can have when we want to have it, and then lay aside at will, as we lay

#### OUR BOYS AND GIRLS.

STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

Crowning of Our Lady in Heaven

THE PROVING OF JOSIE. When Mrs. Wilcox was left a widow, she found herself with a very small in come indeed, most of that belonging to her husband having died with him, added to which fact they had lost a good deal of money, owing to a bank failure just before his death. She had herself and her two girls to think of, and to live as cheaply as possible, and to augument her income by earning money, were two things that she saw

were most imperative.

One autumn afternoon, a year after widowhood, she returned to the her widowhood, she returned to the little lodging at A—, a suburb of London, feeling very sad and with a sisk heart. A heavy fog that had hung over London since morning thick-ening as the day drew to a close, af-fected her spirit as well as her breath-ing. She was sensitive to weather, and She was sensitive to weather, and her environment, and the atmosphere of the lodging-house depressed her as she let herself in with the well-worn latch-key. Her foot caught in a hole in the oilcloth as she crossed the tiny passage, while sounds of uneducated voices coming up from the kitchen stair. fell upon her ear. There were odours of cooking, parafin oil and general stuffi-ness combined, which that evening she felt oppress her more acutely than

Mrs. Wilcox, that evening, was thoroughly tired and footsore, having walked long distances to save train and omni-bus fares, missed her way more than once and, woman like, having had a very inadequate lunch of a cap of tea

In Fleet Street she dropped her parcel of sketches, and the string having broken, two or three had fallen, to be immediately spoilt on the pavement. Before dropping her sketches, Mrs. Wilcox had taken them to several publishing houses, where, in some instances she had never succeeded in seeing the art editor, while in others she had done so only to have discouraging remarks made upon them. No one gave her a word of encouragement about them, and she was gradually becoming con-vinced that her hopes of earning money vinced that her hopes of earning money by doing illustrations were doomed to disappointment. It had been a recent idea, for before then she had tried many ways of which she had heard for bbtaining work, and all had been in vain. She had received the ordinary vain. She had received the ordinary education of a lady, but had no certificates of any kind, and consequently was unable to compete with those who were well armed with diplomas and guarantees of capability.

When she reached the little sitting room on the second floor, the fire was out, and by the light of a small, and by the means oduriess lamp, sat a girl

out, and by the light of a small, and by no means odorless lamp, sat a girl whose dark hair was falling over her hands which supported her head, which was bent over a book. Josie did not hear her mother enter, as she did not hear her mother enter, as such was deep in her reading, and Mrs. Wilcox went into the bed-room, which opened off the sitting-room, to find Veronica replacing articles in a trunk which she had been unpacking to get a some winter clothes.
"Oh, mother, darling, here you are,"

said Veronica. "Are you wet? I am afraid you are. I will help you off with your jacket," and the girl gave with your jacket,' er mother a kiss before she proceede

to help her. Veronica, at sixteen, was even more beautiful than she had been as a child. Her darkly lashed blue eyes contrasted so well with the golden-brown hair which curled naturally over her fair open forehead. The colouring of lips and cheeks was delicate, the features almost perfect, and the expression of the face was sweetness itself. To the tired mother it was very grateful to have those small gentle hands rendering her loving service, and as Veronica, kneeling before her, was removing the boots to replace them with soft, com-fortable shoes, Mrs Wilcox stooped and kissed the soft silky hair of her favorkissed the soft silky hair of her favorite daughter. Josie, who had roused herself from her Shakespeare, and who had just opened her mother's door, saw the action, which gave her at the same time a pang at her heart.

"Shall I get tea ready, mother?" she inquired in a brusque voice.

"Yes, certainly, Josie, you know quite well how much I must need it," said Mrs. Wilcox sharply,

"I shall have to light up the fire, for it is out." said Josie.

for it is out," said Josie.

"How careless of you to let it go
out," said Mrs. Wilcox, "but I out," said Mrs. Wilcox, "but I suppose if you were reading you forgot all about it. Well, do get some wood and light it up, for it's of no use waiting until Amelia comes. You knew I should be back about 5; you might have thought of it."

Josie was silent.
"If you will light the fire, Josie, I "If you will light the fire, Josie, I will get some hot water from Amelia, and that will boil up quickly," said Veronica, who was wiping her mother's damp jacket. "Now, mother, you must just lie down on the sofa and we shall have tea quite soon. I had no idea it was so late."

Very soon Veronica had shaken up

idea it was so late."

Very soon Veronica had shaken up
the cushions on the hard horse-hair
sofa, and, nothing loth, Mrs. Wilcox
lay down, watching Josie making up
the fire. The water was soon boiling,
the table spread, and Josie proceeded
to cut some bread and butter, cutting
her fireer as she did so.

to cut some bread and butter, cutting her finger as she did so.

"Do leave it alone, Josie. Veronica will do it," said Mrs. Wilcox, as Josie wound her handkerchief round her finger. "You certainly are very clumsy. Go into my room, and in the top drawer of the dressing-table you will find some court plaster," and Josie aboved.

TO BE CONTINUED.

"Death from heart failure, through excessive drinking," was the sad ver dist of a coroner's jury in a Cape Bre ton mining town last week. The young man had been drinking for six weeks, yet those who supplied him freely with lignor during that time would weeks, yet those who supplied him freely with liquor during that time would be indignant if told that they were in any way responsible for his death.—
Antigonish Casket.

#### A TRUE LOVE FOR THE DEAD

League Leaflet.

A true love for the dead is shown not by a vain and inconsolable sorrow, nor yet by the tenderness with which we cherish the memory of their stay with us on earth, but rather by the comfort we take in rendering to them the kindly offices which can benefit them, body and soul, now and for the fiture.

" Concerning them that are asleep, St. Paul bids us, "be not sorrowful even as others who have no hope." For they are only asleep. Be sorrow-

ful, yes, but hopeful too.

Do not, therefore, treat the bodies of the dead either as if they are all that is left of them, or yet as if the quicker we put them out of existence the better. Do not deck them out in gaudy attire, or lavish on them all the wealth of our gardens, as if to mock the corruption to which they are sub-ject. Do not on the other hand, at-tempt to annihilate or utterly destroy. as some think to do, the corruptible which must one day put on incorruption, the mortal which must put tion, the mortal on immortality. The grave is the fitting receptacle for the dead, not the furnace. The cemetery, consecrated and properly kept as a garden of repose, signifies the place of refreshment, light and peace, in which we trust the spirits of the departed faith-ful dwell.

Not content with having the Mass of requiem offered for their souls, we should keep up the good old Catholic custom of the Month's Mind and Anniversary Mass, and occasionally also have the Holy Sacrifice offered for our departed. It is the only sacrifice is common for the living and the dead, and through which we hope to be united with them in a happy immo tality.

#### NEWMAN ON THE PAPACY.

"In the midst of our difficulties have one ground of hope, just one stay, but, as I think, a sufficient one, which serves me ir the stead of all other argument whatever, which hardens me against criticism, which sup-ports me if I begin to despond, and to which I ever come round when the question of the possible and the expedient is brought into discussion. It is the decision of the Holy See. St. Peter has spoken, it is he who has enjoined that which seems to us so unpromising. He has spoken and has a claim on us to He has spoken and has a claim on as to trust him. He is no recluse, no solitary student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. He for eighteen nundred years has lived in the world; he has each all features, he has encourse. he has seen all fortunes, he has encoun tered all adversaries, he has shaped himself for all emergencies. If ever there was a power on earth that had an eye for the times, who has confined him self to the practicable, and has been happy in his anticipations, whose words have been facts, and whose commands prophecies, such is he in the history of ages, who sits from gere ation to generation in the Chair of the Apostles as the Vicar of Christ and the Doctor of His Church.

## TO CONQUER WORRY.

Get into gear! Banish worry! Rise Get into gear! Banish worry! Rise above it. Conquer the disease. Struggle against it until you win. Be not disheartened at repeated failures. Defeat but adds to your strength, if you keep up the fight. The glories of the victory amply repay years of effort. "I never knew what happiness or success really was until I got rid of worry," says a friend.

No matter what may be the cause of your worriment, to worry over it will

No matter what may be the cause of your worriment, to worry over it will do more harm than good. "Then shall we 'let things slide,' and not try to improve conditions?" By no means. But instead of weakly worrying about them, tackle them in earnest. Do a good day's work at it, whatever your duty or problem may be; eat well, live simply, do as you would be done by, simply, do as you would be done by keep your head level, use your best udgment, drink in the inspiration of judgment, drink in the inspiration of nature, seek the co-operation of the Spirit, acquire reposeful poise — resourceful strength will come, you will sleep like a babe, worry will disappear, each day you will awake in a new world and to a more glorious existence. and to a more glorious existence.

## SOME EXCELLENT ADVICE.

Edmund Burke once wrote a bit of brewd and kindly advice to the Irish Edmund Burke once wrote a bit of shrewd and kindly advice to the Irish painter Barry, whose pugnacious disposition was involving him in furious quarrels with the artists and dilettanti of Rome: "Believe me, dear Barry, the arms with which the ill dispositions of the world are to be combated, and the qualities by which it is to be reconciled to us, and we reconciled to it, are moderation, gentleness, a little indulgence to others, and a great deal of distrust of ourselves; which are not qualities of a mean spirit, as some may possibly think them, but virtues of a great and noble kind, and such as dignify our nature as much as they contribute to our repose and fortune; for nothing can be so unworthy of a well-composed soul as to pass away life in bickerings and litigations—in snarling and soull soul as to pass away me in blockerings and litigations—in snarling and souff-ing with every one about us. We must be at peace with our species, if not for heir sakes, at least very much for our own." Excellent advice! Is it worth while to neglect it? — A. B. O'Neill,



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LONDON, ONT.

ORIGIN OF A FLOWER.

The daisy is an Old World flower adopted into American soil. It is told that when the early Christians of Britain were persecuted and in danger of death, St. Bruon begged his sister, St. Olle, to take her maiden compan St. Olle, to take her maiden compan-ions and flee from their savage enemies. After the persecutions ceased, the good Bishop sought his sister, but could not find her. Then he asked for a sign from Heaven that he might know where she had gone, and in an

swer there sprung up in his pathway flowers with hearts of gold and starry nowers with hearts of gold and starry rays of purest silver.
"I will follow," he said. And for days, which lengthened into weeks, he walked in the way those mute guides beckoned. And at last he reached a desert place where hidden behind a reach was the maiden Ollowith her

rock, was the maiden Olle, with her rock, was the maiden Oile, with her faithful companions.
"Thus," says. an old chronicle,
"did the dear Lord lead the good and wise Bishop by a daisy chain of flowers with hearts of gold."

## A Poet's Heart Praver.

Whatever the now-and-then personal weaknesses of the Poet Moore, such gems as the following heart-prayer will never allow the brightness of his crown to

The bird let loose in eastern skies, When bastening fondly home. No'er stopps to earth her wings, nor flies Where idle warblers roam. But high she shoots through air and light, Above all low delay. Where nothing earthly bounds her flight, Nor shadow dims her way.

So grant me, God, from every care
Aed stain of passion free.
Alof through virtue's purer air,
Alof through virtue's purer air,
Alof the colond—no lure to stay
My soul, as home she springs—
Thy sunshine on her joyful way.
Thy Freedom in her wings!

-THOMAS MOORE.

FOR INFLAMMATION OF THE EYES -Among the many good qualities which Parmelee s Vegetable Pills possess, besides regulating the ligestive organs, is their efficacy in reducing inflammation of the eyes. It has called forth many letters of recommendation from them who were afflicted with this complaint and found a cure in the pills. They affect the nerve centres and the blood in a surprisingly active way, and the result is almost immediately seen.

ly seen.
is only necessary to read the testimantals
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The Boston Pilot.

When Catholics have urged the neces sity of religious training in the public schools on the ground that some parents are over-worked and unable to give it in the home; that others are too ignor-ant, and still others too dissolute for this important duty, many non-Catho-lics have held up their hands in horror, and intimated, if they did not say outright, that, if the home and the Church were not equal to the whole burden of the religious instruction of the rising generation, the Catholics were to blame. But our esteemed Baptist contemporary, The Watchman, writing on the escapades of some child-burglars, belonging to respectable families in Cambridge, Mass., faces the truth mane. Mass., faces the truth man-

fully as follows:
... This incident is simply a forcible ilustration of a condition of things which prevails widely among children. Their ideals are not good men and good women, but bad; and the responsibility for this rests upon the community in general. In the first place parents as a rule neither instruct their children as a rule neither instruct their children as to what is right nor restrain them from wrong. The average parent is more concerned to get along with his children comfortably than he is to discharge the duty committed to him by the Lord to train up his children in righteousness. As long as they do not disturb him they
can do pretty much as they please.
And so they get their ideals from the
street or from any chance companions
they may fall in with. \* \* \*

"Our public schools are by no means
example from responsibility for the do.

exempt from responsibility for the de-gradation of the children. They have been so afraid of teaching religion that been so arraid of teaching rengion take they have too generally neglected to teach morality. They have sharpened the wits of the children only to make them more expert in evil. It is to be hoped that this with other fads which have shaped the policy of public schools is passing away. The widespread conviction of the absolute necessity of moral education for children is becom ing more pronounced. It has led to the formation of the Religious Education Association, and is manifesting itself in other positive ways. This itself in other positive ways. This conviction should become more general. Anyone who closely observes children will become appalled at the depths of evil into which the negligence of parents and the lack of moral training has allowed many of them to sink. A strong and resolute and positive effort must be made to save the children. We freely say that we would choose We freely say that we would choose that the children should be trained in schools which exist under any sort of a schools which exist under any sort of a constraint of the constraint of the constraint of the constraint of the carbing is altogether excluded. Those who for any reasons advocate the exclusion of the teaching of morality with religious constraints. s sanctions from Public schools are directly contributing to the moral de-generacy of the children and the dis-integration of society."

We are glad to see an influential

religious journal not often in sympathy with Catholics thus honestly give its testimony to the logic of the Catholic convictions on the school question, and the danger to the nation of the secular-

#### IMPENDING SEPARATION OF CHURCH AND STATE IN FRANCE.

Boston Pilot

Premier Combes, in a recent interview with a Viennese journal, declares that the separation of Church and State in France is at hand; that he does not trouble himself much about the French protestorate over Catholic missions in the East; and that he has not the least idea of retiring from office.

We might rejoice at the first state-

if we are not ready with at least such simple statements of it as we find in the creed or catechism, so to profess it as to make others respect it, and never ment, if M. Briand's bill for the Parliamentary Commission were not before The Government has done its part. says M. Combes, and now it is for the Chambers officially to denounce the Concordat. The Bill just mentioned simply withdraws the appropriations for the support of public worship, and confiscates all religious buildings older than the Concordat, while still retaining practically the control of public worship, and especially of preaching.

Catholics in general must remember that the meagre support of religion guaranteed by the Concordat was not a government bounty, but merely a partial compensation for previous spoliation of Church property.

M. Briand's bill enacts laws favoring the converse of the converse

non-Catholics and Infidels, and reserves to the municipal authority the right to approve or forbid the funeral ornaments and inscriptions on tombs and private monuments in all the cemeteries. And the supporters of this atrocious bill have the hardihood to claim that

it represents exactly the religious libenjoyed by the people of the Can such legislation be forced on

37,000,000 out of a total population of little more than 38,000,000 people in France? And if it can, who is to France? And if it can, who is blame? Is it possible that the great blame? Is it possible that the great set set for Parlia French people are not yet fit for Parliamentary government?

## THE CHILDREN OF THE TOILERS.

Under the heading "A Bad Style of Youth" the Catholic Citizen says:

"There is a type of the raw, over-grown boy that needs to be pen pic-tured for his own good. Let him look upon himself and see whether he is an object to admire. His face wears an expression of constant leering. If his mouth is not occupied with the nasty weed, it is relaxed to that half-open weed, it is relaxed to that half-open condition which signifies gawky attention. This type occupies itself with noticing what it can guffaw at in the attitude or manner or dress or appearance of passing humanity. 'Get onto that feller's hat,' or 'Will you's mind the gait of him?' are its characteristic expressions. It jeers at the hobbling old man cracks addlenated jokes at the old man, cracks addlepated jokes at the lame and roars with pleasure at the victim of accident. It is naturally inclined to loaf about and sight see, shambling along when it has to move, and staring or gaping or leering as it

The boy who assumes the rowdyism paper.

THE EDUCATED WOMAN.

of the "tough" and the habits of the

cigarette perched between his teeth at an acute angle, and who passes his leisure hours in pool rooms and the company of evil-minded companions,

will never amount to anything in life.

Respect for parents and those who are charged with the moral and intel-

are charged with the moral and helpelectual instruction of youth should be characteristic of a well-behaved, good-living boy. To assist his father and mother when requested is the duty of every boy. If parents are poor, honest

and honorable labor in shop, or store,

and honorable labor in shop, or starte, or factory performed by a boy, when of legal age, is dutiful and is necessary to help in providing for the household. But above all, every boy should be ambitious to obtain an education,

and he can do so, even if he performs a

day's work of ten hours.

Many of the nation's greatest and

est citizens worked in their boyhood on a farm or in a factory to assist their

parents. They accepted every advantage offered to obtain an education and to improve their mind by study after

To be God-fearing, modest-spoken,

LEAGUE OF THE SACRED HEART.

GENERAL INTENTION FOR SEPTEMBER'

September's general intention will be

"Love of Catholic Doctrine." Speaking generally, the members of the Church are none too well informed as

to her doctrines and practices, and fre-

quently when called upon to explain them cannot do so. It should be their pride to familiarize themselves with the truths of their faith. Catholic doctrine

era have accepted it as true.

With good reason they have regarded it as divine, the Word of God re-

Through love of this word apostles

have labored, confessors have suffered

and martyrs have died. Whole nations have clung to it in spite of dire

oppression, so that it has become doubly precious to us as a heritage as well as a treasure of truth.

ity, nor yet to engage and excel in con-troversy but because it is God's own

We can scarcely be said to love it.

To sacrifice, or minimize one iota of

THAT CHAIN PRAYER.

vas allowed to communicate his insane

rhapsodies to the outer world. The "prayer" begins with a false state-

are those who take Catholic papers. Is it cause or effect? Either way the lesson is: Don't be without a Catholic

truth.

adulterated to each one of us.

Speaking upon the mission of the college graduate, Bishop O'Connor, of Newark, N. J., said recently: "The influence of cultured women has been powerful in every period of history, but never more so than at present. The best efforts of men seem to be absorbed in the race for wealth and world, because to the exclusion, in many wayward, will develop into a man of worthlessness. Worthlessness of character and uselessness in life will mark his career from the dawn of manhood to the grave. Is there anything more weary to people of advanced years than to see a boy playing the role of premature manhood towards his aldern premature manhood towards his elders, and making himself conspicuous by his loud-mouthedness in public, and by his ly honors, to the exclusion, in many instances, of any true devotion to inwant of respect to superiors? A youth who will strut down the street with a tellectual and spiritual ideals.

"The field of activity that there presents itself to elucated women is one that calls for the utmost display of their zeal. How excellent their opportunities, if, as appears from indications at present, to their care are to be entrusted the most precious interests of the human soul, the imperishable goods of life, religion, morality, education. Such, in fact, has always been the case in the past. The difference is that women are being better fitted for the worthy discharge of the duties which have always devolved upon them, and are thus rendered capable of discharging those duties with greater credit to themselves and greater benefit to man-kind. If this be the meaning of the wonderful development which has taken place in the education of women, all true lovers of Gor and religion will have reason to rejoice."

#### War on Filthy Medical Ads.

"War has been declared against fake' medical companies," says the lichigan Catholic. "And it is a Michigan Catholic. righteous war against a class whose medical advertisements are filthy. and obedient to parents is the duty of all boys, whether they are born into riches or enter the world surrounded The distribution of the foul literature The distribution of the four literature through the mails and by other means is dangerous to the morals of the young. Why other people patronize 'fake' medical companies instead of by poverty. Purple and fine linen and a mansion to dwell in do not make the best boys. The greatest citizens sprang from a lowly environment; wearing the mark of toil for a doctors of reputed skill and character is incomprehensible. It is cheaper in the end to receive medical attention coat-of-arms and the implements of industry for armorial bearings.

The children of the toilers are the from practitioners of honor. Attracted by flashily-worded advertisements, life-guards of the nation .- Michigan people become the victims of companies whose only interest in their health is one of financial gain and unscrupulons

#### PARISH OF BIDDULPH.

Rev. Dantel P. McMenamin was one of the calters of the week at the editorial rooms of the True Witness. Father McMenamin is pastor of St. Patrick's church. Biddulph, a prosperous farming township within a distance of thirteen mice of London. Oat. In his parish there are nearly two hundred families. On one road—known under the name of the "Roman Line," all the farms are owned and occupied by Irish Catholics, who are successful, and well to do. In answer to a question as to the number of parochial societies in existence in his parish. Father McMenamin stated that they had branches of the C.M. B. A., Third Order of St. Francis, The Holy Rossary and League of the Sacred Heart. In connection with the lat ter there are fifty promoters who represented seven hundred and fifty associates. Asked if the young men remained on the farms. Father McMenamin replied in the affi mative, adding that he advised his parishioners to adout the idea of "Home Ruie" and develop the resources of the locality by remaining at the old homesteads on the farm.

Father McMenamin during his stay in Montreal, was fortunate in securing a relic of Ireland so patron saint, which he intends to have set in an artistic reliquary in much the same style as the one places in position by the late lamented pastor of S2. Patrick, Father McMenamin has made arrangements for a number of artistic altar ornaments for the shrine of Ouclady of the Immediate Conception in his parish church, to the decoration of which he is devoting much attention, in honor of the approaching gelden jublies of the definition of the dogma.—True Witness, Montreal. as our League leaflet tells us, is so very reasonable and it rests on such good authority that multitudes of men and women in every part of the world and at every period of the Christian vealed to men, confided to the safe keeping of the Church, and through her teaching delivered entire and un-

If we love it, we should study it for its own sake. "I will rejoice at thy words, as one who hath found great spoil," (Ps. 118-162). It should be studied not merely to gratify curiosity, nor yet to appare and even in con-

## DIOCESE OF PETERBOROUGH.

REV. FATHER KEILTY'S TWENTTY FIFTH ANNIVERSARY.

ANNIVERSARY,
1879 1994. Last Sunday in St. Joseph's
Church, Douro, handsome recognition was
given to the fact that the pastor, Rev. Father
Keilty, had completed his fifth Pistrum—
twenty-five years as a parish priest in Peterbergueth county. byening-new geats as a parish pites in Peterborough county.

In token of this fact yesterday. August 7th, 1904, acting on behalf of the congregation, Mr. Jas. McElligott, reeve of the township, and Mr. Allen, councillor, approached the altar and read the following address:

The Rev. W. J. Knilty, P. P., Dauro, Ont.

it is disloyal and cowardly, and only ignorant or tactless Catholics ever do Rev. and Dear Father,-It is now twenty because they do not know their religion, or how to apply its principles to suit occasions, circumstances, and very often are not clear in discerning what is really divine from what is purely human opinion or attempt at explana "I think," says Josh Billings, "the fools do more hurt in this world than the rascals." After having received during the past week communications from various parts of New Zealand, we are veering around to the opinion that the author of the "Endless Chain Prayer," recently denounced by us, was more of a fool than a rascal. There are slight variations in the several copies of the alleged "prayer" and the accompanying "instructions" that have been forwarded to us. But all like are apparently the work of some miraculously stupid idiot or—still more probably—of some hapless lunatic that

and read the following address:

The Rev. W. J. K. Silty, P. P.,

Douro, Ont.

Rev. and Dear Father,—It is now twentyfive years since in obedience to the wishes of
the late Dr. O Brien, Bishop of Kingsion, you
began parochial work in the county of Fetorous parish duty is something rather unique
in the lifetime of a parish. We are pusualed
then, Rev. Father, the way the presenting to
you only the marky congratulations, and if
you only the print us briefly reviewing what
your energy and zeal have accomplished during those years for the unbuilding of Gods
Holy Church, and for the material and
apitional advancement of the people
among whom you labored. Twenty five
years when you arrived in the parish
of Enniemore, as its first resident pastor,
the present church was there on the hill-side,
surrounded by a rough rail fence, standing
among stumps stones, and briars and brambies.
Four or five taverus stood in the village hard
by, to ando, during the week the good which
the "Soggarth Aroon" instilled into the people
every Sunday. Soon after your arrival, your
innake energy displayed itself, and a rapid
transformation both in the material and spiritual order was effected in the parish. The
rough and unkep: church grounds soon assunded different appearance. A magnifisent
parochial residence arose beside the church,
lawns were terraced, ornamental and fruit
trees cultivated, and the whole church property
enclosed with nearly painted fences, so that
the church grounds became a veritable beauty
spot in that picturesque township. In the
ordnary course of events a fine new bell was
placed in the church, and several acres of fine
agricultural land was purchased, and added to
the already large and spacetous church grounds.
Tarough your indomitable energy all these
buildings and improvements were paid for.
Besides these silent witnesses of your
great capacity for work. there may be mmunoned those templess of Christian virtue which
were builtings and improvements were belid to
the brief and an account of the parish or ment; next it plunges head over heels into a slough of bad grammar; then it goes bang against the end of a "blind alley" of a broken sentence—a sort of mental no thoroughfare; and it winds up by asking for sundry "seemingly impossible things." In form and sub-stance it is quite foreign to Catholic devotion, and no Bishop would set his imprimatur upon the ragged and measly thing. An idea of the outrageous and anti-Catholic nature of the "instruc-tions" may be gathered from the fol-An idea of the outrageous and lowing average copy which is in our "This prayer must be said for thirty days, beginning the day you receive it, ask for three things and post it to five persons, you positively must not hand it to anyone. It has never been known to fail. Make a request and test it. Please do not neglect it or the chain will be broken the last of the copies must be posted within the week you receive it."—New Zealand Tablet.

TORONTO GRAIN.

TORONTO Sep. 1, — Wheat, steady, at \$1.02 askey for No. 2 red and white, west; Manitoba, \$1.07 for No. 1 northern; \$1.04 for No. 2 northern, and \$1.01 for No. 3 northern, at Georgian Bay ports, and 6c more griading in transit. Some Manitoba wheateold for export to day, the first deal of that sort pub through for some time. Two loads sold at Fort William at equal to \$1.06 for No. 1 northern and \$104 for No. 2 northern, Georgian Bay ports. Flour. firm; local exporters bidding \$1.25 to \$430 for cars of 90 per cent. patents, in their begs, west; choice brands 15c 20 for cars of Hungarian patents; \$5.10 for second patents, and \$5 for strong bakers, bags included on the track, Toronto. Millfeed, steady, at

years to come is the ardent and sincere desire of the people of Enniamore and Douro.

years to come is the ardent and sincere desire of the people of Ennismore and Dauro. THE VENERABLE REV. FATHER'S REPLY. Father Keiley in replying said that eleven years ago in this Dauro church, and just after its completion the people were kind enough to present him with an address on the twenty-fifth anniversary of his ordination to the priesthood, now, again on 'this occasion the twenty-fifth anniversary of his ordination to the priesthood, now, again on 'this occasion the twenty-fifth anniversary of his appointment as a parish priest in the county of Peterborough, the people were occasion unfortunately sorrow mingled with joy. John Moloney was not here to day to read the address—the veteran reeve of Duro—he had been gathered to his fathers, followed by the regrets of a township, age a county. In his ilamentable absence it was a source of gratification to all present to hear the address read by John Moloney's great friend and confident—Reeve McElligot, who erjoyed in an eminent degree the respect of the woole community. He was pleased to see Councillor Allen ac ompanying the reeve because Councillor Allen as the son in-law of the noblest Roman of them all—John Leshy, the veteran treasurer of the township, who likewise had gone the way of all fishen. Councillor Allen was respected and would always be respected by the priest and perule of Douro.

Father Keitty then wight be pardoned for saying, over if it did seem somewhat egotistical and confident in Sin quaeris monumentum, circumagnic. Thank God when he left fanismore, he had left in free from debt and free from taverns. Thank God, when leaving Douro he would leave it too, as it was now, in fact, free from debt, free from taverns. He was able to accomplish what he did because they kaew that during those twenty-five years he had never kept anything for himself, ex-ept his food and clothes. Thus, Father K-ity said in concursion, you will describe to your children's children what muner of man was the last of the Mohican — the last of a long liee of priests sent

C. M. B. A.

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Toronto Globe, Aug. 27.

The thirteenth convention of the C. M. B. A. concluded its labors at an early hour this morning. The question of rates, which figured heavily, was disposed of by a decision to retain the present rates, but to make twenty assessments yearly until the next convention, when a permanent plan wil be adopted.

J. A. Murphy, Cayuga, reported for the Committee on Laws, it recommended that two chartered accountants be engaged, one of whom shall be a member of the association, and that their reports be printed in The Canadian as they are submitted. The committee refused to recommend that women be admitted to the association. In reference to the suggestion that a surrender value be placed on all policies held by men of seventy years of age, no action was advised. The committee considered an increase in rates imperative, but this section of the report was referred to the special committee of sixteen. As a means of lessening the cost of conventions the plan of forming four district councils was proposed in the report, one each for the Maritims Provinces, Quebec, Oslario and the West. The convention rejected that clause. The report was then adopted.

R.v. A. A. Cherrier, of Winnipeg, reported for the committee of eixteen on rates and assessments. It was recommended that for the next three years no change be made in the rates but that twenty sacesments senily, after words the reserve fund can be drawn uponing the past year seventeen assessments. On motion of Rev. J. Chatelain, Thurso, Que, a committee of go thoroughly into the question of rates and assessments with power to secure expert advice and report to the branches four months in advance of the next convention, so that delegates may come instructed on the matter.

Notice of motion was given to seek for power from Parliament to do a complete insurance business in endowment and limited payment policies.

For the fourth time in the history of the association Hon. M. F. Hackett of Stanstead, Que, was elected Grand President. The noning

trom Farlament to do a complete insurance business in endowment and limited payment policies.

For the fourth time in the history of the association Hon. M. F. Hackett of Stanstead, Que., is a substantial of the state of Stanstead, Que., is an expected of the President. The nomination was made by P. Kerwin of Quebectiv. There was no other name proposed. The election was received with cheers, and the delegates sang "He's a Jolly Good Fellow Mr. Hackett replied in both French and English. Thanking the convention and promising to return the charge after discharking his during the convention and promising to return the charge after discharking his during the convention and promising to return the charge after discharking his during the policy during the post term. The other officers elected were First Vice-President, Hon. A. D. Richard, Dorchester, N. B.; Shoond Vice-President, Bornard O'Connell, Dublin, Oatt, Secretary, J. J. Behan, Kingston; Treasurer, W. J. McKee, Windsor; Marshal, E. O. Callaghan, Cornwall; Guard Jacobd, Weinart, Neuetadt; Trustees, J. A. Chisholm, Halifax; Rev. A. E. Burke, Alberton, P. E. I.; C. O. Hebbert Three Rivers; Gorge Lynch, Stanuton K. C. Hamilton; G. V. Melnerney, K. C., St. John, N. B. The salaries of the Grand President, Grand Solicitor and the Treasurer were each increased for \$400 to \$500. The Secretary and Assistant Secretary each received \$200 in crease from \$1,800 to \$2000 and from \$1,000 to

§1 200.
F. J. Curran of Montreal, speaking in both French and English, invited the association to meet at Montreal in 1907. The invitation was accepted.

DIED

McCarthy,—In Detroit, on Sunday, 21st August, Mr. John Vincent McCarthy, sen of James and Sarah McCarthy, of London, Ont-Aged forty-two years. Interment took place at St. Thomas, Ont., from church of the Holy Angels. May his soul rest in peace.

McCullough-At Lonsdale, on Aug. 14th, Mr. Alexander McCullough. May be rest in peace:

MARTIN.—At Rodney, on August 13th, Miss
Maud, daughter of Mr. Charles Martin, hard
ware merchant. May she rest in peace!

MARRIED.

CONNOR-FLANAGAN—In the Church of the Holy Family, Hanover, Oat., by the Rev. Father Wey, Mr. John A. Connor, of Landon, to Miss Alleen Flanagan, daughter of Mr. Patrick B. Flanagan.

In St. Joseph's Church. Kingsbridge. by Ray. Father McCormack. Mr. P. J. Martin of Pittiburg, Pa., to Miss Margaret O Keefe of Kingsbridge.

To have been praised and esteemed will bring no comfort at death; but to have suf-fored for our Lord will greatly comfort us.— Father Dignam, S. J. Fortunate is the home into which a Catholic paper goes every week. It has by this means a perpetual mission going on in it for the edification of the whole family.

## MARKET REPORTS

London, Sept. 1. Grain, per cental—Wheat per cental, \$1.65 to \$1.67; corn, 95c to \$1.00; barlay, 95 to \$1.01; barlay, 95 to \$1.01; cats, old, \$1.65 to \$1.01; rye, 90 to 93; peas, \$1.00 to \$1.50; buckwheat, 90c to \$1.10. Poultry—Old hens, per pair, 50 to 755.; spring chickens, per pair, 50 to 85c; live do, per pair, 455. to 75c; turkeys, dressed per lb10 to 12c, ducks, dressed 70 to \$1.10; ducks, live 69 to 70.

6) to 70.

Meat—Dressed Hogs \$8.00 to \$825; pork, by lb.

8 to 9; beef, by the quarter \$5.00 to \$6.50
veal \$9.00 to \$7; mutton, \$6.00 to \$7.00; lamb,
per pound, 11 to 130.

Vegetables—Potaboes, new, per bag 70 to 75c<sup>5</sup>
Live Stooke—Live bogs, \$5.75 to \$5.90; pigs,
per pair, \$5.00 to \$7.00; stage, per pair, \$2.00
to \$2.12b; sows, \$3.25 to \$3.50; grass cattle,
\$4.60 to \$4.65; export cattle, per 100 lbs, \$4.75 to
\$5.00.

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\$16 50 at \$17 for cars of shorts, and \$13 to \$13 50 brau in bulk, west; Manitoba, \$15 to \$20 for cars of shorts, and \$17 to \$18 for bran, sacks included Toronto ferights. Barley, steady, No. 3, extra, 35c; No. 55 bid for new No. 2 west. Rye, steady at 55 to 55c for cars of Canada, west; American, 625 for No. 2 yellow, 616 for No. 3 yellow, 616 for No. 3 yellow, 616 for No. 3 yellow, 616 for No. 1 yellow, 616 for No. 1 yellow, 616 for No. 1 yellow, 616 for No. 2 white and 316c, for No. 2 white east; No. 2 white are quoted at 31c, west, new white oats are quoted at 31c at 32c, low freights outside. Rolled oats, steady, at \$15 for cars of baga, and \$4.75 for barrels on the track, Toronto; 25 more for broken lots here, and 35c more for broken lots here, and 35c more for broken lots here, and 35c more for broken lots outside. Peas steady, at 63c to 64c, west, Butter, fair demand for creamery and choice dairy rolls; prices are steady. Eggs, steady, 166c tto 17c for new laid. Live hogs, casier; selects, \$5 50; lights and fat, \$5 25.

selects, \$5 50; lights and fat, \$5 25.

MONTREAL

Montreal, Sept. 1. — The local markets are fairly active and strong; oats are firm; No. 2 new crop oats are quoted at 3% affoat; as for old oats holders are demanding 39 to 3% of old oats holders are demanding 39 to 5% of old oats holders are demanding 39 to 5% of oats at the higher figure. Peas are about steady at 7% of affoat, Montreal; No. 2 barley, 5% of oats No. 3, extra 50c; No. 3, 495. Flour — The market on fluur is lim to-day; strong bakars, are offering at \$5.20, end patents at \$5.00. Winter wheat batents, \$5 25 to \$5 35; straight rollers, in bags, \$24 to \$5.30 feed—Stocks are light and the market firm; Manitoba bran, in bags, \$17 to \$150 to \$16.50; shorts, \$18 to \$20; mouillie, \$26 to \$25 per ton. Provisions — Heavy Canadian short cut bork, \$17.50 to \$18; light short cut, \$17 to \$17.50; American fat backs, \$27.50; American clear fat backs, \$29; compound lard, 64 to 70; Canadian 1ard, 65 74c; kettle rendered \$1 to \$9.50; hams 13 to 15%; chacon, 12 to 13%; frace, hams 13 to 15%; chacon, 12 to 13%; frace, hams 13 to 15%; chacon, 12 to 13%; frace, hams 13 to 15%; chacon, 12 to 15%; for \$8.1 live heavy sows, \$4.75; mixed lots, \$5.50; select, \$7.50 to \$8.5; colored, \$1 to \$1.50; chacon, 12 to \$35; fresh killed abattor hous, \$5.50; select, \$5.75 to \$5.85, of care, to \$1.50; to \$4.50; colored, \$1.50; to \$1.50; chery, \$1.50; \$1.50; cher

Live Stock Markets. EAST BUFFALO

East Buffalo, Sept. 1.—Cattle—Receipts, 450 head; nothing doing; prices unchanged Veals — Receipts 75 head; slow; 25c lower; 45 to to 8. Hogs—keceipts. 5 370 head; far y active; 5c to 10c lower; heavy, \$5 75 to \$5.85; Yorkers. \$585 to \$5.90; pigs. \$5.50 to \$75.5; roughs, \$4.75 to \$5.55; stags, \$3.75 to \$4.25; dairies, \$5.95 to \$575; grassers. \$5.95 to \$570. Sheep and lambs—Receipts. 5.000 head; active and lower; lambs, \$4.50 to \$6.50; a few at \$6.55; yearlings. \$4.50 to \$5.5; wethers, \$1.25 to \$4.50; owes, \$5.75; sheep mixed, \$2.50 to \$4.50;

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