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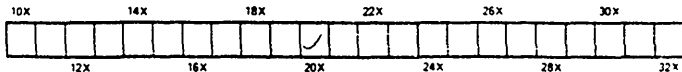
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THURSDAY, AUGUST 31, 1899.

Aug. 31—St. Raymond Nonnatus.

Sept. 1—St. Elizabeth, Queen of Portugal.

2—St. Stephen K.

3—St. Philomena.

4—St. Rose of Viterbo.

5—St. Lawrence Justinian.

6—St. Cyril and Methodius.

The Library Deadlock.

From present appearances the Board of Control and the City Council will be compelled to plead ignorance of the law and hasty action in excuse for the opposition offered to the estimates of the Public Library Board.

Provoking War.

It was only when General Buller was recalled from the Cape; few weeks ago that the possibility of another war in South Africa presented itself to many who had been watching the diplomatic contest between Mr. Chamberlain and Mr. Kruger as a spectacle interesting from the personal but not from the national point of view.

Cranks Destroying Tara.

An Irish landlord, who owns the English name of Bradley and the Meath district in which the historic ruins of Tara lie, has been influenced by an English crank to present a search there for the 'Ark of Covenant.'

policy has produced keen dissention among the majority of the people of Cape Colony.

Disorder in Derry.

A fortnight since, the daily papers published brief items of encounter between Protestants and Catholics in Derry. Espionage has taught us to look with suspicion upon the cabled versions of such occurrences, and this instance certainly goes a long way to confirm our caution.

Chamberlain and the Transvaal.

Joseph Chamberlain has made another Jingo speech to cloud the real facts of the Transvaal question. "If the rupture," he says, "which we have done everything in our power to avoid is forced upon us, I am confident we shall have the support of the vast majority of Britons of the whole empire."

The Apostolic Delegate.

We have had in the past few weeks a great deal of guess work in the newspapers about the movements of the Apostolic Delegate to Canada. The following is probably authentic. It appears in The Liverpool Catholic Times of August 18, and was probably written a week earlier: "Mgr. Diomede Falconio, Archbishop of Acerenza and Matera, has arrived in Rome after taking leave of his flock. His Grace, who it will be remembered has been appointed Apostolic Delegate to Canada, will start for his destination towards the end of this month, accompanied by a Canadian and an English secretary. Mgr. Falconio will be received in private audience by the Pope next week."

Kingston Penitentiary Again.

Elsewhere we publish a letter recalling attention to the dismissal of Catholic employes from Kingston Penitentiary, and the peculiar harshness with which they were treated, after having been singled out from the other officials dismissed.

unless some happy device should be hit upon that might divert the Saxon lunatics from the object of their search they will certainly obliterate every vestige of Tara. People sometimes wonder why the English are unpopular in Ireland. Now, we are firmly convinced that an average proportion of Englishmen are as intelligent, considerate and just as any other national average.

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Catholic Reading.

Dear Sir,—Would you kindly favor me through your paper with the names (and authors' names) of some few famous Catholic works of fiction, especially of the present day, to be had in English. I mean works of special literary merit, and if possible of any Catholic works of fiction (or treatises if no fiction is available) to be had in English upon the great social questions of the day, such as Capital and Labor, etc., and you will greatly oblige.

Fambrake, Ont., Aug. 21.

Our correspondent says a "few works" and of "the present day." The latest novels we recall are "School for Saints" (Mrs. Craigie); "The Two Standards" (Dr. Barrie); "One Poor Sinner" (Mrs. W. Ward); "By the Grey Sea" (Anon). Mrs. Craigie announces a sequel to the "School for Saints." "By the Grey Sea" is one of the novels of the hour. But there are others not quite so new: "Fabiola" (Wiseman) is immortal. "Comesance Sherwood" (Lady Fullerton); "A Sister's Story" (Mrs. Orwen); "A Striking Contrast" (Clara Mulholland); "Garrigue Manning" (Francis Noble). We like to keep within the limits of our correspondent's request in the fiction line. We stretch the limitation of our correspondent; for treatises on "great social questions" when we add the following: "Truth" (Mivart); "Occurrence of Revolution" (Lilly); "Esays" (Brownson); "Studies" (Richard M. Johnson).

judgment and responsibility a few books out of a complete library in which there is merit on every hand.

Many of our contemporaries are busy formulating a Canadian claim to Mademoiselle Labord, the divorced wife of M. de Pachtman, whom the Honours trial has brought into prominence. She is said to be a Halifax lady of the name of "Okey." Most people who follow musical matters will recall the name of Miss Maggie O'Key, English born and of English parentage, who can hardly be a very pronounced Canadian.

The London Pall Mall Gazette has published a despatch from Cape Town stating that a new phase has been added to the situation on the Rand by the action of the English and Scotch, who have instituted a boycott of all Irishmen. Up to this time it has been fashionable for papers like The Pall Mall Gazette to say the Irishman is always "agin' the government"; but if The Pall Mall Gazette tells the truth, the Irish must be with Kruger's government.

The Rome correspondent of the London Morning Post speaks of the new Encyclical, which is to deal with the recent Peace Conference. "The thesis of the Encyclical," he writes, "will be the absolute necessity for all Christian nations to engage in the great work of universal pacification, and the necessity for the Holy See to regain entire temporal liberty in order that it may promote, as it alone can, the ideas of the present Pontiff concerning international arbitration and the furtherance of peace and goodwill among men."

Benziger Bros. Catholic Home Annual for 1900 has reached us. It is elegantly printed and excels in literary merit the record of seventeen years which this publication has attained. The illustrations are of the best, many of the plates ranking as works of Catholic art. There are in all 84 beautiful illustrations.

London New Era, Aug. 12—"The Rome correspondent of the Lancet states that the best proof that Leo XIII. is in good health and likely to continue so is contained in the fact that his body physician has left Rome on his holiday, while his place at the Vatican is taken by his surgical colleague, Professor G. Mazzoni. Before starting, Dr. Lappini contributed to the Pope's special organ, the Vor Urtheil, an exceedingly interesting article in which he reviews the state of the Holy Father's health for the last six months. "The Pope, has resumed his regular mode of life in every particular," rejoices Dr. Lappini, who adds: "Entering as he is on a new decennial period of life, we are entitled to hope that with his robust old age he will attain his hundredth year. Leo XIII. shares this hope, or rather cherishes this expectation to the full."

Mr. J. G. Schurzman, a former Canadian, President of Cornell University, who was sent to Manila by President McKinley, as the head of the Philippine Commission, has made a public declaration to the effect that there has been no destruction of Catholic churches by the American army. Unfortunately for Mr. Schurzman's accuracy Harper's Weekly, The Buffalo Express and other papers in their rage for publishing war pictures have shown photographs of churches used as stables and barracks. Mr. Schurzman is the gentleman who drew up a "Home Rule" scheme for the Philippines which they declined with thanks. His Canadian education served him a good turn, for it was a slightly altered copy of the Constitution which George III. gave to Canada that Mr. Schurzman offered the Philippines. It raised a rebellion in Canada; but would have been useless in the Philippines save for such a purpose.

In The Army and Navy Gazette of Aug. 5, there are several items concerning Irish Catholics in the army. There is mention of Capt. Keane's visit to Stoneyhurst. He is one of the three Irishmen who won the V.C. at Omdurman. Solicitor General Fitzgerald met him at Stoneyhurst. The following item from the Gazette tells an old story with a new turn: "Ten years at least have elapsed since we first asked in these papers for some information regarding the private soldier of the 95th Regiment who stood so bravely by Lieut. Macdonald at Inkerman. Several times since then have we repeated the question, but it was only this spring that from certain quarters at once came the information that Sergt. Patrick Murphy the hero of the story was living in Cavara in Ireland. The pleasure we felt at hearing of him, and of reading his own account of the famous story of Nov. 5, 1854, was marred by learning that he had not only been injured in years, was crippled by rheumatism contracted in that terrible winter before Sebastopol, and was doing his best to keep himself and his wife on a meagre pension. When his old regiment based

his story all ranks felt that one who had won three war medals and two of the most coveted decorations within the soldier's reach ought to receive some tangible sign that the successors of the men of 1854 had not forgotten him; and last month a sum of money was collected and sent home to the parish priest, who was asked to act as minister for us and to lay it out to Sergt. Murphy's best advantage. The total sum realized among all ranks of the battalion amounted to close upon its 1,000, and there is probably hardly a single individual now serving in the battalion who has not subscribed what he could towards it. We are sure that what Sergt. Murphy will value more than the gift itself will be the thought that after nearly half a century the old regiment remembers him still with pride, and it is a touching and noteworthy coincidence that he should receive the tidings of our present through Capt. and Adj. Green, the cousin of Lieut. and Adj. Macdonald.

It is somewhat remarkable the manner in which the English jingoism against old Roman barbarism. The Transvaal discussion seems to have put a keen edge upon their teeth for "savagery" displays. There is now being exhibited at Earl's court a "Savage South Africa Show," to which the women of London flock with a strange infatuation. One British dame insisted upon marrying one of the savages, and in spite of the opposition of her friends had her way in the matter. Generally speaking the exhibition is said to have anything but a satisfactory effect upon the native barbarism of the London Army and Armies, and steps are being taken to induce the government to suppress the show which was to have furnished a London holiday after the fashion of old Rome.

Since this was written the show has been closed to women in consequence of the public scandal their folly gave.

The Dublin Nation recently announced the appointment of Cardinal Logue as Apostolic Delegate for Ireland. The Cardinal has published the following explanation: "I find a rumour has gone abroad regarding the appointment of an Apostolic Delegate to Ireland for which, as far as I know, there is no ground. It strikes me that my silence in the circumstances might be taken as a confirmation of the rumour. I shall therefore feel obliged if you kindly permit me to state in your paper that I have lately received two Briefs from the Holy See, one addressed to the bishops of Ireland, authorizing them to hold a Plenary Synod next year, the other addressed to me appointing me Apostolic Delegate solely and simply to preside at the Synod. This evidently furnishes no ground for the report that a permanent Apostolic Delegate has been, or is about to be, appointed for Ireland. I am, dear sir, Yours faithfully, MICHAEL CARD. LOGUE, Armagh, 16th August, 1899.

The London Saturday Review publishes a very interesting article by Mr. Herman Marivale, who has some very interesting things to say about the late Mr. R. H. Hutton, the great editor of The Spectator. We clip the following: "For all the Sundays of his closing life his order was the same. He took the early Communion of the English Church. And he attended, afterwards, the morning Mass at the little Roman Catholic Chapel, of which he was the unfailing help and friend. He loved the Roman Catholic Church as the mother of all the Christian creeds; and before most men it was the Roman Catholic who served him. His Canadian education served him a good turn, for it was a slightly altered copy of the Constitution which George III. gave to Canada that Mr. Schurzman offered the Philippines. It raised a rebellion in Canada; but would have been useless in the Philippines save for such a purpose.

Religious Services on Board the White Star Liners.

The following letter which has appeared in The Dublin Freeman's Journal is of interest to all Catholics. R.M.S. Teutonic, August 14, 1899. Dear Sir—Can you or some of the readers of your paper tell me why it is that there is no Divine Service for Roman Catholics on board the Transatlantic liners on Sundays, while our Protestant brethren have services in first and second saloons; and why is the service confined to the saloon? Are not the average passengers supposed to worship God as well as those on the upper deck? Yesterday we had an abundance of clergymen on board—three High Church men in the second saloon, and three or four in the first saloon, of which two were Roman Catholic priests. There was no service for the poor steerage passengers, and the Catholics in first and second cabin had to go without mass although we had priests ready to celebrate it permitted. It seems the company's law is against any service but the Church of England. Having been away from Ireland for many years I had imagined the Penal Laws were things of the past. Now, sir, I think it is the duty of your paper to expose this wrong, and by directing public attention to it have it righted. Thousands of Catholics travel to and from Ireland every year. Scarcely a liner but has a priest on

board. Now why not have Mass celebrated upon possible? Why have our religious rights? I think if we Catholics permit it we deserve the insult. What is the remedy?—Public Schools. Competition between the Transatlantic companies now is extremely keen. If Catholics at home and abroad knew that our company had the Mass celebrated on board its steamers on Sundays it would be their duty, and I am sure they would be patriotic enough to contribute to the duty of their fellow-passengers, of papers like the "Freeman" to urge those to perform this duty. I consider all the matter requires is a little ventilation, and it will be speedily righted. In the same correspondence, generous manner that the "Freeman" always advocated the rights of our co-religionists, I hope you will take up this subject. Had you been here yesterday and seen the slight offered to the Faith for which our fathers bleed, you would surely feel as I do.—Yours sincerely, JOHN J. O'CONNOR, 1427 Philbert street, Philadelphia, Pa. Chapel street, Sligo, Ireland.

Death of a Distinguished Convert.

The Catholic Church in London has sustained a severe loss by the death on Monday night of the Very Rev. Canon Akers, M.A. The Rev. Canon was formerly an Anglican clergyman, in which capacity he labored with great success amongst the poor of St. Paul's Church in the year 1838, and was ordained priest in 1870. After his ordination he established the missions of Holywell and Hackney Wick, and subsequently was appointed President of St. Edmund's College, Ware. Deceased had been blind for some time, and accompanied Cardinal Vaughan on his recent visit to Rome in the hope of recovering his health. On his return to the Ohuro of Saints Mary and Michael, Commercial road, of which he was Rector, he seemed improved, but he soon relapsed and died of apoplexy. He will be greatly missed by his fellow-members of the Chapter, and by the Catholics of London generally.

The Times and Premier Schreiner.

LONDON, Aug. 30.—The Times, referring this morning editorially to the statement of Hon. William P. Schreiner, the Cape Premier, that in the event of war he would do his best to keep the Cape Colony aloof from the struggle, says:—"This is a startling misconception of duty. When the Government of the Orange Colony has the duty of all loyal subjects, whatever their position, not to keep aloof, but to do their utmost to bring the struggle to a successful end."

Promises of the Sacred Heart.

Who shall my promises sweetly reign
That from His Sacred Lips shall fall,
As soft dewdrops on the lily's petals,
In answer to each pleading call.
And hark each mind and loving word
That lingers in His gentle voice,
The sweetest promise ever heard
Rejoice O mortal hearts, rejoice.
Abundant grace My Heart will give
Their duties thus they may fulfil
Secure from danger they shall live
Submissive to My guiding will.
The olive branch of Holy Peace
Around their family hearts shall twine
And blessings rare shall never cease
To flow from out My Heart Divine.
I will console each trial and pain,
When bowed with anxious hearts
Oppressed,
These shall my promises sweetly reign
To fill with calm and gentle rest.
In life My Heart will ever be
"Thy refuge safe when danger flies,
In death each soul shall find in Me
The passport to the starry skies."
They shall receive the gift of grace
Of choicest blessings rich and fair,
Thus in their every act shall know
The presence of My guiding care.
For those who love My guiding way
Of hearts dark and gloomy
My Heart of boundless love shall away
To shield them from the angry wrath
And shield them from the angry wrath
And shield them from the angry wrath
Imbued with fervent burning love,
To fix their thoughts beyond the skies
Where beams the star of Hope above.
Those fervent souls whose spirits burn
With hearts that glow with burning love,
Shall of bright treasures never be poor,
Of perfect joys shall sweetly taste.
When faithful hearts their homage pay
Before My altar kneel in prayer
Unfailing pledge I give that they
Shall find my Benediction there.
To protect the gift I will bestow
The hardest hearts thus to release
From fettered chains that they may know
The flowers that deck the path of peace.
For souls who thus My Light impart
With love inscribed their names shall trace
So deep within My Sacred Heart
That endless years shall not e'er
The light of Hope so brightly gleam
And shed its radiant beams
For pilgrims wandering here below
My Heart shall be their guide!
Thus shall this sweet devotion
Its fair and beautiful light
In faith, its hope, its love shall
And flourish bright in every orb
Before its wisdom kings shall be
Accorded in the heavenly realm
The crown upon the mortal head
Shall bear the impress of
HOW TO CURE HEADACHE—
suffer not a weary day
Headache. The
at night until the next
The cause is gone
stomach, and a cure
using Parmentier's
taining headaches and
Finlay Wark, Glasgow, W.C.,
I find Parmentier's
article for Bilious Headache, etc.

Archbishop O'Brien's Letter

In a circular letter which Dr. O'Brien, Archbishop of Halifax, has issued to the clergy, religious orders and laity of the diocese, he says: "Devotion to the Most Sacred Heart of Jesus should appear very strongly to the finest feelings of our nature and exalt in us the most tender love for, and confidence in our Blessed Lord. We do not in this devotion separate, as it were, the Sacred Heart of Jesus from His divine Person, although, for special reasons, we direct our adoration towards it. It is because it is the heart of the Man-God that it becomes an object of worship; but in that worship are included the divinity and entire humanity of our Lord. We look upon the Sacred Heart of Jesus as the symbol and pledge of His love for sin-placed souls; and in adoring it we place before our minds our Lord in His most winning aspect—that of the ardent lover of our souls."

His love claims and will win ours, unless our hearts be dead to every sense of gratitude, and to every noble emotion. Love begets confidence, and thus devotion to the Sacred Heart engenders the requisite of friendship between ourselves and our Redeemer, viz., love and confidence.

If St. Paul could say—"Every creature prostrated and lie in labour even till now," (Rom. VIII-22), how much more applicable are the words to-day? On all sides a groan of despair, or a cry of fortitude, or a sigh of content, or a curse of hate from the lips of tolling masses, is heard. A note of sadness runs through all modern literature, and a tone of pessimism pervades all conversation. And yet men wildly and relentlessly proclaim that all ages this is the best, most prosperous, most civilized, most highly favoured. Many, whilst making this childish boast, bear hearts filled with envy, and soured by disappointment.

Others, who make it their fortune smile, grow desperate in their content, and fly by the wayside as the heedless mass presses on in feverish pursuit of perishable goods. Still others, the possessors of ill-gotten riches, cursed by those whom life-blood they have coined into dollars, envied and hated by those whom they have successfully outwitted in speculation, tormented by daily fears and threats of violence, proclaim the superiority of this age, and straightway foolishly seek a refuge from its cares, and rest for their troubled spirits, in the cowardly act of self-destruction.

In this age, and in this country we have, indeed, many advantages not vouchsafed to past generations, yet the happiness of individuals, of families, of communities, is, as a rule, less real and happier than in former times, and coevalness, with such delights as they may afford, abound; but intellectual pleasures of an ennobling nature are, to a large extent, unknown and undervalued. The attainment of physical development, and bodily vigour, appears to be the primary aim of Colleges and Universities; such superficial literary and historical training as they are capable of imparting, a very secondary one. Hence, we have a generation of trained athletes with vague ideas of the reality of life, its duties and its responsibilities; and, more deplorable still, with just enough of intellectual education to unfit them for mechanical and industrial occupations and to engender vanity and a belief that they are learned.

Whilst there is an abundance of healthy blood courses through the veins of the body, the soul is left to die of anaemia, or bloodlessness. For the soul, though an immaterial and spiritual substance, requires its food no less than the body. True, the natural order, and the grace of God, constitute that food. Vain speculations and theories which take no account of the supernatural when considering the origin, the history and the destiny of man, retard, and in some instances, pervert, the intellect, because they cannot lead to truth. They tend to weaken and waste the energies of the intellectual faculties, and to induce mental blindness. Our little children, who have been prosaically instructed in Catholicism, although they may have never heard of the laws of Nature, have a fuller measure of natural truth and an incomparably clearer idea of the object and end of Creation than the most learned of those who live "in the world" in the world. This is why, in our generation, so unweighed expression, though many, even Catholics, will think it is; it is no juggling with terms, in the plain meaning of words it is, as we shall show, a fact. Let us realize once for all that truth is from God, is in God. Apart from Him, or in contradiction to Him, there is no reality, no truth, natural or supernatural. "In Him we live, and move, and are." (Act. XVII-28). The material world is the result of His supreme will. The laws which have been conceived and fashioned of the primordial elements into their present state and form are the outward manifestation of the essential forces with which He endowed these elements, and which, under His directing and governing providence, were eventually fit them as a dwelling place for the human race. Not by haphazard, nor merely by the constant working of blind forces, have the mountains been uplifted, harbours formed, islands and peninsulas prepared as highways of commerce, waterheds constructed and mineral deposits precipitated in rock-guarded pockets. All these are results foreseen and intended by the Creator, who gave existence and impulse to these forces, designed the plan, traced the lines, and fixed the bounds of their evolution. All research which leaves out of consideration this connection of God with, and eminent dominion over, the laws of Nature, is ever and inevitably at fault. It is an abuse of terms, and a search science, yet so loose is the manner of speech, so shallow the scholarship, so vague the understanding of terminology prevalent in modern literary circles, that the sacred word science is applied to all studies which investigate facts and phenomena with-

out reference to their final cause. Now, science is the knowledge of things through their ultimate or highest cause. Its geology, biology, and kindred branches of study, in as much as they confine their investigations to and found their deductions on observable and observable phenomena, assuming that from all apparently identical physical conditions similar effects necessarily follow, are in no true sense the word sciences, their votaries are not scientists, and their conclusions, whilst at times true, are not scientific facts. If a unit be overlooked in adding up a row of figures, the sum obtained is not correct, despite long hours of calculation. Now, the same factor be eliminated from the forces at work in some specific case in Creation, the conclusion deduced will be at variance with the truth. Now, all so-called physical sciences omit the occurrence of a guiding action of God, who is ever working in and through secondary causes. Hence their conclusions, whilst plausible, are not always true, and are never certain. Mathematics and metaphysics alone in the natural order can beget certainty of conclusion. Were that truth which is in us and around us, in so far as it is not a mere phenomenon, we should bear but little of a truth, even in the purely natural order, they should first be thoroughly grounded in metaphysics; they will then possess a knowledge by which to test the value of their deductions in other branches of learning.

For Catholic apologetics a metaphysical training is essential. Geology has ceased to frighten the timid; the years of the world, whether many or few, are a matter of indifference. Centuries ago St. Augustine dismissed the subject and ended all controversy by saying—"The seventh day still endures." History has no terrors for the moderately instructed. Biology is now the pet weapon of the enemies of the Church; by its direct creation of man by God is assailed. So plausible are the arguments advanced, so apparently scientific are they that some defenders of the truth have sought refuge from their consequences by admitting the fact of man's being created by God as he is. Now, such a fairly conversant with the sciences of metaphysics can prove with absolute certainty that there is an essential, not merely an accidental, difference between the human soul and that of the brute. It can prove that matter is a spiritual and immaterial substance, endowed with intelligence and free will, not developed, nor evolved, nor emanating from any pre-existing subject, but a distinct and direct creation of the Omnipotent. No theory, or logical consequences, can be admitted, no matter what phenomena of biology or physiology may seem to support it, for truth cannot be opposed to truth. Since the metaphysical creation of man, as regards his intellect, or his logical consequences, can be admitted, no matter what phenomena of biology or physiology may seem to support it, for truth cannot be opposed to truth. Since the metaphysical creation of man, as regards his intellect, or his logical consequences, can be admitted, no matter what phenomena of biology or physiology may seem to support it, for truth cannot be opposed to truth.

It has been well remarked by a eminent writer that a man's education never stops this side of the grave. While this is almost a truism in so far as one's character is more or less influenced continually by change of circumstances and events, it is equally true that the man who receives the best part of his education by chance, as it were, when a little while forethought would equip them to fight the battle of life with much greater chances of success. Education, to be of any use, must be your calling; it is right to have the ambition to be a good mechanic, a good railroad man, a good bookkeeper, but don't stop there—don't let the work and the routine of your work absorb all your ideas. How many of you will receive the best part of their education by chance, as it were, when a little while forethought would equip them to fight the battle of life with much greater chances of success.

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Take up my yoke upon you and learn of me, because I am meek and humble of heart; and you shall find rest for your souls. For my yoke is sweet and my burden light." (Matthew XI, 28-30)

You, in meekness and humility of heart, we should find rest for our souls; and in bearing the yoke of Christ, that is, by observing His law, our labours will appear easy, and our burdens light. The Sacred Heart of the Lord is thus placed before us by Himself as an object for our consideration and our adoration; its virtues are to be imitated if we would find rest and peace. Now, as then, every creature groaneth and is in labour; and Holy Church ever faithfully reflecting the spirit of her divine Founder and Spouse, fosters, and seeks, to propagate, devotion to the Sacred Heart of Jesus as a most efficacious means of freeing souls from the bondage of materialism, and of uplifting them to a higher plane of intellectual and spiritual life.

With this object in view, our Holy Father has deemed it well to call to all mankind to consecrate themselves, by a positive act of the intelligence and the will, to the Sacred Heart of Jesus. It is but an echo of our Saviour's call—"Come to me, all you that labour, and are burdened, and I will refresh you." We are invited to lay the burden of our sins, our sorrows, and our fears, at the feet of our loving Saviour, to cleanse our souls by true repentance in His saving blood, to contemplate His adorable Heart filled with pity and compassion for us and to resolve that henceforth our wayward hearts shall beat in harmony with it. The strength of weakness and the power of humility shall then be ours, and our souls shall be a part of that blessed rest for which we ever long.

Do you, dear children of the Lally, join in this solemn act of love and longing to our Lord with joy and hope. You already belong to Jesus by a thousand titles; yet, perhaps, you have never formally given yourselves to Him. Do so now, and then try to remember that consecrated to Him you should ever strive to keep your souls pure and undefiled. Extend your charity and ask your friends and companions, even though they may not be of our religion, to dedicate themselves to Him, by the same act of love and meek and humble heart; of our Lord. No Christian should refuse to do this. And what a spiritual reawakening should the end of the century witness, were all Christians to sincerely make this act of consecration.

A WORD WITH THE YOUNG MEN.

(Written for The Register.)

It has been well remarked by a eminent writer that a man's education never stops this side of the grave. While this is almost a truism in so far as one's character is more or less influenced continually by change of circumstances and events, it is equally true that the man who receives the best part of his education by chance, as it were, when a little while forethought would equip them to fight the battle of life with much greater chances of success.

Education, to be of any use, must be your calling; it is right to have the ambition to be a good mechanic, a good railroad man, a good bookkeeper, but don't stop there—don't let the work and the routine of your work absorb all your ideas. How many of you will receive the best part of their education by chance, as it were, when a little while forethought would equip them to fight the battle of life with much greater chances of success.

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The Inspector of Steamboats

For the Dominion Government was unable to find a cure for Itching Piles—After 9 years of torture he was positively cured by

Dr. Chase's Ointment

Mr. O. P. St. John, the Dominion Inspector of steamboats, residing at 216 Shaw street, Toronto, was for many years chief engineer on the lake steamers, and is a prominent citizen.

The following voluntary letter Mr. St. John tells of his efforts to rid himself of the misery of itching piles and of his final success by using Dr. Chase's Ointment. He says:—

"I suffered for nine years from itching piles. At times being unable to sleep on account of the annoyance caused by them. After trying almost all remedies in vain, I began the use of Dr. Chase's Ointment, which entirely cured me. I cannot speak too highly of it. I have recommended it to several of my friends, all of whom have been cured by its use."

Dr. Chase's Ointment is an absolute cure for piles. It is the only remedy guaranteed to cure piles, whether blind, itching, bleeding, or protruding. It is the only pile cure having the endorsement of eminent physicians and of the best citizens in the land. At all dealers, or Edmanston, Bates & Co., Toronto.

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Premium Income	\$ 88,254.57	An Increase of 12.71%
Interest Income	9,603.03	1,648.32
Total Income	118,221.60	37,448.32
Net Assets	238,431.79	36,544.33
Gross Assets	251,036.19	35,544.33
Reserve	231,197.51	42,467.73
New Insurance	1,155,923.15	445,996.00
Insurance in force	3,183,923.15	278,618.00

And DECREASES in Death Claims, Death Rate, in ratio of Expenses to new Insurance, in interest due and received, and outstanding premiums.

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E. MARSHALL, Secretary
J. M. KEENEY, Manager

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J. J. BARR, Manager

The Four-Leafed Shamrock

M. McDONNELL, BOBKIN IN "ST. PETERS."

"Oh! Oh! Oh!" the cry rang out on the most morning air... a woman's shrill voice, maddening in its terror.

Engly O'Rourke clumped spurs to the raw four-year-old he was schooling... as came at a quick gallop along the grassy margin of the road.

Even as O'Rourke's feet came down with a thud on the close ground turf the bull began to move.

Some instant made the young man stoop and see at the waving tail. The long, lino cutting whip was still in his strong right hand.

But all the time Hugh kept "a firm grip on his reins," and pilot his right hand to the right side of the white horse.

The name came out shyly. "I suppose we may shake hands," she said, "the bull has introduced us."

As Hugh fervently clasped the warm little hand she offered him so readily, his face lit up with a smile.

"The name came out shyly. 'I suppose we may shake hands,' she said, 'the bull has introduced us.'"

"I would have given her right hand for it at the moment, yet she hesitates."

"You know," she said, "that the four-leafed shamrock is for luck. You may give away your own good luck to me, and I don't want that."

Whom? But she looked back from an ambush of overgrown grass...

Meanwhile Hugh O'Rourke rode back to his big empty house at Brooklawn...

It was a large estate, and a choice set of mortgages whose interest matched the income of the estate to a nicety.

They met occasionally after the annual Patrick's Day at hunt balls and bazaars and other county functions...

But Hugh O'Rourke was too coy toward them; he was too forward toward the two brothers, Dick and Dom Fagan...

The four-leafed shamrock failed to bring good luck to poor Hugh O'Rourke. The next harvest was a bad one.

"I've had no luck," he thought sadly, and the thought of his luck sent his little hand reproachfully to the pocket of his waistcoat.

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There, if anywhere, the precious locket must have slipped from his pocket. The moonlight was like pale sunshine-brighter.

where the road widened a little at a bend, and dismounting, peered with head bent close to the white ground...

Then the carriage went by with a rattle and a wind like a railway train.

"Hold! Hold!" a woman's agonizing cry thrilled through him. "Hold! Hold!" yet again.

They still appeared and struggled and strove to prevent the carriage from going on its way.

It was lucky for Hugh O'Rourke that his drawn sword was in his hand...

He parried a fierce thrust of Dom Fagan's so closely that the deflected point grazed his sword arm and drew blood.

But she turned to him instantly with grateful admiration in her eyes.

"You are wounded; you are bleeding," she cried, for the blood had trickled down the sleeve to his hand.

"I've had no luck," he thought sadly, and the thought of his luck sent his little hand reproachfully to the pocket of his waistcoat.

There, if anywhere, the precious locket must have slipped from his pocket. The moonlight was like pale sunshine-brighter.

while the horses broke into a gallop, and they went lumbering and jolting through the night.

"You know the rest," she ended suddenly. "I don't know."

"It would be better," she hinted shyly, "if we rode together. I have a carriage."

"I don't know," she answered gruffly. "He's leaving the country, isn't he?"

"The last words came in a whisper. She felt the rider under her circling arm give one wild throb and then cease beating."

"My darling! My darling!" he murmured. "Can it be true?"

"I'm an obedient daughter," she answered demurely. "Your will is mine."

"I'm very grateful," Hugh stammered out, "but..."

"There are no 'buts,' I interposed the other. 'The thing I want is you.'"

"I'm very grateful," Hugh stammered out, "but..."

A Brief Chapter

In recent history



CEYLON TEA

Though only a short time before the public, has outstripped all competitors, and attained an enormous demand.

Lead packets only. 25c., 30c., 40c., 50c., 60c. By all Grocers.

of the missing locket, and the search for it.

"So it was the four-leafed shamrock brought you," she cried excitedly. But then with a sudden change of tone...

"I wish I could."

"But how did you lose it? Where did you keep it?"

He touched the lost pocket of his broadened waistcoat, and she impetuously plunged her hand in to search for it.

"I don't know," she answered gruffly. "He's leaving the country, isn't he?"

"The last words came in a whisper. She felt the rider under her circling arm give one wild throb and then cease beating."

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"I'm very grateful," Hugh stammered out, "but..."

CANADIAN. AT THE SUMMER SCHOOL.

Montreal, August 12.—For some weeks past Montreal has been the city of the stranger.

Archbishop Bruchési, who is an enthusiastic and devoted member of the Summer School, remained until the last possible moment and returned to Montreal on the last train Monday night in order to be at home on Tuesday morning in time for the celebration of the second anniversary of his episcopal consecration.

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THE HIGHEST MONUMENT IN THE WORLD.

On July 20th, after two days of great fatigue, forty Alpinists and twenty porters started on their ascent of the Matterhorn.

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C.M.S.A. CELEBRATION.

Montreal, Aug. 22.—A meeting of the grand deputies and presidents of the various city branches of the Grand Council of Canada, C.M.S.A., was held in the hall of Branch 26 last evening.

NO END TO THIS WAR.

Montreil, July 22, via San Francisco, Aug. 25.—In Manila talk of the ending of the war deals no longer with weeks, but with months and even years.

IN BRITAIN AMERICANS ARE ALIEN

A difficulty which is puzzling all the legal luminaries in Britain has arisen in connection with Mr. Andrew Carnegie.

He recently purchased a strip of land, with the ancient title of kirkby, in Sutherlandshire, from the Duke of Sutherland. Now it appears that the Duke, as Lord Lieutenant of Sutherland, recommended Mr. Carnegie's appointment as justice of peace for the shire, and the appointment was granted on the 24th of June.

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THE VATICAN AND THE QUIRINAL.

It is said that his Holiness will shortly make another solemn protest against the position of the Vatican in Italy, says the New Era.

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