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The Catholic Record.

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

VOLUME XXV.

LONDON, ONTARIO, SATURDAY, AUGUST 8, 1903

The Catholic Record. LONDON, SATURDAY, Aug. 8, 1903.

GOVERNMENT PATRONAGE.

We submit that not by resoluting or by wordy exhibitions in our halls are public life of this country. Each man whom we help and safeguard is indeed a factor for good in the community, but we mean that we are too much addicted and whispered humbleness. We know the policy of keeping quiet is dinned into our ears in season and out of season. Respected individuals emit portentious nothings on this topic, which are duly garnered by those who do things are unavoidable, and, moreover, of our societies. they will be remedied in the future. If, however, we are given some menial position we are expected to wax eloquent anent such a manifestation of nor insinuate that we are not satisfied might introduce a note of discord into way to live. We have, we confess, nothing but contempt for the brawling Catholic, who, if he does not wreck, weakens some of our organizations, and the blatant orator who declaims about defending the Church of which he knows nothing save that he is a memnot a desirable acquisition for any man with red blood in his veins. And, more, the fraternity and the willingness to extend a helping hand to all, irrespective of creed, sounds well, but it is not visible to any extent in these regions. True, the old cries are no longer heard, but the spirit that animated them still lives, and gives now and then indubitable evidence of its existence. And, whether we wish to admit this or not, we are confronted by the fact that we do not enjoy the pleasing the fact that we do not enjoy the pleasing the fact that we do not enjoy the pleasing the fact that we do not enjoy the pleasing the fact that we do not enjoy the pleasing the fact that we do not enjoy the pleasing the fact with explanation and the fact that we do not enjoy the pleasing the fact that we do not enjoy the pleasing the fact that the fact that we do not enjoy the pleasing the fact that we do not enjoy the fact that the fa ure of intimate acquaintance with

government patronage. Perhaps we have no inclination in this direction. We happen to know their respective vocations or accumuthat our taste for lucrative positions is well developed. The trouble, however, is that the political powers seem to be unaware of the fact, and hence we are obliged to remain without the charmed circle and to be content with the scraps and leavings that are flung to us from the table of national prosperity. In what measure our leaders may be responsible for this state of affairs is question which we are not going to discuss at this writing. Suffice it to say we attach no importance to senseless with the script was attach no importance to senseless with the script was the proportion of the party in power, and we believe that if Catholics gave over we believe that if Catholics gave over their petty squabblings, their jealousy of one another, their endeavoring to knife the one who essays to step out of the rut, there would be little need to

animadvert on the topic of patronage. We certainly are not blessed with much of it, but then-blissful thought!there is the future and there is also the gentleman with his sapient remarks anent prudence to cheer us in moments of despondency.

We do not counsel aggressiveness. It will, when occasion demands it, be time enough to beat the war drum. What we plead for is to depend more upon ourselves and less upon others. And this has been sadly neglected by Catholics in some parts of this country. So long as they had co-religionists conspicuous by their position in social or commercial circles, the path to employment was in easy places. But they failed to see that the breakwater against antipathy and opposition was the Catholic who went down into his pockets at campaign time and whose hands guided a business that touched and influenced all classes of the community. Him the non-Catholic tried to placate and was very much pleased and honored with and careful not to ignore any little note recommending an applicant for some position. But with those men off the roll the skies are not so rosy as heretofore. With their places filled by those who are not of the fold they may discover that a fatuous vanity has shoulders of others. And they may also see they have lost the ground gained for them by the grit and enterprise of their brethren, and realize for also see they have lost the ground gained for them by the grit and enterprise of their brethren, and realize for lost of their brethren and realize for lost of their brethren, and realize for lost of their brethren and realize for lost of their brethren, and realize for lost of their labor is but lost labor that built it; "It is but lost labor that been examining with great lost of the logal profession and began the build the house, their labor is but lost labor that built it; "It is but lost labor that been now emphatically endorsed and adopted by the remarkable German rest and eat the bread of carefulness scholar, Dr. Harnack of Berlin, easily blinded them to the fact that during

and apathy are not the best possible means to regain it.

WE ALONE ARE RESPONSIBLE.

We admit, of course, that some of us have had few opportunities to equip ourselves for life's battle. But all we going to exert any influence on the allowances made, there is no reason why a young man should make no effort at self-improvement. There is no valid excuse for squandering time on trifles If we allow our powers to fust to going through life with bated breath in us unused we must not censure a hard-headed world for not taking us seriously. And if we, as it often happens, have failure writ large on our lives, we should be honest enough to put the blame where it belongs-on ourselves-on our own stupid and distheir thinking by proxy and who have honorable indolence. We may resolute, a taste for platitudinarian gush. If we but it will never change the condition are in the matter of government patron- of the young man who has no ambition age not treated with equity we are and is content with the amusements counselled to say nothing, because such which seem to take up the time of some

RECREATION OVERDONE.

We realise the importance of recrealiberality. But we must never protest tion, but will any fair-minded man deny that we are overdoing it. Is it not a because that would be imprudent and fact that we must be amused and that for many of us life is one "eternal the beautiful anthem of charity. It is guffaw?" With the everlasting dances so pleasant to dwell in unity. We do and card parties some of our organizanot doubt it, for it is the only rational tions are but mere places for wasting time and not factors in the develop. ment of manhood. It is easy to play the critic, but a knowledge of the pabulum provided by some societies for their members during last winter may restrain sensible people from rating us too severely. There was not a glimmering of better things in the prochased by inaction and cowardice it is grammes which came under our notice. Shall it be so always-amusement and nothing but amusement? Have we so far degenerated that we have no interest in the things which can render us of some service to our and started in life. holy Church, and to society?

SUCCESS AND FAILURE.

Written for the CATHOLIC RECORD. ciated with an honourable, upright life, not marred by conduct or actions unbecoming a gentleman and Christian.

Men who have attained distinction in

lated wealth or placed themselves by theirown honest efforts in a state of in-dependency or who are influential in

Men, maybe, as Shakespeare wrote, "Masters of their Fate." The fault is "not in our stars, but in ourselves that we are underlings." Success, in some instances, may not be due to superior knowledge and ability, but to tact, energy and enterprise. Misfor-tune may be caused by the habit of procrastination which restrains abil-

There is a time, yea a moment, tunity is gone." This comment is beautunity is gone. This comment is beautifully expressed in those lines of Shakespeare "There is a tide in the affairs of men which taken in the flood leads on to fortune; omitted, all the voyage of their life is bound in shallows and in miseries."

In some cases, success in business was promoted by a courteous, prepos-sessing demeanor. A generous nature and politeness have a magnetic or hypnotic effect upon our fellow-creatures, whereas apathy and rudeness may repel them. Thus it is that some men often hide their talents and mar their useulness by uncouth manners or rough

The foregoing observations are often exemplified in our daily intercourse with the world, and many instances of success and failure among our acquaint-

ances, from the reasons we have given, are recalled to our minds. I distinctly remember two gentlemen, who lived during the last century with whom I was intimately acquainted. One was the son of a prominent and successful lawyer and politically acquainted a graduate of a university. cian, and a graduate of a university the other was an orphan in his childthe other was an orphan in hood, who had been left penniless on the decease of his parents; but the generous sympathy of an old friend of his late parents, enabled him to receive his late parents, enabled nim to receive a good education at the Grammar School; he was, as soon as his education and age permitted, taken into the law office of his benefactor. These two men were both endowed with good shillties, were attracted to the study

to advise, encourage and aid him in difficulties; the other had no relatives interested in his welfare; he was forced te learn the practice of self-reliance from his youth and feel that upon his good conduct, application and attention he was entirely dependent. The former as a young man moved in the society of the refined and elite and could enjoy the social recreations of the community where he lived. The latter led a quiet and unsociable life and devoted himself exclusively to his legal studies and official duties; he had very few friends of either sex, but was regarded by his employer and those who came in con-tact with him in business, to be a young

man of good habits, unassuming, pains-taking honourable and reliable. It requires some time to develop the characters of young men and maidens, when they have left home, mingled with the world and begun to earn a liveli-

ood for themselves.
Temptations, trials, disappointments, responsibilities, social dangers, rivalresponsibilities, sectal tangers, fran-ries and enemies must be experienced in order that the character of any in-dividual be formed and developed. What has been the results of those several tests? How has temptation been resisted? How has adversity been borne? How has prosperity effected tastes and habits? What predominates?

in his deportment, self-denying and long suffering. Early associations had an effect upon his character, but it was noticeable to a shrewd observer of character that there was latent ambition inside the second success, as understood by the Christian, is the laying up of treasures in heaven as well as on earth; it must have respect to both heaven as the second success of t

sion and when his career was drawing to its close he was appointed to the highest executive office of the UNITY.

caused by his unsympathizing and list-less co-operation in the business of the

by those who had been intimately acquainted with him, as a gentleman of culture and strict integrity. He was unmarried, a man of moral habits and a could keep in touch with his people. unmarried, a man of moral habits and a sincere Christian, but he entirely failed during his life time to be a successful man in business. His father had left a large estate for the benefit of the wife and children who survived him; he was like the good and faith-"There is a time, yea a moment, when success was a sure prospect, but let that moment be lost and the opportunity is cone." This comment is beautiful saying, "Thou didst deliver to me saying," There is a time, yea a moment, full servant, who went to the Lord, saying, "Thou didst deliver to me now I have gained five over and above.' But the son was like the servant who nid his talents in the earth and had no

offering to present to the Lord.

The precedent, given of success and failure, which may attend us in various walks of life, according to the character and habits of the individual, conveys to which may attend us in various us some useful lessons.

It teaches us that to be successful, a nan must have a particular object in view, must concentrate his thoughts and devote his efforts to a special vocation, must be ambitious and assiduous, high-principled, courteous, sympathetic,

brave and enterprising.

On the contrary, he whose heart and soul are not absorbed in his vocation, whose tastes and abilities do not qualify him for the mission assigned to him, cannot expect success. The man, whose mind is diverted from his affairs by the plessures of the world and the lusts of the flesh, cannot win distinction in his the flesh, cannot win distinction in his profession. The man who is indolent, frivolous and procrastinating cannot hope to accumulate wealth; the man who does not strive to grow in knowledge and experience as he advances in years,

and experience as in a darking will fail to provide for the wants and infirmities of old age.

Thus the problem of success, in this depends world, is solved, so far as it is dependent upon human ingenuity and means; but there is another important factor which cannot be overlooked, owing to the frailty and uncertainty of human life. This factor is the Providence of God and the co-operation of divine with human power. "Except the Lord,

except the Lord keep the city." Thus, has an inspired and holy man declared has an inspired and noty man declared our dependence upon divine Providence. A man may possess those virtues and qualities which generally lead to success, but he cannot a priori calculate the exact fruit of his labors. According to the laws of nature and fixed rules of conduct a way may thereby make an estimduct a man may thereby make an estimate of his profits, but there is a higher law—the divine will controlling them, law—the divine will controlling them, We must, therefore, look to our Creator, our Father in Heaven, in Whom "we live and move and have our being." In all our plans and actions, whatsoever we do, we must do all to the glory of God," glorify Him in our body and in our spirit." The divine Providence is especially premised to those who wership. pecially promised to those who worship God in spirit and in truth. "Ask and God in spirit and in truth. "Ask and it shall be given you, knock and it shall be opened to you, seek and ye shah find." Again, our Lord said to His disciples "Whatsoever you shall ask the Father in my name, that will I

That success which is associated with divine Providence ennobles a man, his thoughts and objects; it makes him God-fearing, self-denying, unselfish and charitable. But when prosperity is attained irrespective of God, when borne? How has prosperity effected tastes and habits? What predominates? Vice or virtue.

Thus several years elapsed before the true characters of the young lawyers to whom we have referred, were developed.

Is attained irrespective of coac, when the man says, by my own hand, my own skill, my own strength, my own faculties, I have won this honor, this fame and wealth, then success engenders vice, worldly mindedness, pride, covet-

had an effect upon his character, but it was noticeable to a shrewd observer of character that there was a latent ambition inciting him to become problems in the proposed of the proposed of the proposed of the problems of latent ambition inciting him to become proficient in his profession and a quiet determination to win the respect and gratification of his benefactor—he was self-denying, patient and persevering.

As the plants grow gradually and imperceptibly from the seeds sown in the earth, so knowledge quietly expands in the brain from the seed of early instruction and brings forth a man of wisdom and judgment. Thus this young lawyer quietly ascended step by step in his pursuits and persevered until he attained an elevated and dignified seat in the legal profession and when his career was

Sacred Heart Review

Province in which he had been born and started in life.

The other lawyer, though a man of refined tastes, a classical scholar and well-versed in jurisprudence, was not embued with the spirit of ambition and enterprise. He faithfully performed the professional duties devolving on him, not from a desire of fame but from a sense of honour; he had no longing to gain riches or distinction; he was too proud to advertise himself in a professional line and too reserved to canvass clients.

The results of his professional career were very different from those of his contemporary which have been marrated. The were unprofitable. During his association with the legal firm of his father, there was much dissatisfaction caused by his unsympathizing and listers of operation in the business of the motion with the will not be writers of the advanced school of Anglican thought only, who will look Anglican thought only, who will look Anglican thought only, who will look Anglican thought, upon the recent and decided pronouncement of recent and decided pronouncement of the Church and those singulations which have been for so long a time matter for diverse discussion.

It will be remembered that the terribution with the legal firm of his father, there was much dissatisfaction caused by his unsympathizing and listers of operation in the business of the advanced school of Anglican thought only, who will look Anglican thought, upon the recent and decided pronouncement of the Church and those singulation with St. Cyprian's celebrated epistle on the Unity of the Church and those singulation with the legal firm of his forther different forms, and the concludes from the mutual depends ence of the MSS. that the interpolation ence of the MSS. that the interpolation will be concludes from the mutual depend ence of the MSS. that the interpolation will be concludes from the will not be writers of the advanced school of the MSS. that the interpolation to the mutual dependence of the MSS., that ther iteration proteinly be certainly established by

Many Christians proved too weak to withstand the storm, and fell away from the faith; then as the violence of

In 251 he returned to his diocesan city, where peace soon reigned again; and there his great treatise on Unity was read before the council of the provincial Bishops. Further than that, it was sent to Rome, in the hope, on St. Cyprian's part, to aid there in quelling the Novatian schism and restoring

In this epistle occur the long-queried and puzzling interpolations, claimed by Anglican writers to be forgeries. They have maintained that the idea of the Papacy was foreign to the earlier Christians; that St. Cyprian in his treatise really taught views quite antagonistic to such an idea; later, as the great Papal claim took on nater, as the great rapat cann took on more exorbitant proportions, it became necessary to bring the departed saint's inconsistent testimony somehow into line with the "Papists"; and that the unholy but facile weapon of forgery was also of course at hand. So we read -also of course—at hand. So we read n "Primitive Saints and the See of Rome" by the Anglican writer, Puller, that "some person or

Puller, that "some person or persons unknown forged certain sentences about the grievous consequences of deserting the See of Peter, and in-serted them into St. Cyprian's treatise," and that "this supplied the lacking and that "this supplied the lacking it becomes convincing only when becomes the supplied the lacking it becomes convincing only when the supplied the lacking it becomes convincing only when the supplied the lacking it becomes convincing only when the supplied the lacking it becomes convincing only when the supplied the lacking it becomes convincing only when the lacking it becomes convincing the lacking it becomes convincing the lacking it becomes convincing the lacking it becomes the lacking it be Papal element; a rew lines were enough to give a different turn to the whole argument." To which Mr. Puller adds, in a foot-note, that "with every wish to be charitable, I feel no doubt myself that the forgery was deliberate." Rejoicing to think that they had any sort of hope to claim so great a saint as Cyprian on their side, the Anglicans kept this incident as a convenient weapon for the warfare against Rome, despite the fact that the Church still kept on her calm, confident, and even

A Benedictine monk, Chapman by name, has been examining with great care this famous problem. The clear conclusion which he has reached has

ranking foremost among non-Catholic scholars whose studies are devoted to research into the earlier Christian ages. Schism there, after his return to Carth-

Dom Chapman has proved these interpolations, these famous so-called "forgeries," are the work of none other than St. Cyprian himself.

His contention is that the saint wrote the first form of his great treatise during his exile; and that, subsequently, on hearing of the Roman schism, he sent it to Rome, adding, in the margin, further thoughts as they the margin, further thoughts as they seemed to him to be more clearly suited to the exceptional position of the Novatians, who were making a schism in Rome, the very centre of Unity itself. With this thought in

interpolations:—
"This examination of the celebrated "This examination of the cetebrated interpolation in *De Unitate* 4 (Chapman gives evidence of another in c. 19) is remarkable in more than one respect, and it arrives at the astonishing conclusion—that the interpolation is Cypri-an's own work. Supposing, of course, that the author is right we have here

the soundest proof.
"Chapman examines first the MSS.
tradition. The Vienna edition proves

MSS, under three different forms, and he concludes from the mutual dependence of the MSS, that the interpolation must date back to the third century. This leaf point is not absolutely

in this distinct form before that controversy arose). This proof is sound.
"Lastly, the author examines the

"As a resultant conclusion (Facit) As a resultant conclusion (Factor) this forces itself upon one: The interpolation is the alteration, or rather the rendering more definite, the line of thought expressed in c. 4 of the treatise, made a made a made a made and the second seco which greater definiteness was made necessary by the influence of the Novatian controversy. It defines the significance of Peter and of his chair, likewise the idea of the Unity of the Church, no longer against Felicissimus, but as against Novatian. Now we know from Cyprian himself (Ep. 54.4) that he sent the book on the Unity of the Church to the Roman Confessors who had forsaken Novatian and joined themselves to Cornelius, and that he hoped its perusal would go a long way to-wards conforming the still waver-ing minds ('which little book I have confidence you will now like more and more, since now you read it in such wise as to approve it and love it). Hence the supposition is warranted that Cyprian himself had made the altera-

did the passage in question acquire its actual cogency. This supposition is actual cogency. This supposition is supported by the fact that the group of MSS, which contain the interpolation has Rome for its source. "This is the outline of the proof: edly the author has proved (1) that the interpolation contains not only nothing un-Cyprianic, but that (2) that it is anti-Novatian; (3) that it belongs, on the highest probabil-ity, to the current thought of the third century. Whether, hereafter, one holds Cyprian himself to be its author or not, it is no longer open to anyone to treat the group of passages as a discredit-able Roman forgery. It is harmless, and says no more about Peter than Cyprian

n in the copy he sent, for thus only

has said about him in other places also congratulate the author on this investigation of his, through which he has rendered a real service to one of the earliest periods of Church History.
"A. HARNACK."

The following translation shows us nclosed in brackets, the famous dis puted passages, or interpolations, that are now proved to have seen written by St. Cyprian himself, in the margin of his original treatise, when sending it to Rome on hearing of the Novatian

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age. "The Lord speaks to Peter: 'I say to thee that thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. I will give to thee the keys of the Kingdom of heaven, and whatsoever thou shalt bind upon earth, it shall be beautiful also in heaven, and whatsoever. be bound also in heaven, and whatso-ever thou shall loose on earth shall be loosed also in heaven.' (Matt. xvi., 18, by this new clear light.

Says Dr. Harnack, using the singular noun "interpolation," for a group of noun "lations," for a group of the Apostles after His resurrection.

As the Father sent Me, I says: 'As the Father sent Me, I also send you. Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them: and whose sins you shall retain, they are retained '(John xx., 21-23); nevertheless, in order to make the unity manifest | He established one Chair], by virtue of His authority He disposed the origin of this same unity as springing from one man. What forgiven them: and whose sins you shall that the author is right we have here the solution of an ancient riddle, which has hitherto been so regarded by the few; but by the greater number has been rather held to be an instance of Papal forgery. In my judgment the author is right: the conclusion forces itself upon the critic verily as the most probable solution. One may only not say it is unimpreachably certain; but one is the made manifest. [And all are shepshare both of honor and power, but the beginning starts from unity [and the primacy is given to Peter] that one Church of Christ [and one Chair] should is unimpeachably certain; but one is be made manifest. [And all are shep-justified in maintaining that it rests on herds, and one flock is shown which is to be fed by all the Apostles in unanimous agreement, in order that the unity of the Church of Christ might be tradition. The Vienna edition proves useless in this case, partly on account of its own very defective contents, and partly on account of its false statements in regard to the same. The author shows that the interpolation is to be found in twelve MSS., uamely, in MQTt Hh Bodl 3 Bodl 4, two Vatican Codices and two others, at Bologna and Pembroke College respectively; he shows further that it was known not only to Pope Pelagius II., (this was already established), but also to Bede, and probably to Fathers of the fifth and even of the fourth century. He shows that the interpolation appears in the MSS. under three different forms, and

We repeat once more Professor Har-nack's words:
"In my judgment the author (of the

criticism, Dom Chapman) is right.

the interpolation is St. Cypran's own

work.

The conclusion forces
itself upon the critic verily as the most itself upon the critic verily as the most probable solution. One may only not say it is unimpeachably certain; but one is justified in maintaining that it rests on the soundest proof. . . . It is no longer open to anyone to treat the group of passages as a discreditable Roman forgery."

HOW THE CHURCH VIEWS

"The aspirations of a people to be free from foreign domination or from the rule of a despot, the Church does not condemn, provided these aspira-tions can be realized without violating Neither does she reprove instice. efforts made to give each country the right to make its own laws, and to citi-zens every means of bettering their condition. The Church has always condition. The Church has always most devotedly fostered civil liberty when it did not run to excess; of this the best witnesses are those Italian cities which rose to prosperity, wealth glory, at a time when the salutary in-fluence of the Church was exerted without opposition on every portion of the social fabric."

THE LUKEWARM CATHOLIC.

He is not exactly a ban; he may He is not exactly a ban; he may even have many good traits in him. He goes to Mass every Sunday, but by preference to Low Mass, when no sermon is given. He sometimes keeps fasts, and abstinence fairly; he may be good-hearted and giveralms; he may be sober and industrious; may be a kind father and a good husband, yet he has no energy good husband, yet he has no energy in the cause of religion; he takes no active part in furthering the interests of his congregation; he never ests of his congregation; he never pushes forward, but simply allows himself to be dragged along. is not present, or pays no attention good works, such as the support of the poor, of the orphans, of the school, paying church debt, the importance of parochial societies, etc. The fact is, that in most congregations there are but few men who have the general welfare at heavy ave the general welfare at heart. It is not enough to pray "Thy king-dom come," we should always be alert to make room for it .- Western Watch-

A crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no

PALMS

ANNA HANSON DORSEY,

AUTHOR OF "COAINA," "FLEMMINGS,"
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER IX.

PRELUDES.

Strangely enough, Claudia was un-willing to lay off the Etruscan chain, with its jewelled amulet, when, wearied by the fatigues of a most happy day, and very sleepy, Zilla disrobed her for the night. The marvellously delicate workmanship and intricate design of the chain, the facets of the great ruby, the pearls which encircled it, she had over and over again with tips of her sensitive fingers, until the form of each was familiar to her senses, and she knew that they were beau

'Yes, my dear one,' said Zilla, in reply to her childish insistence, "they are indeed beautiful; the chain might be made of spun sunbeams, it is so bright; and the ruby glows like a flame, the pearls are white and lustrous But, my child, the true worth of a gift depends on the giver; the most priceless thing would lose its value if pre sented by one who is false."

sented by one who is false.

Here again was the old, puzzling mystery of her life. How was it that Zilla could tell more jewel than herself?

Her fingers contains the contains and the could be contained to the contained the contained the contained to the contained the veyed one thing to her mind, Zilla's words another. But why ask the riddle words another. to be solved, only to be again baffled?
As swiftly as the thought had come, just so swiftly did she banish it; then, the ing her arms around the pale, patient woman, and nestling her cheek against hers, she said, with a little laugh:

"Thou art only jealous, I know; but never fear, good mother, for I love thee never fear, good mother, for 1 for thee

—I love thee above all the jewels in the
world! But she—she who gave me
this!—oh, no! no! How could I ever
love one whose very touch makes my
heart shiver! At first I would have torn it off, and thrown it under Grillo's feet; but he—my father—bade me not repulse her kindness for his sake. And now-now I am glad I did not do so; for is so beautiful that I like it-yes, very

Zilla listened to her artless words, smoothing back the golden hair from he forehead with softly caressing hand and, although not satisfied, she forebore to urge her further, thinking it best that Nemesius himself should decide the question; and until then—perhaps not longer than the morrow-what harm would come of her wearing an ornament in which she took such delight? she imagined, unless it held some unholy spell intended to work evil to the She had, with keen perception quickened by her love, more than sus-pected the designs of Laodice, and be-lieved she would hesitate at nothing to gain her ends; and might not this cost ly ornament be one of the instruments employed by her for the purpose—some

potent magical device?
While these thoughts were passing through Zilla's mind, Claudia asleep, and, lifting her in her strong, tender arms, she laid her upon her dainty white couch. The flutings of a nightingale, full of vibrant sweetness and soft inflections, thrilled the silence; and a moonbeam, drifting through the vine draped window, cast its luminous whiteness across breast of the slumbering child, where the ruby, gleaming on her stain-less robe, was stirred by the even pul-sations of her heart, until, to the woman's excited imagination, it appeared like a flery eye watching and mocking her. Nor could she in the days and nights that followed, divest herself of the impression that there was something enclosed within the gem that

threatened evil to the innocent one.

Three days passed, and Nemesius raree days passed, and Nemestus was still absent; except this, there came no shadow to disturb the child's life. She missed him, and longed for him; but with a little sigh she bravely sought her usual pleasures, and listened with deepening interest to the daily lessons which Zilla read to her, know-

ing that this would best please him.
One day Fabian came, bring
Claudia messages of love from
Claudia messages of love from father, and a promise to see her the moment his duties released him; then, her heart being cheered, he soon wor her to laughter and merriment, as only he could do. He recognized with a second the ruby amulet hanging on her breast, but made no remark. his own thoughts about Laodice, and, being a man of the world, had easily fathomed her character; but why she should have given a jewel of inestim-able value to this blind child, was beyond his comprehension. He thought yond his comprehension. He thought, very truly, that he could learn nothing then and there; to try, would be only expending the moments aimlessly, which was contrary to his principles; but he would be patient and watchful until he found the clue to her motive; and while he was seeking it, she should never sus peet him, so entirely guileless would he

appear.
These conclusions were arrived at; then he caught the thread of what Claudia had been telling him about the young doves—oh! so many that they crowded each other out of the cote, back into their right places; while the old birds fluttered about making the most mournful cries. And sho most mournful cries. And she and Grillo were the best of friends; he had aever laughed and tried to say per Bacco since that day he frightened her so. "And, oh! I forgot to tell thee that a thrush has built her nest right under the beard of Silenus, at the grotto; and Zille says there are three little. and Zilla says there are three little

Fabian laughed and encouraged her to chatter on; and she told him of her lessons, and how she and Zilla made garlands for the statues, and brought the dii penates the first and sweetest flowers

that opened.

It was a strange study, the face of this man, with its expression of tender-ness not unmixed with speculative wonder, as he gazed into the animated countenance of the lovely child. "Why he asked himself she not see?" ean she not see! he ask beautiful:

what malign power has interfered to mar such perfection? By the gods! it remains to be seen if the decrees of Fate annot be made a negation in this case, by crowding her life with such over-flowing fullness of joy that she will be happier blind than those who see.

This was a new problem for Fabian, outside all the philosophies he had dabbled in; one not only vitalized by his real affection for the child, but by his love for his own peculiar process of rea-soning; and to circumvent Fate in her regard should be, he determined, from henceforth the object of his life. And so it was that this Roman exquisite, this wine-taster of philosophy, this goodnatured cynic, this man of pleasure and of varied learning entered upon a task which, viewed from every point, was the most congenial he had ever under taken. He was not religious according polytheistic belief, and secretly questioned it, and would have liked to test it by something higher and greater; but he knew of nothing, so what mattered it, when life was so

In the cool of the afternoon Fabian said farewell to his little cousin, who had confided many loving words to him for her father, and went back to Rome to enjoy himself, and watch Laodice. After several days' absence, Nemesiu

had a temporary release from his official duties, and hastened with hungry heart to his villa. After embracing is child, he discovered with the quick scrutiny of love that her face was transparently pale, and her movements languid. Alarmed, he questioned Zilla aside, only to learn that she too had observed the change; but as Claudia observed the enange; but as chadule complained of nothing, and was free from fever, she could in no way account for it, "unless," she added, "the sud-den hot weather has caused it." Although this did hot dispel his anxiety, he was willing to accept the possibility, his pres especially since, revived by nce, Claudia had brightened up, and was more like herself.
"What ailed thee, my daughter?"

he asked presently.
"Nothing, nothing; only sometimes my head feels light, and my feet heavy, and I get tired when I walk much; but Grillo helps me—he would walk about the whole day with me on his back, and sometimes he paces all the way to the cascade without being led, the dear old

Grillo!" she said laughing.

Nemesius too would have cast aside all further anxiety about her indisposition, had he not noticed the feverish glow that now crimsoned her cheeks and tips, and felt her heart beating too quickly against his arm. "It will not do to question her, lest it alarm her," he thought; "but in the morning the

most skillful physician in Rome shall see A heavy sadness stole over the fond father; sorrowful memories crowded his mind, and an indefinable dread, like the leaden stillness that portends the storm, seized upon him. With a strong storm, seized upon him. With a strong effort he shook off the intolerable and oppressive shadow, feeling as if he had just awakened from a horrible dream. It had only lasted for a few moments, and laudia's voice sounded to him like the sweetest music; for she had gone talking, thinking by his silence that he

was listening to every word she uttered.
"Who brought thee this costly gift, dear child? It is rarely beautiful said, as by a quick movement of hers the ruby amulet flashed into the light, and he held it up by the rich Etruscan chain for a nearer view.

"Oh! I had forgotten! I meant tell thee, my father. That lady to whom thou didst say I must be polite for thy sake, gave it to me the day Fabian took me to the old Temple. She was on her way to the villa of a friend when she saw us, and stopped a little while. She said she had met thee on the road near our gates, and that thou didst invite her to pay me a visit, but that she had another engagement, and would have to defer the pleasure. and would have to defer the pleasure.
Then when she was going away she threw the chain over my head, and said I must wear it for her sake; and before I could take it off to give it back to her, she had driven away. What could What could her, she had driven away. What could I do, my father? I would have thrown it under it under Grillo's feet, if I had not remembered thy words: and then when I found out how beautiful it was, I liked it, and would wear it, although Zilla did not wish me to."

That was her artless story, repeated slowly and with sleepy pauses as if it

were difficult to recollect.

The dark face of Nemesius flushed, and there was a momentary scintillation in his eyes as he listened. Like the nn ins eyes as he included in the rest of the pagan world, he was super-stitious, placing faith in spells and charms of magic; and, but for the absence of a motive in this instance, he would have believed that the curious ewel had some occult property which was working evil to his dear one; a any rate, he determined that she should

nger wear it. "I do not like thee, love of my heart, to wear a gift so costly as this from a stranger, however kindly meant. Will Will it pain thee to part with it?" he said,

derly.
'Here! here! take it, dearest father!" she exclaimed, slipping it over her head and laying it in his hand; " I ner nead and laying it in his hand; I no longer care for it. It is beautiful, but last night I dreamed a serpent was strangling me, and I awoke stifled, and found the chain twisted so tightly that my breath was almost gone. I frightened me all day; take it, for it might happen so again. Send it

"No, darling, we must not offend the " Zilla shall have it ady, he replied. lady, he replied. Zina snan have it in safe-keeping until thou art grown up. Then thou wilt decide how to dispose

'I shall never wear is again. day I will give it to Fabian for a keep-sake; he likes it, and says it is a rare

wel," she answered drowisly.
"Had I my will," thought Zilla, who ewel, sitting apart from them, had listened with breathless interest to every word that had passed—"had I my will, I would drop the accursed thing into that fathomless pool up yonder at the old Temple, out of which nothing that once

enters is ever seen again."
After Zilla had received the jewel, and gone away, Claudia fell asleep, her

head reclining on her father's breast, his arm supporting her. Her breathing was regular and soft, except when at intervals, a low, quivering sigh escaped her lips. So deep and tranquil was her slumber, that Nemesius bore her to her couch, and laid her upon her pillow without disturbing her. Then he stood without disturbing her. for a moment gazing down at her angelic countenance, an infinite tendernes sorrow in his eyes. He waited, but she did not stir; her flesh was moist and cool, the fever glow had faded from her cheeks and lips, and she breathed quietly; yet he could not divest himself

of uneasiness. " Retire," who had returned, and stood I will stay here, and call thee if needed.

Left alone, and scarcely daring to draw a long breath, lest it should dis-turb the child, Nemesius disposed himself in a large chair, and sat motionles beside her. Suddenly he remembered what the Jew-healer Ben Asa had said: She must have companionship with those of her own age; she must be made accustomed to meet strangers, until there is awakened a human interest outside the narrow associations hitherto guarding her life. Then, as her mine expands, it will find space, food, courage, and in the sympathetic intercourse of friends, a better conception of life, which will prepare her for that inevitable moment when her darkness, of of which she is now only vaguely conwhen her darkness, ious, shall be revealed to standing. This will be a shock to her, ome when it may; therefore, to enable her to bear it, all morbid se ness must be replaced by some healthy onditions.

That is what the wise Jew had said Nemesius, and had repeated to

Fabian.

"I should have thought of this before," he mused. "The Jew is right:
I see it. The birds, flowers, fountains, head little donkey will not with the absurd little donkey will not always satisfy thee; even Zilla, with all her love and care, is too wise and ave a companion for thee, my beautiful child. My duties-duties as terrible as fate, yet demanded by the exigencies of the times, and the glory of Romegrim, sickening duties, that wring daily protests from my nature—keep me eparated too often and too long from thee; but now I have found the remedy and, by the gods! no more time shall

Until far in the night Nemesius kept vigil beside her, whose dreams he knew, by the smile that half parted her lips, must be peaceful; until the silence, the subdued light, the musical voices of the night stealing in, and the soft whispering of the leaves as the zephyrs dallied with them, soothed him to slumbers as deep as hers.

He was awakened by a kiss, and low sweet laugh, and the soft clinging of arms around his neck. He saw the sunlight spread in tremulous golden shadows upon the walls, and for an instant he felt bewildered; then he remembered all the pain of the evening before, and how Claudia had fallen asleep in his arms, his vague dread, and his watch beside her, -all of which now seemed like a troubled dream, when he saw that her face was no longer pale, but rosy from sleep, and dimpled with

"Thou sluggard!" he said fondly,

art thou at last rested?"
"So rested that I awoke in time to catch thee sleeping. I heard thee breathing; at first it frightened me, then I put out my hand and felt thine, and touched thy dear face, and I knew—I knew who it was, and could not wait, but kissed thee, and laughed at the themselve of the astonishment. wait, but kissed thee, and largued at the thought of thy astonishment. How tired thou must have been to have dropped off to sleep here!" she said, in caressing tones "but now that thou in caressing tones art awake, come, let us go out into the warm, sweet sunshine, among the roses; for the birds are calling."

Zilla, and left her.

Zilla sawat once the strange improve ment in Claudia's appearance; her fears were relieved, and she laughed when were relieved, and the child told her, with little bursts of merriment between, how she had found her father asleep, and how she had

ner tather asteep, and now she had awakened him.

"That was how it happened," she added; "and I am well now, since he is here. It always makes me ill when he stays away so long. Oh, the dear Paratras are year, good to me and we Penates are very good to me, and we will bring them the most beautiful flowers to-day!"

flowers to-day!"

She was indeed better; the heavy languor of the last few days were gone, her voice had regained its own sweet ring; but Zilla observed, when she bathed her, and arrayed her in fresh, spotless garments, that her limbs and ands were tremulous, and her breath-

ing slightly hurried. such was the prelude of a most happy day for Claudia, and of—changes which turned the current of her life.

Nemesius lost no time in carrying out his plan. There were a few families in Rome with whom he had renewed riendly relations after his return from whose ancestors and his own had Gaul,—whose ancestors and his own had bequeathed a hereditary friendship to their descendants, which, in time, had grown to be almost as close as the ties of consanguinity. Among these he consanguinity. Among these he und four or five girls about the age of Claudia-daughters of noble and tuous matrons, who had guarded them from contamination, and trained them in the best precepts of pagan morality. That his child should become their friend was in accord with family tradi-tions, and, with the consent of their parents, he invited them to make her a visit. Their elders knew of Claudia's misfortune, tenderly sympathized with her, and hoped that her contact with the bright young lives of their own daughters would conduce a little to her

happiness. On the eve of their visit the young people were warned of the little girl's blindness, and enjoined not to notice it, or to question her even indirectly about it, but to conduct themselves in every particular as if there were no difference between her and themselves

as she was not conscious of her affliction. They wondered a little, as well they might, but promised to obey, being too full of delightful anticipation to al-

low any doubts to disturb them. Claudia, who had been prepared fo Claudia, who had been prepared for their visit, was waiting on the portice with her father and Zilla, when her young guests arrived, and received them with sweet, timid welcome; while they, as bright as their own sunny skies, were satisfied, and thought how beautiful she was, and how much they should love her. At first she shrunk from them; their strange voices conused her, and her well-bred instin together with her shyness, forbade her examining their faces with the tips of her fingers, by which she would have been able to distinguish one from the other; but in a day or two all embarrassother; but ha day or two art out of ment wore off, and the girls quite won her timid heart by their gentle merry ways, their genuine delight in her doves, her magical bird, the cascade; their docile behavior to Zilla, and their wild docile behavior to Zilla, and their wild merriment over Grillo, as he with absurd gravity bore one and another of them up and down the chestnut avenue. With them, guided by tender, clasping hands, she danced to the music of Zilla's lute; together, near the foun-tains, they gathered flowers, and wove garlands for the household deities, and made al tresco feasts for themselves made al fresco feasts for themselves under the feathery palms and fragrant limes, where, with merry chatter and endless laughter, they strove to imitate the banquets of their elders, the crushed violets on which they reposed providing the sweet unguents, and

ranges their wine.

Hide-and-seek among the jasmine and one-covered arbors, through the shady lleys, around the mossy grottoes, and behind the statues, was one of their favorite games, in which Claudia, guided by one or another, took part, running like a young fawn with the most fleetflooted of them all. There was no past time entered into in which she could not take part. Zilla never lost sight ; however, she would not re-hem by her presence, but strain them by hovered around, to be near enough to prevent any untoward accident from thoughtlesseness or a spirit of adven--for there was a dangerous spot to be avoided where the red wall overlooked the Tiber, and another above

With her fine sense of hearing and ouch keenly alert, Claudia had learned to distinguish her young friends; and, although she had her preferences, her instinctive sense of politenes restrained her from making the slightest And distinction which might be felt. so the days passed happily in an endless round of innocent enjoyment; and Claudia, although not fully recovered round of from her mysterious illness of a few reeks before, had now a soft glow on her cheeks, and her countenance more frequently wore its old bright expression, while to Zilla's fond eyes she appeared as lovely as one of the Graces among her pretty, dark-eyed compan-

Nemesius came unexpectedly day; he was anxious about the child, and wished to see the effect produced upon her by this new phase in her life. As swift as light, the voice she loved and waited for reached Claudia though he was speaking in subdued tones to Zilla some little distance away and her first impulse was to rush to his arms; but would it not be rude to leave her companions so abruptly? She hesitated, and did not move; but, by and by, waiting her opportunity, she stole quietly away to seek him. She had not far to go, for, not having lost sight of her for a moment, he came to meet her. Nestling for an instant in his arms, her cheek pressed to his, and her hungry heart satisfied with words of endearment and approval, she flew back to her friends to propose some flew back to her friends to propose some new plan for their enjoyment. Bravely and for the love of her father, she de nied herself the happiness she prized on earth, the -a little lesson of renunciation and sacrifice, which was but infinitesimal in comparison with a sublimer one in which she would take part in the near future. During all these gay, happy days, the ecret wish of Claudia's heart was that they were over, so that everything could be as it was before, when there vas nothing to interrupt the sweet intercourse and loving confidence between her father and herself; for were not

heir hearts knit together as one? The end came at last; her sweet selfdenials and patient waiting were over: her guests were going home. Without an inhospitable or ungenerous thought, she was glad when, after a festa, which was so beautiful and gay that it was the crowning delight of their entrancing visit, the hour for their departure came. visit, the hour for their departure came. Farewells, and thanks for the pleasure of their visit and all the kind attentions they had received, were spoken, and they were gone, bearing with them pleasant memories, and tender, pitying thoughts of the blind girl, who had een so kind to them. As the last echo of their glad young voices died away, Claudia still lingered on the portico, refreshed by the violet-scented wind that gently fanned her cheek, and the silence that, like a balm, soothed and

rested her.
"Now, now, my father, thou wilt be all mine once more!" she murmured. Having thee, there will be nothing left for me to desire. I shall hear thy voice, thy hand will hold mine, and we will talk and talk, and wander through all the beautiful places, and rest under the great ilex trees, and by the foun tains; and thou wilt laugh at the foolish things I tell thee, and there will be no strangers to come between us, and all will be just as it was before."

When Zilla presently came to seek this happy mood she her, it was in this happy mood she found her, singing little snatches of song without words, that she had learned from the nightingales. But were things to be as they were TO BE CONTINUED.

IMPURITIES IN THE BLOOD. When the action of the kidneys becomes impaired, imputities in the blood are almost sure to follow and general derangement of the system ensues. Parmoies's Vegetable Pills will regulate the kidneys, so that they will maintain healthy action and prevent the complications which certainly come when there is derangement of these delicate organs. As a restorative these Pills are in the first rank,

IMITATION OF CHRIST.

THAT SELF LOVE CHIEFLY KEEPS A PER-BACK FROM THE SOVEREIGH GOOD.

1 Son, thou must give all for all, and be nothing of thine own.

Know that the love of thyself is more hurtful to see than anything in the

Everything, according to the love and inclination which thou hast to it, leaves to thee more or less.

If thy love be pure, simple and well-ordered, thou wilt not be a captive to Covet not that, which thou mayest

Seek not to have that which may fetter thee or rob thee of thy inward

It is wonderful that thou wilt not from the very bottom of thy heart com-mit thyself wholly to Me, with all things that thou canst desire or have.

ONE LAW FOR ALL.

THE CHURCH LEGISLATES GENERALLY AND NOT INDIVIDUALLY.

BY BISHOP MONTGOMERY For anyone, Catholic or non-Catholic to understand and appreciate the spirit of the Church in her whole legislation, one must lay aside sentiment in forming a judgment of her, and bear in mind that the Church, though she labors for the salvation of the individual, cannot look at the individual as such, but from the very fact that God has made her a legislative authority with a mission to all mankind, she must regard the whole social body as greater than any mere individuals that go to make it up.

And even when we speak of society worldly well-being, but of society in which, whilst we are to secure for ourselves what is needed here, we are, above all, to labor for the everlasting salvation of the soul. To consider it n any other sense is to take a contract. ed view of it and to mistake the pur pose of life entirely. And it is pre-sisely because of a false view of life on part of many, and a false view of the Church's mission on earth that her laws are sometimes thought to be burdensome.

She cannot regard the individual or the family as having merely to do with this world, but, on the contrary, as integral parts of the mystical which is not circumscribed by the limits of time and space, but which reaches all-powerfully into the world to Consequently, her God-given mission

being to safeguard the home and per-fect the individual, she has to lay down general laws affecting the whole mankind. But at the same time, in this as in everything else she does, whilst looking to the future life as the ultimate and only object worthy of man's high-est endeavor, her legislation is such as to become the very life and soul of society on earth as God intended it to be. For God having ordained society on earth and the future life as well, has placed them in a divine harmony so complete and perfect that the best interests of this temporal existence are secured to us, only by working in all things with a singleness of purpose for the life to come. Therefore does our "Seek ye first the Blessed Lord say, "Seek ye first the Kingdom of God and His justice, and Kingdom of all these things shall be added unto vou.'

ROBBING THE POOR.

Before the robbery and suppression of the English monasteries by Henry VIII. there were no "Poor Laws" in England. There was no need of any. The Church—the Catholic Church—the only Christian body then in existence Europe or in the world-took care of the poor, and mainly through the agency of the monasteries. And in those times, when all the Christian world was Catholic, there were world was catholic, there were no "poorhouses," such as they have to day in England—big, dreary, barrack-like buildings where the "pauper" husband is separated from the "pauper". wife and where the "pauper" chil-dren are brought up with the degrading brand of official pauperism upon them There were no such institutions in Catholic England or in Ireland until Protestantism began and gained the ascendency in the ruling of that country.

The robbing of the monasteries was the robbing of the poor, which resulted in the State pauper—the destitute, useless, homeless man, woman and child, the outcasts of society, when ociety divorced itself from the rading charity of the Catholic Church. Pious kings and queens and princes and obles endowed monasteries and other religious institutions with lands and noneys for charitable and educational Thus the monasteries bepurposes. Thus the monasteries became wealthy, but all their wealth was expended for the spiritual and temporal benefit of the people around them.
Among those people there were no "pau pers"—no family without a home. monks were landlords, but they were in every instance resident landlords, and they regarded the lands not as their own but as the patrimony of the poor, of which they were merely the cus-todians and administrators. And under

their administration there were no evic ions - no families thrown out on the highway because they could not pay "their rent." Under them the poor were treated not as "paupers," but as men and brothers having a claim and title—not to be denied or disputed—to a means of living on the land on which

they were born.
That was the condition in England in Catholic times, and it is the condition to-day in some Catholic countries of Europe as to the relation between the rich monastic establishments and the people. In this connection the situa-tion in France presents features that recall the suppression of the religious foundations in England and its evil results—evil for the whole people, as well as for the poor. The anti-clerical programme of the French Government threatens serious injury to the financial credit of France, as well as robbery of the poor, both of which facts are thus noted by an English paper, The Finan-

cial News, an expert on such matters,

as its title indicates:
"The French premier's policy of persecution is causing dismay colleague at the ministry of France. France is already faced with a deficit which she does not know how to make good, and this is the moment chosen for the expulsion of the religious orders. The business involves, bea diminution in the country's wealth production (which is paying capacity) charges like following: For the support of the aged and invalid indigent (hitherto kept by the Orders, there being no poor law in France) a sum estimated at £5,000,000 (that is \$25,000,000) pe annum, and for new schools to take the place of the closed religious schools a capital sum for construction and fitting of £1,270,000 (\$6,350,000) and stipends for the new teachers amounting £328,198 annually (\$1, 640,990). Combes is an expensive luxury to France."

And especially to the poor of France -the working, laboring masses-will have to pay the bulk of the creased taxes rendered necessary as bove indicated. There is no poor law in France. None has hiterto been needed. The poor were cared for by the religious orders and no tax their maintenance was put people. But now the orders are driven out of the country and there must be poor law and poor-houses, and the people must pay the cost and the cost of the new schools and teachers which must be provided, the religious schools being closed and the monks and nuns expelled for the crime of teaching

without expense to the State.

The wonder in all this business is that the people do not realize the seriousness of the situation—the enormity of the wrong and injury done to the selves by themselves. For, of course, they are the wrongdoers in the first instance. By their votes Combes and his porty are enabled to carry out their destructive policy. The sup-pressors of the religious houses and the religious schools—the robbers of the poor-can and do proclaim and boast that they have the people at their back. Certainly they have not all the people, for there are Catholics numerus and devoted still in France, but the majority, whether from ignorance or indifference, seem to be on the side of the evil doers. Perhaps when that najority begins to feel, as soon it must, that the issue involved is one that appeals to their pockets they may take different view of their duties ballot box.—N. Y. Freeman's Journal.

THE WAY CONVERTS COME.

Converts are made in the ordinary inistry one by one. A zealous priest eeking an opportunity to spread the faith, finds it in his dealings with some individual. He acquires generally an influence over his heart before he finds an entrance into his head. It may be and often is one of the parties to a mixed marriage who presents such an opportunity. The pastor goes a fishing with his most tempting bait, and carefully and deftly plays him for a hearing; or it may be a Catholic companion, zealous for his Protestant friend, who engages the efforts of the pastor, to meet him, even by artifice, in order that he might by kindly manner and cordial word secure the first step in the passage that leads through the heart to the intellect. But the pastor always acts on units, the diocesan band provides him with tens or hundreds. They come to learn, calumnies overthrown, prejudices are dissolved, overthrown, prejudices are dissolved, and they are left in the best possible condition for the kindly tact of the pastor's zeal. There was never yet a non-Catholic mission that bring Protestants closer in mind and heart to the Catholic Church. man who fears that a non-Catholic mission antagonizes the non-Catholic people, fears against experience. I have never seen it happen; on the contrary, more kindly feelings result from the knowledge of what Catholics really believe.

But why cannot this work be done by the complex missionary bands as

by the regular missionary bands as by the regular missionary bands as well as by the diocesan bands? So it could be, if they were numerous enough to be withdrawn from other duties for that work. The diocesan priests are more numerous and more widely distributed than the regular elergy. In the province of New York there are five times as many seculars as regulars; in one of its dioceses there are twenty seculars to one regular, in another ten to one, in another seven to one, in another six to one, and this in a territory crowded or well settled. But the day is not far distant, let us hope, when all missionaries, secular and regular, will engage in the special nope, when all missionaries, securially and regular, will engage in the special work of preaching to non-Catholics. The Holy Spirit is giving the impulse, and preparing the Church for a great missionaries. missionary movement. "Pass over to Macedonia and help us" will sounded out of the dark night of Protestantism, rapidly loosing its anchorages, from earnest spiritual souls, seek-ing union with God wherever they may find it. It is our opportunity, and God,

who guides His Church, will provide for it. In the meantime the field is being prepared for the harvest.—Rev. T. F. Cusack in The Missionary. Thoughts From the Bible.

Thou art my hiding-place; Thou shalt preserve me from trouble; Thou shalt preserve me from trouble; Thouse shalt compass me about with songs of deliverance.—Ps. 32: 7.

Whon thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43: 2.

But I would not have you to be

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, who have no hope.—I even as others who have no hope.

Thess. 4: 13. IT REACHES THE SPOT.—There are few remedies be fore the public to day as efficacious in removing pain and in aliaying and preventing pulmonary disorders as Dr Thomas Eclertic Oil. It has demonstrated its powers in thousands of instances and a large number of testimonials as to its great value as a medicine could be got were there occasion for it. It is for sale everywhere.

she wallowed in the long swept round the end of t Climbing over the low my way through a paswarthy Spanish coal h in fruit and tobacco, canaries, the latter alte and abusing their feat vain hope sing, I met Captain Cra She's not exactly a f but with fine weather home all right, and you deep tramp is like at Just then a dilapidat lishman, clad in greasy a battered engineer's head, thrust on one side Spaniard who was tr bunch of hard bananas canary on a grinnin touching his grimy for "Are you Captain "Yes," said the off it you want ?' want to see if th of working a passage boilermaker and have

ALGUST 8, 1908. AN OCEAN TRA

THE INNATE HEROISM TH

One fine evening in Dec

off in the coaling compa-

to the three thousand ton

"Corona," then rolling
"Corona," then rolling
Atlantic swell just outs
water of Las Palmas h
water of Las the whit

Canary. As the white through the clear gree

through the clear given was ample opportunity vessel, and her appears pleasing. With

means pleasing. With square quarters, huge

nd rusty sides, she was

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SHIP.

then rolling

engineer. I'm starvin "H'm! What are Palmas, then — desert raimas, then — deser said the Captain. "No, sir. It wa shipped at Liverpool 'Coquimbo' to load of Rio, and the night met Tom time at Dunlop's

" Never mind Stev terjected the skipper Well, we went t glass or two—not too a bottle of whisky at an' when they tur Tom, he sits in the won't go home 'Don't be a p'leeceman comes, makes down to the co seem quite the right big four-masted boat nel, and sez I, 'The So I crawled aboard in the fo'c'sle. Who and when I got on self, 'It's another boat.' So it was, scrape paint, and w skipper he sez, thankful you ain't lo

and I landed w The Captain hesit the man once or tw spat calmly on the said to himself, " other hand with engine of his," the "All right, I'll ta pay more than you but if you behave to go ashore with.' While I leaned o and watching the

crawl is the pro officer came along query, said: "What kind of: you can see—ab tramp as was eve German Ocean. knocking about fo shells and grass Subsequen

that this descript exaggerated.
Turning out ear ing, I climbed to Corona' was build-and could azure circle abe sparkling foam fle into ridges by th across while the One glance a

looking at the looking to show that sh knots. So, clim steel-runged lac forward over th dodging the sp gushed in thro every roll, to l gineer. Passing the thumping ar up were quite e ness to one who found the chief his hands with waste, and said What kind

"Weel," he engineers are havena seen vi her clack-clack port boiler plu by the firement they dirt o' co Now, a Clyd isfied with his gold if he cor think too muc had only to un

was not what

A 1 mill." Soon afterv breeze began beneath a ras clouds, leavi water, it was bad weather.

steeper and while the he about as if sh he combustion chamber, and with a

dim light went out.

"He's dropped his lamp. Get in one of you, and bring him out," said the third engineer. And while four firemen struggled to be first to understand the chief the chie

of the black furnace. Then there

shuffling along the plank, and the

fireman fell out a limp heap amid the

coal below.
"I'm done; take hold!" he gasp-

ed. And his comrades seized a shriv

ed. And his comrades seized a shrivelled blackened hand that lay upon the deal plank, ringed round with a smouldering sleeve. A moment later they hauled out a ghastly object with charred clothing, singed hair, and blackened face, and laid it, with the features distorted in a slightless spasm of soin cancellly upon the floorplates.

of pain, carefully upon the floorplates.
"Poor fellow! I'm afraid he's gone.

Get those fires started," said the

and crackled, and while the half

fell back and the eyes opened.

gasps. "I've carmed way—the leak's stopped.

forever on this world.

and the voice of the dying man sounded

hollow and strange as he spoke in low gasps. "I've earned my passage—anyway—the leak's stopped. Mine's been

a hard—hard life—it's finished now—goodby." Then the weary eyes close

There is little more to be told. With steam from both boilers the "Corona" was able to keep head to sea until the gale broke and a faint, watery sunlight streamed down between lines of whirl-

ing clouds, and shone across the foaming ridges below.

At eight bells the engines stopped

for a few minutes, and as the solemn words: "We therefore commit his body

to the deep, in sure and certain hope of the resurrection to eternal life," sounding clearly above the gurgle and

swish of the water along the plates of the plunging ship, the stern grating was tipped up, and there was a heavy

splash in the sea.

Then a silence fell over the bare

headed crew, and they turned softly away, a hazy idea in each man's heart— for Jack is not much given to sentiment

and can rarely express himself clearly-

that whatever the boilermaker's past life may have been he had at least made

a good end, and possibly also a vague pride in another proof—although he has

proved it over and over again—that

even the "drunken sailorman" can occasionally die in a manner of which his countrymen have no cause to be

But once in a while we can finish in style— For the ends of the earth to view,"

manner. Proof that the Tablets cure this too often fatal trouble is given by Mrs. Herbert Burnham, Smith's Falls,

Ont., who says: "When my eldest child was six weeks old he had an at-

tacd of cholera infantum and was at

taed of cholera infantum and was at death's door. My doctor advised me to try Baby's Own Tablets and in twenty-four hours baby was better; the vomiting and purging ceased and he regained strength rapidly."

Keep the Tablets in the house—their records use may save your little one's

Keep the Tablets in the nouse—their prompt use may save your little one's life. Sold by medicine dealers or mailed at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville,

BRUTALITY TO CHILDREN.

Ont.

Then the weary eyes closed

AN OCEAN TRAMP.

THE INNATE HEROISM THAT SAVED THE

One fine evening in December I pulled of in the coaling company's smart gig to the three thousand ton tramp steamer to the three thousand ton tramp steamer "Corona," then rolling on the long Atlantic swell just outside the breakwater of Las Palmas harbor, Grand Canary. As the white gig flashed through the clear green water there was ample opportunity to look at the was ample opportunity was ample opportunity was all the vessel, and her appearance was by no vessel, and her full bows, was ample opportunity was appearance was by no opportunity was appearance was appearanc vessel, and her appearance was by no means pleasing. With her full bows, square quarters, huge upright funnel, and rusty sides, she was not an attractive object as loaded down to the last inch with nitrate from South America, she wallowed in the long sea slopes that she wallowed in the long sea stopes that swept round the end of the breakwater. Climbing over the low rail and forcing my way through a pandemonium of swarthy Spanish coal heavers, dealers and tobacco, and vendors of aries, the latter alternately coaxing and abusing their feathered merchandise in the vain hope of making them sing I met Captain Cranston.

's not exactly a floathing palace, but with fine weather will take you home all right, and you can see what a deep tramp is like at sea," said the

Just then a dilapidated looking Englishman, clad in greasy dungaree, with a battered engineer's silk cap on his head, thrust on one side a gesticulating Spaniard who was trying to force a bunch of hard bananas and a half-dead canary on a grinning fireman, and, touching his grimy forehead, asked :

uching his grimy torenead, and are you Captain Cranston, sir?"
"Are you Captain Cranston, sir?"
"Are you Captain the officer. "What is said the officer.

it you want ?' I want to see if there's any chance of working a passage home. I'm a boilermaker and have served as fourth engineer. I'm starving here," was the

answer.
"H'm! What are you doing in Las
Palmas, then — deserted, I suppose?"

Palmas, then — deserted, I suppose?" said the Captain.
"No, sir. It was this way. I shipped at Liverpool aboard of the 'Coquimbo' to load coal at Cardiff for Rio, and the night afore she sailed I met. Tom Stevenson, who served his met Tom Stevenson, who served his

time at Dunlop's."
"Never mind Stevenson—go on," in-

terjected the skipper.
"Well, we went to have a partin' glass or two—not too much, sir; about a bottle of whisky atween two of us a bottle of whisky atween two of us-an' when they turned us out at 11 Tom, he sits in the gutter, and sez he, 'I won't go home till morning.' I sez, 'Don't be a fool, Tom,' and a sez, Don't be a looi, lom, and a p'lecceman comes, so I goes off and makes down to the coal tips. It didn't seem quite the right tip, but I sees a big four-masted boat with a yellow funnel, and sez I, 'That's the "Coquimbel,' I know the nelly look of her. nel, and sez I, 'That's the 'Codum',
bo''—I knows the ugly look of her.
So I crawled aboard and goes to sleep
in the fo'c'sle. When I awakened up,
she were rolling heavy far out at sea,
and when I got on deck I says to myself, 'It's another bloomin' 'African
boat.' So it was, and they made me scrape paint, and when we got here the skipper he sez, 'Clear out, and be thankful you ain't locked up by the Con-

and I landed without a cent." The Captain hesitated and looked at the man once or twice, while the latter spat calmly on the deck. At last he said to himself, "The chief wants another hand with that broken-down other hand with that broken-down engine of his," then, raising his voice, "All right, I'll take you if the chief engineer approves. Go and see him. Mind, I'm not going to sign you on and pay more than you're worth for stamps, but if you behave I'll give you a trifle to go ashore with."

to go ashore with."
While I leaned over the rail, smoking and watching the foam crawl past—crawl is the proper word—the chief officer came along, and in reply to my

query, said:
"What kind of a boat is she? Well, you can see—about as hard an old tramp as was ever launched into the German Ocean. Besides, we've been knocking about for months, and there's shall and there's shells and grass on her a foot along. The engineer says his mill is all to bits, Subsequent experience proved that this description was by no means

exaggerated. Turning out early nearly next morning, I climbed to the poop—for the "Corona" was of the usual well deck build—and could see nothing but an azure circle above and a sweep of sparkling foam flecked sea below, plied into sides by the country of the into ridges by the fresh trade breeze, across while the steamer slowly rolled. One glance at the water, without looking at the log dial, was sufficient to show that she was only going six knots. So, climbing down the narrow snots. So, climbing down the narrow steel-runged ladder, I made my way forward over the slippery iron deck, dodging the spouts of water which gushed in through the scuppers at every roll, to look for the chief en-gineer. Passing the engine room down gineer. Passing the engine room door, the thumping and clanging that floated up were quite enough to tell of wornout journals and general out of linedness to one who could interpret it. ness to one who could interpret it. found the chief in his room, rubbing his hands with the inevitable ball of

What kind of mill have you got?" waste, and said: "Weel," he said—for most marine engineers are Clydesdale men—
"there's maybe waur jobs afloat, but I havena seen yin. Man do ye no hear her clack-clackin' and wheeze-wheezin'? There's a third o' the tubes in the port boiler plugged and a'leakin', formen canna keep steam wi'

they dirt o' coals."

Now, a Clydesdale man is rarely satisfied with his engine and would burn gold if he could get it, so I did not think too much of this outburst, but had only to understand that the engine was not what he would have called an 'A 1 mill."

Soon afterward the already strong breeze began to freshen up, and when the sun sank, a glowing orb of copper beneath a ragged edged bank of dark

out of her, with water and spray already

out of her, with water and sprayarready flying in all directions.

For some hours I hung about under the lee of the "dodgers," or canvas screens, chatting with the mate and trying to evade the stinging spindrift which lashed our faces like a whip from time to time. At leat as the populistime to time. At last, as the poop disappeared to the top of the hand wheel in a rush of water, the mate, shaking the water from his sou'wester, said:
"If she jumps any more, the chief
will be slowing her down. He's an

firemen struggled to be first to under-take the dangerous work the chief staggered across the stokehold, and, turning a wheel, the sharp clang of the brass rams pumping up the half empty boiler rang out across the silence. The seconds dragged slowly past in anxious suspense, while only a rustling awful old heathen over that broken-down engine of his, and the second says sound and a sour smell of charring wood and smouldering cloth drifted out sound he sits and talks to it in bad weather. Anyway, the sooner we get this hooker home the better." Sleep that night was difficult, for

every now and then, as the steamer lifted her stem clear of the sea, the whole poop shook to the heavy vibra-tion of the whirring propeller, until, knowing what ship it was and bad knowing what ship it rivets are, I sincerely wished myself out of it.

In the morning I found the water In the morning I found the water pouring in over either rail, while all around was a wild, drifting, crested sea. Some of the cargo had shifted, and the ship lay down to it and wallowed, as only a tramp can, shoving her bows up to foremast into the big ridges that rolled upon her. The chief

"Man, the auld mill's turning half

"Man, the auld mill's turning half speed, but we're gaun back sterrun first tae Las Palmas."

Then misfortunes began to arise. Something got adrift on the forecastle head and clanged about. It may have been an unshackled chain of anchor lashing. Three men, watching their time and clinging to the rail when a heavy sea came on board, crawled forward. I was watching them from the bridge, and I saw an unusually large wave rising ahead—a wall of glittering green water, curling over into foam at green water, curling over into foam at the summit. The Captain waved his hand to the men and they grasped the rails. Next moment the bows disappeared deep in the sea, and when the steamer slowly lifted a steaming forecastle out of the ocean, only one remained, clinging, half drowned, to the rails, while as the vessel rolled heavily down and the sea poured out I saw his companion clutch at the bulwarks, miss them, and disappear beyond all hope of

The other poor fellow lay washing about the deck beneath with broken ribs, and as three or four seamen crept forward to go to his aid, Mack came up with a long face to say that more of the tubes in the port boiler had burst and that the water was pouring out under the grates from a leak in the back end.

"I hae scaulden baith hands an' feet trying tae pit in the patent stoppers, but there's that much steam an' hot water flyin' round it canna be done." There was a brief consultation, and it was decided to draw the fires in one boiler while the firemen did their best to raise enough steam from the remaining one to keep the ship's head to sea. "Mind, Mack, if she falls off in this sea it's all up. Be quick," said the Captain, to which the chief answered

"I hae been in a hot furance afore, and I can gang again. There'll be no

time lost. So the rest of the day and all night we lay to, every man at his post, while with ventilators torn up, hatch covers with ventilators torn up, hatch covers ripped off, and waters gurgling about deep in the holds, the "Corona" swung to the heavy Atlantic sea in imminent peril. Next morning a steady clang and clatter floated up through the steaked greatings, and a figure of the steaked greatings, and a figure of the steaked greatings. the stokehold gratings, and a fireman, wiping the sweat from the sooty face, came up to say that the chief wanted me below to say that the chief wanted me below to see how repairs were done at sea. The chief engineer, looking gaunter and grimmer than ever, was swathing himself in sacks opposite the front of the port boiler, which, although the fires had been drawn, was the fires had been drawn, was still almost at blue heat. His third was trying to persuade him not to enter the flue himself, but the chief

shook him off. floated out of the three feet flues, and then, while we held our breath, the not under any circumstance give a medicine to check the diarrhoea, except under the advice of a doctor. By using Baby's Own Tablets the cause of the diarrhoea will be removed, and the disease will thus be checked in a natural manner. Proof that the Tablets cure chief slowly crawled down the hot fureniel slowly crawled down the hot fur-nace and disappeared into the dark boiler, while a fireman followed him along the wing flue. For some minutes there was a clattering hammers, and then a nerve-trying silence. We list-ened with hearts in our mouths, but only heard the hammering of the plates only heard the hammering of the plates as a heavy sea struck the ship. Then a smothered cry came from the flue, "For God's sake get me out!" and, leaning forward, two firemen dragged the engineer forth, blackened and burned, after which he promptly collapsed into a dead faint, while a fireman went into the other flue at the risk of his life, and, making fast a rope, his of his life, and, making fast a rope, his comrade was hauled out. Presently comrade was hauled out. Presently the chief gasped and sat up, holding out a hand on which the flesh was peeling from the bones in rags. "I can do nae mair," he said. "It's a boiler-maker's job. An' we canna drive the ither boiler at that rate any longer. It's no safe the noo. She'll fall off in the trough of the sea when the engine slows—an' roll over. Lord have mercy slows-an' roll over. Lord have mercy

on us!"

Just then a dilapidated greaser came in from the engine room, and I recognized the man who was working his passage. "You should have sent for me before," he said. "Give me the

tools."
"What dae ye ken aboot calking?"
asked the chief roughly.
"I was the best boilermaker in Hartlepool before I took to drink.

the quite reply.

"Give him the tools. It's neck or nothing the noo," said the chief.

The stranger carefully wrapped his hands in the sacks, and then, with a hammer slung around his neck, crawled into the black mouth of the flue, pushing a flat engine lamp before him. the sun sank, a glowing orb of copper beneath a ragged edged bank of dark clouds, leaving a brassy yellow glare across threatening sky and angry water, it was evident we were in for bad weather.

The seas were rapidly growing The seas were rapidly growing steeper and breaking more sharply, steeper and breaking more sharply, while the heavy steamer flung herself about as if she would shake the masts

clatter, as of something dropping in FEAST OF THE ASSUMPTION OF THE MOTHER OF GOD. low hiss, as of water on hot metal, the

AUGUST 15. American Herald.

In the system of Christianity, in the story of the Church, in the hearts of the faithful, in the glory of heaven, the Virgin Mother forever has her place be-side her Divine Son, and the name of Mary lives upon the lips of these who call upon the name of Jesus. The devotion of the Church to the Blessed Virgin may be said to consist of two parts. First, we honor Mary, and, secondly, we have recourse to her insecondly, we have recourse to her in-tercession. Hence, in order to prove the reasonableness of this devotion it is only necessary to prove—first, that Mary is worthy of honor, and, secondly, that she has the power and the inclination to help us. Is Mary worthy of honor? Well, if any one ever asks you the question let your assess he the question let your answer be: "Surely Mary is worthy of all honor given her by God Himself. He is the infallible Judge of all worthiness; and there is no honor which men can pay to the Blessed Virgin Mary equal to the honor which God bestowed upon her when he clevated her to the dignity of being mother to His Son. Mary is Mother of God. What honor Mary is Mother of God. What honor—provided it be less than the honor due to God alone—can be too great to lavish upon her whom out of all creatures actual and possible, Jesus selected as His mother. But in the second place, from their motherhood comes not only dignity, but power. Throned Queen of Heaven, seated at the right hand of her Son and her God, what shall Mary ask and not obtain? What prayer of hers can fall unheeded upon the ear of Jesus? What prayerful look shall fail to touch that Sacred Heart that first was formed of her purest blood? ing the unconscious form in his arms.

Presently the relighted fires roared crept slowly by and the finger of the steam gauge steadily mounted the scale, the third engineer, surrounded by such firemen whose duties were over, knelt on the coal, bathing the blistered face and hands with the healing oil and trying to force a few drops of spirits between the clenched teeth. At last, just before the change of the morning watch, the burned and blackened lids A faint smile crept over the scorched face, softening away the stamp of pain,

But if Mary be worthy of honor — if from her dignity as Mother of God comes her power to hear us and to help
—it only remains to ask if, being able, Mary is also willing to assist us? Behold the answer, Mary is our Mother! Even in our fallen nature, branded as it is with the degradation which sin has brought upon it, there are still some brought upon it, there are still some feelings which seem beyond the reach of corruption, and chief of these is mother's love. It is unselfish and everlasting, patient and ineffaceable; it never tires, it never gives up; time cannot weaken it; ingratitude itself cannot kill it. Even in this cold world the mather will not forget the grounder. the mother will not forget the son whom she has borne. Unlovely he may be to others, but they do not see him with others, but they do not see him with a mother's eye. He may have drifted far from the innocence of child-hood, he may be stained with many a crime, his hand may be against the world and the world's hand against him, but still, while his mother lives, he helds one fast, one firm friend. The he holds one fast, one firmfriend. The world may frown on him, but her eyes light up with welcome when he comes. The heart that cherished him in his days of innocence, when he was a child, days of innocence, when he was a chird, cannot forget him even in his days of crime, when he is grown into a sinstained man. Sorrowing, but with a patience like the patience of heaven, her head, her house, her heart, are her head, her house, her heart, are open to the world-worn prodigal. He may have placed the early wrinkle on her brow, and sown the silver streaks upon her hair; he may have planted thorns in her pillow and made her heart ache with very anguish for his follies and his crimes; still she remembers only that she is his mother. When asnamed.

Though he could never put it into words, poor Jack has got the feelings in him which a poet has expressed bers only that she is his mother. When all her schemes have failed, when his sins—as sins always do—have found him out and dragged him down, when CHOLERA INFASTUM.

Cholera infantum is one of the most dreaded diseases of infancy. It is prevalent during the heat of summer in spite of all the care mothers may take to guard against it, and it sometimes progresses so quickly that death occurs in a few hours no matter what care is given the child. The first thing to do is to stop feeding the child and give him plenty of fresh air and pure water to drink. Give Baby's Own Tablets to carry off the poison in the system. Do not under any circumstance give a medical material and continued and dragged him down, when the hand of sorrow has bowed him to the dust, his mother's heart is there to soothe, his mother's love is there to soph all the wounds that sin and sorrow have inflicted on his soul. And Mary is your mother. You have it on the word of the dying Saviour: "Behold thy Mother." And what a Mother? Earthly mother may forget her son, and remember no more the child and give him plenty of fresh air and pure water to drink. Give Baby's Own Tablets to carry off the poison in the system. Do not under any circumstance give a medical material to the wounds that sin and sorrow have inflicted on his soul. And Mary is your mother. You have it on the word of the dying Saviour: "Behold thy Mother." And what a Mother? Earthly mother may forget her child and give him plenty of fresh air and pure water to drink. Give Baby's Own Tablets to carry off the poison in the system. Do not under any circumstance give a medical material to the wounds that sin there to some whave inflicted on his soul. And Mary is your mother. You have it on the wounds that sin and sorrow have inflicted on his soul. And Mary is your mother. You have it on the word of the dying Saviour: "Behold thy Mother." And what a mother's large and the soul. If Your Physician remembers we started keeping intact only the which where the to the soul. It when the hard is there to some will be not soul. It was also the provided in the hard is there to him down, when the hand is there to some will be not the wounds that

THE QUESTION - BOX ANSWERS.

REPLIES TO QUESTIONS RECEIVED ON

MISSIONS TO NON-CATHOLICS. By Rev. Bertrand L. Conway of the Paulist Fathers.

In his preface to this book Cardinal Gibbons states that it "answers in a brief and popular manner the most important questions actually received by the author during the past five years of medicage activity, in all parts of the missionary activity in all parts of the United States from Boston to Denver." These words of praise are weighty, coming as they do from one who has himself prepared a work of the same nature, long since become one of the most popular books of the nineteenth contrary. Eathern, Convey gathers most popular books of the nineteenth century. Father Conway gathers under more than sixty titles a multi-tude of objections received by the Dio-cesan Missionaries on their apostolic cesan Missionaries on their apostolic tours here and there in the United States. Not all of them affect imme-diately the special tenets of Catholic-ism. The rule of faith, the "notes" The French have been regarded as a chivalrous people, but infidelity destroys the spirit of chivalry. They have been making war on helpless woman, turning them out of their convent homes and threatening vengeance on any one who should dare to receive them. Now they have turned their attention to children. When President Loubert's son made his First Commuion lately, they had to content themselves with a resolution censuring the of the true Church, politico-ecclesiasof the true Church, politico-eccessas-tical matters, peculiar institutions of Catholicism like celibacy, abstinence, fasting and indulgences, come in for a large meed of explanation. The Mass, large meed of explanation. The Mass, the Sacraments, the Blessed Virgin and Saints, the life to come, are other Saints, the life to come, are other sources of ignorance or misunderstanding. It is remarkable to what an extent these average objections of the non-Catholic mind square with the original polemics of Protestantism in the sixteenth century, or when they are new, are nearly all drawn from erroneous views of the great lines of the Church. It needs no profound work like Moehler's Symbolism to grapple with this material—one would think after reading the book that the average American mind had been little muion lately, they had to content them selves with a resolution censuring the first citizen of the Republic. Dealing with people of humble station they were braver. As a number of boys and girls were leaving St. James' Church. Reines, a few weeks are after boys and girls were leaving St. James' Church, Reines, a few weeks ago after having made their first Cummunion, they were attacked by a body of anticlericals. One little boy was knocked senseless with a blow of a loaded cane; another got such a shock that he had to be taken to the hospital and will probably not recover. Many little girls had their veils torn off and their faces spat upon. The police made no

the Atlantic Monthly, viz., that there is no longer any insurmountable doctrinal obstacle to the reunion of the Protestant churches with the Roman Church on the basis of her actual teaching. There are other instructive thoughts suggested by the examination of these engines statistics.

of these curious statistics.

This little catechism may rightly hope to become a popular vade mecum. Its place is already marked in the aver-age Catholic home library besides the Faith of Our Fathers and the Catholic Doctrine of Faa di Bruno, not to speak of older works like Hay's Sincere Christian and Milner's End of Con troversy. The style is quite suitable to the scope of the work—direct, clear, and simple. There is a sustained effort to make known frankly and sufficiently the elements of Catholic truth and disthe elements of Catholic truth and dis-cipline in a diction that avoids theolog-ical phraseology without losing fullness and precision. The writer does not try to say all that might be said, but only what is needed to make clear the im-mediate vision of his opponent or disciple. Such a book is equipped to take care of itself, to be its own tongue, its own commentary. Its circulation care of itself, to be its own tongue, its own commentary. Its circulation should therefore be an unlimited one. Improvements will no doubt be suggested. Thus, the titles of all books cited are indeed printed in a special bibliography, but they might be again grouped with others in a logical order, to furnish a course of regular and progrouped with others in a logical and progressive reading in Catholic theology and history. The titles of chapters ought to be numbered both in the text and in the table of contents, and with this might be combined a progressive numbering of all the paragraphs. Where an index-subject includes sevwhere an index-subject includes several references, it might be well to introduce the practice of indicating in heavier type the page or pages where an objection is most efficiently dealt with. Finally, we cannot help suggestion the page of the sales that a convenient value of the sales.

with. Finally, we cannot help suggesting that a companion volume of "Select Readings" be issued, drawn, when possible, from eloquent non-Catholic writers, and by cross-references made to act as a companion or key to certain important lines of objection. We wish Father Conway and his co-laborers an ever growing measure of success in the Father Conway and his co-moorers an ever-growing measure of success in the immense vineyard that has been allotted to them. Here grow brambles, it is true, and here are the ruins of a rich true, and here are the ruins of a rich true. cultivation—but here also are fertile soil, abundant sap, racy if wild fruit, the traces of former success and comfort, consoling and inspiriting evidences of former unity and communion. Only the persistent and ingenious husbandry of charity may hope to reclaim these lost provinces from the moral desolation that has fallen or is impenddesolation that has fallen or is impending over them—but it is precisely as Catholicism that the Almighty has planted the inexhaustible reservoir of charity, as wide as the world and humanity, and as inexhaustible as the divine love itself.—Very Rev. Thomas J. Shahar in Catholic University English. Shahan in Catholic University Bulletin

Truculant Rascality.

A Protestant clergyman, Rev. J. R. Wakeford, speaking recently at a meeting of the English Church Union at Liverpool, said this about Orangemen:
"The knowledge that William III. won the battle of the Boyne is the engree of Orange. tire theological knowledge of Orange men. Orangemen have changed their religion but never their character—

With the character of the Orangemen as thus emphasized there is nothing in conflict in the entire history of the brotherhood. They have been a "bad lot" from the start. of truculent rascality.

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DEALERS IN WALL PAPER. 1267-19

Deart of Jesus of Nagareth.

MEDITATIONS ON THE HIDDEN LIFE. By the author of "The Voice of the Sacred Heart."

think after reading the book that the average American mind had been little touched by the advanced Protestant theological literature of the last two centuries. If these objections really represent the elements of religious doubt and hesitation in the American mind as regards Catholicism, there is reason for believing the assertion of Mr. Henry Sidgwick in a late issue of

Keep your Stomach Healthy.

When you get up in the morning with a bad taste in your mouth that the tooth brush will not remove, a coating on your tongue, and a general "out of sorts" feeling, don't blame it on what you had to eat the night before. A healthy stomach would be able to look after that. It's poor digestion that makes you feel so badly. A teaspoonful of Abbey's Effervescent Salt in half a tumbler of water at rising will make you feel better -will cure you if you follow directions. Abbey's revitilizes every organ of the body_it clears away ferment-

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The Catholic Record.

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Malter intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th. 1900.
Te the Editor of The CATHOLIC RECORD,
London, Onli.
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good: and a
gruly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you process.

e faithful.
seing you, and wishing you success.
Believe me, to remain.
Yours faithfully in Josus Christ,
†D. FALCONIO, Arch, of Larissa.
Apost. Deleg.

LONDON, SATURDAY, Aug. 8, 1903.

THE NEW POPE.

As we go to press intelligence has been received that Cardinal Sarto, Patriarch of Venice, has been elected Pope, and will be known as Pius The prayers of the faithful in every corner of the globe will ascend to heaven that our Holy Father, who has been chosen to take the place left vacant by the great and saintly Leo XIII., will be vouchsafed abundance of grace to worthily perform the duties of his high office.

The newly-elected Pope was born at Riesi, Italy, in 1835, and created Carif she is really so loyal a Catholic as dinal in 1893.

THE ROYAL VISIT TO IRELAND.

We have already in our columns expressed the opinion that the refusal of the Municipal Councils of Dublin and Waterford to present addresses to King Edward VII. on the occasion of his visit to Ireland was in bad taste, especially in view of the evident sympathy with Ireland which the King has manifested since his accession to the throne and particularly in view of the evidence of his influence shown in the passage of the Land Purchase Bill, which, having passed the Commons, is now to go before the House of Lord before it will be come law.

As a matter of course it is known that this Bill is not a Home Rule Bill, yet it meets in a very fair manner the principal social grievance under which Ireland has been oppressed, and though it is not all that Irishmen desire and demand in order that Ireland may have aguaranty for future prosperity, it is as large a measure for the bettering of the condition of the Irish people as could be expected to be passed at one this was virtually conceded by Mr. Redmond as spokesman of the frish Nationalist party when on Tuesday, the 22nd ult., he paid a tribute to the ability and patience with which Mr. Wyndham, the Irish Secretary, conducted the bill through all its stages.

the yielding of the Government to the demands of the Irish members. The concessions are now known to have been made at the suggestion of the king, and we believe that it would have been a graceful act for the Irish mem bers to have shown their appreciation of couraging both the Municipal Councils and the people to show gratitude to the King and respect for Queen Alexandra, the more so because of the large measure of justice which by his mediation the king has seenred for Ireland. By this means, also, the Irish people would show that they have no actual dislike for the people of England, but only the politieal determination to obtain justice for their country. A cordial reception of King Edward now would show that the people of Ireland can appreciate the readiness with which England has offered a bill which will concede almost all that it is desired to secure by means of Home Rule.

But we are happy to be able to say the the people of Ireland have not shown any disposition to second the charlishness displayed by the two city Councils we have spoken of.

The King and Queen reached Dublin on July 21, and were universally rezeived with cordiality and enthusiasm. The decorations of the city exceeded anything ever before attempted there, and the city was brilliantly illumin-

ated at night, while dense throngs of the people paraded the streets cheering and crying out "God save their

Thousands of the people lined the streets and wharves, and an address was read to the King and Queen from the Municipal Council of Kingstown. This, together with the cordiality of the people, formed an offset to the refusal of the Dublin Council to welcome the Royal Party to the city.

The King in replying to an address said that he shared in the grief of the thousands of his subjects over the Pope's death. He added that he was pleased that his visit came at a time when a new era of prosperity is opening for Ireland.

One untoward event took place. Mrs. McBride, formerly Miss Maude Gonne, hoisted a black flag which she said was in memory of the Pope. This was pulled down by the police as unbecoming at the moment of the king's visit. However, Mrs. McBride hung out another black flag and threatened the police with pokers and boiling water. The police at first called for reinforcements, but on second thought, their leaders came to the conclusion that it was better to let Mrs. Mc-Bride have her way, and she was left without further molestation. This is, at least, the story which comes over the Atlantic cable, and which has some appearance of being true. We must say that we regard Mrs. Mc-Bride's course as unseemly. It was not the occasion to set out the symbols of mourning while the actual visit of the king was being celebrated, and we deprecate the insult implied to the Holy Father by using his name and office for the purpose of insulting the king. The Holy Father himself would not, if he were living, approve of any such a distortion of the respect due to him. At all events the general rejoicing of the people in their recertion was not lessened because of Mrs. McBride's attempt to cause ill feeling by an untimely exhibition of her-faith,

she would have us believe. We have no desire to speak harshly of a lady; but we cannot do less on the present occasion then to say that this lady's act was ill-advised and unseemly.

A CONVERSION SENSATION IN MONTREAL.

From Montreal papers we learn that young man who was a patient at the Notre Dame Hospital and at the point of death, was received in the usual manner into the Catholic Church by the Rev. Abbe Filiatreault, being baptized with his own consent, and having had the sacrament of Extreme Unction administered to him.

It is stated that the ceremonies were carried out with considerable solemnity, all the sisters and nurses and the staff of the hospital being present. A circumstance is added that before the priest was called for, the father of the young man, seeing that his son had but a few moments to live, telephoned twice for a Protestant minister to come to the hospital, but for one reason or another they did not come. Then Mr. McCaughey, the father, having conhis son asked the author ities of the hospital to send for a Catholic priest, whereupon the Abbe Filiatrault was called, and administered the two sacraments already mentioned.

It would seem that there was considerable agitation in Protestant religious We have already mentioned in our circles when the facts became known, columns that the Bill was for a time and a letter appears in the Montreal imperilled by concessions demanded by Witness of July 27th, from the father the Nationalists in favor of the tenants, of the young man or boy, giving some but the trouble was bridged over by explanation of the circumstances, in order to show that both he himself was throughout faithful to his Protestantism, and that his child was not converted to and did not die "in the Roman Catholic faith."

The Montreal Witness of the same date on which the father's letter apthe King's sympathy for Ireland by en- pears, while not asserting positively that the priest did anything more than he should have done, yet in an editorial, at least, suggests that this was the case.

"The priest who administered two sacraments to an unconscious boy at the Notre Dame Hospital, no doubt did what he considered the one thing possible for the salvation of the sufferer, and no doubt hoped he was accomplish-ing something great for him. Although his performances were altogether different from what was expected by the distracted parents who had invoked his aid, it is certain they did the boy as little harm as good. The French papers which made out of this well meant minstration an "imposing" ceremonial with three column illustrations, are surely hard put to it for triumphs of the faith to record.'

It may be noticed how ingeniously the Witness puts in the unconsciousness of the boy. But ingeniousness would have been better than ingenuity here. From the account of the occurrence given above, the boy or young man does not appear to have been unconscious at all, and that account agrees perfectly with that which the father himself gives in his letter to the Witness as the account given by the

press; and it must also be noted that in no detail does the father say or even insinuate that this account is incorrect, except that he makes the general "protest" against any "impression" that the boy was converted t and died in the Catholic faith. Generalities of this kind are of no weight against the details which are given by himself, and which he does not pre to deny directly. He also says :

"I would most strongly protest against the 'yellow journal which this matter has been reported in some of the papers, and I feel that the publication of these reports has placed me in a false light before the public, and makes this statement to vindicate

Then the father continues:

"In the absence of any protest from the authorities of the Catholic Church, are we to understand that they are sympathy with such methods?'

Do Mr. Andrew McCaughey and the Witness suppose it to be the business of the Catholic Church authorities to watch the press as a cat watches the entry to a mouse-hole, to prevent the actions?

If such be their way of thinking they would impose upon those authorities too difficult a task. And, besides, what would become of the freedom of the press of which the people of Canada boast so loudly nowadays? And the reporters, who earn their livelihood by penetrating the hidden things of darkness! What would become of them if so strict a guard were placed against

Mr. McCaughey admits that " many kindnesses were shown to my boy and myself by the authorities and attendants of the Notre Dame hospital," and states that he "appreciates all this," and does not wish to " question their motives:" yet he insinuates that the "sensational reports "which " are distasteful to any person of keen sensibilities, show (in them) great lack of judgment and feeling for those placed in such sad circumstances as we were."

Is there not some "lack of judgment and feeling " on Mr. McCaughey's part in making such an insinuation?

In the first place he imposes upon the hospital authorities a duty of controlling the press which they cannot if they would, and in any case are not bound to fulfil, and, secondly, he does this in the consciousness that he is under obligations of gratitude to them. The fact is that Mr. McCaughey virtually acknowledges the exact truth of the whole story as related in the beginning of this article, since he tells it himself in his letters, without pointing out a single detail in which it is inaccurate.

There are two points on which, at first sight, Mr. McCaughey may seem to contradict the story in question. First he calls his son "a boy," and the Witness does the same, though he is called " a young man " in the original story. The Witness, however, evidently has its information from the father, and its statement depends entirely upon the father's testimony, which alone we may consider in the matter.

Now we have no direct information regarding the age of the son; but we know that it is the custom of pa to speak of their children as boys and girls, even when they are well grown up, and we think that this is the case in the present instance; at all events that the son was old enough | that "the first shot in an anti-ritualistic to know what he was doing when he asked to be attended by the priests, and that the father was also old enough when he gave his consent that the priest should minister to his son.

2ndly. The Witness says the "boy" was "unconscious" when ministered to. The father does not assert this positively, but says:

"It is my firm opinion that throughout this entire ceremony my boy was perfectly unconscious to all that was going on around him. Even if the boy had been conscious, he would have had no intelligent understanding of the meaning or benefit of the ceremony never having been accustomed to the usages of the Catholic Church."

It will be observed that this is the usual language of doubt. In Mr. Mc-Caughey's opinion, the boy was unconscious, but others may have had a very different opinion. But at all events the "boy" or "young man" was conscious when he and the father "consulted" together and agreed to send for the priest. It is even part of the original story that the young man agreed to receive from Father Filiatreault the complete ministrations of the Catholic Church, and the Rev. Father acted accordingly, and Mr. Mc-Caughey admits in one part of his letter that even he offered no objection to

these ministrations, for he says: "It may be asked why I permitted the ceremony to be performed. In reply, I would say, that I did not fully grasp the import of what was being done, and moreover, did not wish to interrupt a service which was so kindly

He does say that he told Father Filiatreault that the "boy" was already baptized, but Father Filiatreault, and

not Mr. McCaughey was the judge of what was needed for the dying young man's reception into the Catholic Church. No doubt the Rev. Father considered that the young man had only been doubtfully baptized, and he deemed it necessary to proceed with the baptism in proper form.

It would appear that Mr. Mc-Caughey and his son were Presbyterians, as they attended the Rev. W. D. Reid's " Taylor Church," according to the father's statement. Now it is well known that Presbyterians are very careless about the sacrament of Baptism. We have reason to believe that not one-half of the Presbyterians of Canada have been baptized at all; and still good reason to believe that of those who are said to have been baptized, scarcely one half have been baptized in the manner commanded by Christ and kept up by the tradition of the Catholic Church. It was, therefore, the duty of Father Filiatreault to proceed as he did.

Of course, we do not expect the Witness and Mr. McCaughey to understand papers from publishing any of their the niceties of Catholic faith and practice, but even if it be true that the young man became unconscious after he had consented to become a Catholic, the graces which are received by the working of the sacrament itself were not to be denied to the dying young man.

As regards the sacrament of Baptism Christ says: "unless a man (literally any person), be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." (St. Jno. iii. 5;) and in reference to Extreme Unction, St. James teaches (v. 15.) that 'the priests of the Church being called in to attend the dying should anoint them with oil in the name of Lord."

It will be noticed by the extract given toward the beginning of this article, that the Witness makes little of these two Christian sacraments, Baptism and Extreme Unction; but the Sacred Scripture puts a different estimate upon them. Catholics are contented to take their estimate of these things from Scripture and the teachings of the Church, in preference to the columns of the Witness.

To us it appears clear that Mr. Mc-Caughey's Protestantism is of a rather undecided cast, for it was a matter of indifference to him whether Rev. Mr. Reid, the Presbyterian, or Rev. Mr. Troop, the Anglican, or some Catholic priest should give the consolations of religion to his son, and he did not understand "the import" of the administration of the sacraments. But when the whole was over, he must have been harrassed by his over pious and officious Protestant friends, and possibly by the ministers who came in at the end, for his having allowed a Catholic priest to attend his dying son. It was then that he was induced to write a letter which should condemn sweepingly all the Catholics who were concerned in the matter. But perhaps by this time he has discovered that some other people besides himself have "keen susceptibilities."

A NEW CRUSADE.

But as a dog that turns the spit Bestirs himself, and plies his feet To climb the wheel, but all in vain. His own weight brings him downs And still he's in the self-same place, Whereat his setting out he was. BUTLER'S HUDIBRAS.

We are gravely informed by a telegram from New York of date June 24th crusade in this country (the United States) was fired by the Rev. R. C. Fillingham, Vicar of Hexton, England, in a letter to Bishop Potter." We are told that the vicar is now in

inauguration of the crusade, which is to begin next February, on the lines laid down by John Kensit, who lost his life in a Church riot in England. Vicar Fillingham's letter has the following passage in reference to a service

day, June 21: "The whole service is a flagrant defiance of Protestantism. The Church of England was reformed especially to get rid of the Mass, but on Sunday morning what was openly and cynically ermed High Mass was performed and the proceedings culminated in the elevation and adoration of the sensele lements of bread and wine-an act of idolatry which, as our Prayer Book says, should be abhorred by all Chris-

The bellicose Vicar concludes with the appeal:

"Sir, the articles of religion adopted by the whole Protestant Episcopal Church in 1801 describe Masses as blasphemous and dangerous deceits. I call upon you as the ruler of the Protestant Churches to take steps to put an end to these scandalous and idolatrous proceedings.'

It must be admitted that at first sight the Rev. Mr. Fillingham's diatribes against the Mass seem to be a fair statement of the Church of England's doctrine in regard thereto, as the 31st article of religion of that Church declares that Masses in which

the dead to have remission of pain or guilt were blasphemous fables and dangerous deceits." Yet even this article does not say clearly that the Mass regarded as a memorial of Christ's sufferings on the cross is either blasphemous, idolatrous or deceitful, as this religious gladiator asserts.

Surely a religious dogma, which is to be the starting point of a crusade carried on on the lines of John Kensit's physical force principles, should be clearly and unmistakably laid down, so that the principle, at stake may be fully understood: but the Church of England, which is essentially a compromise Church, carefully abstains from laying down any principle clearly and the Ritualists. against whom the Vicar hurls his shafts so wickedly find from the standards of the Church quite as much in favor of all their doctrines as the Kensitites find against them. It is not to be forgotten that the

Church of England, as Lord Macaulay very clearly shows, was not what the Kensitites, Rev. Mr. Fellingham included, would have it, a Church formed on the model of that of Geneva or Zurich. It is essentially a compromise in faith and liturgy. Let us listen for a few moments to Lord Macaulay's statements on this point :

"To this day the constitution, the doctrines, and the services of the Church retain the visible marks of the compromise from which she sprang. She occupies a middle position between Churches of Rome and Geneva Her doctrinal confessions and dis-courses, composed by Protestants (that is men of Calvinistic stamp) set forth principles of theology in which Calvin or Knox would have found scarcely a word to disapprove. Her prayers and thanks-givings, derived from the ancient are very generally such that Bishop Fisher or Cardinal Pole might have heartily joined in them. who puts an Arminian troversialist sense on her articles and be pronounced by candid men as unreasonable, as controversialist who denies that the doctrine of baptismal egeneration can be discovered in her liturgy."

We shall give here only one of the many instances which Lord Macaulay gives of this faith-tinkering:

"Shrift was no part of her system Yet she gently invited the dying peni-tent to confess his sins to a divine, and empowered her ministers to soothe the departing soul by an absolution which breathes the very spirit of the old religion."

This is undeniably true, and under such circumstances it is as ridiculous for the Rev. Mr. Fellingham to appeal to the teaching of that Church as if it were a revelation from heaven instead of a very human institution, as it is for him to expect that all who profess belief in it shall have the same faith as the Drury Lane and Covent Garden venders of obscene and slanderous literature, written for the purpose of overthrowing the Catholic Church-a purpose in which these booksellers will certainly not succeed.

It may be that the United States is a more hopeful field for a Low Church crusade than England, for though the English and American branches of the Anglican Church boast of their fraternity, it is notorious that the American Church was more Calvinized than that of England, as several doctrines which are clearly taught in the standards of the latter Church have carefully eliminated from those of the American Church. But this makes the Rev. Mr. Fellingham's proposed crusade all the more impertinent. The Americans may well remind him that notwithstanding the fact that their Church has its origin from the Church of England, it has became a distinct Church, not hav ing the same supreme headship, nor the same doctrines and liturgy, the Ameri-New York making arrangements for the can liturgy having been reformed anew from that from which it is derived. It is an impertinence, therefore, for an English vicar to interfere with it, and already the would-be reformer has heard this from the clergy of the Church which he is attempting to reform. which took place in the Church of St. They have informed him that they are Mary the Virgin in New York on Sunquite competent to reform their own Church if they consider that it needs a reformation, and they have already invited him to return to the land from which he has come for their edification. He has been told, as we are informed on good authority, that there is room enough for the exercise of his zeal among the twelve or thirteen thousand clergymen of England who are ritualistically inclined, without his seeking a field in America, where he has no authority to preach or teach except what may be accorded him by the Bishops on this side of the water. He has been reminded that the clergy of England swear that no foreign prelate hath, or ought to have, any jurisdiction within that realm, and he has been asked how ments of stability. he dares to assume the missionary function of reforming the American Church. which is and ought to be as jealous of foreign interference as the Church of England in its own field. So far, the Rev. Mr. Fellingham has

had a cold reception, and the expecta-Christ is offered "for the quick and tion is that he will be frozen out of the opinions of the age.

land long before the date he has fixed upon for beginning his crusade.

There is a large party in the American Church who are of the opinion of the Rev. Dr. J. J Wilkins, Vicar of the pro-cathedral of Los Angeles, who in a sermon delivered on July 15, 1901.

"There is room and need for the high Churchman and the low Ch man, both in the university of souls, and there is no need for either of them to get worried or excited because the ther thinks or worships differently."

Los Angeles Times of July 15, 1901.

We cannot agree with this rev. doc. tor that Christ intended that these factions should exist in His Church, for He prayed specially for His disciples 'that they may be one as we also are;" and He declared that He should bring all His sheep into one fold under one Shepherd.

He intended that His Church should be one, as there is "One Lord, One faith, One Baptism, One God and Father of all." But at least it is the opinion of many in the American Protestant Episcopal Church that factions are necessary in the Church. Reinforced by those who hold this opinion, the Ritualists of the United States will certainly hold their own against the Kensitite violence, and even against the herculean Kensitite Vicar of Hex. ton, who might wisely sail homeward to do the missionary work in his own country which will be without fruit on this side of the Atlantic.

We fully admit that the Ritualists are mistaken in the belief that they are authorized to offer up the holy sacrifice of the Mass, for this sacrifice cannot be offered up by any one except a priest who has received his authority by direct succession from the Apostles. This authority the Ritualistic clergy do not possess, but they are right so far as they believe that the priests of the Church of Christ have this power. Their mistake lies in this that in spite of Pope Leo XIII.'s decision that they have no true priesthood, they persist in proclaiming that they have Apostolic succession and ordination.

Last week London lost one of its most prominent citizens by the sudden death of Very Rev. Dean Innes, of St. Paul's Cathedral. He had been a resident of London for about thirty years, and during that lengthened period was always known as a kind-hearted, charitable and estimable gentleman. He loved to go about doing good and it was a pleasure at all times to meet him, for his was a cheerful nature, bringing sunshine wherever he went. For all his good works may heaven be his reward!

THE LAITY AS WELL AS THE CLERGY HAVE A MISSION IN-TRUSTED TO THEM.

Rev. P. F. O'Hare.

We must assume that those who are to become instrumental in aiding the divine influences which flow from her divine teachings are and will be men and women of piety, devotion and char acter. But this alone will not suffice.

The laity must not divide their religious and secular life, for they were not intended to be divided. The object of the Christian religion is the elevating and uplifting of the human family in all activities and spheres of life, it is to permeate the whole social structure to be the guiding power in all und takings and to determine man in the family, in business and in his civic relations to the Government.

The grand and sublime order of things in the Middle Ages consisted in the fact that the whole of human society was based upon and carried on by the was based upon and carried of by the religious principles and moral teachings of the Church. The Catholic was a Catholic everywhere and at all times. Christianity was the leaven which performed the control of the con meated the whole of life and direct all into one channel and gave it a stimulus for grand and noble works, for which that age was famous and forever will remain immortal. Human life is ne whole and cannot be divided. In this respect it is also true and applic-What God has joined tog able. " let no man put asunder." Our Catholic lay people, alas! but too often play a double role. In the Church and before the tabernacle the genuflection shows Catholic training, but in bending to every new-fangled idea the attitude of the non-Catholic is as plainly manifested.

Our laity, to influence their surroundings, to remove prejudices and to spread the light of truth in this generation, must carry Catholicism into the world, into social life, into government. I have no patience with those who pro-claim that we must not mix politics with religion. with religion.

Those who follow this maxim either have no religion to impart or the little they have will soon be absorbed by their politics and entirely disappear. This is an age of perpetual changes. Nothing is fixed, nothing stable. Convictions and judgments there are none. Everything is depending upon opi and these opinions again depend upon caprice, whim, passion and a hundred other things which are void of the ele

The only people who have convictions and principles and judgments on all matters pertaining to life are Catholics, and they can become the salt of the earth and save their generation by earth and save their generation by maintaining these immutable principles, these fixed convictions, which, in the past have achieved glorious results for mankind against the ever fluctuating

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and need for the the low Churchiversity of souls, for either of th cited because the hips differently. of July 15, 1901. with this rev. docded that these fac-His Church, for for His disciples e one as we also ed that He should

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His Church should "One Lord, One n, One God and t at least it is the the American Prohurch that factions the Church. Reinhold this opinion, United States will ir own against the and even against itite Vicar of Hex. ely sail homeward to

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antic. that the Ritualists belief that they are ffer up the holy ss, for this sacrifice ip by any one except eceived his authority on from the Apostles. e Ritualistic clergy ut they are right so e that the priests of rist have this power. in this that in spite 's decision that they esthood, they persist at they have Aposnd ordination.

ndon lost one of its citizens by the sudden v. Dean Innes, of St. He had been a resifor about thirty years, lengthened period was a kind-hearted, charitable gentleman. He doing good and it was times to meet him, for al nature, bringing sunhe went. For all his heaven be his reward!

AS WELL AS THE VE A MISSION IN-ED TO THEM.

me that those who are numental in aiding the helping to spread the s which flow from her s are and will be men ety, devotion and char s alone will not suffice. st not divide their religlife, for they were not divided. The object of eligion is the elevating of the human family in nd spheres of life, it is whole social structure, ng power in all unde

iness and in his civic Government. d sublime order of things Ages consisted in the whole of human society and carried on by the and carried on by the ciples and moral teach-irch. The Catholic was ywhere and at all times. as the leaven which perchannel and gave it a cand and noble works, fer

was famous and forever mmortal. Human life is cannot be divided. In is also true and applic-God has joined tog asunder." Our Catholic as! but too often play a In the Church and before ' Our Catholic the genuflection shows the time genuflection shows the gled idea the attitude of the color is as plainly maniinfluence their surround-

e prejudices and to spread truth in this generation, tholicism into the world, ife, into government. I e must not mix politics

follow this maxim either ion to impart or the little vill soon be absorbed by and entirely disappear. age of perpetual changes, see, nothing stable. Con-judgments there are none, depending upon opinion, inions again depend upon n, passion and a hundred which are void of the ele

ility. eople who have convictions es and judgments on all aining to life are Catholics, n become the salt of the save their generation by these immutable principles, convictions, which, in the hieved glorious results for ainst the ever fluctuating he age.

IRELAND'S PRIESTHOOD BEFORE AND DURING THE PENAL

Rev. Michael Phelan, S. J. Let me turn your eyes along the dark avenue of our country's history and read the story of her priesthood. It runs like a golden thread through the weft of our national life. * * *

As we take up and unroll the canvas of time what a varied paperson reasons.

As we take up and unroll the cases of time, what a varied panorama passes before our gaze! The light of the seventh century is upon us. Europe is a strange plight. The unwieldly in a strange plight. The unwieldly fabric of the Roman Empire has fallen. Naked savages were long looking out from their forests through hungry eyes her bloated greatness. dashed across her frontiers, sweeping like broken toys the proudest monuments of antiquity; ten centuries of civilization ended in wreckage, and the armed barbarian of the North placed his foot in triumph on the fallen ma-jesty of Rome. When the waves spent their fury what a sad spectacle did not Europe present; the faith in some lands extinguished, in others the flickering embers alone survived. Ireland never belonged to the Roman Empire, therefore she was saved from its corruption

At this very period, too, her fervor was most intense. Her monastic universities were sheltering youths in tens of thousands from every land. A cry of thousands from every land. A cry for help arose, and all Christendom instinctively turned its eyes toward Ire-land. Girded in giant strength, her stolic armies but waited the trumpet blast. Forth they marched to fan the flames of a dying faith or enkindle it anew. Their conquests over the rude savage, the revived faith and restored monastic schools that quickly dotted the face of Europe, are imperishable monuments of her zeal. England and Scotland, France, Italy and Germany have embalmed the glorious deed of our apostles, and their canonized names live enshrined in the martyrology of every country of Western Europe. What a saintly drama passes before our enraptured vision! We see Aiden excepting to the Northumbrians with their conversions with their conversions. enraptured vision! We see Aiden preaching to the Northumbrians, with a king for his interpreter; Virgilius proving to the astonished scholars of Germany the rotundity of the earth and the existence of the antipodes eight centuries before Magellan doubled the cape. We see St. Gall casting the Helvetian idols into the deep lake at or Columbanus erecting in every land from Belgium to Central Italy monastic institutions that, in the number of their children and the splendor of their conquests, rivaled the countless sons of Benedict and their efforts for civilization. Finally, we behold Duns Scotus on the steps of the French throne, with a palace for his school and kings for his scholars. Europe for four centuries rang with the fame of Ireland's apostolic sons; their names are the bright spots of our history, and their achievements more imperishable than the stateliest column

or the proudest arch of triumph. THE PENAL DAYS.

The scene is changed; shadows darken The scene is changed, shadow darken the canvas and tears replace the sunbeams. Tyranny has placed her heel on the neck of a prostrate nation. We are in the years of penal weo. Ireland is in the catacombs. When the chilis in the catacombs. When the children of Israel wept by the waters of Babylon and mourned the dark years of captivity their bitterest anguish was the recollection of departed greatness. When they recalled the glories of their holy city and the pride of their ancient temple they struck their harps and every string quivered with the wail of lamentation; and they swore that the right hand should forget its cunning ere they forgot the glories of Sion. But the children of Juda were saved from despair since a Hand Divine had set the star of hope above the dark sea of sorrow, and the voice of prophecy con-

soled their hearts.
What a prototype of penal Ireland!
The people lifted up their eyes to see
the princely castles of their native chiefs either razed to the ground or sheltering the spoiler. The stones of the sanctuary were torn up, and the hideous night-owl sheltering her young in walls that for a decade of centuries shadowed students from every clime. The eyes of the people ached with sorrow, and the muffled wail of a trampled nation went sounding like a death-knell

over the western waters.
Under such stress of agony what vestige of the race would have survived? That dark tide would have dashed, like alabaster vases, the stoutest hearts to pieces. There was one power, and one power alone, to save the race—the priest. Denied that education at home that he so freely shared with others, he goes abroad. He is ordained. He turns his face toward Ireland, but he is an outlaw—the same price offered for his head and the head of a wolf. He could scarcely approach a town without seeing the skeleton of a priest dangling from a gibbet or a grinning skull staring him from the spikes of the city gates. very dogs were taught to track his But neither gyves nor gibbets

will hold him back. Ireland is in Gethsemane and the comforting angel will fly to her side. He shares the peasants' humble fare, teaches the catechism by the turf fire, and the state of the stat and creeps through the darkness to console the dying. He gathers the people in a sheltered glen, and with the rock ledge for an altar stone, the opy of heaven for a roof, and the morning star for a sanctuary lamp, he says Mass. The winds are sobbing Misereres of sorrow around. The chalice in his hand is made of wood, but the heart behind is of purest gold. Often, alas! the altar stone on which he offered the Blood of Christ was reddened with his own. When the storm threatened to overwhelm them and quench hope's faintest ray he bid them

the blood-stained sod, with the silent stars witnesses of nuptial rite, in the dark night of penal woe, the hearts of Ireland's priests and people were wedded in everlasting love.

STRANGE CATHOLICS THESE.

N. Y. Freeman's Journal.

There is in New York city a "Council of the Clerical Union for the Mainten-ance and Defense of Catholic Principles." Reading this imposing title one would naturally suppose that the mem bers of the Council are Catholics-that is, children of the Church founded by Christ when St. Peter and his successors were appointed guardians of the truths our Lord taught during His stay on earth. In entertaining this belief one would be mistaken. The council is made up of Episcopalian clergymen who favor "a return to the forms of worship the Anglican Church employed be fore the English Reformation

In other words, they are Protestant clergymen with ritualistic leanings who are trying to persuade themselves that they are earning the right to be called Catholics by imitating the religious services of the Catholic Church. We are aware that the appellation, "Protestants," is most distasteful to them; but protestants they are, and Protestants they will remain so long as they re-fuse obedience to the Holy See. There

is no help for it.

The distinctive note of Protestantism is the refusal to recognize the authority vested in St. Peter and his successors. If our Lord chose to establish and per-petuate His Church in a certain way there is nothing left for us to do but to accept that way. The Church is not of human intention, and surely it is not sanctuaries, the cathedral domes and monastic schools that quickly dotted the not to yield obedience to her because her Divine Founder has seen fit to confer upon St. Peter and his successors

certain powers.

We, of course, have in mind all those

seek to compromise with their con-sciences by imitating the forms of Catholic worship. It should be unnecessary to state that this sort of imitation brings the Ritualists essentially no nearer the Catholic Church than are

the Protestant sects that hold out against any form of ritualism.

The Rev. Dr. Arthur Ritch, the rector of St. Ignatius' Church, New York, is one of the ritualists we have been speaking about. Dr. Ritchie be-lieves, no doubt honestly believes, that he is a Catholic. In the same breath in which he proclaims himself a Catholic he refuses spiritual obedience to the Vicar of Christ. In a published interview he thus speaks of the aims of the "Clerical Union," of which he is

a member:

"We do not go as far as Father
Paul James Francis, of Garrisons, for I
see nothing else for him to do, if he insists on recognizing the Pope as the head of the Church, but to go to Rome. We do, however, recognize the Pope as the Bishop of Rome and as having authority over the Church of the West. The head of the English Church is the Archbishop of Canterbury, and the head of the American Church may be the senior in the House of

Bishops. We have quoted Dr. Ritchie's words for the purpose of showing how little right he has to call himself a Catholic. will be noted that he limits the spiritual authority of Leo XIII. by geographical lines. To quote his own "We do, however, recognize the Pope as the Bishop of Rome, and as having authority over the Church of the West."

But Christ did not appoint Saint Peter as his successor to a spiritual overlordship of the West, or of the East, or of the North, or of the South, whole world until the consummation of time. A person who does not recog-nize this spiritual supremacy as vested in the Vicar of Christ has no claim to the name of Catholic.

Doctor Ritchie and other Ritualists may imitate the forms of Catholic wor-ship, even to the minutest details, but long as they refuse spiritual obedience to the Holy See they will remain Protestants, no matter by what name they may call them-elves.

BELIEVERS IN THE REAL PRES-

ENCE. Well, dear Protestant friends, asi the Egyptian Copt who sits amid the faded glories of buried dynasties, what dogma he clung to with the most affection, as his support during the cen-turies of persecution he has endured, and he will tell you—the sweet, consoling mystery of the Real Presence.
Ask the Greek, like Jeremiah among the ruins of his former Empire, to what the ruins of his former Empire, to what doctrine he clings as his comfort in his degradation, and he will reply that from his belief in this mystery so clearly attested to in the confessions of faith subscribed to by his Patriarchs and Archbishops he has derived his greatest consolation and relief. Ask the Nestorian of far-off India, separated since the fifth century from the ated since the fifth century from the communion of our Church, what made his forefathers welcome with delight the first European missionaries who visited them in their unknown retire ment and he will tell you that it was their sweet consolation to find Christians from Europe celebrating the same sacrifice with the same belief as themsacrince with the same belief as them-selves. Ask the swarthy Monophysite of Abyssinia, what is the first mystery among the shrivelled remains of Chris-tianity in his darkened land, and he replies that the first and noblest of his replies that the first and noblest of his sacraments is that of the Body and Blood of his Lord. In a word, travel over the whole of Asia and Africa, ask all the scattered tribe of the desert, all

that it is on the Sacrament of the Altar. Now can this dogma of faith come from any source but the fountain head of Christianity? When we find this column of faith standing almost alone amidst the rains and fragments of Christianity must want on the conclude. of Christianity must we not conclude that it formed a substantial and most valued ornament of the holy fabric which is emblematic of that pillar of truth on which the Apostle of the Gentiles orders us to lean?—Rev. John F. Mullany, LL.D., in Donahoe's.

THE CATHOLIC CHURCH NOT MORIBUND.

Moribund? No indeed! The Catholic Church is neither dead nor dying, but is very much alive, in spite of the croaking and confident predictions of anti-Catholic writers who prophesy the speedy downfall of "the great of mankind. "

moment, with apparent blind inconsistency, profess to be alarmed at the progress of the "Man of Sin," and the consequent danger of losing our liberties and be overwhelmed with

all sorts of disaster.

Time will not allow as to go to England or to the continent for the con-firmation of our position. But an infirmation of our position. But an interesting article in a recent issue of the Illustrated Catholic Missions, under the head of "A Missionary Pope," gives us some idea of the "moribund" Church in the East. The late Holy Father, Leo XIII., is there said to have excelled any of his predecessors in his zeal for the reunion of Eastern Christians with the See of Eastern Christians with the See of

The writer says :

"The writer says;
"The restoration of the Coptic
Patriarchate of Alexandria has been
followed by a wonderful tide of conversions from the schismatic to the Uniate obedience in Egypt; and the face of the ancient Coptic Church of St. Mark is reviving like a rose tree after rain. In India, the granting to the Syro-Malabar Christians of Bishops of their own race and rite is producing a wonderful revival, educational as well as religious, of the venerable Church of St. Thomas. All the Oriental rites have shared in the beneficient influence of Pope Leo in the matter of education, of liturgical reform, the elevation of clerical and monastic life, and even material will-being. Colleges for the education of the Oriental clergy have peen erected either in Rome itself or in the East, such as the Armenian (1883), Maronite (1891) and Ruthenian colleges in the Eternal City. It is well known that no cause is dearer to the Holy Father than that of the 'Re-

union.'"
Nor is this all, but the growth and development of the Latin missions to the heathen all over the world have been still more wonderful during long pontificate of the late Leo XIII.
Says the article we are quoting:
"The erection of the hierarchies in

India (1886) and Japan (1891) also would also would render his pontificate an 'epoch making' one in ecclesiastical history. The great number of new sees and vicariates created by him, the vast new fields opened to missionary labor, the extraordinary development of the African missions, the munificent charities of the Holy Father himself, and those contributed through his encouragement by the faithful, all these and other acknowledged facts seem to mark his pontificate as quite the most not-able and most successful in foreign missionary enterprise, at least since the golden era of St. Francis Xavier."

It seems to us that that is a pretty good showing for a "moribund" Church. But, even so, the story is not half told. The fact is that the religious or of one nation or of a set of nations or of one race or of a certain number of races. To the spiritual of St. Peter and his successors was committed the whole world until the committed the Catholic practice. The world begins to see that the Catholic Church is the Catholic practice. great conservative body—the grand breakwater against the inflowing tide of pagan immorality and corruption. If either is moribund, it is Protestantism. The Catholic Church is and alive it is like to be.-Sacred

PERILS OF SOCIAL ISOLATION.

THE ORDINARY SOUL NEEDS FRIEND-SHIP.

The sun is necessary to health. Important changes take place in the constitution of the blood in consequence of the cutaneous vessels on the surface of the body not being freely exposed to its oxygenating and life-generating influence. It is a well established fact that, as the effect of isolation from the stimulus of light, the fibrine, albumen and red blood-cells become diminished in quantity, and the serum or watery portion of the vital fluid augmented in volume, thus inducing a known to physicians and pathologists by the name of leukaemia, an affection in which white instead of red bloodcells are developed.

This exclusion from the sun produces the sickly, flabby, pale anaemic con dition of the face, or exsanguined, ghost-like forms so often seen among those not freely exposed to light and air. The absence of these essential elements of health deteriorates by materially altering the physical com-position of the blood, thus seriously prostrating the vital strength, enfeebling the nervous energy, and ultimately inducing organic changes and in the structure of the heart, brain, and

muscular tissue.

Now that which the sun is to the body, friendship is to the soul. ever you find a nature withdrawn from the genial influence of comradeship, you will observe traces of abnormal

degeneracy, followed by mental decrep-

itude, deranges all his affections.
True friendship is the sun of the
soul. It stimulates, strengthens and
gladdens our whole being. It is not cood for man to be alone.
Cultivate friends, and, in order to

have friends, be friendly.

A NON-CATHOLIC TRIBUTE TO THE BLESSED VIRGIN. Sacred Heart

As August 15 is the feast of the Assumption of the Blessed Virgin—the August Lady Day—we have thought it opportune to quote at this juncture a non-Catholic tribute to the Mother of our Divine Lord, taken from an address made by Miss Lucy H. M. Soulsby be-fore a meeting of the Teachers' Association connected with the Girls Friendly Society in England. These signs of devotion to her are good signs we hardly need allude to the Catholic Church in this country. That it is not moribund here would seem to pretty clearly indicated by the fact that these very croakers who at one moment would have us believe that the Catholic Church is dving out, the next that the country is dving out, the next that the country is dving out, the next that the country is dving out. The country is dving out the next that the country is dving out the next that the country is defined to the coming day, whose dawn we trust we see, when all Christians will be one that the country in the country in the country is developed by the coming day, whose dawn we trust we see, when all Christians will be one the coming day, whose dawn we trust out that the catholic faith and practice. The words, thus spoken to a society of English women, were intended to carry their thought to the coming day, whose dawn we trust we see, when all Christians will be one that the catholic faith and practice. The words, thus spoken to a society of English women, were intended to carry their thought. of the coming day, whose dawn we trust we see, when all Christians will be one in Catholic faith and practice. The words, thus spoken to a society of Eng-Catholic Church is dying out, the next Lord," in whom womanhood was lifted

to its highest point.

The speaker remarked, in beginning, that the Blessed Virgin's type of goodness was not the easiest at present, and perhaps not the most popular; be-cause striking virtues, like honor, courage, generosity, come more readily to our mere human nature, and do not require much self-mastery. But for women of to-day in order that the qualities of "humility, obedience, courtesy, refinement, and gentle breed-ing in trifles" may abound in her, "it will need self-mastery, constant self-control, constant recollectedness; above all, a constant endeavor after the practice of the Presence of God.

"If a girl or woman," said the speaker, "is brave and honorable, but rather noisy and unrestrained, it means that the animal nature (which is born strong in all of us,) is still unconquered by the spiritual nature, which is born in us at our Baptism, and which is a spark of grace, weak at first, but let us hope, growing stronger day by day. Let such a one rouse herself to love the highest; let her open her eyes to the glory and beauty of her who was found worthy to be the Mother of our Lord.

See what crude, harsh colors are the merely natural virtues compared to harmonious beauty of the holiness of His Handmaiden. The loving humility like the Mother of our Lord is a deeper, more lasting power for good than the more active virtues which come to the front, and are so much easier to attain. "Think of the old legend about St. John, the Eagle, the most fiery of all

the apostles-eager to call down fire on his Lord's enemies—eager to get a first place in his Lord's kingdom. This Son of Thunder became the Apostle of Love to make his children love one another, And the legend says that it came from his living with the Virgin Mary after our Lord's death.

"We never hear of anything she did doubtless she pondered many things in her heart, and was, to her life's end, the Handmaid of the Lord. Yet, doubtess, also she seemed to herself to have done little for her Son, compared with St. Peter or St. Paul. It is a very beautiful idea, that her gentle purity and meekness was all the time, doing a greater work than theirs, and moulding greater work than theirs, and moulding St. John to do his . . work of understanding and revealing Him Who is Love. We shall never realize, till we get to heaven, what Pere Gratry so beautifully calls 'the mighty power of a humble heart which leans on God.' Gentleness and humility like hers are he only true strength, the only lasting

power, of any woman.
"We each of us approach the Crown of Womanhood in proportion as we approach, in however distant meas ure, to the Blessed Virgin, and we fall below it, in proportion as our characters are discordant with hers. She alone, among women, is the universal

purely womanly. The speaker proceeded to give, as an example of one who most nearly resembles her (Our Lady) in being a resembles her (our Lady) in being a universal type of womanhood," the Catholic Dante's beloved and beautiful Beatrice, that "a lady of all gentle memories," of whom it is recorded that when "she drew near unto any man, truth and simpleness entered into his

Not she herself alone was holler Than all: but hers, through her, were raised

above."
'Humbleness and hope by speech of hers, not the mind were brought." Even as an angel Standing amid the light Scometh blessed by merely seeing God. Such power dwelt ever in that blessed one."

"Perfect woman," continued the lec-"Perfect woman," continued the lecturer," "is a gift of God, and God's best gifts are graces, i. e., they can be won by prayer and effort. Hence it is a duty to win them, and to remain without them is a sin of omission, not an injustice of fate!" She concluded with the ssertion that our girls are to be taught so to restrain self, and so to transmute all hardness and selfishness into gentleness and loving kindness

that they will become like That Blessed Maid, Lily of Eden's fragrant shade. To whom caressing and caressed, Clings the Eternal Child."

M. Combes' Debt to the Religious. It is, says an Indian contemporary, a widespread error that M. Combes is an ex-priest, that he once received Holy Orders and belonged to the Holy Orders and belonged to the Catholic clergy. The truth is that M. Combes never received any ordina-tion whatever, not even the tonsure, but because at one time he wore the cassouck, as a student of the great seminary at Albi, he is called "Abbe" after the French fashion. He was born on September 6, 1835, of poor property at Poursecurity is the Cart parents, at Roquecourbe, in the South of France. The good parish priest gave in his leisure hours Latin and He reminded them that the Cross was the dearest keepsake Christ had for His chosen friends. He taught them to sanctify their suffering and cling closer to God. Under the desolate skies, on

small seminary of Castres. Afterwards in the great seminary at Albe he was received gratuitously. Through the indness of the Assumptionist Fathers at Nimes he was appointed professor at their small seminary. Later he was offered the hospitality of the Carmelite Fathers at Paris, who put him in a position to continue his studies at the University of Paris, where he obtained his Licenti

SPIRIT OF THE HEARTH

THE TANGIBLE SOMETHING WHIGH MAKE A HOME.

By Charles Wagner.

Not everyone has traditions to keep All the more reason for redoubling the effort to constitute and foster a family life. And to do this there is need neither of numbers nor a rich establishment. To create a home you must have the spirit of home. Just as the smallest village may have its history, it moral stamp, so the smallest home may have it soul.

Oh! the spirit of places, the atmosphere which surrounds us in human dwellings! What a world of mystery! Here, even on the threshold the cold begins to penetrate you, you are ill at ease, something intangible repulses you. There, no sooner does the door shut in than friendliness and good humor envel

ope you.
It is said that walls have ears. They have also voices, a mute eloquence. Everything that a dwelling contains is bathed in an ether of personality. What an abyss between one room and another room! Here all is dead, indifferent, commonplace; the device of the owner is written all over it, even in his fashion of arranging his photographs and books—all is the same to me! There one breathes in animation, a contagious joy in life. The visitor hears repeated in countless fashions: Whoever you are, guest of an hour,

wish you well, peace be with you!"
Words can do little justice to the subject of home, tell little about the effect of a favorite flower in the window, or the charm of an old arm-chair where the grandfather used to sit, offering his wrinkled hands to the kisses of chubby children. Poor moderns! always moving or remodeling! We who from transforming our cities, our houses and our customs have no longer where to lay our heads, let us not add to the pathos and emptiness of existence by abandon-ing the life of the home. Let us light again the flame put out on our hearths, make sanctuaries for ourselves, warm nests where the children may grow into men, where love may find privacy, old age repose, prayer an altar, and the fatherland a cult!

ALLEGED PROPHECIES OF ST. MALACHY.

There is at present much discussion of the alleged prophecies of St. Malachy regarding the occupants of the See of Peter. Many claim the sayings are spurious, others hold they are authentic. However, it is, there seems to be some consonance between the characters of the pontiffs in the past and the alleged prophetic sayings.

The advent of Leo XIII. was foretold

in the one hundred and third prophecy under the motto of " Lumen in coelo a light in the sky—an appropriate derice for one in whose coat-of-arms shines

comet and a star.
Following Leo XIII., according to St. Malachy, there are to be but ten more Popes, ending with Peter of Rome, who "will pasture his flocks midst trib ulations, whilst the Holy Roman Church will be a prey to extreme persecutions
—the City of the Seven Hills destroyed
and the Fearful Judge will judge His

Here are the ten devices given that are to rule t the choice of future Supreme

"Ignis ardens," burning fire. "Religio depopulata," religion de-

populated. 'Fides intrepida,' intrepid faith.

" Pastor angelicus," the angelic

pastor.
"Pastor et nauta." pastor and sea

man.
"Flos florum," flower of flowers. "De medietate lune," from the half

"De labore solis," from the labor of

the sun.
"Gloria olive," glory of olive.
"Petrus Romanus," Peter of

A GREAT MOTHER.

The career of Leo XIII. furnishes fresh evidence to the general belief that nearly all great men have had remarkable mothers. Joachim Pecci, the future Leo XIII., cherished the memory of his mother, whom he all too early lost, in fondest affection.

Writing of her to his brother, Count Losenh Pagai Lac available. She

Joseph Pecci, Leo exclaims: "She was the soul of every good work of piety and beneficence set afoot in our native town. Indeed, my sacred mother started most of them herself. But all this active outside work never made her neglect her home duties. She lavished upon us all a mother's most devoted tenderness. Blessed and most devoted tenderness. Bessel and incomparable was she among women!

Descended from Rienzi, last of the Tribunes, the mother of Leo XIII, was of patrician bearing, whose soul went out in love to her children; and for whom her every prayer ascended to God. His father, Count Pecci, who was a colonel in the army of Napoleon, had military aspirations for Joachim; and playfully upbraiding the Countess on a continuous and a continuous conti one occasion he exclaimed: wanted to make a soldier of him, will make a Pope of him!" How then did the warrior father dream that Pope his Joachim would become:
The love of such a mother was not

The love of such a mother was not forgotten by her illustrious sons, Leo XIII. and his brothers; for they erected to her memory in Rome a monument of Parian marble upon which was inscribed this epitaph said to be from the pen of her Pontiff son:

Sweet companionship with those around her.
Ludovico Pecci and her sillicted children reared this mounement to this unique and incomparable woman.
Peace be unto thee pure soul!

-Buffalo Union and Tixes.

INFLUENCE OF THE LAND LEAGUE.

By R. Barry O'Brien in Donahoe's for August A formidable organization, the Land League, managed by Extremists was founded. There was violence in the House of Commons; there was violence in Ireland. And, in a reign of terror and confusion, and amid scenes of lawlessness and tumult, the Government gave way and the Land Act of 1881 was passed. But the alliance between Extremists and Constitution-alists was not broken up. It lasted until Mr. Gladstone and the Liberal party were converted to Home Rule, lasted indeed until the debate of 1890, when general confusion and universal collapse for a time followed civil strife. Nevertheless, the measures of reform which have since become law are the result of the combined constitutional and revolutionary methods adopted by Parnell. Further measures of Land Reform were rendered inevitable by the Land Act of 1881. The Local Government Act was rendered inevitable by the partial Home Rule triumphs of 1886 and 1893. The very Land Bill now before Parliament is the outcome of the Parnell-Devot movement, whose work of destruction has made this scheme of reconstruction necessary. To conclude, the upshot of the review of Irish history which I have attempted seems to me, at all events,

Parliamentary action, pure and simple has always failed. Insurrection, pure and simple, has always failed. Revolutionary methods combined with constitutional agitation have alone been effective in wringing justice from the reluctant grasp of England.

Lived a Life of Sweet Simplicity In the death of Pope Leo XIII. I almost feel as one who has lost a personal friend. During the last great jubilee year I was in Rome and had more opportunities of seeing and hearing about His Holiness than falls to the lot of the average Protestant clergy-man, and the things I heard and saw, especially the sweet sad smile of the deceased, will remain with me the rest of my natural life. He lived a life of sweetest simplicity and innocence, but what impressed me most was the under-lying current of boyish humor and tun which seemed to sweep like a strong tide through all that he said and did when not dealing directly with Church or State. His opinions and doctrines on matters pertaining to salvation may have differed widely from those held by other great classes of the religious world, but what matters difference of opinions or dogmas when the religious xperience whence these things spring the same, and love to God and man is the same, and love to God and man holds supreme sway in heart and life? Pope Leo's love for both was intense and he has doubtless already received an abundance entrance and a rich and eternal reward. — Geo. F. Salton, Pastor Dominion Methodist Church.

"A procession of liquor dealers, "A procession of hquor dealers, wholesale and retail, recently came off in one of our cities," says the Pittsburg Catholic. "It was a very gorgeous affair in broadcloth, high hats, rosettes and carriages. But one element was lacking by way of contrast—the consumers who would have fittingly brought up the rear.'

Honors for St. Joseph's Convent, Fort

William.

The Sisters of St. Joseph's are to be congratulated on the splendid success of their pupils abthe recent examinations at the Toronto College of Music, and alsojat the entrance examination to High school.

Of those who tried these examinations all were successful, the following being the results:

Music—Sonior rudiments—First class honors Celia Rochon, Bella Fraser, Millie Tonkin, Alice Publow, Irene Gillis.

Piano 2nd examination—honors. Millie

Alice Publow, rene Gillis,
Piano 2nd examination — honors, Millie
Tonkin and Alice Publow.
Plano lat examination—first class honors,
Irene Gillis; honors, Cells Roshon.
Primary Piano—honors, Grace McNeil.
Primary Vlolin—first class honors, Bella
Victoria 2018.

Fraser, Entrance Examination—Simon Sorel, Annie Mulligan, George Rochon, Alice Mulligan and Alma Adams.

A Motel School.

From the North Bay Despatch of July 11th, we learn with pleasure of the splendid success which attended the pupils of Miss L. K. Hanahoe, one of whom, Miss Clio M. Bourke, surpassed those named last week by 13 marks, having obtained 922, in the recent Extrance Examination. The exading of Miss Hanahoea's other pupils was also very good. We give them in the order of merit:

Rose St. Pierre, 705; Tessie Gregory, 701;
Lorette Breunan, 691; Blanche E. Bourke, 696; Anna Ryan, 665; Anna M. Bourke, 661; Kate Sweeney, 601; J. Bernard Holland, 607; Nellis Sweeney, 601.

BEAUTIFUL PICTURE OF POPE LEO XIII.



This magnificent painting of His Hollness Pope Leo XIII, is the work of one of New York a most celebrated artists, J. A. Mohley who, in painting this picture, has had the advantage of the constant criticism and advice of the highest dignitaries of the Catholic Church in America, who have devoted unusual time in going over the details of this painting with the artist, so that the finished work would be as near perfect as anything that has been brught out. 1s is, indeed, a portrait brue to life, Size 22x27. The work has been gotten out at an expense of over \$5.000, the lithograph being finished in twelve separate printings on the highest grade of chromo paper, and has been treated in a very artistic manner. Post peds. 50c. Address Catholic Record Office London, Obt.

BY A PROTESTANT THEOLOGIAN.

CCLXII.

I have already criticized as infelicit-ous Professor Foster's declaration, on page 169, that the Church of Rome page 169, that the Church of Rome claims the right to prescribe what men shall believe, since this naturally means that she claims the same discretionary power over faith which she exercises over discipline, whereas she claims only the power to declare faith, but none whatever to prescribe it. bat none whatever to prescribe it.

So also Foster uses the wrong word

when he says that the Church of Rome ciaims the right to prescribe what follow. Apart from certain particular and variable rules of discipline, the cale of which are, the conditions of a valid marriage-contract, she claims no more authority over morals than no more attority over faith. Neither, she maintains, is a matter of Church jurisdiction. Each is purely a matter of Divine revelation. Where there are several interpretations of a principle of essential Christian morals, Catholics believe Neither, she maintains, is that Rome is unerringly guided in de-claring, or defining, which of the inter-pretations is true, or if none is, what the true interpetration. They do-t believe, and she does not believe, that she has a human option in the case, as she would have in any point of

discipline.

I suppose we may say, that while the pastoral power of the Church has been pastoral power of the Church has been pastoral power particvery frequently exercised over particvery frequently exercised over partic-ular applications of Christian morals, her power of defining immutably has been used more sparingly than in ques-tions of faith. It has been used more sparingly, because there has been less receive for its use. As the Jesuit occasion for its use. As the Jesuit philosopher Cathrein says, the essential philosopher Cathrein says, the essential principles of morality seem to be dis-cernible by the very nature of man, even of uncivilized men. Savages themselves can easily be shown the wrongfulness of adultery, of malicious homicide, of slander, of robbery, of the indulgence of animal ametite to the homicide, of slander, of robbery, of the indulgence of animal appetite to the prejudice of the mind and soul, and many such things. Even the duty of working towards the general fellowship of mankind is something which it is not difficult to bring a bright-minded barbarian to perceive, however hard it may be to root it in his habits of ought and action. As Goldwin Smith says, it is far enough yet from being rooted in the thought or action of the Anglo-Saxons.

The earliest cultivated nations show a high devolopment of morality. Where superstition has not crossed this, it often needs little amendment for the present time. The most ancient Egyptians speak in almost the tones of the Old Testament, extolling justice, bene-Old Testament, extelling justice, benevolence, truthfulness, chastity, care of the poor, championship of the oppressed. In China, where religion has never been perverted either to lust or to cruelty, you might, as Professor Cathrein shows, controlled. quote whole series of moral precepts from their ancient canonical books which would need but little alteration for use in a Christian treatise, although, it is true, Confucius has introduced elements of insincerity and of revengeful which has greatly injured later Chinese development Moreover, while Christendom, under the influence of the Saviour's equal benediction on man and oman, is slowly working out of the tyrannical predominance of the stronger sex, Confucius, whose morality is wholly of the earth, seeing that for the things of earth woman is incontestably less robust, in mind and body, than man, sanctions such a tone towards her as makes it positively disreputable in China for the husband to show honor or affection to his wife.

Furthermore, in China filial devotion, so admirable in itself, is exaggerated into pure idolatry, is intermingled with the worship of spirits, and is raised into a crushing predominance, which completely enslaves the present to the

A Christian China, therefore, would need profound and heartshaking re-adjustments of morality. Yet the substance of the present morality, reduced to the just proportions of its various parts, purged of its touches of heathenism, and clothed in that beauty which, as Dante says, and Emerson re-echoes, can never be severed from eternity, might well remain. The early Jesuit missionaries appreciated this, although, as the Holy See decided, they hardly took sufficient account of the darker side of the case, and of the impossibility A Christian China, therefore, would side of the case, and of the impossibility of converting China, so to speak, un-

I need not speak of the high moral standard to which, in many points, the Greeks attained, at least in theory (how much more can we say of our-selves) which is so grandly apparent in Aeschylus and Sophocles, and which, crossed and streaked, it is true, by many deformities and defilements, is presented so magnificently by Plato.

Therefore it is not strange if the early Church, and the later Church, have needed comparatively few forma definitions of morals. The Saviour still asks us in such matters: "Why judge ye not in your own selves what is right?" Christians, in this sphere, have not so much needed formal definitions as the uniform teachings of the whole magis terium, and perhaps not so much even these as continuous exhortation and peruasion. A zealous, and perhap-somewhat narrow-minded Protestant, dwells, nevertheless, on the simplicity and scriptural fullness of the medieval sermons, so that it appears that on the whole the Christian people received then what they most needed.

Yet a fundamental commandment may not always be capable of a precise specification binding on every age and specification binding on every age and country. For instance, "Thou shalt not kill," is not supposed by any one, except a fanatical lunatic, to prohibit absolutely the taking of human life. There are, it is true, idiots, whom I remember the Outlook to have once highly represented who interpret it as formember the Outlook to have once highly commended, who interpret it as forbidding the killing of a tick or a flea. I understand, however, that the Outlook excepts the killing of a Filipino—of course pro bono publico—as too mer

itorious a deed to be subject to any

prohibition whatsoever.

But fools and their patrons apart, all will agree that "Thou shill not kill" certainly forbids the taking of human life for private ends, or for public authority. certainly forbids the taking of numan life for private ends, or for public ends without due public authority. For instance, we all, with the law, should declare him to be a murderer who put to death a condemned murder-er without a warrant from the State. It was with this plain principle that the Puritan Amyas Paulet met Elizabeth's murderous insinuations. Yet we see that in early Israel, and even in later times and countries, the execution justice on the murderer was en trusted to the "avenger of blood," the nearest of kin. Here then was an act identical in form with that which we identical in form with that which we should now count worthy of death, but identical in fact with the present act of the officer of justice. Moreover this primitive custom long continued the control of the control of

haps has not quite died out of all even It is plain then that the Church has had occasion for infinite watchfulness and discrimination in her pastoral judgments, not according to her arbitrary pleasure, but according to the actual variations of time and place. On the contrary, she recognized herself as bound to guard herself against rigid and inflexible doctrinal definitions, concerning the outward form of acts.

in various Christian countries, and

Even so, in the Middle Ages, when man had been duly declared a traitor, or which was then esteemed the highest form of treason, a heretic, he was often proclaimed vogelfrei, "free as a bird," that is, liable, like a bird, to be killed by the first one that met him. In our time, when justice has become so much more strictly regulated, and when spiritual offences have ceased to be answerable to the civil power, we should at once condemn to death a man that did such a thing. Yet it would be most unjust to denounce as accomplices in assassination a Luther, or Knox, or Melancthon, or Mariana, or Charles the compilers of the Canon Law. When men stood on the dividing line of two ages, some looked back to the past, some forward to the future. The latter are to be com-Borromeo, or future. The latter are to be com-mended, but the former are not there-fore of necessity to be condemned.

Now how preposterous it would be to require that the Roman Church should put forth a dogmatic definition, setting those who, in earlier ages, acted acthose who, in earlier ages, acted according to the apprehensions and usages of those ages, in one category of guilt with those who should now do the same outward deeds! No Christian decompation, would conduce such tian denomination would endure such a judgment passed upon its elder lead-ers, nor should it.

This matter is worthy of further consideration. CHARLES C. STARBUJK.

Andover, Mass.

The Precious Blood of Christ.

The power and efficacy of the holy acrament came from the Most Precious Sacrament came from the Most Precious Blood shed on the Cross, which merited for us all graces. The Sacraments of the Church are, therefore, in a close connection with the Precious Blood. The Sacraments and their effects flow directly from the blood of Christ. As often as you receive any Sacrament. often as you receive any Sacrament worthily you honor thereby the Most Precious Blood of Jesus; as often as any one receives a Sacrament unworthily he dishonors thereby the Most Precious Blood of the Redeemer, and makes him self guilty of a sacrilege.

THE QUESTION BOX

by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non Catholics. It has a good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Peter—was he ever in Rome?—down to the fads of the day, like Christian Science, have been asked in these missions, and in this book find an answer. We predict for this work a large circulation and much good. such a little book as Catholics might have and hand to their non-Catholic neighbors. It is bound in paper and can be had for 20c. post-paid from the CATHOLIC RECORD Office, London, Ont. The sale has already in one month reached 30,000.

A PARABLE REVEALED.

ONE OF THE BEAUTIFUL SCENES OF PAL-

The traveler in Palestine sees not in The traveler in Palestine sees not in-frequently a parable of the Gospels acted out before him. One of these living pictures passed before Frances Power Cobbe, as she was riding through the low hills which bound the blighted fluts of the Dead Sea. In her "Life, by Herself," she describes the beautiful sight and the impression it made. while riding alone, a few hundred yards in advance of the caravan, she met a man, the only one she had seen since passing a few black tents eight or ten miles away. He was a noble-looking young shepherd, dressing in the camel's hair robe, and with the powerful limbs and elastic step of the child of the desert.

Round his neck, and with its little limbs held gently by his hand, lay a lamb he had rescued and was carrying home. The little creature lay as if perfectly contented and happy, and the man looked pleased as he strode along I ghtly with his burden. As Miss Cobbe saluted him with the usual gesture of pointing to heart and head and the "Saluam alik!" (Peace be with your) "Salaam alik!" (Peace be with you!) he responded with a smile and a kindly glance at the lamb to which he saw her

glance at the lamb to which he saw her eyes were directed.

"It was actually," writes the de lighted witness, "the beautiful parable of the Gospel acted out before my sight. Every particular was true to the story; the shepherd had doubtless left his 'ninety-and nine' in the wilderness and the block tents we had seen so ound the black tents we had seen so far away, and had sought for the lost lamb 'till he found it,' where it must quickly have perished without his help. Literally, too, 'when he had found it, he laid it on his shoulders, rejoicing,'

FIVE-MINUTES SERMON.

Tenth Sunday After Pentecost. CONFIDENCE IN PRAYER.

"Then I cried to the Lord; He heard my plose from them that drew near against me; d He Who is before all ages and remains for four humoled them; east thy cares upon the ad an i He shall nourish thee."

From these lines we gather that the prayer which the psalmist sent up to the Great White Throne must have been efficacious, for he sings that when he cried to the Lord the sound of that crying was heard and the enemies that drew near in battle against him were stricken down in defeat.

Then, in a tone of triumph, he points

out one of the attributes of the God who has answered his prayer, saying of Him that He " is before all ages and re

mains for ever."

And finally he deduces the moral that we should cast our cares upon Him, since He is so mighty to sustain us.

That prayer is efficacious — in other words, that it obtains its effect—is evident to every one who has accepted revelation — for we know with that knowledge which comes by faith that the ear of the Lord is ever listening to eatch even the faintest whisper of prayer.

But why does the psalmist speak of the eternity of God in connection with His power to answer prayer? We know enough of God's nature to realize in an imperfect manner that as He "is before all ages and remains for ever," so His all-embracing knowledge must parameters of the state of the His all embracing knowledge mas par-take of the same quality of eternity. His mind, therefore, foresaw from the beginning and with infallible certainty all the prayers that would be offered up to Him. He saw, moreover the connection and relation they would have with all other things of His making, and He planned His work accordingly. quently, in the scheme of creation prayer became an essential factor, a part and parcel of one great whole, and into its working entered all rational beings. Hence man's duty to pray to preserve the symmetry of creation, and hence also the right of the Creator to the prayer of man.

Prayer, therefore, has as much rea-son for existence and is as much a reality as anything we can see or touch.

This must be the meaning the psalmist would have us put upon his words: that God foresaw both his danger and his prayer, and determined the result. With this interpretation, the assertion of modern rationalism, which not only denies all efficacy to prayer but scouts denies all ellicacy to prayer but scouts it as an absurdity, becomes a profound lie; for instead of the natural universe being put out of joint by the fulfilment of prayer, it is, on the contrary, clothed with infinite peace and "bound by gold chains around the feet of God.' Revelation-the promises of God-is

the only means we have to prove that prayer is really heard; but where is the proof that God would have to stop the machinery of the world to make prayers vailing, as rationalists claim?

The stability of nature, on which they rely, is the uniform working of cause and effect, provided no higher power interferes; the sacredness of nature, so dear apparently to them, is in itself obedience to the Creator, in subserving moral as well as physical ends—both mere expressions, both the creation of Him "who is before all ages and remains for ever."

Why, the mother who bends over the cradle to kiss her fever-stricken child knows this! She knows that the God who struck down David s foes has also the power to cure her son.

Thus the element of prayer, instead of being a disturbance to the pre-arranged order of things, becomes at once a proof of its complex beauty, and the God who is moulding the tear on that mother's cheek becomes at once the same God who can stop the sun in its course and take the stars from the heavens.

Since, then, prayer is part of God's design, there falls upon every man the obligation to pray. Such also is the psalmist's conclusion, for he says: "Cast thy cares upon the Lord and He shall nourish thee," and this asking for God's nourishment or protection is nothing but an act of prayer.

Yes! let us by prayer cast our cares upon the Lord, "for more things are wrought by prayer than this world dreams of." Let us learn from the words of the psalmist to pray that God may not only avert spiritual but even physical enemies from us. Thus, we have seen, is God's will, and the eternal fitness of the things in His creation is crying out for it, and the cry must be heard. It is God's will.

Beauty of Death.

Men seldom see any misery in life s reat as to outweigh the misery of eaving it. But yet it comes to all f us, that He who made death made of us, that He who made death made it, like all things else, to be beauti-ful in its time. When a life has lived its days but in happiness, grown old with constantly accumulating joys, and then at last before decay has touched it, or the grounds soften under its feet, the door opens, and it enters into the new youth of eternity; when a young man has tried his powers here and dedicated has tried his powers here and dedicated them to God, and then is called to the full use of their perfected strength in the very presence of the God whom he loved; when a man has lived for his brethren, and the time comes that his life can not help them any longer but his death can put life into dead truths, and send enthusiasm into fainting hearts; and send enthusiasm into fainting hearts when death comes as a rest to a man who is tired with a long fight, or as victory to a man who leaves his enemies baffled behind him on the shore of time-in all these times, is not death beautiful?

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OUR RELIGION.

All Christians, no matter under what particular name they worship God, agree upon the common ground that our Lord established a Church. This our Lord established a Church. This was necessary in order that His doctrines might be prepared for future generations. To conclude otherwise would be to confess that He came only would be to confess that He came only the confess that He came onl would be to comess that He came only to save those who lived during His own time. Such a view implies that His mission of opening the way to heaven for all mankind was a failure. In as far, therefore, asithe scheme of redemp-tion was thus not universal it was fruitless and without merit. Admissions of

less and without merit. Admissions of this character, however, are destruct-ive of all Christianity. Again, our Lord established but one institution, not many. That is, one Church, not a number of Churches with diverse doctrines. This we learn from St. Paul, who speaks of one Lord, one faith and one baptism. Such an institution was necessary in order that the doctrines taught by our Lord might continue to be taught free from error. To this end He commissioned certain men to teach. These He taught Himself, first, that there would be no error, and, secondly, that they might transmit faithful His sacred truths to others. Furthermore, it is a holy institution. First, because its Founder was all-holiness and could not be the Author of anything unholy. Second-ly, it is holy in its purpose, namely, the salvation of souls.

These are fundamental facts. Un-

fortunately, however, the Christian world is not in harmony with them. To world is not in harmony with them. To east one's gaze over this field is to meet with the spectacle of a confused Christianity. A multiplication of churches and creeds with little or nothing in common and each claiming to be the institution established by Christ and the custodian of His holy truths. All cannot be true, because a diversity of doctrine is taught. Some, therefore, are teaching the very thing which our Lord sought to guard against in found

Lord sought to guard against in founding His Church, namely, error.

This, then, brings us to the all-important consideration which is the duty of discovering which is the Church established by our Lord. In other words, which is the true church. This is a duty every Christian is under penalties to satisfy. Nor should he be discouraged by the confusion. The task is by no means as difficult as it task is by no means as difficult as it may appear. He who seeks the solution under the prayerful guidance of God

will find it. All save one are man-made. Each All save one are man-made. Each has its history which is easy to trace. Upon that founded by our Lord have been stamped certain marks which time has not and cannot efface. He Himself placed them thereon and there they must remain. These we have already hinted at namely oneness, holiness. hinted at, namely, oneness, holiness, Catholicity and Apostolicity. The Church which does not possess them is not the Church of God. We shall next apply the test .- Church Progress.

The Intestructible Line of Popes.

"The end of the Papacy has furnished rent events," remarks the Catholic Transcript. "Jubilant prophecy has, however, had to give way to the statement of sober fact. It is a wonder that men do not see that the rewards of the statement of the that the rewards of the statement of sober fact. men do not see that the powers of this world can no more destroy the Pope than they can dethrone his Divine Master. . . Popes have a habit of singing the De Profundis over those singing the De Profundis over those who strut their brief hour in the enjoyment of rights and privileges to which they have not the shadow of a claim. The gates of hell cannot prevail against the Church. Earthly powers enter upon a hopeless task when they set out to uproot the Papacy. Age-long Pon-tiffs may not in their day see avenged the wrongs perpetrated against them. God is patient and tlme is but a speck

HOT WEATHER FAG.

NO SNAP. NO ENERGY, EXER TION DREADED AND WORK SHUNNED.

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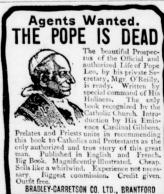
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AUGUST 8, 1908.

CHATS WITH Y Pray regularly mor read a short passage i go every month to cont munion, have some lipenance to keep y chaste, and to preser spirit of the world. enough to supp to bend you to God, to comfort you.—Lacorda

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Our Pa

"There are some idea of prayers be heaven for the protect and of the country," True Witness. who so scoff and ridi miserable of cowards danger actually come Every man who say

mean and stingy by street corners and reproach by the me their time. In order man must save, must he makes, and, abomust work. Don't b ing any one say that Attend to your own are all right. The the thrifty really pa pliment. It is the industry.—Nortonvi Character C Commenting on th

nan who made a su this country in spite the Catholic Union "It should not be for is called 'education not essential to Some of the bright ever met could their names. Edit jeweler that polishe of the mind. And no inherent value to which he artistical ornaments; so neit gies of the schoo matter of the bra God gives to each How to I Now do not live done in it, and go it, from beginning

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and finish it up so and then to the letting any momen It is wonderful to these prompt per cut of a day; it is the moments the have so many thin that you hardly k me tell you a se very first one th you will find the drilled soldiers; be hard to meet squad, it is eas can bring it int often seen the an was asked how h much in his life me." was the re thing to do, to is the secret—th How He I W. H. Trues Delaware and

was discussing ous arguments v best way to find impres greatly impres dale, "with a l with the Presid banking institut " I met this night, on an York City, and he should have office so late in unusual for me dent; 'I am de every day, and until 7 o'clock many ways to life, and have thing that br

"These word ever since. T to be to get me without worki of the world. time without ticular, and th peace and hap Young m should learn real, lasting p

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CHATS WITH YOUNG MEN

Pray regularly morning and night, read a short passage from the Gospel, go every month to confession and Communion, have some little practice of penance to keep you humble and chaste, and to preserve you from the spirit of the world. That little will be enough to support you, to lift you higher than a merely sensuous life, to bend you to God, to strengthen and to bend you to God, to strengthen and comfort you.—Lacordaire

Our Part.

We should always seek to discover and to do our own part, small or large, with the utmost faithfulness. Not to dt this, to leave undone the things we ought to have done will be to leave a blank in the universe where ought to have been good work

Scoffers and Cowards, Ususlly "There are some who laugh at the idea of prayers being sent up to heaven for the protection of the people and of the country," says the Montreal True Witness. "But generally they who so scoff and ridicule are the most price while of covards, when the hore of miserable of cowards when the hour of danger actually comes.'

Thrift.

Every man who saves money is called mean and stingy by the loafers on the street corners and pointed out with reproach by the men who idle away their time. In order to get ahead a man must save, must spend less than he makes, and, above all things, he must work. Don't be ashamed of having any one say that you are "close." Attend to your own business, and you are all right. The men who criticise the thrifty really pay them a big comthe thrifty really pay them a big com-pliment. It is the tribute sloth pays ndustry.—Nortonville News.

Character Comes First. Commenting on the story of an Irishman who made a success of his life in this country in spite of being illiterate, the Catholic Union and Times says:

"It should not be forgotten that what is called, columnically is accidental." is called 'educational' is accidental, not essential to the mind of man. Some of the brightest men we have ever met could scarcely write their names. Education is simply a jeweler that polishes and sets the gems of the mind. And as the jeweler gives no inherent value to the precious stones which he artistically arranges in golden which he artistically arranges in golden orraments; so neither do all the 'olo-gies of the schools add to the gray matter of the brain, which nature's God gives to each individual man."

How to Have Time. Now do not live a single hour of your Now do not live a single hour of your life without doing exactly what is to be done in it, and going straight through it, from beginning to end. Work, play, study, what ver it is, take hold at once and finish it up squarely and cleanly; and then to the next thing, without letting any moments drop out between. wonderful to see how many hours these prompt people contrive to make cut of a day; it is as if they picked up the moments that the dawdlers lost. And if ever you find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: take hold of the very first one that comes to hand, and very first one that comes to hand, and you will find the rest all fall into file and follow after like a company of well-drilled soldiers; and though work may be hard to meet when it changes in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdots of the man who often seen the anecdote of the man who was asked how he had accomplished so was asked now ne nad accompished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word now.

How He Keeps Contented. How He Keeps Contented.
W. H. Truesdale, President of the Delaware and Lackawanna Railroad, was discussing the question of happiness with a friend, not long ago. Various arguments were advanced as to the best way to find contentment. "I was greatly impressed," said Mr. Truesgreatly impressed," said Mr. Truesgreatly impressed," said Mr. Greently had

dale, "with a little talk I recently had with the President of one of the largest banking institutions in the country.
"I met this man about 6 o'clock one "I met this man about 6 6 clock one night, on an elevated train in New York City, and expressed surprise that he should have been working at his office so late in day. 'This is nothing he should have been working office so late in day. 'This is nothing unusual for me,' said the bank president; 'I am down town as late as this every day, and very often I remain until 7 o'clock. I have tried a good many ways to find contentment in my life, and have decided that the only thing that brings it is good, hard, steady work, day in and day out.

"These words have stayed with me contract of the parameter of the p

"These words have stayed with me ever since. There are many people in this country whose one aim in life seems to be to get money by 'hook or crook,' without working for it, and there are many others who inherit large fortunes. These persons spend their lives in dawdling in this corner and that corner of the world, trying to spend their time without doing anything in particular, and they fail utterly to find the peace and happiness of which they are in search.

"Young men, and old men, too,

"Young men, and old men, too, should learn the truth that the only real, lasting pleasure in life comes from being actively busy at some work every day: doing something worth while, and doing it as well as you know how. The more we appreciate this fact the more will ye be able to make the most of our will we be able to make the most of our

lives."—Success.

The Flower of Catholic Manhood. The Flower of Catholic Manhood.

"The well ordered ranks of the total abstainers in the State parade, July 4, were eloquent of hope," says the Catholic Transcript. "No eye that rested on the marching columns but felt the inspiration of the hour. It was a public profession of principles which did honor to those who made it. There was all that could reassure the advocates of the cause of total abstinadvocates of the cause of total abstinence. The clean young manhood marshalled together for the promotion of a not too popular cause was in itself a powerful plea for sobriety. There too was the strength of united numbers. was the strength of united numbers. Such demonstrations must appeal to the fair-minded public. They afford silent refutation to the slanders heaped upon the Catholic name. Here is proof—if proof were needed—that mighty influences are at work in many communi-

ties. The world seldom hears their trumpets blown, but when it sees the hosts of sober youth go by in serried thousands it doffs its hat and thinks."

Employes as Partners. Mr. Andrew Carnegie says that the plan that he adopted of giving his chief assistants an interest in the business attached them to him and it increased their efficiency, enlarged his profits, and is a factor making for the success

of any large enterprise.
"But that idea of making every clever workman a capitalist and sharing large percentages of the profits among those rendering exceptional service," he says, "will probably encounter the opposition of the extremists on both sides, the violent revolutionist of capitalistic conditions and the narrow, grasping employer whose creed is to purchase his labor as he does his materials, paying the price agreed upon and there end. But this opposi-tion will, we believe, amount to little." For, after all, the plan of profit-sharing "pays"—it benefits the capi-talists and his workingmen-partners:

"Genius is sensitive in all its forms, and it is unusual, nor ordinary, ability that tells even in practical affairs. You must capture and keep the heart of the original and supremely able man before his brain can do its best. In-deed, this law has no limits. Even the mere laborer becomes more efficient as regard for his employer grows. Hand service or head service, it is heart servce that counts.

Mr. Carnegie himself proved that the plan can be carried out successfully. Partly by means of it he forged to the front as a maker of steel, and acquired millions for himself while helping to enrich those men who were mainly instrumental in making his great busi-ness profitable. And what he did, why cannot other employers do?—Catholic

Columbian.

To Enjoy Success. "Did you ever realize that the success that one really enjoys comes only through hard work?" asked the philosopher. "I know the average mortal would prefer to gain his ends without hard toil. But few do, and I doubt if

hard toil. But few do, and I doubt it those few gain any pleasure from having the plum drop in their lap without any effort on their part.

"I had that fact impressed upon me only the other day. I chanced during an idle moment, to pick up an empty ink bottle, and something started empty ink bottle, and something started my thoughts back into my boyhood days, when an empty bottle furnished an ideal mark to throw stones at. Smiling to myself at the childishness of it, I set the bottle on a hitching post, and after carefully selecting a number of stones, I stood off about thirty feet and prepared to make a test of my skill. The very first stone that I threw caught the bottle fairly in the I threw caught the bottle fairly in the center and shattered it into a hundred pieces. I threw away the stones that pieces. I threw away the stones that I had so carefully gathered, in disgust. I had accomplished what I had set out to do on my first throw, but I fully realized that it was only a fluke, and that I might throw fifty more stones and not come anywhere near the mark.

"Now, if on the contrary I had missed I would have carefully noted where the fault lay and tried to have

where the fault lay and tried to have corrected it on my next throw. The throws that went too low and too high, as well as too much to one side, would have all been valuable lessons to me, in placing a stone where I wanted it. That would have been success gained by working for it. The very few people who gain success on their first throw have my sympathy." and in the end I would have succeded

KEOGH, GRATTAN, O'CONNELL.

R. Barry O'Brien in Donahoe's for August. After the Union the Catholic Ques-After the Union the Catholic Question was revived, and its fortunes were entrusted to Irish and English Liberal members of Parliament. For twenty-three years the struggle dragged miserably on. Defeat followed deteat; disaster, disaster, Politicus were regreatly impressed," said Mr. Trues-dale, "with a little talk I recently had olic Committee was distracte olic Committee was districted with sensions, bereft of strength, left with-out a leader; for Keogh could no longer command and inspire. His longer command and inspire. His great victory had been the Franchise Act of 1793. Afterwards, he ceased to be a power, and soon only fitfully appeared proper the scene. The Catherene proper the scene. Act of 1793. Afterwards, he ceased to be a power, and soon only flfully appeared upon the scene. The Catholic nobility and gentry were loyal and useless. Henry Grattan nobly did his duty in the English House of Commons. But he was outvoted and overthrown. In 1823 an English politician wrote: "As for our Catholic Question, it is gone to the devil." Parliamentary action, pure and simple, had failed to make any impression on the English mind. Then Daniel O'Connell came to the front, and infused life and energy into the Irish people. In 1823 the great Catholic Association was founded by the great agitator. Within two years it was a power in the land, alarming the Minister, overawing Parliament. "Self-elected, self-constituted, self-assembled, self-adjourned, acknowledging no superior, tolerating no equal, interfering in all stages with the administration of justice. levving contributions, and dising no superior, tolerating no equal, interfering in all stages with the administration of justice, levying contributions, and discharging all the functions of popular government, it obtained a complete government, it obtained a complete mastery and control over the masses of the Irish people," so said Mr. Canning in 1825. The struggle now became a fight between the Government and one man. It is unnecessary to say that O'Connell was not then in Parliament, O'Conneil was not then in Parliament, and he derived no strength from parliamentary action. He stood alone. John Keegh and Wolfe Tone had, between them combined constitutional between them combined constitutional agitation and revolutionary methods. O'Connell in his own person combined constitutional agitation and revolutionary methods.

The Catholic Association was in truth a revolutionary organiza-tion with a constitutional base. In 1828 as every one knows the crisis came. O'Connell stood for Clare and defied the authorities.

Very many persons de annually from chole a and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J D. Kellogg's Dysentery Cordial, the medicine that never falls to effect a cure. Those who have used it say it acts promptly and thoroughly subdues the pain and disease.

OUR BOYS AND GIRLS.

Mary Mother of the Lord. BY ROSE TERRY COOKE.

Standing in the temple door, Sunshine streaming to the floor Falls across thy stainless veil. Lingers on thy forehead pale. Thee nor sun nor stars can brighten, All the light of highest Heaven To thine inmost soul is given; Thee beloved, by Thine adored—siary Mother of the Lord!

Maiden dream of mother love
Broods thy drooping eyes above.
Maiden hands with mother grasp
hold thy doves in tender clast,
Awe and glory in thy face.
Veil the woman's shrinking grace.
Calmas angels wrapt in prayer,
Blessed more than seraphs are.
Yet a woman fair and weak.
Bringing up thine offerings meek,
Love fulfilling Law's behest.
Sacrifices on thy breast,
Oat the lips love's sweetest word
Mary, Mother of the Lord!

Mary, Mother of the Lord!
Judah's crown thy forchead wears,
Judah's curse thy sad heart bears;
Through thy soul the sword is driven
When the keenest joy is given;
beep and dark, the Cross's shade
Oa thy dark, deep eyes is laid;
on thy sweet and pensive lips
Rapture glows through grief's eclipse,
Stilled with mystery's slient spell,
Tbrilled with thoughts no speech can tell,
Past the enne of human sadness,
Past the dreams of human gladness,
On thy heart the Living Word,
In thy home the babe adored;
Hail' thou Mother of the Lord,

Learn From the Animals. Learn of the animals. The horse teaches us to be silent under punishment and patient in suffering. From the lion we learn bravado. From the cat we learn to prowl at night. From the dog we learn how to be faithful to a friend. The camel teaches us abstinence, The elephant teaches us how to be calm in adversity. The hippopotamus teaches us repose. The shy little rabbit teaches us to die without a murmur. The antelope teaches us the foolishness of idle curiosity. The hop-toad teaches us the evils of glut-tony. The ant teaches us industry and wisdom in council.

A Gentle, Manly Boy. Let no boy think he can be made a gentleman by the clothes he wears, the horse he rides, the stick he carries, the dog that trots after him, the house that he lives in or the money that he spends, admonishes a writer in the Western Advocate. Not one of all of his dict Western Advocate. Not one of all of these things do it, and yet every boy may be a gentleman. He may wear an old hat, cheap clothes, live in a poor house and spend but little money. But how? By being true, worthy and honorable. By keeping himself neat and respectable. By being civil and courteous. By respecting himself and others. By doing the best he knows how, and finally and above all, by fearing God and keeping His commandments.

ments. Funeral of a Little Convert.

From the New York Sun.
Two hundred little girls dressed in Two hundred little girls dressed in white robes will march this morning in the funeral procession of fourteen-year-old Abbe Valentine Cross from her parents' home, in Main street, West Chester, to St. Raymond's cemetery.

Two years ago Abbie, who had been brought up a Protestant by her parents, Mr. and Mrs. Stephen E. Cross, became interested in the fact that a great many of her friends were attending St. Raymond's Catholic Church. St. Raymond's Catholic Church.

ing St. Raymond's Catholic Church.
She finally got her parents to allow
the Rev. Father Dean McKenna to instruct her, and she was confirmed by
Archhishop Corrigan. When her Archbishop Corrigan. When her death came all the girls in the church said they wanted to attend the It was said at the Cross home last evening that if Abbie had lived till she

was twenty-one she would have in-herited \$300,000 from the estate of her grandfather.

The Real " Percy Wynn." There was a boy from whom I literally copied Percy Wynn, says Father Finn in Benziger's Magazine. I don't know the boy's name, don't know where he lived nor what's become of him. Many years ago, when I was studying philosophy at Woodstock, Md., I spent a day in Washington. Travel-I spent a day in Washington. Travel-ing on the street car with Father Ziegler, a Jesuit of the New York-Maryland province, I met the original Maryland province, I met the original Percy Wynn. He was a genuine mamma's darling; beautifully dressed, with eyes blue as an Italian sky and hair of the goldenest. Seeing that we were clergymen he made up to us. were clergymen he made up to us. Father Ziegler succeeded in drawing contented myself him out. I contented hyser who listening and drank in with delight his naive speeches, his "Yes indeedies" and "No, indeedies" and all the little and "No, indeedies" and all the little tricks of voice and manner which afterward gave me the subject for a whole book. I was in the boy's company for no more than ten or filteen minutes, and neither of us, I am sure, imagined that those few minutes were to afford matter for two long stories of boarding-school life. Had it not been for the tact and life. Had it not been for the tact and life. Had it not been for the tact and agreeable manner of Father Ziegler the little fellow would not have revealed himself to me, and I doubt whether Father Ziegler to this day knows how much he had to do in helping me to the composition of "Percy

Wynn."
Three years passed before it occured
was not little Washing-Three years passed before it occured to me to me to use my little Washington friend as a character, and then it came about in this way. I was again at Woodstock finishing the course in philosophy, which had been interrupted by a long attack of illness. One day I received a letter from the Very Rev. Rudulph Meyer, now English assistant to the Father general of the Jesuit to the Father general of the Jesuit

In it he spoke encouragingly of my writings, made some judicious criticisms and suggested that I should cisms and suggested that I should write a story about boys, in which the leading character should not use slang. "I'll do it," I said to myself, and forthwith I began to consider what possible sort a boy could be in a boarding school and not use slang. Prosently my little friend of Washington flashed before me, and within a week (being too ill for serious study) I had written the greater part of "Percy Wynn." Wynn."

Glimpses of the Great. Mr. Maguire, M. P., in his interesting biography of Father Mathew, says that after the good priest had been duct you must appeal to reason and the conscience; and in order to influence

speaking one day in Golden Lane, Bar-bician, to crowds of Irish, several hundreds knelt to receive the pledge, and among them the Duke of Norfolk, the Lord Arundel and Surray. Father Mathew asked the Earl if he had given

the subject sufficient reflection.

"Ah, Father Mathew," replied his noble convert, "do you not know that I had the happiness to receive Holy Communion from you this morning at the altar of Chelsea chapel? I have reflected on the promise I am about to the altar of Chelsea chaper? I have reflected on the promise I am about to make, and I thank God for the resolution, trusting to the Divine goodness and grace to persevere." Tears rolled down his cheeks as he uttered these words with every evidence of genuine emotions. He then repeated the formula of the pledge. Father Mathew embraced him with delight, pronounced a solemn benediction "on him and his" a solemn benediction "on him and his and invested him with the medal. Mr. Maguire says that the Earl continued faithful to the pledge, and "it was not until many years after that, at the command of his medical advisers, he substituted moderation for total ab

one nobleman upon whom his in due no deman upon whom his influence was less successful was Lord
Brougham. "I drink very little wine,"
said His Lordship; "only half a glass
at luncheon and two half glasses at
dinner, and though my medical advisers told me to increase the quantity, I refused to do so."
"They are wrong, my Lord, for tell-

ing you to increase the quantity and you are wrong in taking the small quantity you do; but I have my hopes quantity you do; of you." And so His Lordship was invested in the silver medal and ribbon. "I will keep it," said His Lordship

"and take it to the House, where I shall be sure to meet old Lord—the worse for liquor, and I will put it on him." He was as good as his word, and meeting the venerable peer who was so celebrated for his potations, he said: "Lord—, I have a present was so celebrated for his potations, he said: "Lord—, I have a present from Father Mathew for you," and passed the ribbon rapidly over his neck. "Then I tell you what it is, Brougham, I will keep sober this night," said His Lordship, who kept his vow, to the great amazement of his felonds.

when Dr. Johnston had completed his dictionary, which had quite ex-hausted the patience of Mr. Andrew Millar, his bookseller, the latter ac-knowledged the receipt of the last sheet in the following note: "Andrew Millar sends his compliments to Mr. Samuel and the following note: "Andrew Athlar sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of the copy of the dictionary, and thanks God he has done with him." To this sade note the dector water and the this rude note the doctor returned the following smart answer: "Samuel Johnson returns his compliments to Mr. Andrew Millar, and is very glad to find (as he does by his note) that Andrew Millar has the grace to thank God for anything."

God for anything."
General Robert E. Lee, the famous General Robert E. Lee, the famous military leader of the Confederacy, was an ideal gentleman, chivalrous, honorable, great-souled. Early in the Civil War, before Lee had demonstrated his pre-eminence as the Southern leader, he was severely criticized on more than one occasion by a General Whiting, Whiting had stood at the head of his class at West Point, and was considered whiting had stood at the head of his class at West Point, and was considered not only by himself, but by others, as a very bright and capable man.

One day President Davis, wishing an officer for some highly important command, called upon General Lee for advice.

"What do you think of Whiting?"

"What do you think of Whiting? asked Davis.

Lee answered without hesitation, commending Whiting as one of the ablest men in the army, well qualified in every way for even the most responsible position. One of the officers present was greatly surprised, and at the first opportunity drew Lee aside.

"Don't you know what unkind things Whiting has been saying about you?"

ers still idolize the memory of their gallant leader?

As Sir Walter Scott was riding once

As Sir Walter Scott was riding once with a friend in the neighborhood of Abbotsford he came to a field gate, which an Irish beggar who happened to be near hastened to open for him. Sir Walter was desirous of rewarding his civility by the present of sixpence, but found that he had not so small a coin in the purse. "Here, my good fellow," said the baronet, "here is a shilling for you, but mind, you owe me sixpence." you; but mind, you owe me sixpence."

"God bless your honor!" exclaimed Pat; "may your honor live till I pay

RELIGION WITHOUT CREED OR DOGMA.

There are certain familiar topics of religious journalism the frequent repe-tition of which causes them to pall upon the intellectual taste and whose very the intellectual taste and whose very announcement causes them to be passed over without reading. One of these topics is the advocacy of a "religion without creed or dogma." The palpable absurdity even of the very statement out to presching the prescript. ment ought to preclude the necessity of arguing against is. But in spite of of arguing against is. But in spite of its manifest absurdity there is still, with a certain class of writers—in fact it may be well said there is, among a majority of Protestant writers and preachers,—a tendency to bring forward this chosen topic on every favorable organics. able occasion.

The latest instance of this tendency

that we have noticed occurs in a recen issue of a well known non-Catholic religious weekly journal, in which the

religious weekly journal, in which the writer, discussing the importance of religious education, closes his argument with this declaration:

"Nothing would do the world so much good as a revival of religion set free from the bondage of creeds and sects, and directed to the moral rectification of human conduct."

The writer does not tell us how he proposes to rectify human conduct with-

proposes to rectify human conduct without a creed. It is evident, on the very



the reason and conscience you bring to bear some settled, fixed principles and motives of conduct. You just have a code of morals. But a code of morals is a creed. The code of Christian morals is founded on Chris-Christian morals bounded teach Christian morals without teaching Christian principles, and Christian principles, formulated as they must be for teaching purposes, constitute a creed. You can not teach any religion

without a creed.

As a matter of fact, the people who object most to creed and dogma, or to what they conceive to be creed and dogma, are the ones, of all others, most straitened by opinions which to them have all the force which creed and dogma exercise over members of a believing and dogmatic church.

We frankly acknowledge that we agree with our contemporary in his desire to be free from sects in religion. It seems to us that the sects themselves are coming more and more to see that sectarianism is really the great evil of the times in which we live. It is the cause of confusion, of skepticism, of incause of contusion, of scephers, of the difference, and of general apathy on the subject of religious education. But the great question is, How are you going to get rid of sectarianism? Surely it is not by decrying creeds. You must have basis for truth.

a basis for truth.

Of course the only real, effective cure for sectarianism is an authoritative voice, speaking in the Name of God, and deciding definitely and unerringly what the truth is. For such a tribunal it is not far to seek, for there is only one tribunal that makes such a claim. one tribunal that makes such a claim The world is slowly finding out what and where it is, but, unfortunately, the world is not yet ready to submit to that authoritative tribunal; and so it goes on its independent way, and with all the confidence of apparent conviction continues to ring the changes on the necessitions. sity of a religion without creed, dogma or church.—Sacred Heart Review.

Trust God in Temptation

Even when our troubles are at their height we must still have confidence in God and call upon Him, as the disciples did upon the Saviour. "Lord, save us; we perish." In like manner, when we are assailed by temptations, when the example of the world seems almost to force us to sin; when is almost to force us to sin: when, is spite of our prayers, we are without that consolation which at other times we experienced, we must not lose heart. The temptation will not be above our strength, and in His own good time God will grant us that calm, which, because of its sweetness will, which, because of its sweetness will, make our former trials appear to be what they really are—"blessings in disguise." "All things work together unto good to them that love

Avoid the Occasions of Sin. "Don't you know what unkind things Whiting has been saying about you?" he inquired.

Lee's answer was of the best.
"I understood," he said, "that the President desired to know my opinion of Whiting, not Whiting's opinion of me." Is it any wonder that the Southerners still idolize the memory of their is a side of the past, and endeavoring for the future to avoid them. "Those who love danger will perish in it," and those who return to the occasions of sin have no one to blame but themselves when they fall. They should have the strength to say "I will not"—and keep their word. If they avoid the company of those who caused them to sin they will not be so It is wise for every one to profit by caused them to sin they will not be so apt to repeat their shameful transgres-

sions of the law of God. Nestlé's FOOD Under the Nestle Tree DROTECTION for an infant in

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By RICHARD H. CLARKE, LL.D.

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DIOCESE OF LONDON.

LAYING OF CORNER STONE AT THAMESVILLE, Sunday, 2nd August, His Lordship the Bishop of London biessed and laid the corner is one of the new brick church at Thamesville, perish of Bothwell The usual documents, coins, and papers, including a copy of the CATHOLIC RECORD, we re placed in the corner stone. Very Rev. Falper McBrady, C. S. B., Superior of Assumption College Sandwich, preached an elequent and instructive sermon.

The priest present on the occasion were Rev. Fathers Boubat, Kennedy, Langlois, Hermann, Quinian, Downey, McKeon, London, and the pastor and the committee in charge had made perfect arrangements for the occasion. A large number of people were present on the occasion, and the collection was a most generous one. LAYING OF CORNER STONE AT THAMESVILLE,

MEMORIAL SERVICE FOR THE POPE. Goderich Signal, July 25.

Goderich Signal, July 25.

The attendance at the memorial service at strendance at the memorial service at strendance at the memorial service at strendance with the strendance of the strendance of the strendance characterized by an affectionaie and reverent appreciation of the life and character of the man who for the last quarter of a century had held the position of the life and character of the man who for the last quarter of a century had held the position of the head of the Roman Catholic Church, and was also a vigorous precentation of the Roman Catholic position with reference to Papal authority. A summary of the his ory of Leo XIII. was given from his early days as a student, his appointment at the age of twenty-right to the governorship of one of the Papal provinces under Plus IX. to his election as Supreme Pontiff and on to his lamented death at the age of ninety-four. Father Northeraves concluded with an exherisation to prayer for the late Pope. Masses were celebrated this morning for the repose of his soul

THE LATE POPE LEO.

REQUIEM HIGH MASS IN ST. JOSEPH S CHURCH, STRATFORD, Stratford Beacon, July 29

STRATFORD.

Stratford Beacon. July 29

This morning. with deep solemnity. St. Joseph's church mourned the death of Pope Leo XIII. The heavy black drapins of he attar and auditorium, set off with papa colors, the Solemn Requiem Mass—celes do only on the death of some high dignitry of the church—the funcreat lenor of the priest papa colors, the last westments of the priest, the large attend and of both Catholices and the propose of the late Pointif soul was story by Rev. Father Tobin, with Rev. Fathstation as deacon and Rev. Father tossel as sub deacon.

The Mass sub deacon.

The Mass and deacon.

The Large and the large attend to the late pointif soul was sub deacon.

The Large and the large attend by the pure white hangings of the tabernacle. From pilar to pilar in the auditorium and round the waits were hung festions of black, with bows of the papal colors, white and yellow. The choir saliety slow was neavily draped.

Facing the congregation as it entered the church and again as it left were portraits of Pope Leo with his nand raised in bressing.

On eitner side of the sanctuary were hung banners bearing the triple tiara and key—em_lematic of the keys of heaven—crossed beneath it. The triple tara is worn by the Pope and its a figure of papal dignity.

Hey. Father Gnam of Hesson delivered the pacegyric. It is given in fuil:

Bussed are the dead who die in the Lord for their good works follow them." (Reveiations xiv., 13)

My dear Breinfren.

Leo is dead; and we are his mourners. He has died in deant or the just; he has walked in the footsteps of his ancasto e; he has elept the sleep of his forefathers. By his death ve lave lost one of our pest fath. Is in the Faith; and the world its wisest and most prudent counsollor.

Leo is dead; but as successor to Peter he shall continue to live in those wh

even after death.
"Non omnis moriar," ("I shall not wholly die!) said a pagan poet, and his words are verified in all truly great men for their good works shall follow them.
Chris, the Divine Architeck, who came down from Heaven to renew the face of the earth, accomplished not so much during his life, as in his eath. "When I shall be inted up from the earth," said He, "I shall draw all men to myself;" and his prophecy has been verified, for Jesus hanging on the cross has drawn to Humself greater multitudes than the combined standards of an Augustus, Cleyar and Alex ander.

standards of an Augustus, Cienar and Alex ander.

Of the two hundred and sixty-three Pontiffs that have occupied the chair of Peter, and ruled the churen if God during the 1000 years of her existence, few have qualified Leo in embodying so beautifully in their lives, the characteristics of the Master, whoses whole life is eummed up by the evangelists in these words:

"He went about doing good."
Leo's death was like his life — peaceful and serene. It was the echo of a life well spent in the services of God, this Church and of the whole world, which was the fleid of his mission be queathed to bessed Peter: "Go ye therefore into the whole world and preach the gospel to every creature." A life full of years and ripened fruits, ever ben on earrying out the divine injunction, the great Poatiff, after a reign of over twenty five years closed one of the greatest careers the world has ever witnessed, by a peaceful and sainty death. Calim and even to the last that clearness of perception and mental activity which made nim the wonder of the age.

tamed even to the last that clearness of perception and mental activity which made him the
wonder of the age.

In his last hours he was surrounded by all
the Cardinals of the Apostolic Codege, by his
attentive physicians, and faithful servant,
Centra, whose kindly acts he had never forgotten. And whits the cueside world stood,
awaiting in awful silent auspense, his passing
hours; whilst those who prayed and wep, at
his bedside, kneit down to receive from his
trembling lips his last long blessing, the great
Pontiff sank into a state of unconsciousness
and "fell asleep in the Lord"
Leo is dead! Leo is dead! was the sad tidings that came forth from every Vatican gate;
and searcely had hissoul returned to its Maker
and his body assumed the cold chill of death,
the sad news sped with lightning speed over
counties wires to the unmost parts of the
earth. And immediately there arose t
his devoted children the prayer. "May God
have nercy on this deserving soul, and gran
him eternal rest."
LEO'S D. ATH THE TRANSFIGURATION OF HIS him eternal rest" LEO'S D ATH THE TRANSFIGURATION OF HIS

LEO'S death was but the transfiguration of his life, for never before had his life shone forth so beautiful and transparent as in his ceach. The world locked up to Leo, and beheld in him its greatest benefactor, its wisest and most pudent counsellor, and kindless father; wherefore it mourns his death, with the dap h and latitude as it never mourned before.

Managing Director.

the oppressor, the lawless and libertine; his unswerving tenacity in sustaining the rights of the poor and oppressed, the sanctity of the home, the family and the marriage tie; his fatherly love and solicitude to all, even those outside of his flock; his gentle and amicable disposition, even under the most trying circumstances; his simplicity of life, bis charming personality, his purity of purpose, his no bility of character, all, all have been transfigured in his death, and have won the esteem and admiration of the whole world, and the love and respect of every individual soul, and have merited for him the honored titles of "Lee the Good," Lee, the Mouth Piece, the Oracle, the Pontiff of the Age." Thus like blessed Peter of old, who was spokesman of the Aposiles, so Lee was the Mouth-piece, the Oracle of the Age.

MASTERY OF SELF—SECRET OF LEO'S GREAT-NESS.

The way to true greatness is humility and

bieseed Peter of old, who was spekesman of the Apostles, so loo was the Mouth-piece, the Oracle of the Aye.

MASTERY OF SELF - SECRET OF LEO'S GREAT-NESS

The way to true greatness is humility and knowledge of one's self. In these, Leo surpassed all great men of coevel age. The true secret of his greatness, apart from his divinely appointed office, lay in his perfect knowledge and mastery of self. "To conquer one's self." says St. Augustine, "Is a greater achievement than to conquer the whole world." Before conquering the world Loo conquered himself. By prayer and humility he gained complete control over his passions, which he elevated and ennobled by directing them to the services of God and His Church. He was naver known to have been guided by impulse or fancy. His every act was preceded by reason and excuted with discretion. Never, even under the most trying circumstances, did he botray signs of weakness or yield to some misguided passion. Where is the man, where is the wise man," cried Napoleon after his downfall, "who knows how to act, to suffer and to die, without weakness without ostentation?" Here at last the world has found such a man, an ideal, a type of perfect manhood, a perfect Christian man! a man, who first conquered himself, and then set about to conquer the world.

There have been great men of history whom we have justly admired. Men who, whether have been great men of history whom we have justly admired. Men who, whether have been great men of history whom we have justly admired. Men who, whether have been great men of history whom we have justly admired. Men who, whether have been great men of history whom we have justly admired. Men who, whether have been great men of history whom we have justly admired. Men who, whether have been were no soon of drink and died a durkard. Napolor whon it the height of his power axin zan he yielded to the passion of an characteristic power of his provers and the previous of drink and died a durkard. Napolor when in the height of his power and with the indicat

tor their good works follow them." (Revelations xiv., 13)

My dear preinten.

Loo is dead; and we are his mourners. He has died the death of the just; ne has waked in the footsteps of his ancesto s; he has slept the sleep of his forefathers. By his death to the follors have lost one of our cest fathers in the fastit, and the world its wiscest and most prudent counsellor.

Loo is dead; but as successor to Peter he shail continue to live in those who succeed him him, for the Papacy is eternal, because it is divince, and the gates of heil shail not prevail signainst it.

Loo is dead! But he died the death of the just, and his good works shall follow him. Therefore, whilst our hearts are stricken with grief over our sad bereavement; whilst every child of the Church as is in mourning at the bedside of a departed Father, there still remains, within our broasts sweet memories of his past and the happy consistion that a lift weil-put will confinue to live and hear fruit, even after death.

"Non omnis moriar," ("I shall not wholly verified in all and a light weil-put will confinue to live and has a more provided in the past and the happy consistion that a lift weil-put will confinue to live and bear fruit, even after death.

"Non omnis moriar," ("I shall not wholly verified in all and a light weil-put will confinue to live and bear fruit, even after death.

"Non omnis moriar," ("I shall not wholly verified in all and a light weil-put will confinue to live and bear fruit, even after death.

pipe the world beheld a great Pontiff, whose voice would reach to the utmost bounds of the earth.

Nover before had the Panacy exerted such a far-reaching power and influence in the social, political and religious world as under the long and peaceful Pontificate of Loo XIII. Never before was a Pope so universally loved and esteemed as was this truly great Pontiff. Never has the world—regardless of creed, of race or color—shed such tears of sympathy at the bedside of the dying, Pontiff, as it has during the last days of the great Pope Leo.

The reign of Leo will be known to future generations as the age in the latter times. It will be known as the age in which a new impulse was given the Saviour's words: "Behold I give you a new commandment that you love one another," New courage to fulfil His commands: "Peter, launch out into the deep and search the Scriptures," and new zeal to carry out His injunctions: "Go ye into the whole world ard preach the Goepel.

Leo there fore, was not an ordinary men, who like other men appeared upon the theater of hise played his part, and then suddenly desappeared. He was not a meteor that lashed across the horizon of time, and was a light on earth during life, and the will continue to be a "lumen in cooling after death—"a light in heaven," acounting their minds, warming their heats, and speaking peace to their souls. Malachy, shining down throughout future ages upon men, milkhening their minds, warming their heats, and speaking peace to their souls. Mount of the Beattidees, preaching to the assembled multitudes; so Leo, his Vicar on earth of the Beattides, preaching to the assembled multitudes; so Leo, his Vicar on earth when he was a processed to the prophecy of St. Malachy, shining down throughout future ages upon men, milkhening their minds, warming their heats, and speaking peace to their souls.

Mount of the Beattidees, preaching to the assembled multitudes; so Leo, his Vicar on earth, sat upon the value of the souls of the saviour of the satitudes brinking peace and happines

rating just as if the body of the late Pontiff had laid within.

DEAN KILROY PRESENT.

For the first time in several months Very Rev. Dean Kilroy was able to appear at public service this morning. He is looking remarkably well and is gaining arrergth rapidly.

ARCHDIOCESE OF KINGSTON.

The presentation of an address and purse of this no yold to Rev. Father Fleming of Morrison 26, took piace in St. Mary's church on Sundy, took piace in St. Mary's church on Sundy. Howard Barry, and is as follows:

Rev. and dear Father—It is with feelings of shooter regret that we the undersigned memics of the congregation of the Immaculate Dameption church, Morrisburg, approach you of day to address to you a few words of fareward to the occasion of your departure from the most and to assure you of the high regard.

exercised by you in our behalf during your pastorate among us.

We feel that upon this sorrowful occasion, the last upon which you will officiate as our spiritual guide, and Father, that words fail to oney any idea of the emotions of our hearts because of the keen sense of loss we alk know we suscain by your enverance with us, and expressed in no uncertain manner, and expressed in no uncertain manner, and expressed in no uncertain manner, and expressed in the control of the control

DIOCESE OF PEMBROKE.

DIOCESE OF PEMBROKE.

Douglas. Ont., July 22nd, 1903.

Not since the consecration of St. Mcchael's caurch.Douglas, June 27th, 1889, has such a large concourse of clergy and latiy assembled in Douglas. as was gathered together on Wednesday, July 22nd, 1903. On that former occasion they met together to assist at that beautiful religious ceremony, the consecration of a temple to Almichty God. To day they assembled to honor the rev. pastor, Rev. H. S. Marion, who was to celebrate the twenty-fifth anniversary of his elevation to the dignity of the holy priesthood.

The rev. pastor having spent twenty-two years of his priestly life in the diocese and in the parish of Douglas, and having been the animating spirit of all the great undertakings and labors accomplished in the parish since its organization, it was but fitting that the clergy of the diocese, and the members of his parish assembled in such large number to felicitate the rev. Pastor on the occasion of his Silver the rev. Pastor on the occasion of his Silver

ion to seventy children. The following morning, the 22nd. Solemn High Mass was sung by Rev. Father Marion, assisted by Rev. J. F. Breen as deacon, and Rev. J. J. French as subdeacon, the Bishop assisting at the throne in cope and mitte. Rev. E. A. Latulinpeasting as arch-priest, and Rev. Fathers Brunet and Ferrari as deacons of honor. Grouped around the sanctuary were the visiting clergy, among whom were Rev. Fathers Dowdall, of Eganville; F. French, Brudnell; Girard, C. S. S. R., Montroal; Jankowski, Wilno; L. Duo, Douglas; i.e. Moyne, Portage du Fort; Canon McCarthy, Ottawa; McPhail, C. SS. R., Montroal; Jankowski, Wilno; L. Duo, Douglas; i.e. Moyne, Portage du Fort; Canon McCarthy, Ottawa; McPhail, C. SS. R., Montroal; Jankowski, Wilno; L. Duo, Douglas; i.e. Moyne, Portage du Fort; Canon McCarthy, Ottawa; McPhail, C. SS. R., Montroal; Parlick; Ryan P., Renfrew; Sinette. Sheenboro; Sudre, Pembroke; Tracy, Pembroke; and others. The church was tastefully decorated for the occasion.

At the conclusion of Mass an eloquent sermon was delivered by Rev. Father McPhail, C. SS. R. He spoke of the sublimity and dignity of the priesthood, of the good wrought through its agency in the Church of Christ when its ministers remain faithful to their divine calling. The number of religious vocations in the parish, the sound pracucal faith of its members, the absence of vice, and the practice of the moral virtues, testified more cleavely than he could express how stuthfully and how successfully the Rev. Father whose feast they were celebrating had fulfilled the mission intrusted to his care.

After the sermon congratulatory addresses from the clergy of the dlocese, from the members of the Sparate school were read, and the presentations made. A beautiful gold chalice set in precious stones and a gold paten was the gift of the clergy, a check of S900 from the members of the parish, while a stole and bourse was the offering of the children.

The address of the clergy, a check of S900 from the members of the clergy, a check of S900

gratulations with those of your grateful parishioners.

Among your people, dear Father, your life has been that of the Apostle speaking the Gosrel of God in much carefulness, gladly imparting into them not only the gospel of God but your own soul, that is your strength, your health, your very life, (I Thess. II, 2 S.)

Following the counsels of the great Doctor of the Gentiles, you have been not only to the faithful under your charge, but also to your brethren in the priesthood, "an example... in word, in conversation, in charity, in faith, in chastity," (Timothy, iv, 12.)

In testimony of our respect for you, of our joy in your present blessings, and our good wishes for the future, we ask your acceptance of the secompanying gift. When you will use it in your ministery at the aliar, have a prayerful remembrance of your colleagues in the priesthood, the clergy of the diocese of Pembroke.

The address from the members of the parish

was read by John McEachen and that of the children by Master James Breen:

was read by John McEachen and that of the children by Master James Breen:

To the Rev. Father Marion.

Rev. and Dear Father Marion.

Reverend Father Marion.

Reverend Father Marion.

Dear Father Marion.

Rev. and Dear Father Marion.

Rev. and Dear Baron.

Rev. and Dear Baron.

Rev. and Berold.

Rev. and Bero

Reverend Father Marion, Douglas, Ont:

Douglas, July 27nd, 1993.

Reverend Father Marion, Douglas, Ont:

Dear Father Marion—On this auspicious occasion of your Silver Jubilee, making a period of twenty five years since you consecrated yourself to the highest of all offices, that of the holy priesthood, we the children of the Roman Catholic School of the village of Douglas, knowing the deep interest you have always taken in the cause of Christian Education, and particularly the loving zeal you have manifested on our behalf, desire to add our folicitations on this happy anniversary, and offer you our warmest congratulations at the same time assuring you of our ever increasing devotion. We beg of you dear Father, to accept this spiritual bouquet as a slight token of our love and couple with it our heartfelt wishes that you may be long spared to carry on God's work in this parish and that we may have the happiness to participate in your Golden Jubilee.

Signed on behalf of the pupils of Separate school Douglas, Ont.

The Rev. Father was visibly touched, and

Signed on behalf of the pupils of Separate school Douglas, Ont.

The Rev, Father was visibly touched, and made a feeling reply. He thanked the Right Rev. Bishop act the clerky of the diocese for their presence there on the occasion, for their good wishes contained in their address, and for their beautiful presentation. To the members of his parish he was qually grateful. If his ministry among them was a successful one, it was no less attributable to them than to himself. Their faith, charity, readiness to comply with their pastor's wishes, their spirit of self-sacrifice made his work an easy one. At the conclusion of the reply the Episcopal blessing was given by His Lordship Bishop Lorrsin.

The religious part of the ceremony over, dinner was served on the lawn, froating the presbytery, at which all the visiting clergy sat down, as well as Mr, and Mrs. Devlin, Ottawe, the latter being a sister and Mr, T. Marion of Des Joachims, brother of Father Marion.

Solemn Benediction in the evening brought the day's festivities to a close—a day which will live forever in the annals of St. Michael's parish, Douglas.

MARRIAGES.

RABY-GREENE. A very pretty wedding took place in Arnprior in the Catholic church Monday morning, June 2), when Miss Teresa M. Greene, youngest daughter of the late Mr. Philip Green of Maynouth and Mr. Philip Raby of this town were united in marriage. The ceremony took place Rev. Father Canine officiating. The bride was attended by her cousin, Miss Minnie Monaghan of Pakenham, while the groom was ably supported by his brother Mr. Atthur Raby of Sudbury. Both bride and pridesmald wore white organdle and pure white hats.

bridesmaid wore white organdie and pure white hats.

Mr. Andrew Armand of Pakenham very

reditably gave the bride away.

The music during the Mass following the eremony was rendered principally by Mrs. T.

Gormley, Miss Berna Doutigny, and Miss Mary Grace, and needless to say how excellent t. was.

It was.

After the ceremony the wedding party repaired to the residence of Mr. E. C. Armand of John street, where a tastefully conducted wedding breakfast was served.

Immediately after breakfast the young couple took the 9:45 train for Ottawa to spend a few days in the capital before settling in their home here. home here.

The many costly and useful presents of which they were the recipients help to testify to the high es seem in which both young people are held by all who knew them.

SUCCESSFUL PUPILS.

SACRED HEART SEPARATE SCHOOL

SACRED HEART SEPARATE SCHOOL.

The foliowing is a list of the prizes awarded to the pupils of the Sacred Heart Separate school, London on June 30, 1932.

In Form IV—the prize for Christian doctrine and for highest standing in the junior division donated by the Sacred Heart Convent has been merited by Master Leonard Forristal.

For grammar and spelling, donated by Mr. Philip Pocock, by Master Informas Walsh.

For literature and composition, donated by Rev. Father Egan, by Miss Mary Fitzgerald.

For history and geography, donated by Rev. Father McKeon, by Miss Mary Fitzgerald.

For penmanship and application, donated by the Trustees, by Master James Mulhall.

For sawing, donated by the Trustees, by Miss Annie Fallahe.

For arithmetic, donated by Mr. Martin O'Sullivan, by Master Timothy McIonis.

For regular attendance, donated by the Trustees by Miss Laura Gray.

For application, donated by the Sacred Heart Convent, by Master Christopher Cooney.

For highest standing in the senior division, donated by Rev. Father Egan, by Master Norman Wilson.

In Form III—The prize for good conduct and attendance, donated by Mr. Martin Osullivan, and the prize for Christian doctrine in the senior division, donated by Rev. Father Egan, by Miss Mary Daly.

donated by Rev. Father Egan, by Miss Mary Daly. For spelling in the junior division, donated by Rev. Father McKcon, by Miss Lenore Kin-

For spelling in the junior division, donated by Rev. Father McKcon, by Miss Lenore Kinsella.

For geography in the senior division, donated by the Trusees, by Master Stephen Daly.

For letter writing, donated by the Trustees, by Miss Ethel McDonald.

For improvement in needlework donated by the Trustees, by Miss Ethel McDonald.

For arithmetic in the junior division, donated by Mr. Philip Pocock, by Master John Dignan.

For application in the junior division, donated by Mr. Philip Pocock, by Master John Dignan.

For application in the junior division, donated by the Sacred Heart Convent, by Miss Stella McDonald.

For gene at improvement, donated by the Sacred Heart Convent, by Miss Kathleen smith.

In Form II.—The prize for Christian doctrine and regular attendance, donated by Miss Olla Heffernan.

For reading and spelling in the junior division donated by the Mr. Martin O'Sullivan, by Miss Alleen Mulvey.

For reading and spelling in the junior division, donated by the Sacred Heart Convent, by Miss Annes Murray.

For geography donated by Rev. Father Emery, by Master Bernard McDougall.

For penn a sahip and nearness, donated by the Trustees, by Master Buno Palement.

For highest standing in the senior division and application, donated by Mr. Philip Pocock, by Master Alex Wilson.

For application, donated by Rev. Father Egan, by Miss Myll Fitzpatrick.

For arithmetic in the junior division, donated by the Trustees by Miss Myll Fitzpatrick.

For arithmetic in the junior division, donated by the Trustees by Miss Myll Fitzpatrick.

For improvement, donated by the Trustees by Miss Irene Brennan.

In Form I—The prize for Christian doctrine in the senior division donated by the Sacred Heart Convent by Master Jack O'Flaherty.

For Christian doctrine in the junior division onated by Rev. Father Emery, by Maste

For Caristian doctrine in the junior alvision. donated by Rev. Father Emery, by Master Joe Murray.
For application, donated by Rev. Father Ezsa, by Master A. Toohey.
For application dontaed by the Sacred Heart Convent by Master Cecil McCann.
For attendance, donated by the Trustees, by Miss Francis Henderson.
For atpentance, donated by the Trustees, by Master Eddie Heffernan.
For application, donated by the Sacred Heart Convent, by Master Harold Chris, onher.
For dilgence, donated by Mr. P. Pocock, by Miss Alma Mulvey.
For application, donated by Mr. Martin O'Sollivan, by Master Joe Kinsella.
For application, donated by Trustees, by Miss Colis McCowant, donated by the Sacred Heart Convent, by Miss Margaret Mulvey.

C. M. B. A.

RESOLUTIONS OF CONDOLENCE. At the last regular meeting of Branch No. 1, C. M. B. A., the following resolution was assed:

passed:

Whereas it has pleased Almighty God in His infinite wisdom to remove from this life the beloved wife of Brother John Wilson, resolved, that we, the accombers of this Branch do extend at the transmitter of the Branch and family our heartfelt sympath is this their time of sorrow.

Resolved that a copy of this resolution be sent and forwarded to Brother Wilson and one each to the Catholic Ricolco and The Canadian.

R. FORRISTAL, Rec. Sec.

S., ratricks courch pionic last Thursday in O'Donnell's grove was a success in every particular—good weather, big crowds, splendid programme, and a balance on the right side of \$259 60, which, we understand will go to improving the parish priest's residence and premises here.—Dundaik Herald, July 23

LONDON'S GREAT FAIR. Sept. 11th to 19th

In a living picture of light so beautiful that the whole effect harmonizes in a bewitching luxury of colon, you can see the fortifications built by Araba Pasha before the ancient city of Alexandria, over which floate the rebel flag. Within gun shot lie the rugged warships of Great Britain. Soon the "Condor" steams from their mide, pours a withering fire into the Egyptian artillery and receives crashing volleys in return. The good ship's concentrated shots prevailing, the nearest fort is reduced to silence and the rebel flag tumbles to the ground. Now the great guns of the whole British fleet boom forth in all their majesty, the enemy replies bravely, high explosives hurdle through the air, and for the nonce victory perches on neither banner. But right justice and courage win out, the forts are olown up and the historic city levelled to ashes. This then is the mighty battle of Alexandria, the most awe-inspiring triumph of modern pyrotechny, and withal one of the big attractions of the Western Fair. London. To miss seeing such a marvelous fireworks display and its attendant illuminations in the air and on the ground will be to cause a life long regret.

But the directorate of the famous exposition

play and its attendant illuminations in the air regret. But the directorate of the famous exposition are not resting their laurels on this one big feature even though it be as tremendous and tar-reaching as any fete ever conceived for public antertainment. The balloon ascension of Prof. Bonnette is to be a sight of equal magnificance as a kindler of the imagination. After attaining a dizzy height by hanging to a trapezy with his teeth, the daring navigator of the upper air will execute a double parachute drop, lesping first from the big hydrogen bag, and then again from the hintial parachute. The manifest dangers of the act make it a spectacle at once grand and thrilling.

"La Perche Equipoise" is the name of an acrobatic event credited with being upparalled the world over, performed by the great Villions. This turn is rivalled in interest, however, by the eminent serial team. Humes & Lewis. Miss Lewis makes the atmosphere home, doing one of the eleverest trapezy performances known to athletic art, concluding with a drop head foremost to the platform.

Performing animals of all kinds have ever

ing with a drop head foremost to the platform

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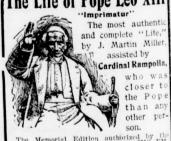
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