The Catholic Record.

LONDON, SATURDAY, JUNE 28, 1902.

A WELL KNOWN CHARACTER.

In our parts there a few estimable persons who are always about to engage in some undertaking. Years ago we heard of them intending to do some work, and to day they are still intending and planning other things for the future. And so the time goes by, and they from whom we expected something are becoming confirmed dawdlers.

A GRAVE MATTER.

Judging from a couple of letters received since our last issue there must be some empty-pated females in and around the city. The parents, of course, are mainly to blame. But the father or mother who will persist in sacrificing their children to devils, by teaching them from earliest youth the lessons of the world, are not amenable to correction. They never see their folly until his conduct does not square with sorrow in some shape taken off the Christianity. But as a proof, we should scales that bind their vision. As a re- like to see him making reparation. To sult, however, of this blindness, we begin with him, he should gather up have miscellaneous assortment of over- his crooked stories and repair the dressed girls who are ready to take up injury done to the reputations of with any dudelet and have never a his scruple to visiting houses and hotels more or less open. This fact is becoming notorious. The houses are known, and the girls too. They are free and easy and enjoy a popularity in certain circles which no sane person would wish to have bestowed on his daughters. And it is for this that they the risk of being looked upon as not possessing that which is the glory of womanhood. Not for an instant do we believe meet with failure—that is in the truest them to be guilty of criminal conduct : sense of the word. They may smile at they are merely foolish and unable to our words. But back of an earnest distinguish between a man and a thing man, determined to live up to his ideals whose chief occupation seems to be and pledged to hard, persevering work, keeping his trousers creased. They is God, with Whom failure is imposhold themselves cheap, and the world sible. will take them at their own valuation. Every woman is supposed to be on a pe- ment blunt the edge of early enthusi- INFALLIBILITY OF THE CHURCH. destal, but the persons to whom we re- asm, but he will meet with success. fer, put the pedestal in the mud. It is And when they who taunted him for his a pity that a Catholic girl should ex- industry shall have become diners-out, pose her reputation to defacement and ornaments for drawing rooms, shadows have her name banded about by brain-

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MN BOOK.

WHAT IS THE REASON?

Here in our parts there are among those who have been accorded the priv- To truckle, to give ourselves out until ilege of silence and studious labors within the precincts of a home of learning, a few who seem to be unmindful of of other days so blind our eyes that we the responsibility weighing upon the cannot see that our non-success is due, shoulders of all those who have received not to our principles, but to our indifa liberal education. Why? Why do ference?" Give me ten zealous priests," not they exercise influence upon their a holy man used to say, "and brethren leading them to loftier heights I will convert the world." Give us ten and teaching them by example the lessons of purity and manliness? Why are they so chary of expressing their opinions on the questions of the day—that is, opinions which have within them the flesh and blood of Catholic that is, opinions which have within them the flesh and blood of Catholic that is, opinions which have within them the flesh and blood of Catholic that is, opinions which have within them the flesh and blood of Catholic that was accrifices, to guard and protect it the flesh and blood of Catholic that was accrifices, to guard and protect it the flesh and blood of Catholic that was accrificed and the flesh and blood of Catholic that was accrificed and the flesh and blood of Catholic that was accrificed and the flesh and blood of Catholic that was accrificed and the flesh and blood of Catholic that was accrificed and the flesh and blood of Catholic that was accrificed and the flesh and blood of Catholic that was accrificed and protect it denial render the plenary authority in the reign of the keys (Is. xxii: 21-22. Rev. iii: 7), i. e., the of infallibility was prepared in the Old Covenant in the special Providence and the chair, so that the flesh and blood of Catholic that was accrificed and protect it denial render the plenary authority in the reign of the church; (b) the power of the keys (Is. xxii: 21-22. Rev. iii: 7), i. e., the of infallibility was prepared in the Old Covenant in the special Providence and the church; (b) the power of the keys (Is. xxii: 21-22. Rev. iii: 7), i. e., the of infallibility was prepared in the Church; (b) the power of the keys (Is. xxii: 21-22. Rev. iii: 7), i. e., the of infallibility was prepared in the Church; (b) the power of the keys (Is. xxii: 21-22. Rev. iii: 7), i. e., the of infallibility was prepared in the Church; (b) the power of the keys (Is. xxii: 21-22. Rev. iii: 7), i. e., the of infallibility was prepared in the Church; (b) the power of the keys (Is. xxii: 21-22. Rev. iii: 7), i. e., the of infallibility was prepared in the Church; (b) the power of th and teaching them by example the les- laymen, as we have said before-who that is, opinions which have within the flesh and blood of Catholic principle? Why do they not get on? Why do men who never saw a college, leave them in the rear? How is it that medical and legal men come to us unheralded, men come to be independent to him doubtful, Christ committed to him doubtful, Christ demail render the pictures of the obstance of the entire world are in doubtful, Christ committed to him doubtful, Christ demail render the pictures of doubtful, Christ demail render the pictures of their works do ye not. (Matt. xiii 23.)

They have the keys; to, the dogmatic according to their works do ye not. (Matt. xiii 23.)

They have the keys to, the doubtful, Christ of Moses. All things, therefore they shall say to you, observe and do; but catholics of the entire world are in doubtful. Christ committed to him dou whilst others, as talented and with similar opportunities are dependent on a stray patient in the flotsam and jetsom of the police court for existence? It is became no man is a prophet in his country or because the "lodges" conspire to retard his progress? Or is it because the doctor is busy with many things which do not concern him in the least, and the lawyer earning an inenviable notoriety as egal hack for political demagogues? Whatever the reason, it is well to remember that the man who succeeds is the one who can wear the same sized hat all the year around.

OUR GRADUATES.

Through the kindness of a friend we had an opportunity of assisting at some of our commencement exercises. There were speeches and essays and joy for little mothers when their boys came forward for medal or diploma. The graduates told us of their hopes and aspirations. High-set they are, be realized, and that fifty years hence they may be able to lay before their Alma Mater the tribute of fidelity to her teachings. And they are sure that it will be so. For obstacles and difficulties have no terror for them, and and our benison that they may culties have no terror for them, and over the battle young eyes see but the splendor of victory. They may have a different opinion in a few years, but just now the blood is singing of triumph, and life is like a story with never a sob nor sigh.

but secretly, and by any means-for your truckling knave is an adept at mean and dishonorable warfare. He

can be gracious, too, when it serves a purpose, but at heart he is a buccaneer who wages war on highest ideals and makes the hearts and minds which he can influence as arid as a desert. He stabs a man in the back as coolly as an urchin spits a fly. That is his business. He manufactures reports and motives and peddles them around - this specimen of humanity who generally poses as a very manly sort of individual.

We suppose that he has lucid intervals during which he may reflect that

So far as this world goes, this individual succeeds-that is sometimes. He is useful and pliable -a Polonius who cannot call his soul his own.

Of him let our graduates beware. They cannot, if true to themselves,

Difficulties will arise and disenchant of other men, he will be a person and not a thing shaped and moulded by soci-

This is, we are told, mere nonsense. It may be right, but it does not pay.

we become empty-all this pays. Does the darkness of the persecution

NON-CATHOLIC MISSION.

Portland, June 8, 1902. Portland, June 8, 1702.
The mission to non-Catholics that has been in progress at the Church of the Sacrod Heart during the past week has proved a phenomenal success. On the opening night the church was comfortably filled, but during the succeeding nights it was crowded to overflowing, many standing outside of the open windows to listen to Father Sutton present the truth of Catholicity in a clear,

logical and convincing manner.

The pastor, the Rev. John O'Dowd, efficient corps of ushers, were and an efficient corps of ushers, were kept busily occupied in providing sittings for the great throng, some of

whom had to sit on the altar steps. Nowhere outside of the great city of Philadelphia, said the Rev. Passionist Father, to the Pilot correspondent, have we met with greater success than here in Portland. This is saying a great deal for a New Englandicity, and speaks eloquently of the standing that Catholics occupy in this community, where their beloved prelate, Bishop O'Connell,

their beloved prelate, Bisnop U Connell, his clergy and people enjoy the respect of their non-Catholic friends.

Father Sutton spoke on the following subjects: Monday night, "The Great Question;" Tuesday, "Purgatory;" Wednesday, "Celibacy, or Why Priests do not Marry:" Thursday, "Can Man

The Portland Advertiser gave an elaborate report of his lectures entitled "The great Question," besides pub-lishing the appended well-worded edi-

religion is a growing evil, indeed, only the blindest of bigots dare deny that. And so this week's course, opening with a frank discussion, not of Cathowith a frank discussion, not of Catholic or other doctrines so much as of that unquestioning faith which alone will save the Christian Church, is something to be grateful for. Besides, it is always well when another bar is thrown down. Not many years ago a Catholic missionary speaking avowedly to non-Catholics would have aroused a great commotion. Last night there were several Protestant ministers in the audience. It is a noble work. Father Sutton's endeavor may very safely be commended and attended."

Pope was solemnly ratified by the Vatican Council, under appeal to former Councils, and it was declared that his dogmatic infallibility is due to the dispute assistance. (Session 4, ch. 4.) This divine assistance, which renders in initialible, the Pope enjoys, not as a private individual, but only in the exercise of his supreme dogmatic on an subject, the Popes express their own views, as other learned men do.

The Scriptoral proof of the infallibility of the Pope is clearly cantained Sutton's endeavor may very safely be commended and attended."

It was a novel and inspiring specbrethren. This may be table to see within the hallowed walls hard to those who deal in pious platitudes and are on exhibition as paragons, but it has its compensations, especially when we are rounding off our little day. hymns like "Lead Kindly Light," etc. Such good feeling will inevitably result in many conversions besides breaking down the barriers of prejudice. Father Sutton's labors in Portland have been highly successful. He will receive even a greater welcome on his next visit. Father O'Dowd has won the gratitude

of all for taking the initiative in this important work.

At the same church a mission for the

French speaking Catholics of Portland will take place during the coming week which will be conducted by the Dominican Fathers of Lewiston.—T. P. Mc-Gowan, in the Boston Pilot.

Before advancing the scriptural proofs of the much-opposed and often misunderstood doctrine of the infallibility of the Church, i. e., of the Pope and of general Councils, it would be pertinent for the sake of completeness pertinent for the sake of completeness.

St. Peter is expressly assured supper gift of infallibility after the Last Supper —when Christ had assured all the Apostles of their dignity in God's Apostles of their dignity in God's Apostles of their dignity in God's pertinent for the sake of completeness to begin with the concept and object, sphere and authority of the Church, as these are taught in the oracles of revelation. But as this would lead us too far, let a few introductory remarks only

be offered here.

It is manifest to all men diligently and candidly reading Holy Scripture (and ancient authors) that the founda-tion of the New Testament reign of God was effected in the institution of the primacy and its committal to Peter, (Matt. xvi: 17-19.) What Peter is there made the indispensable foundation for the Church (where Peter is, there is the Church); (b) the power of the least tion that should triumph over all attacks of nothingness, proves the primacy that he then created, an abiding institution. Let Protector where institution. Let Protestant subterfuges, whether wrung from antiquity or the result of private ingenuity, be ever the result of private ingeniuty, be seen so numerous, in presence of the plain wording and meaning of those great texts, they are but silly tales. To triumph over the gates of hell from age to age the authority of the primacy must be decisive in the reign on earth the Chesch military buts indepent in (the Church militant)-its judgment in ruling as to who or who are not members of the Church : the keys, the power

o bind and loose.

But the chief See is not the sole holder of Church authority (though it be the holder of Church authority in the full measure extent); rather, the episcopate is with the Pope and under his pate is with the Pope and under inoversight, called, by virtue of divine
appointment to rule the Church. The
chief Scriptural proof of the institution
of the episcopal ruling authority is
found in the appointment made by Christ oon after the institution of the primacy (Matt. xviii: 15-20, particularly 18: "Amen, I say to you, whatsoever you shall bind on earth, shall be bound also in heaven; and whatsoever you shall loose on earth, shall be loosed also in heaven." These words nowise annul the prerogative of Peter, but they inthe totality of the Apostolic College through the conferring of a true ruling authority, into the organism of the Church founded in the primacy. The em was solemnauthority conferred on th

ly renewed before His ascension. (Matt. 24, 45; 28, 18-20; John 20, 21; 17, 18.) Of course, when the Bishops are called "Successors of the are called "Successors of the Apostles," this refers not to the Apostles in as far as they were inspired organs of revelation, nor in as far as they had a locally unlimited jurisdiction in the Church, but only in torial:
"The Advertiser regards the series of and life is like a story with never a sob arr sigh.

The graduate tells us that he will

torial:

"The Advertiser regards the series of lectures being given this week to the Sacred Heart Church by the Rev. Sacred Heart Church by the Rev. Yavior Sutton, Passionist missionary, pastors of the Church is spiritual and Paraclete, the Holy Ghost, Whom the

Infallibility is predicted of the Pope as head of the whole Church, and of general Councils as assemblies of all Bishops together with the Iope; the ment which some of us have on occasions mourned as dead. The eloquent sines mourned as dead. The eloquent are the right that irest the right himself said last night that irest the faith in its highest and most immediate the faith in its highe diate actuation.

1. The dogmatic infallibility of the Pope was solemnly ratified by the Vati-can Council, under appeal to former

bility of the Pope is clearly cantained in the words of the institution of the primacy. "I say to thee that thou art primacy. "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; and I will give to thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven." (Matt. xvi: 18-19; John tivities. xxi: 15 ff). The rock-foundation of that Church, which is a reign of the truth, (John xviii; 36-37), can be nothing else than the divinely vouchsafed establishment in the truth. Falsehoodand deception are the nature of the powers that as "gates of hell" war against the Church (Rev. 12). Satan is the spirit who "stood not in the truth" (John viii:44). How else could Peter become the Church's rock except by being established in the truth? If Peter be the shepherd of Christ's flock, wherewith is he to feed the flock but with the truth, with that bread which came down from heaven out of the mouth of God, and which nourishes the

soul? St. Peter is expressly assured of the reign: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and thou once turned (converted) confirm thy brethren!" (Luke xxii: 31-32). But lest he ever forget his own personal fraility, Christ announces to him his approaching denial; and with him as with Aaron, the high-priest of the Old Cove-

nant, humility must constitute the founthey are—as in the matter of the recognition of John and of the Messias.

The inspiration of prophecy ceasing with the close of revelation, the dogmatic authority stood in need of adequate assistance of divine grace, in order to in-terpret truth for the faithful; for thereafter no more ambassadors are sent from God, who could rectify, with authority (possible) mistakes of the hier-

archy.
2. The Scriptural proof of the infallibility of General Councils starts from the prophetic charism vouchsafed to the eventy ancients.)Ex. 24; Numb. 11)

The seventy were chiefly called to act as Moses' advisers, nevertheless they also constituted the foundation for the sanhedrim and its dogmatic author ity (Jos. ix: 15-18; Judg. xx1; 16 11 Paral. xxx: 12; Prov. xxv.: 1; Eccles. xii: 11) which attained particular importance in and since the time of Esdras, and was recognized by Christ as "Moses' Chair." (Matt. 23.)

anything whatsoever they shall ask, it shall he done to them by my Father (beforeall else the Holy Spirit of truth.)

give you another Paraclete that He may abide with you forever, namely, the Spirit of truth, Whom the world can

bear himself in manlike fashion. We hope so. We have need of manhood. There are too many tricksters and sycophants—men whose only qualification is that they are too incompetent to be a hindrance, and who are as insincere as they are time-serving. They are arroof gant when they dare, and forgetful ever of the rights and duties of self-hood; ready to attack better men, not openly, but secretly, and by any means—for but secretly, and by any means—for but secretly, and by any means—for self-with and brings in the service that seeks to bestow on all souls the benefits of grace and truth, withseeks to bestow on all souls the benefits of grace and truth, withseeks to bestow on all souls the benefits of grace and truth, withseeks to bestow on all souls the benefits of grace and truth, withseeks to bestow on all souls the benefits of grace and truth, withseeks to bestow on all souls the benefits of grace and truth, withseeks to bestow on all souls the date of the will teach you all things to your mind, whatsoever I shall have said to worship and external splendor: "You know that the princes of the Gentlies Truth, is come, He will teach you all things, whatsoever I shall have said to worship and external splendor: "You know that the princes of the Gentlies Truth, is come, He will teach you all things, whatsoever I shall have said to worship and external splendor: "You know that the princes of the Gentlies Truth, is come, He will teach you all things, whatsoever I shall have said to worship and external splendor: "You know that the princes of the Gentlies Truth, is come, He will teach you all things, whatsoever I shall have said to worship and external splendor: "You know that the princes of the Gentlies Truth, is come, He will teach you all thome is an up-right, God-fearing citizen. His home, whatsoever I shall have said to worship and external splendor: "You know that the princes of the Gentlies Truth, is come, He will teach you all thome is an up-right, God-fearing truth, which we should the will be extended in the pri

dred people sat for an hour in the heat of Monday night to hear the lecturer, and as the rule was rightly enforced it was pretty nearly a non-Catholic audience.

be ministered unto, but to minister, and to give His life in redemption for many. (Matt. xx: 25-28; comp. Luke xxii: 24-34; I Cor. iii, 22.)

Infallibility is predicted of the content of settling that great problem. The first solemn Council of the teaching Church took place for the purpose of settling that great problem. tianity to the Universal Church of the New Covenant. There were gathered in this assembly not only the Apostles, but the ancients, likewise, decided as judges with the assistance of the Holy Ghost. (Acts xv: 6, 22, 23, 28. This Council, too, compared the primitive Apostolic Gospel with that of St. Paul and Barnabas, and determined the plan of missions in outline. (Gal. ii.) The dogmatic authority of the individual Bishop is set forth: (1 Tim. iv:6-29; II Tim. 1:13-14; 2, rf. iii:14; f-4.—A.
A. Muller in Catholic Telegraph.

IN HONOR OF THE BLESSED VIRGIN.

During the closing years of the nineteenth century several congresses were held in honor of the Mother of God; one at Leghorn in 1896, another at Florence in 1867, a third at Turin in 1898, and a fourth at Lyons in 1900. But Catholic piety thought that the beginning of the new century should also offer Our Lady the homage of its respect, fidelity and love, under the form of an international re-union, at which the prerogatives of the Blessed Virgin would be proclaimed and honored by means of religious fes-

It seemed proper, therefore, says the Magazine of our Lady of Good Council, to invite the Catholics of all countries to take part in an international conven-tion, the first of the twentieth century to be held in honor of the Blessed Virgin. Another reason for choosing the year 1902 for this convention is because Our Holy Father, the Pope, celebrates dur-Holy Father, the Pope, celebrates during these days, the twenty-fifth anniversary of his elevation to the Supreme Pontificate. Indeed, no one can deny that since Leo. XIII. began to govern the Church he has not ceased to urge upon Catholics the necessity of seeking the aid and protection of the Blessed Virgin, and of continually increasing her bone. The convention, consequenther honor. The convention, consequently, will be likewise an observance of the jubilee of Leo XIII.

Acceding to the wishes expressed to by the promoters of the convention, the Bishop of Lausanne and Geneva authorized the holding of the congress from the 18th to the 21st of August, 1902 in the contains one of the oldest churches consecrated under the protection of the Immaculate Conception. This year brings around the seventh hundred anniversary of its construction, which will be celebrated by a trial to the contains one of the oldest churches the construction of the Immaculate Conception. This year brings around the seventh hundred anniversary of its construction, which will be celebrated by a trial to the contains the contains the contains one of the oldest churches th versary of its construction, which will be celebrated by a triduum of solemn festivities.

Situated to a certain extent, on the frontier of several nations—Italy, France, Austria and Germany—easily accessible to Belgium, England, Hunaccessible to Belgium, England, Hungary, Spain and Portugal, and to the countries of the New World by lines of rapid transit, the city of Fribourg seems naturally destined for the holding of a congress in honor of the Mother of God, to take part in which all the Catholics of the entire world are in-

will respond in great numbers to the appeal of the organization committee of the International Congress of Fribourg in Honor of the Blessed Virgin.

marriage. They have now greater cause for gratification. Although late in moving, it seems to-day that practically all the Protestant world is advancing toward the Catholic position.

The latest body to stir is that of the Presbyterian and Baptist denominations have declared in favor of less wide-

have declared in layer of less wheeopen divorce laws.

According to the Sunday journals,
however, the Quakers, while the latest
to stir, actually have moved farther
than either of the sects named. The "Moses' Chair.' (Matt. 23.)
Jesus assured the Apostolate of the
Messianic Church of the Spirit of truth and of wisdom; not until they should have received Him were to go before the world as His witnesses and teachers. (Luke xi: 40; xii; 11; Math.,xviii; 19; 20.) "Again I say to you, that if two shall consent upon earth concerning anything whatsoever they shall ask, its stared them in the face, making no cause, although their own Bible stared them in the face, making no such exception. We are unaware of saying that it is there. Of course we (beforeall else the Holy Spirit of truth.)
(III Kings iii: Luke xi; 13;) for where there are two or three gathered together in My name, there am I in the midst of them." (John xiv; 13-16, 18.)
"I will ask the Father, and He will give you another Paraclete that He may the state of the state of the may be a such exception. We are unaware of the precise nature of the Baptist content of the precise nature of the Baptist conten cause. They protest against divorce itself, urging that decrees of separation only should be granted. The declaration will probably fill some of the other Spirit of truth, Whom the world can not receive, because it seeth Him not nor knoweth Him; but you shall know Him, because He shall abide with you and shall be in you." "But the Paraclete, the Holy Ghost, Whom the We must admit that the Quaker de-

surprised to find them adopting the Catholic view.

The result of all this late activity soon will be apparent in some kind of law dealing with divorce, and, to some

extent, restricting it, we suppose. It is not at all probable that our law-makers will take the Catholic position, but to some degree the law will be a is now most apparent to all Protestant leaders: so long as ProtestantChristianity winks at indiscriminate divorce and re-marriage, it is powerless in its pro-test against Mormon polygamy. We have a notion that it is now reforming its own household in order consistently to reform the household of its hated neighbor later on; yet some temporary good may grow out of the present spasm of agitation, nevertheless. Meanwhile, it is pleasant to find the Quakers with

Owing to the gentle character of their civilization it was easier, no doubt for them to climb over to the Catholic side of the wall than it was for the others; nevertheless, they set an example that other non-Catholic bodies properly might follow. The text they see in their Bible is identical with the one seen by the Quakers .- Catholic Union and Times.

AN INCONSISTENT EDITOR.

The editor of the Ideal American is ruffled, irritated, and we are the cause. We are sorry, but our sorrow is of that mitigated kind that the physician has for blistering his patient to draw out the malificent humors.

We chided him for inconsistency bewe ended nim for inconsistency because while condemning the use of pictures of the Father, Son or Holy Ghost he had in the same issue of his paper a picture of Christ—God the Son. He seems to feel that we inserted a hook into his gills, for he jerks and plunges about like an adult trout. Here is one of his plunges by which he hopes to free himself from the ridiculous position we put him in:

"While we do not say so, while the publisher and editor of the Sunday School Picture Lesson, which is inserted in our paper, do not dream to say so, while any lover of art will know the

wriggle out of his inconsistency, we find on page 138 a picture of all angel delivering St. Peter from prison. On another page there is a picture of Ned feeding a donkey. But as we may imagine Ned to be a subscriber to the Ideal American, paying his subscrip-tion, we can consider it as a non-relig-

ture of God the Son'? This is a blas-phemous assertion!"

"Poor Roman Catholics," having their fair share of common sense, know that statues and pictures are not perfect representations of their subject as they Catholies take just pride in the position which the Church has always occupied with regard to divorce and remarriage. They have now received to the control of the representations of their subject as they are in reality; and they are no more liable—as the editor of the Ideal American. Like said editor they are now more representations of their subject as they are in reality; and they are no more liable—as the editor of the Ideal American. them, though it does not give the back of their head or the gray matter in their heads, called brains. They love, that is, venerate, the photograph of a near or dear relative or friend, because Quakers. Hitherto the Episcopalian, it reminds them of that relative of friend, and not because they believe it is a perfect representation or reproduc-tion of that friend, with all his lovable qualities and his whole personality. In this we presume the Catholic and the editor of the Ideal American may go yoke-fellows.

The editor accuses us of blaspheming when we said the Ideal American had on one of its pages a picture of God the Son. Now, it had a picture of Christ as the Good Shepherd. And if Christ is God the Son—a truth we think the editor is not yet ready to deny—then it is true to say that it had a picture of God the Son. If there be blaspheming, it is saying that it is there. Of course we do not say it was a good picture, for it was a poor imitation of some Catholic

lithograph.

We have dealt elsewhere with a few more recent blunders of the editor of the I. A.; and we promise him to deal with more anon.—New York Freeman's Journal.

Do you wish to experience a great joy which concentrates itself in your soul, embalming it for long hours? Do as much good as possible, as secretly as

ESPIRITU SANTO

By Henriet's Dan . Skinner.

SYNOPSIS OF PRECEDING CHAPTERS.

SYNOPSIS OF PRECEDING CHAPTERS.

Characters in the story.—Adrien and Theo
öre Daretti—the former a young baratone
from the Royal Opera at Berlin; the latter, his
brother, possessing a voice such as only angels
are supposed to have. Madame Hottense Det
sprule, the cleter brother's god-mother, a great
contratio singer at his mother-in-law, Madame
Valorge, Agostin, a professor of mathematics at the Livee Louis la Grande Carissine
Castimito, a violinas Louis the Conservatory Orvalorge. Aksishin a grande Carlesino Castimiro, a violinis from the Conservacy Orchestra. Oreste, the Daretti brother's viet. Chapter I.—The Feast of Pentecest. The Church of St. Thomas of Aquin. Paris. Adrien and Theodore Diretti bases of the former meets fixmo Disdier and his daughter, Espiritu Santo. She sends. through the brother, the little Santo, to Theodore Diretti Santo, to Theodore Santo, and the United Santo, to Theodore Chapter III.—Adriano finds an old friend Don Luis di San Reque. Theodore meets Espiritu.

Chapter IV.—Theodore in his boyish fancy Chapter V.—Maconi in his boyish fancy Chapter V.—Maconi in his boyish fancy

to persuade Adriano to marry. Catalina. Madame Delapoule leaves Paris for five years. Chapter VI—Theodore goes to his elder brother Bindo His parting with Espiritu. Adrien woo: Cata ina. Her father discounsenances his propertion. Chapter VII.—After an absence of five years. Chapter VII.—After an absence of five years. Thortense Delapoue returns to Paris. She proposes to bring Catalina out on the Paris stage. She is informed of the Disdiers change of fortune Madame Valorge's blindness. Adrien brings two of the greatest living tenors to assist Catalina in her debut. One turns out to assist Catalina in her debut. One turns out to VIII -Adrien and Theodore visit

the Disdiers' modest home at Passy. Their am teemen's the changes thm, nas eff-scied. Adrien and Tacedore in runaway accident. Their groom s werely in ured. Chapter IX.—Dash of Daretti's groom. Chapter IX.—Dash of Daretti's groom. Chapter X.—Tacedors speaks of his love for Espritu to Madame Valorge and receives en-

Chap XI.—Adrien is displeased with the

Chap XI.—Adrien is displeased with the remonstrations of Madame Delepoule and Monsignore Lanson.
Chapter XII—Victoire Ainsworth's sad experience. A drien visits Monsignore Ianson and goes to confession.
Chapter XIII.—Catalina receives an ovation as Aids. See and her friends discover Oeglaire to be any enemy.
Chapter XIV.—Theodore proposes for Espiritu's hand. He is to receive his answer the following Sunday.
Chapter XV.—Adrien talks with his valet, concerning his (he valet's) flancee.
Chapter XVI.—Espiritu is betrothed to Theodore. She tells him the secret of ber father's second marriage. She must remain for the present with her father, as his wife is a poor manager. See also takes care of her Chapter XVII.—Adriano longs again to meet Margara.

CHAPTER XVIII.

Softly the light robes she doth wear Sweep down the stair. O eager hear! less wildly beat— I shall behold her, stately, sweet, All good and fair!

She holds me mute with her beaming eyes Full of bright surprise:
Still grow the pulses her coming shook,
In the gentle might of her golden look
My heaven lies!"

-Celia Thaxter Teodoro, coming into the room a few

minutes later, was confronted by his big brother, looking flushed and de-Tedi, tell me instantly, without

stopping to take breath, where are Espiritu's friends, the San Roques? Where do they live, and what has happened to them all?"

pened to them all?

"Good gracious, Adriano, how you startled me! I will tell you everything I know just as quick as I can. They have lived in England for several years, but this year they have been spending the winter at Neuilly and are going to their London house next week. their London house next week. The marquis died four years ago, one of the younger boys was drowned soon after. The eldest boy, Roque, gave up his title and entered a monastery. Jaime is in business in England, for you know they lost a great deal of property in Cuba during the insurrections and are not as rich as they used to be. The rest are all living with their mother. Espiritu sees Margara nearly every day, and you surely remember that the younger sister, the one we used to call Pepilla, is betrothed to our sister Elena's brother, Gentile d'Usseglio, do do you not? They will be married in London next month, and that we shall

'I knew that Gentile was betrothed, but I thought they told me it was to an English girl," replied Adriano, slowly. "Well, the San Roques have lived principally in England since the mardeath. This is the first time they have come to Paris for five years. We shall surely meet them all this evening, for the Countess d'Usseglio, with her son and daughter, have come to Paris on purpose to be near the San Roques, and the reception which countess is giving this evening is for

Adriano looked and felt stunned. "It is extraordinary," he kept repeating. "It is extraordinary. Do you mean that they are living right here, almost at our door, and we are soon to be connected, and I never knew never dreamed of it? And you say the marquis is dead, that gallant, loyal gentleman, and one of the little boys Oh, what cruel suffering drowned? for those tender, loving women!

The sudden emotion that had seized Daretti at the remembrance of a girl-ish face, seen but for a few times many years before, struck him with superstitious force, coming so soon afte talk with Monsignore Ianson. less feeling urged him to go forth and seek the face that haunted him, and he eould hardly possess his soul in patience till evening. He yielded to his romantic fancies without a struggle-indeed, almost gladly.

"Well, well!" he thought. "How are the mighty fallen! But a few days since I was aspiring to a consecrated celibacy with a joyous heart, and now all my gay peace is gone! million women in Paris, and yet my heart beats none the faster till I hear that one more has slidden in among the million, and then the whole world puts on a different look. Oh, little girl! why did you ever slip away from the million six years ago? We were divided for some inscrutable reason, per-We were dihaps to put your knight to the test.
Alas! he failed, but God in His dear mercy is bringing our paths together again, and your young heart, passing through many sorrows, will have learned

son of compassion!" The hours were away, as hours have

a habit of doing even with impatient lovers, and it had become quite reasonlovers, and it had become quite reasonably late—so late that even a man of the highest fashion need not fear to present himself at an aristocratic evening reception. The Usseglio reception was not to be a large one, how er, in deference to the widowed Marchioness of Palafox, whose first appearance in social life it was since the death of her husband, now

nearly four years since.

The ladies received in the drawingreoms on the first floor. Teodoro was detained in the dressing-room by some Italian friends, and Adriano the stairs alone. The sound of lively dance-music came from a large room at the head of the staircase and he glanced in. It was evidently the music-room, with its polished floor, grand-piano, and the absence of drap-Half a dozen young couples had the floor nearly to school-girls in short dresses pirouetting gayly around together, while in the middle of the room a lad still younger with dark floating curls, was prancing about, led by a young gayly and gracefully along by the side of her romping young companion. It was a pretty sight, and Daretti lingered a moment at the threshold. The young woman caught sight of him as he stood there and looked towards him an instant. It was not a face that he reognized, but it was a sweet and attractive one, its sad, refined expression and grave eyes being in unexpected contrast with the gay, spirited movement with which she had entered into the young people's pastime. She seemed to hesitate a moment on seeing Daretti, but he turned away at once with a bow of apology and passed on to the drawing room, where the majestic butler was announcing his name in broad English

The large reception-rooms were pleasantly filled by members of the Spanish, Italian, and English colonies of Paris and a number of French families of rank. The announcement of the great singer's name caused ripple of excitement, for though favorite of many seasons he was still one of the biggest lions of Paris society. The stately, aristocratic Countness d' Usseglio received him with cordality as one of the family, and Daretti then urned to where the Marchioness o turned to where the Marchioness of Palafox was receiving by her side. How lovely she still was as she stood there, sad, widowed, crowned with gray, but tender, high-souled distin-guished as ever, and with the added dignity of sorrow and a touching gentle-ness and consideration of manner! He bowed low before her and kissed the hand she extended cordially to him, and then glanced from her to

and then gianced from her to the pretty gypsy face by her side.
"You will hardly remember Pepilla," said the marchioness. "She was still in the school-room when you used to come to our house six years ago, knows your brother quite well.'
Yes, indeed," cried the young " cried the young girl

"and we have followed his career wit the greatest interest and delight. He used to be such a dear boy and had ch a beautiful face, and now it is like a fairy story to have him turn out such

r prince of singers!"

"Theodore still has the same angelic countenance," said the marchioness. ountenance," said the marchioness. We all call him the young St. Pepilla looked up at the big, dark man

before her. "How very unlike you brothers are!" she remarked, demure-"Dona Josefa," exclaimed Adriano,

in laughing remonstrance, "what have I done to deserve that?"

Pepilla laughed too. "But are not Pepilla laughed too. "But are not barytones always villains?" she asked. I always think of them as such from

Dona Juan and Iago downward, if indeed one can go farther down! "It is an unfortunate trait of ours." he admitted.

he admitted.
Other guests now claimed the hostesses' attention, and he was free to look about him. He was greatly discovered to the state of the sta appointed to see no trace of Dona Margarita. He sauntered through the rooms, greeting one acquaintance and another, stopping to have a few words here and there, and welcomed every where with eager smiles. But he could hardly command himself to carry on conversation, for his mind wandered and his eyes were continually glancing towards the door to see who entered.

At last he gathered himself together

with an effort.
"I cannot stand this any longer! I must find out where she is, and it will be a difficult place to reach if I do not

get there! He excused himself to surrounding friends and crossed the room to where Pepilla was standing talking to Gentile Asseglio and to the young lady of the

"I trust, Dona Josefa," said Daretti, "that my villainies do not shut me out altogether from the pale of your friendship?

Serve God, love me, and mend!" she quoted, laughingly with that demure little way of saying daring things that made it impossible to misunderstand her. Before he had time to make the rejoinder that was on his tongue's end, she added: My sister is anxious meet you, Count Daretti, so you had better run away if you do not wish to

be converted. 'It was for your sister that I came to inquire," said Adriano. "I did not see her to pay my respects to her as I to inquire," entered.

"Would you remember her if you saw

her again?"
"Oh, perfectly!" he replied, with conviction; "but I feared she was not

here to-night. She has not been in the room since I arrived." "Are you sure?" and Pepilla glanced owards the young lady at her side. Adriano turned sharply round and gazed into the pale, sweet face in utter

astonishment and incredulity.
"Margara! No, it is impossible!" he exclaimed, totally oblivious of the fact that he was staring at the young woman with the full power of his tense eyes and that he had spoken of her by the familiar diminutive of her No, it was some mistake! Margara, his Margara, with a glowing, brilliant, laughing-eyed, rosy-lipped creature,

Fobust, healthy, brimming over with life, intelligence, and fun. Oh, he knew Fobust, healthy, brimming over with life, intelligence, and fun. Oh, he knew her well, intimately, he could not be mistaken! This tall reserved young woman, with melancholy eyes and delicate pale face, had nothing in common

with his princess.
"I used to be known as Margara, said. The small mouth, its thin, delicately curved with had a pathetic little

at the corners, and the ghost of a smile that crept over it now only seemed to make it more pathetic than before. The tones of her voice were low and pleasant. He had heard that voice nemory only a few hours before, and

memory only a few nours before, and he knew it now. His eyes fell and he bowed low before her.

"Forgive me, Dona Margarita, I fear I was very rude." He spoke as one in in a dream. Certainly his first feeling in a dream. Certainly his first feeling was one of bitter disappointment. All his beautiful castles in Spain had crumbled away at a touch. What a fool he had been—he, the sensible, cool-headed, heart whole Daretti! How absurdly visionary the passed hours now seemed, and yet the vision had en a very sweet one!

You are very excusable," she said, lly. "I know well how much I have kindly. d. How could you remember me, who only saw me three or four times, so

long ago?"
"But I recall you perfectly as you looked then," he insisted, with a desperate attempt to retain a vanished dream. Your hair was two shades lighter than it is now. You wore it braided, but it was all loose and floating about your face, instead of brushed smooth and knotted as you wear it now. Your face was round then instead of oval; you were very plump, and had a great deal of color; you were not as tall as you are now, and your eyes were darker and were laughing all the time."

eyes laughed again now. was partly flattered at the accuracy of was partly flattered at the accuracy of his memory after such a lapse of time and partly amused at the unconsciously implied disparagement of her present looks. She smiled outright, and that

smile was a revelation.
"I know you now—I know you now!" said Adriano, softly. He felt sure that the smile which so transfigured her was a rare one on her lips, and he longed to think of something to say or do that would keep it there. Again he looked earnestly into her face, and what a refined, sensitive, high-bred face it was how dainty the outlines, how tender the shadows! "This is not the first time you have

net me of late without recognizing me, she said, still smiling.

There was a rich color mounting in

her cheeks now, and Adriano wondered how he could have thought for an instant that she was less pretty than form erly. Surely this exquisite, spiritual countenance had a beauty of its own that appealed to a higher element in him than the child's prettiness could have done, a beauty of intellect refined and matured by thought and experience, a beauty of soul chastened and sanctified by the sorrows of life. "She must have been through the very furnace of afflic-tion," he thought. "I wonder what the story of her life has been! She has a tion," he thought. consecrated look, as of a young nun who has learned that life is vanity and has turned from the world to devote herself to heaven

He was so absorbed in his thoughts as ne stood silently contemplating her that he did not hear her speak. She made another attempt to rouse started, for this time he realized that she was speaking, but he had no more idea than the dead what she was saying

"I have to beg your pardon again," he stammered, thoroughly disconcerted and blushing deeply. Oh, why could he not be invisible for a few moments, to study that sweet face more and more? Why was there any need of conventional talk between them? But o course she could not know what he was

"A penny for your thoughts!" she said, flippantly, to relieve his embar-

"I was thinking, Dona Marsighed. "I was thinking, Dona Margarita," he added, aloud, and something of the deep reverence and sympathy he felt for her trembled in his -"I was thinking that if you had changed it was with the change that comes over gold that has seven times tried.' been

His look told more than his words, dit was impossible to doubt his sincerity. Margara was surprised and touched. ity. Margara was surprised and touched. Her lip quivered slightly, and for a moment there was a mist before her eyes. This man, so serious, so sympathetic, seemed to see straight into her soul, and she, usually so reserved, felt a strange readiness to let him look into its very depths. It was her turn to be silent and abstracted, but his next words were in a lighter vein.

I have been honest, Dona Margarita, and you owe me that penny!' "You shall have it, to show you how readily you are pardoned," she replied, smiling

brightly. But you will have to trust me for it. "I claim my reward at once," he said,

determinedly. "You do not carry pennies round with you, but you have something that will do as well," and he pointed boldly to the dainty chatelaine at her side from which hung a number of small charms

and trinkets. She detached it at once and laid them in his hand. "I am as good as my word," she said.

"You may choose your own penny."

He looked over the pretty trifles, some of them curiosities of value. Hidden among the rest was a small gold medal bearing on one side the image of Notre Dame des Victoires, and on the other a representation of St. Margaret with the dragon beneath her feet. riano felt his blood give a bound. He seized upon the medal unhesitatingly and looked her straight in the eyes again.

"Here choose I, joy be the consequence," he quoted in English. "Like Bassanio of old among the caskets, I find herein fair Margaret's counter-feit." Then seeing a look almost of consternation on her face, he added hastily; "Perhaps I am taking too much in choosing this. Are you attached to

it? Is it perhaps a souvenir?"
"I have promised, and I must not

hesitate," she replied. "It is not a souvenir, but I frankly own that I am attached to it, as it is the medal of my

two patron saints." If you will spare it to me," he said, "it shall be sacred to me. I will fasten it to my scapular, with the medal that my mother used to wear, and I will keep it there as long as I have life and faith. But you still hesitate. I release you from your promise," and he laid the chain in her hand.

She turned the charms over and stood looking at them with downcast eyes. "I wonder why it is," she "I wonder why it is, t, "that when I saw you a few months ago, for the first time in many months ago, for the first ago, for the system of the syste Awhile ago I avoided you, I shrank from meeting you, yet now that you are near me your presence seems like some-thinge holy. Which instinct shall I be guided by, that or this ?—for both can-

not be right.

But both were right, nevertheless, as

she will understand some day.
Silently he stood by her as she fingered the trinkets thoughtfully, hesitation. He felt almost superstition about her decision. At last she lifted her head and gazed smilingly into his

"I do not care to be released from my word," she said, simply, and detaching the medal from its chain handed it to

him again. With a beating heart Adriano re With a beating lear variant of the ceived it from her, bowing low over her hand. He felt a sense of relief that made him happy and light-hearted as a boy, and she, with that color in her cheeks and that light in her eyes, looked like the Margara of six years ago, the Margara that had believed in mights and heroes, in brave men and hearts, in Percivals and Galahads.

If St. Margaret is my counterfeit, I suppose the dragon is yours," she said, laughingly. Since she had decided to have faith in him, her heart felt wonder-

fully easy and gay.
"It is mine in that I am at your feet, he replied, bending towards her, and they smiled into each other's eyes in sheer happiness. Then she dropped hers with a slight sigh, and he sigh

hers with a slight sign, and too, though hardly knowing why, But such moments of happy understanding are brief. Other guests were arriving, and Margara moved graciously and sweetly forward to fulfil her duties as one of the hostesses of the

hand was laid on Daretti's shoulder and he turned round to look into Sir Guy Ainsworth's open, pleasant coun

"I've been hunting high and low for you to introduce you to Victoire, and lo! here I find you chatting with her as if you had been intimate for years. Who forestalled me, I should like to

"Victoire? Lady Ainsworth?"
"Victoire? Lady "What do you stammere! Adriano. "What do you mean? I have been talking to a young lady that I used to know as Margara de San Roque."

"It is years since any of us have called her by that name," said Sir Guy. "When she married Phil there were so many Margarets in our family my mother, my sister, and my father's ister—that we began to call her by sister—that we began to call her second name, Maria de-las Victorias Spanish, which we shortened into the French Victoire. I do not know of any vho calls her Margara nowadays.

When she married Phil! Victoire, Lady Ainsworth! The room seemed to whirl round with Adriano. She had said, "I used to be known as Margara." Yes, of course, he might have guess Hers was just the face for the sad little history that had always so touched him. He had put Lady Ainsworth up on a pedestal as "a widow indeed," far removed by her tragic little romance from every-day loves and lov-ers, and it had been a positive shock to to have Ainsworth suggest she might marry again. And she now turned out to be his Margara, his prin-cess! Here a fierce pang of jealousy shot through him. Who was that man who had stepped in between them and carried her off, and won the first tender devotion of her maiden heart? Yet, wet with unshed tears. after all, poor fellow, who could be Catalina, sitting opp jealous of the helpless sufferer who had won, not a wife, but only a nurse to soothe his dying pillow? And Guy had won, not a wife, come to his side. Adriano caught his that other poor fellow's suffering and

untimely death! When the young widow knelt at her bedside that night there were happy tears in her eyes, and her prayers were frequently interrupted by a sobbing, "Thank God! Thank God!" Why Why she wept, or why she should be grateful, she hardly knew. Her mind dwelt on the twenty-two years of her life—her happy, busy, loving childhood, her visionary, romantic girlhood, the touch of first love on her innocent heart, her cruel disillusions, the tragedy of her short, unhappy married life, and the lonely years of her widowhood with its unsatisfied aspirations. Aud now, sudunsatisfied aspirations. Aut how, such dealy, a new light broke in that seemed to glorify a tall, stalwart form, and beam from a handsome, intellectual countenance and deep, expressive eyes, glowing with truth and tenderness. lowing with truth and Victoire Ainsworth buried her face in her hands, and again and again sobbed beneath her breath, though she hardly knew why, "Thank God! Thank God!

CHAPTER XIX "Tremble, thou weetch
Thou hast within thee undivulged crimes
Unwhipp'd of justice!"

Wing Lear--King Lear.

Hortense Delepoule had taken Lady Ainsworth and her sister to see the last rehearsal of "Cordelia," and she begged the Darettis and Choulex, with young D'Usseglio, to return to her rooms and have lunch informally with her, as Espiritu had come in fo the day to see Catalina, and they would make a merry little feast over the new-

Pepilla's gay voice greeted Adriano. You know we leave for London in a few days, Count Daretti, and the very

I am coming to see you whisked away first time you sing there in 'Don Juan'

How much you will enjoy it!" he xclaimed, and they laughed merrily. But I am so sorry to disappoint you, Dona Josefa, for I have turned over a new leaf. Instead of Don Juan, I am to make my first London appearance as Wolfram in 'Tannhauser,' and he is a most saintly character, I assure you. 'He is dreadfully good," she pouted, 'and oh, dear! he is such a bore

"You don't blame Elizabeth, then! Ah, Dona Josefa, I fear women are very much alike all the world over. They are dreadfully shocked when men are bad, and yet when they are good they vote them uninteresting! It is a crime to be bad, but it is a blunder to be good, and a blunder is worse than a erime." He felt very much at ease with the bright young girl, and the thought flashed through his brain, "How well we should get on as brother and sister. He tried to check the thought, but his cheeks burned with it.
"I am glad we shall hear the Wag-

ner music-dramas at last," said Lady Ainsworth. "I am looking forward very impatiently to the London season."

"We open in 'Tannhauser'—Catalina, Lennartsen, and I—but I do not think you will like Wolfram any more than your sister does; he is too goody-

goody."
"Oh, you are a so much nicer villain!" exclaimed Espiritu.
"We all know that Espiritu adores villains," smiled Victoire; "she positively revels in the worst kind of

crimes

They all burst out laughing at this picture of poor Espiritu. "It is perfeetly true," continued Victoire, gravely. "You should see her visiting the poor. When the Sisters take her to see the worst cases, where they hardly dare go themselves, she is simply radiant. When she meets a really hardened sinner, degraded and brutal, then it

happiness, for she has found a soul truly worth loving." Espiritu was scarlet and her

Espiritu was scariet and her eyes were full of tears, but she laughed heartily with the rest. "I know it." said Teodoro, solemnly, "and it makes me feel badly, for I fear I have deceived the poor child. I was so afraid she would not accept me that I led her to believe I was an abandoned reprobate of the darkest hue, and she took me at once without a murmur. What troubles me is that I have got to keep up the character if I wish to re-retain her affection, and I fear it will be a difficult task."

"Why should it be difficult ?" torted Espiritu. "You are certainly ready enough at invention."
"Comfort yourself, Theodoro," put in Choulex. "The afflicted are almost

as dear to her as sinners, and as the as ear to her as sinners, and as the years go on there will be less need of deception. When you are old and de-crepit and bald and hard of hearing and rheumatic and feeble-minded, then will love you dearly for your own sake, and your declining years may be spent

virtuously."
"Oh, don't don't," pleaded Espiritu. "It is too bad to talk of me in this way. It is all Victoire's fault; she began it, and I will have my revenge. She loves sinners herself, for all she may say, and great deal more than I possibly could. Why, we have been going for days to see a horrible old creature, repulsive the last degree, who railed against the rich and against religion till it made your blood curdle. But somehow the grace of God touched her, and at last she asked for the sacraments. Then you should have seen Victoire! She rushed up to this dirty old hag and actually threw her arms round her, and hugged and kissed her as if she were the

loveliest object in the world!" Lady Ainsworth flushed in her turn

and pretended to shudder.

"It makes me creep now to remember it." she said, laughing, and giving her dress a little shake. During Espiritu's recital she had looked down steadily, but now as she raised her eyes she felt rather than saw that Daretti's were fixed upon her with an expression of in-

Catalina, sitting opposite them, also saw the expression of his eyes. Something seemed to draw tightly about her heart, she felt faint, and the air of the said that it was more from pity and gratitude than for love that she had effort that she controlled herself sufficiently to remain seated. She hardly knew what was being said around her. come to his side. Adriano caught his breath. Surely the eyes that had looked into his to-night had never so brightened for any other man! Heaven had kept her for him at the price of hearsal, Daretti followed her to the hearsal her to the hearsal her to the hearsal her to be hear to be her to be hear to be door. He was deeply concerned at her

paleness. "I have begged you not to overwork, Catalina," he said, kindly, "and I fear you have not listened to me. Believe me, I would rather give up 'Cordelia' altogether than feel that the strain was injuring you. It is not too late now to put it off. Let me speak to the management and they will arrange another date; and he looked down on her with a tender solicitude that almost made her forget that other glance she had in tercepted a moment before.

She shook her head. "It will be better to have it over," she repeated. "I could not stand the strain of delay, or the humiliation of giving it up. I only wish it were to-night instead of to-

He turned away with a half sigh and nany misgivings.
Catalina passed another restless night

with macy wakeful hours and distressing dreams. In the morning she summoned her maid, and, without confiding in Madame Delepoule, stole from the house to consult a famous physician much in vogue among singers and actors for his skill with refractory throats and nerves. By noon she already felt excellent effects from his remedies. the afternoon she had a long, refreshing sleep, accompanied with roseate dreams. She had had a grand success. The fortune of her family was secured and Adrien was fully justified in his choice of her, and was kneeling at her feet pouring out expressions of gratitude and admiration.

The most crowded house of several easons greeted "Cordelia" that seasons greeted

advantage than in the gentle dignity, the noble simplicity and truth of the Cordelia of the opening act. The ex-quisite repose and tender, childlike grace of manner were fascinating. The assigned to Octave Fariaulx, who rendered it with much manliness and charm. Therese Vibault and Caroline Brenne were the Regan and Goneri both good singers and consummate actresses. So well did they enact the feigned tenderness and enthusiastic de votion of the elder daughters, that one hardly wondered at the misguided Lear for turning to them rather than to the proud, shy reticence of the younger. The whole of the first act went off without a drawback. "Cordelia

undoubted success. The second act gave Daretti greater The second act gave Daretti greater opportunity than the first. The grief, humiliation, and despair of the old king, despised, insulted, driven from his home by the cruelty of his daughters, wandering on the storm-driven moor at the mercy of a poor faithful fool and a mad stranger, and yearning for his ban-ished child—all were most touchingly and powerfully depicted. Catalina did not appear in this act, and the triumph was all Adrien's. The audience knew how largely be was responsible for the beauties of the libretto, and the enthu. siasm knew no bounds. The noble, beautiful music was felt to be the crowning work of Federici's genius. was a wonderful evening for all who

had the privilege of being present.

The libretto had been greatly altered from the plan of Shakespeare's tragedy. Many characters and incidents had to simple outlines of the music-drama, but the main purpose of the story was the same. The principal change was in the third act, where Cordelia hears of her sister's cruelty and her father's degra dation, and, forgiving all, takes leave of her husband, and rushes to meet the stricken old man. The last act represented the defeat of the French armies and the grief of Lear over the mur dered form of Cordelia, supported and dying in the arms of the faithful Edgar. It was the third act that was considered the gem of the whole opera, and was almost wholly sustained by Cordelia.

As Adriano retired from the ovation after the second act, Madame Deledoule met him at his dressing-room door. she was greatly agitated. Catalina had suddenly felt very faint and had sent for Miss Carson. They had given her restoratives and she was now better and ready to go on the stage, but still very nervous. Adriano hurried round to the flies, where Catalina was already standing. She was deadly white, but she smiled bravely at him and held out

her hand.
"This is my opportunity to justify your choice," she said, gayly; but as he came up to her, taking her hand and trying to say something cheering and flattering, she suddenly clung to him with an agonized cry, and fell fainting

They carried her to her room and laid her on the sofa and applied restoratives, but all felt instinctively that no amount of restoratives would bring her into condition to sing again that night. In his distress, Adriano would have given up everything, but the manager recalled him to his senses. son was Senorita Disdier's understudy, she was on hand and ready to take the part, and after a word of explanation to the audience the curtain would go up in five minutes. Adriano looked down at the half-conscious form of Catalina much as Lear must have looked at the murdered Cordelia supplanted by her sisters. Madame Delepoule was wringing her hands in anguish, and the sympathetic Teodoro was crying like a child.

Louise Carson took Paris by surprise that night. She was a popular singer, with a light, trilling, bird-like voice, and was a bright and attractive actres As Zerlina, or Rosina, or Lady Henr etta, she was perfection, but no one had ever associated ideas of tragedy or pathos with her brilliant, somewhat flippant personality. It came to them the stage as Cordelia, with much of the noble simplicity and pathetic charm which had distinguished the Disdier. Her voice was a little light, her figure somewhat diminutive for her part, her impersonation was fairly ideal. Who had ever dreamed that the little American could sing with such breadth and sustained power, could phrase with such perfection of musical grace, could threw such tenderness, such grief, such courage and fervor, such depth of love and sacrifice into her voice, could act with such finished art, with such appealing grace and sweetness! The very surprise of the thing added to her triumph. The Disdier was forgotten.

But Adriano did not forget. Every gesture, every intonation, every finest touch that he and Choulex had labored to impart to Catalina, or that her own genius had suggested, were faithfully and most effectively reproduced by Miss Carson, but Catalina's glorious voice, Catalina's beautiful presence, and the spontaneity and freshness and magnetism of her genius were to him fatally wanting. The pathos of the situation made his own acting, as the despairing, grief-stricken, dying father, more intense, more real. His Lear of the Paris stage was, if possible, more wonderful, more heart-breaking than that of his first triumph on the stage of La Scala at Milan.

The cruel situation had worked his feelings up to the highest pitch. At the green-room door was Oeglaire, carrying Miss Carson's cloak ostentatiously over his arm. He sauntered up to Daretti, and inquired for Miss Disdier's health with hypocritical concern Adriano replied shortly and contemptuously, but the ill-concealed sneer of triumph on Oeglaire's face was too mu for his long pent-up anger. He raised his hand and gave Catalina's treacherous foe a stinging blow across the cheek.

Oeglaire sprang back as pale as death, the breath hissing through his closed teeth. He looked around. There were no witnesses to the deed.

"Coward!" he exclaimed; "yes, coward! You are twice my size, and beauty had never appeared to greater you know that I am no swordsman-

way, with your own TO BE CO! THE SOUL OF SEX

TUNE 28, 1902

to give a blow in the "The choice of vyou," replied Daretti ing on his heel. "

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Oeglaire,

Sister Margaret's more rosy as the free her cheeks. The posed by the roman ensive soul dead to had no manner of in her case; it fitted air of bustle that per scape. Every negr was shoveling snow and Sister Margare ergetic turn, claspe spair within her spe iewed the moven "boys" of forty at ment of the conv Cæsar turned the graceful languor of mmer.
'' It's me—it's I,

ing herself, for, alth was not a teaching grammatical purist like to tuck up my amongst them. So would do more in h hands than all wooden spades." There had been door-bell, and Sist the temporary absopened it; but no

Sister Margaret the high steps, look young girl with sprightly step, and blue as her eyes nodding at the go "Mary Ann Maself; "and it's Mand Mary Ann Mary A blue bows and he foolish young men and her old mot the wash-tub. 'T wash-tub. mothers-they're with their childr Tipperary woman Kerry. And wha

tramps. The conrich, and the pr tramps. treatment of the out nevertheless. Margaret's cool which pierced t men, the weary wanderer found but bounteous. The man who up from under th kitten in his

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That brogu in Kerry- v heart. She k economic the ened by the Kerry brogu with all her the brogue She was well sufficiently to her to make pay the retai e care of t her detai capable hand thing to eat, peal for him all Sister M eye, for the Still, Mothe and this wa soul were in to sift the

> be restored and the sou tion in her the questic good man The man hat seeme Margaret's

But I should have expected an Italian to give a blow in the dark !"
"The choice of weapons lies with

you," replied Daretti, scornfully, turning on his heel. "I await your con-"I shall not give you the satisfaction

of the fight you would like," hissed Oeglaire, "but I challenge you in my own way. Understand that it is a duel own way. Understand that it is a duel between us from now on—a duel to the death. To the death!" he repeated.
"A duel, if you will," replied Daretti, carelessly. "In your own way, with your own weapons, and te the death!"

TO BE CONTINUED.

THE SOUL OF SEXTON MACGINNIS.

BY MAURICE FRANCIS EGAN.

Sister Margaret's rosy face looked more rosy as the fresh, frosty air struck her cheeks. The convent habit—supposed by the romancers to represent a pensive soul dead to all human interests had no manner of special detachment inher case; it fitted very well with the in her case; it litted very wen with the air of bustle that pervaded the city landscape. Every negro for miles around was shoveling snow from the pavements, and Sister Margaret, who was of an energetic turn, clasped her hand in description that he was the sales of the control spair within her spotless sleeves as she viewed the movements of two black "boys" of forty and sixty on the pavement of the convent. Pompey and Cesar turned their spades with the graceful languor of wavers of fans in the

"It's me—it's I," she said, correcting herself, for, although Sister Margaret was not a teaching Sister, she was a grammatical purist—"it's I that would like to tuck up my habit and get down amongst them. Sure, one Kerry man would do more in half an hour with his hands than all of them with their

oden spades. There had been a ring at the convent door-bell, and Sister Margaret had, in the temporary absence of the portress, opened it; but no one was in sight.

opened it; but no one was in sight.
Sister Margaret, from her position on
the high steps, looked about sharply. A
young girl with dancing blue eyes, a
sprightly step, and high bows in her hat

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d the deed. ny size, and swordsman. sprightly step, and high bows in her hat as blue as her eyes, went by, smilling and nodding at the good Sister.

"Mary Ann Magee," she said to herself; "and it's Mary Ann Magee here and Mary Ann Magee there, with her blue bows and her gay ways, and the fashick young may navigaban attention. foolish young men paying her attention, and her old mother working away at the wash-tub. 'Tis the way with Irish the wash-tub. The the way with Hish mothers—they're foolish and tender with their children. Mrs. Magee is a Tipperary woman, and Tipperary isn't Kerry. And what did you want?"

Sister Margaret was accustomed to The convent was by no means tramps. rich, and the prioress, Mother Juliet, had some economic notions about the treatment of the poor who could work; but nevertheless, and in spite of Sister Margaret's cool and deliberate gaze, which pierced through the excuses of men, the weary if not always worthy wanderer found the convent alms plain

but bounteous.

The man who had suddenly bobbed The man who had studenty borbed up from under the iron steps had a gray kitten in his hand. His red, uncut hair had made its way under the battered crown of his hat. His upper garment, buttoned close to the chin, coat of the kind called Prince Albert, glossy, worn; and it had evidently been for a much shorter person, and this red-haired man was very tall. His shoes were tied with rope, and his pink, frost-bitten wrists shone below the frayed sleeves of the glossy coat.

Another drinking man, I suppose, thought Sister Margaret, discontented-

One look at the clear complexion, one look at the clear compension, marred by several weeks' growth of sandy-colored hair, undeceived her. She knew her world well, and tramps were as much of her world as the innocent little boys who beseched her for and bread between school hours. There was an honest look in the helpless brown eyes of the man that to her experienced gaze showed that he was not of the vicious class.

poor creature!—he needs. It's the way with half the men—their mothers don't live long enough, and the wives of them get are without gumption at all. Well, what is it, my good man?' nal tone.

asked in her profession asked in her professional tone.

I am sorry to keep you waitin,' Sisther,'' said the man, with a rich brogue
"but I just jumped down to pick up
this poor omadhaun of a little cat, that's

got itself almost frozen." The Sister examined the stiff ball of

gray fur.
"I'll take it. Sure, if Sister Resalle can't bring it to life by the kitchen fire it must be dead entirely."

"Is there any work for me, Sisther?"
That brogue—the brogue of her place
Kerry— went to Sister Margaret's in Kerry— went to Sister Margaret's heart. She knew that Mother Juliet's economic theories would not be soft ened by the fact that a tramp had a Kerry brogue, for the poor prioress, with all her learning, scarcely knew the brogue when she heard it! the brogue when she heard it. She was well aware, too, that the help lessness of any man would never appeal sufficiently to Mother Juliet to cause her to make work for him when the resources of the convent were taxed to pay the retainers absolutely needed for the care of the heating apparatus and other details which Sister Margaret's capable hands could not touch. Something to eat, and perhaps a note of appeal for him to some kind priest, were all Sister Margaret saw, in her mind's eye, for the pathetic Kerry man, Still, Mother Juliet had one weakness, and this was for souls. She would go far for a strayed sheep; and if this man's soul were in danger, he might taken on to sift the ashes and to help with the oiler until his spiritual health should With fear and trembling be restored. and the sound of the old homely inflec tion in her ears, Sister Margaret asked the question:

'Do you go regularly to Mass, my good man ?

The man hung his head, and even the wisp of hair that straggled beneath his hat seemed to grow redder. Sister Margaret's face was illuminated with a beautiful and hopeful smile.

"Tell the truth, now, as you're an she said.

"To tell the truth as an honest man, replied the applicant, with lead on his voice, "I've been neglectiui. I've been to Mass off and on the year, but not reg-'lar.'

"And have you gone to your duties?" continued Sister Margaret, knowing well that her hopes for her compatriot depended largely on his having not done nearly everything he ought to have done. The man blushed and hes-itated. Sister Margaret tried to as-sume a professional manner as portress.

"I've not been reg'lar," he said.
"If I were near the holy Sisthers, and workin' for them, maybe God would give me the grace-" "Have you been away from your duties for more than a year?

Sister Margaret, with apprehension.
"Oh, it's me that's ashamed to confess it!" said the man. "It's me that's ashamed, Sisther, to say three years

ashamed, Sisther, to say three years and more, come Easther."
"Thanks be to God!" said Sister Margaret involuntarily. "You're in mortal sin, man! Go back to the kitchen gate, and I'll tell Mother Juliet."
Mother Juliet had just come into the old-fashioned parlor through the great mahogany doors of Henry Clay's time when Sister Margaret entered. She

when Sister Margaret entered. She held Street's "Economics for Young Minds," and the chapter on "Money" was marked by a lace-edged picture St. Stephen with a large arrow in side. Her most important class was over, and as she had put her whole heart in it, she was tired and absent-minded Sister Margaret loved and revered her; but as she was a convert and not from Kerry, Sister Margaret often felt that

she needed unusual managment!
"Well, my dear Sister?" ask prioress, looking, in her white robe, like a very tired and well-bred statue. "It's a soul, Reverend Mother, that's

waiting nourishment and work at the back gate "said Sister Margaret—"a

"Yes, yes," said the prioress. "Well, Sister, you, know what to do. There are tickets for the Charitable Association on the mantelpiece in the kitchen. Although, of course, I agree with what the Holy Father says in his very latest en-cyclical as to almgiving, yet I can not help thinking that the sanest way in which to treat our fellow creatures must ho based on scientific principles. The

Ah, since I heard Father Dudley's sermon on 'The Husks of Science,' it's little I care for it, Reverend Mother. where's a poor soul at the gate, mother, that hasn't been to his duty for three

years, and the number of times he has missed Mass I can't — "Dear, dear"! You don't tell me so,

the Charitable Association will do a poor man in a state of sin."

Give him a good cup of coffee, and send him with a note to Father Dudley. He will touch the poor man's heart and lead him to confession. Sister Margaret, I notice that the window panes in the laundry are not so clear—"
"It's little you know of the heart of

man, Reverend Mother," said Sister Margaret; "little you know; It's not the higher education that will help you there. If you were brought up with the farming-folk in the old country, things would be different. The heart of man—"

A smile hovered about the edges of the prioress' lips. She understood the heart of woman well enough to see dimly into Sister Margaret's plan.
"Well," she said, with the impati-

ence of these details caused by absorp-tion in her thoughts of her own teach-" well, do what you can but reingmember, we are poorer than even out vow of poverty requires, Sister Margaret. You, in your kindness, forget that our resources are not what they once Give himself for doing the laundry windows."
"I can't forget reverend mother,"

said Sister Margaret, "that there's a soul to be saved."

"Set him to work, then," answered the prioress, growing graver at once, "and I will go," she added rather timidly, "and read something spiritual to him. There are some beautiful passages in St. Francis de Sales, and he may be an intelligent man." an intelligent man.

may be an intelligent man."
"Little she knows, God help her!"
thought Sister Margaret. "Such a good
talk of Kerry days will be better for
the boy than all the spiritual reading in

The prioress was relieved by the look of hesitancy on Sister Margaret's face. "You know better, Sister, how to deal with the case; but get the poor man off to Father Dudley at once, just as soon as you see him softening a

little. "It's strange," thought the prioress, with a gentle perception of the situa-tion, "that all Sister Margaret's dis-tressed souls are Irish." tion.

In a few minutes Lewis Maginnis was at work, on a ladder in the laundry, battling with that small amount of matter that seldom gets out of place in a convent. His story was plain. He had drifted from a Kerry farm to New York. It was evident that he was simple, good natured, rather soft in temperament, and at the beck of circumstances. He had worked when he could find work for his unskilled hands; when the winter came on he had drifted again - south

ward this time.

In the course of a long and busy life
Sister Margaret had never enjoyed herself so much as on the afternoon of her meeting with Lewis Maginnis. Here was material made for her moulding hand, clay ready for the potter; here was an opportunity of furthering the was an opportunity of lurinering the progress; spiritual and material, of a soul from her part of Ireland, and of

having her own way in a good cause.
Sister Rosalie, who ruled the kitchen, was urged to unusual efforts in the way of coffee and waffles by a graphic scription of Lewis Mrginnis' aptit aptitude for fetching and carrying, for this serv-ing Sister had reason to regard the colored masculine aids as trifling.

Maginnis himself was delightfully docile and sufficiently respectful. In the twenty-five years of his life he had never done anything but what circumstances compelled him to do. It was cordial indeed to find circumstances im-

personated by such a kindly and mother-ly force as Sister Margaret. When he had finished the laundry windows, refreshed himself with unlin ited wasses and coffee, and sifted the ashes, Sister Margaret sent him over to the Widow Magee's to enter there as a lodger until her inventive mind could over some new means of employ-

discover some new means of employment for him.

"" He has the making of a decent man in him," Sister Margaret thought, as she watched him cross the wide street.

"Heaven knows how he's to pay for his lodging at the end of the week; but God is good. It wouldn't be safe to send him over there with Mary Ann about if I knew she wouldn't try to about, if I knew she wouldn't try to make a fool of him,—at least, till he has a new suit of clothes—the creature!'
Still, Sister Margaret had her doubts

Shirl, Sister Margaret and Magee's virtues, and she helped her in many ways, but she felt that, once out of her sight, the widow was the abject slave of her frivolous daughter with the aggressive

blue bows.

Lewis Maginnis was provided with a Lewis Maginnis was provided with a warm room for the present, and Sister Margaret, at the sound of one of the many bells which are as the voice of God dismissed him from her minds. He apply a provided in the sound of the sound peared on the next morning early, very much improved by a bath and a razor, and with a hat, a little too large, had once belonged to the late lamented Magee.

Mother Juliet, absorbed as she was could not help observing that Magin-nis seemed to be gradually replacing all the other intermittent "help." The the other intermittent heip. The colored by boys' disappeared, Pompey—whose soul had been saved several times, and who had spiritual relapses whenever he wanted unusual attention

going last.
"Maginnis seems to be a hard worker,"Mother Juliet said one day as she
examined the crystal-clear laundry

"He is that reverend mother," an-"He is that reverend mother, and swered Sister Margaret, with just pride;" and Father Dudley has him to serve his Mass nearly every day, and sometimes he blows the organ when there's a funeral in the chapel. "I trust he will not neglect our

work," said the prioress, in alarm.
"You can depend on that, reverend mother," answered Sister Margaret. " said the prioress, in alarm. "Such a conscientious worker with the ashes I never saw."

Mother Juliet looked pleased. To

have a man at peace with his Creator and capable of looking after the boiler and the ashes was an unusual thing. Sister Margaret's plans for the advancement of Lewis Maginnis were more and more successful; and Mrs. Magee, who now received a modest stipend from her ledger, seconded them warmly, Sister Margaret!"

"And it's little good the tickets of Maginnis of February 3. A transformation had taken place. He was erect, mation had taken place. He was erect, respectably clad, alert, well shaven on Wednesdays and Sundays, and still the very symbol of docility. If Sister Margaret had been devoid of artistic feeling, she would have let the result of the work alone; but one of the tainers of the church retired from active service, and Sister Margaret at once suggested her protege to Father

One of the colored "boys"—Pompey
One of the colored boys"—Pompey -was recalled to make up the lapse in convent attendance: Mother Juliet was alarmed; there was a noticeable

difference in the laundry windows.

"It's for the good of his soul that he should be as near Father Dudley as possible, reverend mother," spoke
Sister Margaret.

Mother Jullet had nothing to say to

this, but she could not help hoping that Sister Margaret's next treasure would

have a less sensitive soul.

Maginnis rose more and more in favor with the Fathers at the church. This Sister Margaret noticed with pleasure. The artist was strong within her, and already she had forgotten the interests of the convent in the vision of Lewis Maginnis as sexton of the big church.
"A Kerry boy, too," she said to herself; "and he'll soon be with a button-

hole bouquet in his coat, showing the

thing went wrong with the boiler.
Mother Juliet missed him, but she was silent; she had become rather tired of

On Easter Sunday Sister Margaret's dream was realized. Beaming with pride, his red hair shining above his black coat, which held a large red rosebud, stood Lewis Maginnis beside the church door, waiting for the Sisters the church door, waiting for the Sisters to arrive. They came, and, as Maginnis led the way to their pew, Sister Margaret felt all the justifiable pride of a sculptor whose statue has been bought by a really appreciative patron.

In the afternoom Maginnis came to the convent—by the front door, as he had at first come. He asked for Sister.

had at first come. He asked for Sister Margaret, and laid his glossy hat on the big volume of Butler's "Lives of the Saints" that graced the table.

"Well, Lewis Maginnis," said Sister Margaret, entering with Sister Rosalie, Tis a happy man you ought to be."
And I am, Sisther—thanks be to

God and you."
"It is I had little to do with it, Masaid Sister Margaret, with

ginnis," said Sister much humility. Maginnis blushed. "If it wasn't for you, Sisther, I'd never have met her."

never have met her."

There was a pause. A light flashed upon Sister Margaret.

"And so you're going to settle down—and it's well," said Sister Margaret, nodding as one who knows the heart of man. "There is no better woman living then Mrs. Marge. And I hope. ing than Mrs. Magee. And I hope you'll both keep that Mary Ann in

"It was Mrs. Magee I thought of rst," said Maginnis, with simplicity, but she thought I'd better take Mary Ann, as it would steady her; and Magee in his grave only ten months

would set the neighbors talking."
Sister Margaret did not speak. A A NAGGING COUGH drives sleep and comforaway. You can conquer it with Allen's Luog Balsam, which relieves hard breathing, pair in the chest and irritation of the throat Give it freely to the children.

vision of the high blue bows obscured the ruddy smile of Lewis Maginnis. When she spoke it was as if to a fardistant man

She had assisted him successfully in his evolution. Spiritually, he was in a state of grace; physically, he was as the dragon-fly to the tadpole; artistically, he was what she had conceived he ought to be. He looked, as he stood in the parlor, with a rosebud in his lapel, the ideal sexton. And yet—

B. LOUISA ALBERTONI: A MODEL MOTHER.

FATHER ALBERT, O. S. F. C., IN FRAN-CISCAN ANNALS.

Vocation! How many really grasp that a call in this life, and that the problem of destiny is partially solved by following that call faithfully? by following that call faithfully? Every distinct state of life is a voca-tion, and involves a sphere of duty, a meed of grace and consequent blessing, if entered upon and carried out with requisite and responsible seriousness. There is small doubt that much trouble afflicts human kind from either choosing the wrong calling, or from having no The first-class comprises the calling. The first-class comprises the malcontents, ne'er-do-weels, and misanthropes of society at large. Some have taken the vow "for better or worse," whose vocation was single and mis-" for better or worse," whose vocation was single blessedness. Others have remained iso-olated units whose career would have been properly established by a partner ship. Others, again, may have been cut out for the Church, who are wasting their lives in the world; or destined for the plough who are now wielding the pen. These are mistakes seldom or never rectified, and a life built up

never rectified, and a life built up in this way is usually not happy. The second class, alas! too common, comprises the triflers and idlers in the world. They are mostly of the type of men who are "willing to work, but won't." They have no work to do, or more truly, they have plenty of work, but they will not soil their bands or blight their lives in doing it. They are genuine idlers, and doing it. They are genuine idlers, and feel that the great joy in idleness is to know that there are lots to be done. This is not a mistake—it is sometimes a disease, oftentimes a gift, and nearly always a sin. The real business of life, therefore, is to find out one's vocation, and then to manfully fulfil all its re-

quirements.

Blessed Louisa is a model to us in this Blessed Louisa is a model to us in this question of God's call. Born in 1474 of a noble line of Romans, she was, by her parents, Stephen Albertoni and Lucretia Tebaldi, connected with the most illustrious families of Italy. After a careful training in the hely practices of religion and in the holy practices of religion and the secular subjects suitable to her years and rank, she manifested a deep-ly ascetical spirit—despising the world, shunning its pleasures, and trampling on its frivolities—and, devoted to prayer and to the poor, she desired to consecrate herself wholly to God. She

was captivated by the sweetness of spiritual foods, and longed for no other society than that of her beloved Lord. This appeared to be her vocation, and no doubt had she acted impulsively, she would have entered a convent, and settled down to an exclusively religious life. But this was not God's design: He had chosen her to be a wife and a mother, so that the divine wish and her own desire were in conflict. When, however, her parents announced to her their intention of selecting a husband worthy of her rank, she meekly bowed her head to what she regarded as the

expression of the Divine Will. The marriage of Louisa to James di Cithara, a nobleman of remarkable piety, and pair, and cond footman to ring or knock. When the door is answered, a few curt inquiries settle the matter. Nothing is known of the home life or the state of the house; nor is it likely that the poor are seen as they really are when such visitors are announced some day preare when such visitors are announced some as pre-viously to their coming. During the interval the house is a busy hive; everything is cleaned, swept and garn-ished—and it needed it—so that when our slummer turns up, what might have oeen an animals' den has become human dwelling. This is simply done out of respect for their better-off brethren. No wonder, therefore, the mission fails, and the lower classes remain at a dead level. If we but imitate B. Louisa, and go among Christ's poor as one of them-selves—in fact, as He did Himself—we shall get to know more about them, and, instead of spinning magnificent theores, socialistic and the like, we shall know the real need and hit upon an efficient remedy.

A glance at the home-life of our Saint reveals a truly Christian household. She was blessed with three daughters, and their education absorbed much of her day. They were divine grants—the fruits of prayer; therefore, her effort would be to teach them, that becoming good from the contract of them that, knowing good from evil, they might avoid the poison of the one and imbibe the honey of the other. To this end she read aloud to them some book discoursing on religious truths, and presided over their prayers, which Never were always said in common. Never did they miss their grace at meals. They needed no special lessons in the art of "how to dress," or "the etiquette of visiting." These were trifles and no time could be spared quette of visiting." These were trifles and no time could be spared for them from the serious duties of home and church. Many dangers were thus warded off; for like the saintly Blanche of Castile, mother of our "tertiary King," Louisa often said that nothwithstanding the love she bore her children, she would sooner ween at children, she would sooner weep at their graves than know that they had been guilty of one grave sin. Model

mother! May our Tertiaries who are mothers of families drink in that spirit
—train up the tender plants God has sown in their garden-homes; root ther securely in the soil of holy prayer a d are lean—unless you are lean by humility; teach them how to climo up those many supports of solid virtue— fervour, earnestness and diligence; and thus preserve them from worldly taint, and present them finally as so

and present them many as so many spiritual bouquets at the feet of God.

Domestic bliss had, so far, been a reward for Louisa's fidelity to duty, but it pleased God to darken her life by a cloud, and so remind her that the regard for virtue is not obtained here. When the present is gay and the future is bright, we are very apt to fold our arms and think ou work is progressing. Self-satisfaction then slowly sets in, if we get no shock from the spiritual battery of grace. Louisa got two shocks. She was at the time only thirty-three, and the husband whom she loved so dearly, and who re-ciprocated that same love as a saint only could return it, was struck down in the flower of his age by death. The blow was terrible, but it only served as background for the latent heroism of ouisa. "Thy will be done!" was the Louisa. first expression of her conformity the Divine purposes, and, drying her tears, she awaited the inspiration of grace to direct her next step. Soon did Our Lord signify that she was now free to accomplish the desires of her early youth-to consecrate herself sole ly to Him, and to break with the world. She took the habit of the Third Order, and prepared to imitate the holy Founder. She had always been penitential of spirit, keeping rigorou and making the ground her only bed; but now such penances must be doubled. When friends urged her to moderate her austerities, she would reply, "How can we live without suffering, when we see our Saviour hanging on the Cross?" What a lesson for a self-indulgent world! nearly lost her sight by reason of her continual weeping over the Sacred Passion. Very few damp eyes are discerned in church nowadays. A great portion of the night she spent in prayer. Would that many of us would devote a few moments of the day to that exercise! She used to say that worldly goods were given to be divided among the most destitute, while the current principle seems to be, if you have much, get more, and ignore honest methods. The Saints always point the contrasts of life. She was possessed of this world's plenty, but, wing to famine which laid waste all Italy, and her munificent charity to-wards the poor starving victims, she lost all, and sank to a state of utter

FRIENDLY ADVICE

destitution. It was now that, when all had failed, she found the value of di-

wine friendship. God called her to Himself on January 31, 1533, and Clement X. sanctioned her cultus in

To Weak, Nervous and Easily Tired Women.

GIVEN IN THE STORY OF ONE WHO HAD SUFFERED AND HAS FOUND RENEWED

From the Sun, Orangeville, Ont.

HEALTH AND STRENGTH.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th. 1900. ditor of THE CATHOLIC RECORD, The Editor of THE CATHOLIC RECORD,
London, Oat:
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
ruly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success.

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

LONDON, SATURDAY, JUNE 28, 1902.

ALPHONSO'S PROPOSED VISIT TO ROME.

It has been arranged that Alphonso, the young King of Spain, will pay a visit to Pope Leo XIII., who is his godfather. The trouble arising out of the fact that the Pope is living in private in the eity, while the King of Italy holds a usurped sovereignty, has been for the time being evaded by an arrangement whereby the young King will take up his residence at the Spanish Legation to the Vatican, from which he will pay his proposed visit to the Pope. King Victor Emmanuel is not disposed to throw any obstacle in the way of the arrangements made between the Pope and King Alphonso.

THE TAFT COMMISSION.

The Taft Commission which was sent by President Rooseveldt to confer with the Pope in regard to conditions in the Philippine islands has been cordially received by the Holy Father. The instructions given to the commissioners are to the effect that they shall settle with the Pope the terms on which the lands of the friars may be purchased by the United States Government. It has been stated that Governor Taft, who is the President of the Commission, has asked for the withdrawal of the friars from the islands before the Government purchases the lands. It is fully expected that a satisfactory arrangement will be reached. The American Executive has been careful to inform the public that the purpose of the Commission is not in any sense diplomatic, but is purely to arrive at a businesslike settlement of business matters.

Pope Leo XIII. is engaged in the careful consideration of all the questions at issue in the matter. He is assisted in his deliberations by Cardinals Rampolla, Steinuber, Gotti, Serafino, Vannuttelli, and Vives of Tuto.

ERN CHRISTIANS.

The Sultan of Turkey has issued a decree recognizing the right of the Italian and German Governments to protect their own subjects within the Turkish Empire. Hitherto the protection of all the European Christians has been specially accorded to France, by an arrangement which dates back to the time of the Crusades. Of late years transferred to themselves this right, so of the Saints, from all far as the subjects of these two Governments are concerned, but the Pope's wishes being consulted in the matter the transfer was not made. It is probable, however, that the Pope's opposition to the transfer was withdrawn be fore the Sultan issued his recent decree, owing to the persistent warfare which has been carried on during the last thirty years against the Church by the French Government. France has always regarded the right of protectorate as a precious privilege which increased its influence in the East, and the partial transfer of the protectorate will be felt as a severe blow to French ascendancy in that quarter of the world.

RELICS OF FALSE AND TRUE SAINTS.

There is no practice of the Catholic

toward them, are guilty of idolatry, by whom they regard as saints of Christ. say there would be no ground for ob-

giving to creatures the honor due to

The Catholic Church explains clearly the difference in kind between the honor due to God, to the Saints, and to relics and images of the Saints. To God we give Supreme worship and adoration. The saints, we venerate as God's special friends and faithful servants; and we regard relics and images or pictures of the Saints, merely as articles which remind us of their prototypes and thus encourage us to imitate their virtues. Being thus mementos of the Saints of God, they are to be kept with due reverence.

The fact that frequently through these relics miracles are sometimes expected to be wrought, does not change the case at all, though this is pointed to by these Protestants as an evidence that they are worshipped. God works these miracles ac His own pleasure; but they are not positively expected by Catholics. They are simply accepted with gratitude when they occur.

It has several times occurred during the past few years that relics or images of certain persons who are regarded by sects of Protestants with peculiar respect have been publicly shown as objects worthy of being regarded with a certain religious reverence. We do not mean to say these objects were worshipped, but we do say without hesitation that the fact that they were respectfully regarded as articles which reminded them of John Wesley, John Calvin, John Knox, etc., is a complete admission that Catholics are right in showing a degree of respect to the relies and images of St. Anne, St. Anthony of Padua, St. Patrick, St. Francis of Assisium, St. Augustine,

Now a new relic has been exhibited in Montreal within the last few days which is said to have been the property of Martin Luther and then of Catharine Boren, being nothing less than the engagement ring with which they were betrothed. It is said to be a "beautiful specimen of the jeweller's skill,' on the inside of which is the inscription "D Martin Luther Catharine Boren" or something to this effect. The relic is owned by a Captain E. M. Svendsen late of the Norwegian barque "Longfellow" which was wrecked near Matane on May 11.

On the hypothesis that the relic is authentic, there is certainly more justification for Catholics who honor the relics of the Saints of God, than for the hundreds of Protestants who crowded to see this relic of the gross-minded founder of Protestantism and the worldly nun whom he induced to violate, as he had done himself her vow of perpetual poverty and chastity, solemnly made to God. This ring, which is the symbol of the violation of solemn vows, is a memorial of the breach of the commandment of God: "When thou cast throughout the country has very vowest a vow unto God, defer not to pay it. . . . Pay that which thou vowest. Better is it that thou shouldst not vow, than that thou shouldst vow country which is not supposed to favor and not pay." (Eccles. v. 4-5.)

to work miracles through relics of His his office; but they consider that is Saints. Thus in 4 kings xiii. 21, (Prot. it not within the sphere of the Con-Bible, 2 kings,) we read that a dead gress to undertake the missionary duty man who was hurriedly cast into the of propagating the Jeffersonian creed sepulchre of Eliseus (Elisha) was of Deism, by publishing a garbled life THE PROTECTORATE OF EAST- touched the bones of the prophet.

when handkerchiefs and aprons which work. had merely touched St. Paul's body were taken to the sick, their diseases

Lord's garment were healed of griev- of which will be to do violence to the ous sicknesses. (St. Matt. ix., 20; xiv., religious sentiments of the great major-

In the history of the Church there are to be found similar healings of at least abstain. This is expressed Italy and Germany have sought to have all manner of diseases through relics by the Philadelphia Jewish exponent. which we justly infer that Almighty Buffalo Union and Times has this to God has made it manifest by the miracles He has wrought through these objects, that it is pleasing in His sight to pay certain marks of respect to images and relics of the saints. We refer to these proofs here not to accuse of idolatry the Protestants who with great ceremony set up pictures of John and Charles Wesley in the Metropolitan church of Toronto, and crowded to view and revere John Wesley's razor a few years ago, and Martin Luther's engagement ring more recently; but to show that the Catholic usage is fully justified by the acts of those who have been loudest in denouncing the Catholie Church as guilty of idolatry.

It is to be noted as a remarkable difference that the heroes of Christianity are they who are honored in the Catho-Church which is more systematically lie Church, and the persons are of very attacked and misrepresented than that dubious antecedents whom the Protestof showing reverence to the images, ant relic-worshippers honor. The sancpictures, and relics of the Saints of tity of the Catholic saints is, besides, vouched for by the infallible authority We are persistently told by Protes- of the Church of Christ, whereas those tant controversialists that all religious whom the Protestants delight to honor, reverence shown to these objects is a are sanctioned as saints, only by the worship forbidden by the second com- private opinion of individuals who have mandment of God, and that Catholics taken very little, if any care to invesby showing reverence of any degree tigate thoroughly the worthiness of the great majority of the people. They

THE SO-CALLED JEFFERSON BIBLE.

On May 10th a resolution was passed in the House of Representatives at Washington, favoring the printing of nine thousand copies of a so-called Bible or kind of New Testament which was compiled by Thos. Jefferson, the third President of the United States. The volume is commonly called " Jefferson's Bible," though it consists of extracts drawn almost entirely from the four gospels, and was called by Jefferson himself "The Life and Morals of Jesus of Nazareth, extracted textually from the Gospels in Greek, Latin, French and English."

As may be inferred from the title of moral precepts which should govern the conduct of men.

Jefferson was an unbeliever in Christianity, though not an Atheist, as he will not include them. professed belief in the existence of an nfinitely wise and all-powerful Supreme Being or God Who presided over the reation of the universe. Even Tom Paine, the most noted propagandist of Infidelity on this continent, had, or pro fessed to have, the same belief. But both denied God's Providence, in practice at least, as they refused to admit His intervention in the affairs of mankind.

From this character of the Jefferson ian creed it may be inferred that the "Jefferson Bible," being a code of morals taught by Christ, regarded merely a pious man, does not include any reference to the divinity of Jesus or His divine purpose of redeeming man. Man would not require any redemption according to this view, and thus "the Jefferson Bible" issimply a handbook of Deism, which has already been published in part by the secular or infidel publishing houses as part of their series of free-thought publications. It is a misnomer to dignify a book which ignores the most prominent of Christ's characteristics, and His main purpose on earth, with the name Bible, and Jefferson himself did not call it by this name. He was too sincerely honest, from the purely human standpoint, to sail his ship under false colors, and his book was merely intended to show that in the Bible the same morals are inculcated which infidels proclaim to be necessary for the true happiness of mankind having borrowed them from the Bible in the first place. It is no wonder Jefferson had this intention in view for he would as readily have made use of the works of the Chinese sage Confucius, or the Hindu Vedas, the Persian Zend-Avesta for the same purpose, if they were current in the

The vote of the House of Representatives to scatter such a work as this broadnaturally raised a storm of indignation among the Christian people. They do not deny that as the President of a any particular form of religion, Mr. Almighty God has frequently deigned Jefferson fulfilled ably the duties of rought to life as soon as the body of Christ which omits all mention of His divine and supernatural character, and In Acts xix. 12 we are told that which is merely a Deistic polemical

The Jewish papers are as much opposed to the publication of the work as are the Christians. They maintain Many who touched the hem of our that it is a foolish expense, the chief ity of the people, which is an act from which the national government should On behalf of the Catholic body the

> "Let us grant that the book is a curiosity. So, it may be added, would be the attack on Christianity by Celsus the pagan. If it be asserted that Jefferson was an American statesman, what

legitimate excuse can be given for not publishing Paine's Ages of Reason? "Frankly, we do not think much good will be done by bringing out the work at the present dangerous moment. We can not believe the Christian people of this country were demanding it very urgently. They have an ample host of things similar to engage there attention. Above all, we fail to see why the Government of the United States should lend itself to the diffusion of free-thought literature. We can not see what right it has to do so, and are forced to believe that some propa-ganda has an axe to grind in stocking the public libraries of the country with Gospel that refuses divinity to our

Positively and absolutely, such books should not be brought out at public expense. Does the Government mean to adopt free-thought as the na-

The Protestant press and clergy are equally emphatic in condemnation of the vote of the House of Representatives, holding that the publication will be a direct attack upon the religion of

jection if the book were published as a private enterprise, but the national ant) the faith of the Kirk is declared to government should not make of itself a be the only true religion of Christ. propagandist of infidelity.

None but the ultra infidel section of the people favor the action of the ally renounces all claim to infallibility, House, and in view of the strenuous opposition which has arisen, the House itself has retraced the step it had taken, and has requested the Senate to truth, and with which Christ promised return the bill without acceptance by that body. It is supposed that private publishers will take advantage of the advertisement the Jefferson Bible has received, and will publish the work.

All the rest of Jefferson's works were ordered before by vote of Congress to be printed, as a testimonial to the high regard entertained for their the book, it consists of passages from author, but by some oversight the Bibthe Gospels so far as they treat of the lical extracts were not included, and the recent action was intended to supply the omission, but it may now be taken as certain that the Government

> PRESBYTERIAN REVISION AND THE POPE.

The paragraph of the Westminster Confession which treats of the Pope and which has been "revised" out of existence by the new creed adopted at the recent meeting of the General Assembly of the Presbyterian Church of the United States is as follows:

"There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any ser head thereof; but is that Antichrist that man of sin, and son of perdition that exaleth himself in the Church against Christ, and all that is called God." (Chap. 25.)

In proof of the first part of this article of belief the annotated Confession quotes Col. 1. 18: "And He (Christ) is the head of the body, the Church : who is the beginning, the first-born from the dead: that in all things He might have the pre-eminence.'

It must be clear to every reader that there is nothing in this passage of Holy Writ against the Catholic teaching that Christ is truly the head and founder of His Church, and that He will so continue to be as long as the world last. Neither is there herein anything contrary to the Catholic belief that for the continuance of His work on earth, Christ appointed a visible Head of the Church to be His Vicar, and to rule the Church in His

In Eph. iv. 11 we find that the same Apostle who wrote the above words declared that Christ "gave some to be Apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the Saints, for the work of the ministry, unto the edification of the body of Christ. (the Church.) till we all meet in the unity of faith and of the knowledge of the Son of God."

This implies that the main purpose for which Christ established a ministry in His Church, and for which the gospels were written was to preserve unity of faith and a sure knowledge of the mysteries of religion. The ministry of the Church would vainly aim at preserving this unity without a visible head. This is evident from the gradual change of faith of Churches where their is not a unity of headship. The Presbyterian Church is itself an evidence of this. So far as it has sprung from Scotland it has preserved a sort of unity of doctrine since the adoption of the Confession in 1647, notwithstanding that there have been secessions on account of minor points of difference; but the gradual fermentation of free opinions within their fold has already spread through the whole mass, and has culminated in a change of creed under the name of a revision of the confession.

If the English, Scotch, and American Presbyterians had one head, any change of creed would not so readily have permeated tho whole body, and possibly there would have been no change at all. But as the case stands, practically a new creed has been adopted by the American branch of the Church, and another differing substantially from this was adopted several years ago by the Presbyterian Church of England. There are now three creeds for the three branches of that Church, and revision is only just begun. It needs no great wizard to prognosticate that the fermentation of opinions will go on, and will result after a time in further changes. In, fact, there are already several distinct Presbyterian Churches in Scotland -we believe the number is eight- though we do not insist so strongly upon the divergences which did not include a difference in creed . but the adoption of a new creed cannot be regarded as a minor divergence.

It must be borne in mind while this matter is heing considered that the General Assembly which at Edinburgh adopted the " most excellent" Westminister Confession on August 27th, 1647, declared it to be "most agreeable to the Word of God most orthodox, and grounded upon the Word of God, "and accepted" as a common Confession of Faith for the

three Kingdoms."

Elsewhere (in the National Coven-

These are strong assertions for a Church which makes no claim but actuthough they are not too strong for the true Church of Christ, which St. Paul declares to be the pillar and ground of to remain to the end of time.

From what we have already shown, the Church of Christ needs a visible head for the fulfilment of the great purpose for which it was established, to teach Christ's doctrines truly and surely; and St. Peter was certainly appointed to that office by Christ, Who made him the rock on which the Church was plaint that their purchase was a useless built, and commissioned him to feed His whole flock, His lambs and sheep. For the same reason, St. Peter's successor, the Pope, rightly claims to be Christ's | should take care that such a complaint Vicar on earth, and supreme visible Head of the Church.

The American Presbyterians have therefore done wisely in eliminating out their pledges faithfully, from their new Confession the statement that the Pope is the anti-Christ, the man of sin and son of perdiction denounced in Scripture. By so doing they have practically accepted the statement of the late Dr. Philip Schaff who said that the Confession on this point was based upon a misconception or a wrong interpretation of Scripture.

But if this wrong interpretation of Scripture could be once pronounced by the Church to be a revealed truth, what confidence is to be placed in the teachings of a Church which even once made such a pronouncement? It is evidently not the Church against which the gates of hell shall never prevail, and which'is the pillar and ground of dogmatically that the Roman Church teaches an unscriptural doctrine, if it loved the truth, it would have stated that its own teachings have been unscriptural; and what assurance have we that they are not unscriptural still?

The revision evidently puts the Pres. byterian Church of America into a sad that our association can prevent by dilemma, from which it endeavors to extricate itself by a very transparent subterfuge that it has not changed the is always welcome, it should be the aim Confession, but has only explained it. It has really explained it out of existence; for the new Confession is the one which will for the future be regarded by all as the authoritative creed of the Church.

Instead of what we have quoted above from the Confession, referring to the Pope, the following will in future be the teaching of the American Church

"The Lord Jesus Christ is the only Head of the Church, and the claim of any man to be the Vicar of Christ and the Head of the Church is unscriptural, without warrant in fact, and is a usurpation dishonoring to the Lord Jesus

It is difficult to see how even this statement can be seriously made. It is certain that the High Priest under the Old Law was God's Representative or Vicar ; but this office certainly did not dishonor God the Father, since he occupied it by appointment of God Himself. How then could a somewhat similar office under the New Law dishonor God the Son. Who instituted it for the wise purposes mentioned by St. Paul in Eph. iv.?

The new teaching was likely brought in to blind the eyes of the public to the fact that the Church had changed its teaching; but the public are not so easily hoodwinked as the revision committee and the Assembly imagine. The public know very well that a real change of teaching was made, and the necessity of the change may be readily seen in the fact that it was adopted by the Assembly by an almost unanimous vote, only two votes being recorded in favor of leaving the Confession as it has hitherto stood. While we cannot congratulate the

Presbyterians on consistency, we do congratulate them on their approach toward truth, common sense, and common politeness. They will no longer subject a member of their Church to doing Penance on the cutty-stool for not calling the Holy Father "antichrist, or the Son of Perdition." But would it not have been a still more definite approach to truth if the revisers had stated plainly that the Pope is not what the Confession has hitherto called him? The Confession as it now stands will leave its adherents free to believe what is now practically admitted to be a false doctrine, viz., that the Pope is still as had as he was declared to be by the obsolete Confession.

After all, who knows but, as lone of our witty contempoaries has said, when antiChrist will really appear on earth, he will prove to be a Presbyterian? At all events, it would have been in order for the Canadian General Assembly to have followed the example of their United States brethren. As the matter stands one thing is revealed truth in the States, while in Canada the truth is something very different.

Wealth is the last thing to be cor sidered in a successful life—there are myriad other conditions—Success.

IRISH LITERATURE.

The following fervent letter speaks for itself. It comes from the pen of a gentleman who is no stranger to readers of this paper. Himself a distinguished Irish scholar and litteratuer, Mr. Murphy has done a lion's share towards disseminating and popularizing the literature of his native land. The suggestions contained in Mr. Murphy's communication should receive serious attention from all who are interested in the subject it covers.

The only serious objection we can see to Mr. Murphy's proposition is one stated by himself, that the Irish works when purchased by the library authorities might not be read, and the comexpense would be well founded. If, however, the association were once formed in any locality, its members should not arise. Wherever the association may be formed, it should be composed of active members who will carry

The letter is as follows:

New York, June 3, 1902 Editor CATHOLIC RECORD :

Dear Sir-The lamentable dearth in our public libraries of works written on Irish subjects by persons competent to take up such material and do it justice prompts me to offer a suggestion to the Irish people of Canada and the United States through the columns of your paper,

with your permission. Let us effect national organization throughout th organization country that will demand of the public es that such works be placed upor their shelves, and most cases where the public library is supported by a municipal fund or endowment, these books will be placed upon the shelves at the request of one or more citizens. truth: and instead of pronouncing so association as that suggested, is not handicapped by the necessity of raising any fund; organization is all that

ecessary. Librarians usually complain that when some patriotic Irishman has a number of Irish works placed on the library catalogue, they remain untouched and unread; proving that such purchases are a useless expense. This is an evil furnishing readers for the books as soo as they are available.
While good, wholesome Irish fiction

of the association to see that the major portion of the books thus placed is Celtic in spirit and comprises works on the arts.sciences and literature of ancient Ireland. These should be chosen very carefully by a committee of able Irish literati, chosen for their knowledge of such subjects as well as for general literary ability. It may be difficult to select a large committee of such men at first, but after a while they will readily be found and there is doubt that all such men will heartily enter into the work and serve such a cause with all their hearts. The nucleus of such an organization could be formed in each town with five or tel Several small circles would, large one, as the facilities for meeting often would be better.

Summing up the foregoing, briefly the objects of the association should

1-To select at regular intervals a national committee or advisory board which shall select a certain number of works each year for the purposes of the organization.

2-To meet once every month, at least, to discuss current Irish literature and receive reports from the advisory board, in reference to works on Iris

3-To see that approved works are

library.

34—To have these works read when they are thus placed, each member pledging to read as many of them as pledging to read as many of them as feasible during the year, and then interesting as many acquaintances as possible outside of the association.

5-To interest the newspapers of the country in Celtic, particularly Iberno-Celtic literature, so as to bring the publication of such matter prominently before the public.
6—To encourage the production of

all new works on important Irish subjects and give moral support to researches into Irish antiquities.

7—To study the irish element in American history and bring into prominence the control of the production of of the produc

inence the part taken by the Irish race in the founding and maintenance of the American Republic. The foregoing are suggestions with which to begin the society. Other aims and work will be suggested later by the developments of the movement. importance of such an organization can hardly be estimated. From a national standpoint there is no subject of more consequence that the literature of a country, and the apathy displayed by

the Irish people toward their literature

must be dispelled if we hope to keep the spirit of the race alive. For this apathy the Irish people, however, are not wholly to blame, it is a product of English misrule over their native land. Dr. Sullivan, the erudite editor of O'Curry's "Lectures on the Manners and Customs of the Ancient Irish," in writing on this very subject says: "During the first part of the eighteenth century the possession of an Irish book made the suspected person and was often the cause of his ruin. In some parts of the country the tradition of the danger incurred by having Irish manu cripts lived down to within my own memory; and I have seen Irish m scripts which had been buried until the writing has almost faded, and the margins rotted away, to avoid the danger their discovery would entail at the

their discovery would entail at the visit of the local yeomanry."

The causes of the indifference of the Irish people to their own literature are too obvious to allow blame to rest ou the race. Crushed by d a price on ster and ma crime, it is a wonder literature left. driven the love fo their hearts, however, yet respond to the pr awaking to the fact the north of the Alps po creasure of ancient lite iterature the world tively nothing, because in the vernacular. In own great Celtic schol its extent. M. d'Arbo notes a German authority that the literature vious to the s Irish previous to the stury and still existing, sand octavo volumes, medicine and sciences. luded in this category Dr. Douglas Hyde, in work, "A Literary hand," tells us that O'Longan and O'Bein logued a little more the ascripts in the Royal

the catalogue of conten olumes containing the Academy alone, th many more manuscri uncatalogued. Is the this work should ren None. The number of b

furnish the public country would make sufficient size to an author for spending n The ancient manus brought into English read, and reproducts originals. Ireland's ould be popularized r ancient would startle the wo iterature is a field plored, and the perse the frothy tales of Le others, as Irish liter of that wenderland which is alone wor Irish. All this splen the possibilities of su as that suggested. formed ? As for me, my poor s the disposal of Thanking you for hearing in the colum RECORD, I am, Yours very

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Let us open the

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teaches a doctrine ouls as well as t His teaching and Bread of eterna speaks figurativel ighth verse He and from speaking that He is to them Himself, personal stance, to be the clares that they His flesh and blo testant version. wilderness a the bread which heaven, that a m not die. I am came down from h this Bread, he s the Bread that which I will give world. The Je among themselve Jesus said unto the flesh of the His blood, ye Whoso eateth My blood, hath

raise him up at flesh is meat ind drink indeed. I and drinketh M: and I in him. hath sent Me, an

so he that eate

live by Me."

disciples whom He addresses; He is alone with His chosen twelve. He

wishes to institue a symbol commemo-rative of his passion now about to be-

memorative rite of the Christians i superior to the sacrifices eaten by the Jews and heathens. Once more, all

though there is not the slightest neces

sity for such marked expressions since he might have used the words symbol

figure or, or emblem, if they conveyed the true idea, and although addressing

actually partaken of. And in the fol-lowing chapter of the same epistle we

have the fourth case, in which the

a full description of the institution of

this most sacred of all Christian rites

He uses the same phrases of Christ's Bouy and Blood being received; he

tells us that those who partake of this

Blessed Sacrament unworthily perpetrate an indignity on the Lord's body

these four different occasions, our Saviour and His Apostles, speaking to

different assemblies and under totally different circumstances, should all con-

cur in using these words in a figurative

simple interpretation which the Catho lic does, and from first to last there is

not the slightest difficulty. There may

be some struggle of Christian faith against the senses or the feelings; and

to you it may appear new, strange, or unnatural. But so far as biblical inter-

pretation goes, so far as the fair prin

ciples for examining God's word are concerned, so far as finding out just

what is meant by the text, all is clear

and consistent from first to last. Whereas, if the figurative be the true

meaning, you must find different ex-planations of the same phraseology four

in a corner of the narrative and per-

the long line of argument we have been

following is worth nothing; this one

olics call it bread and wine after the con-

secration; a name may always be coincident with appearances or with a pre-

vious condition. In the ninth chapter

followed we meet this expression:

"They say again to the blind wan"

only restored to sight figuratively? When the rod of Moses was changed

into a serpent it yet continued to be called a rod. What then—was there

only a figurative change into a serpent? In the narrative of the miracle as Cana

it is said, "When, therefore, the master of the feast had tasted the water

mous belief in this doctrine by the

must be assigned the liturgies of the

ancient Church, every one of which speaks of the Body and Blood of Christ

as really present. The same may be said of the many forms of Christianity

which separated from the Church in

early days, some of them over thirteen

hundred years ago, whose uniform be-lief in the Catholic doctrine is a strik-

ing evidence in its favor, as some of their churches were founded by the

Apostles themselves—to sy nothing of the respectable and powerful minority

among Protestants of our day, especi

among Protestants of our day, especially Episcopalians and Lutherans.

These will not all allow of the term Transubstantiation, yet hold the doctrine, or something very like it. and celebrate the sacred mysteries of the

Catholics. When we find this column of faith standing alone amidst the ruins

and fragments of Christianity wherever we meet them, always of the same

materials and proportions, and bearing

the same inscriptions, must we not con-

clude that it formed a part of the magni-

The Sacrament of the Eucharist forms

the very soul and essence of all prac-tical religion among Catholics. It brings us into the closest union with

God of which we are capable in this life—that union towards which

every reasonable being unceasingly yearns. It gives to our soul a con-sciousness of the presence of Christ

within us sweet beyond power of words

to explain. As a means of personal sanct-ification, every devout Catholic will bear

out as a fact of experience the validity

of our Saviour's promise, "He that eateth Me, the same also shall live by

Me," All through life it is our great

icent temple of truth which

Apostles erected?

Catholics.

The same may be

St. John our Saviour gave ht to a blind man—a miracle

fact overthrows it all.

sight

Why, we Cath-

slip as a key or guide to the tru

pretation of their doctrine?

concerned, so far

aning and yet not let one syllable

Now would it not be strange if on

the race. Crushed by a merciless foe, who placed a price on the head of the schoolmaster and made learning a crime, it is a wonder that they any literature left. Persecution Persecution has driven the love for learning from their hearts, however, and they will yet respond to the proper treatment, awaking to the fact that no country north of the Alps possesses such a treasure of ancient literature. Of this literature the world knows compara-tively nothing, because it is locked up in the vernacular. In fact, even our own great Celtic scholars do not know its extent. M. d'Arbois de Jubainville its extent. M. d'Arbois de Jubainville quotes a German authority as estimat-ing that the literature produced by the tury and still existing, would fill a thou-Irish previous to the seventeenth censand octavo volumes. Ancient law, medicine and science were doubtless in-

buded in this category.

Dr. Douglas Hyde, in his magnificent work, "A Literary History of Ire-land," tells us that when O'Curry, O'Longan and O'Beirne Crowe catalogued a little more than half the man-uscripts in the Royal Irish Academy, the catalogue of contents filled thirteen containing 3,448 pages. In volumes the Academy alone, there are nearly as many more manuscripts which remain uncatalogued. Is there any reason why this work should remain unfinished

The number of books required to furnish the public libraries of this country would make an edition of sufficient size to amply repay any author for spending months on a work. The ancient manuscripts would be brought into English for the world to read, and reproductions made of the originals. Ireland's great epic poems would be popularized; and the revelaancient arts and sciences would startle the world. Our ancient literature is a field that is yet unexplored, and the person who knows only the frothy tales of Lever, Carleton and others, as Irish literature, is ignorant of that wonderland of story and song which is alone worthy to be called Irish. All this splendid work is within the possibilities of such an organization as that suggested. Where will its first branch be formed? Who will form it? As for me, my poor services are always the disposal of such a project. Thanking you for the courtesy of a hearing in the columns of the Catholic

RECORD, I am, Yours very respectfully, M. J. MURPHY. 155 West 97th St., New York City.

On account of the demand upon our columns this week, we are obliged to leave over for a future edition various interesting articles, including the Commencement Exercises at many of our flourishing seat; of learning.

PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

The annual Ontario pilgrimage to the shrine of St. Anne de Beaupre (below Quebec) will take place this year on Tuesday, July 22nd. It will be under the patronage of the Most Rev. Archbishop of Kingston and the direction of Rev. D. A. Twomey, P. P., Tweed, Ont., to whom all communications re garding rates and time limit may be Further particulars in a later issue of the CATHOLIC RECORD.

THE REAL PRESENCE OF CHRIST IN THE EUCHARIST.

(ABRIDGED FROM CARDINAL WISEMAN'S

LECTURES.) This doctrine of the Catholic Church one which has been much misrepresented. It has been held up to scorn by many opponents of Catholicity, glad to have an authentic statement of t, and of the reasons for believing in

The Council of Trent declares that the Catholic Church teaches, and always has taught, that in the Blessed Eucharist that which was originally on His words, is it credible He really on His words, is it credible He really bread and wine is, by the consecration, changed into the substance of the body and blood of our Lord together with His soul and divinity—in other words, His en-tire person; which change is properly called Transubstantiation. How incomprehensible, nay, how re pugnant this doctrine seems to many! Yet to us it is the

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Let us open the Gospel of St. John at the sixth chapter. There we read of our Saviour multiplying the loaves and fishes by a stupendous miracle. Upon occasion of this, as was his wont, he teaches a doctrine, namely, that He is sent down from heaven to feed men's souls as well as their bodies, and that His teaching and His office are the Bread of eternal life. Thus far He speaks figuratively. But at the forty-eighth verse He changes His subject, from speaking of the gift of faith that He is to them as teacher, He affirms Himself, personally and in His own substance, to be the bread of life. He declares that they are positively to pos-sess Himself by eating and drinking His flesh and blood. We use the Pro-testant version. "I am that Bread of Life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from neaven, that a man may eat thereof and not die. I am the living Bread which came down from heaven; if any man eat of this Bread, he shall live forever; and the Bread that I will give is My flesh, which I will give for the life of the world. The Jews, therefore, strove among themselves saying, How can this Man give us His flesh to eat? Then Jesus said unto them, Except ye eat the flesh of the Son of Man, and drink His blood, we have no life in you. His blood, ye have no life in you. Whoso eateth My flesh and drinketh My blood, hath eternal life; and I will raise him up at the last day. For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood dwelleth in Me and I in him. As the living Father hath sent Me, and I live by the Father; so he that eateth Me even he shall live by Me."

Now, the question between Catholics and others is whether our Saviour meant these words to be taken literally or figuratively; whether by sor new and astounding miracle, we are actually eat His very flesh and drink His very blood, or only to be more closely united to Him in spirit? At any rate, this much is certain, the Jews took the teral meaning. They said, in effect, The thing is impossible," but it is literal meaning. plain that a closer spiritual union is not impossible. "How can this man give us His flesh to eat?" They must be considered as agreeing with Catholics in understanding our Saviour's words in understanding our Saviour's words in the literal sense. And, therefore, as far Has hearers are the proper witnesses of the meaning of words addressed to them, the testimony of the Jews is in favor of the literal meaning. The same may be said of our Saviour's own disciples: they also thought, and were by Him left to think, that He meant to be understood literally.

Were the Jews right in thinking our Saviour meant the, to them, impossible promise of His literal flesh and blood? We have a very simple way of deciding: that is to say, by examining the cases where our Lord was wrongly under-stood to speak literally and how He acted on such occasions. We find that in all such instances without exception We find that He corrects His hearers, and explains that He does not mean to be taken in the literal but in the figurative sense. Thus He explained to Nicodemus the words, "unless a man be born again' (St. John iii.) to mean, not a natura new birth but one "of water and the Holy Ghost." In the sixteenth chapter of St. Matthew He explains that "the leaven of the Pharisees" was not literal bread but their corrupting influence. Again, in St. John iv., he corrects their literal acceptance of "I have food to eat which you know not of." And when He said, as related in St. John xi., "Lazarus, our friend, sleepeth," and they took Him literally, He added, 'Lazarus is dead :" and also in St. Matthew xix., He sets them right about His expression of a camel passing through the eye of a needle. And in the other passages of a similar nature He acts in the same way.

In truth we may affirm, that it was His rule-and how reasonable that it so?-that if an objection were raised against His doctrine based on the literal meaning of His words, then in case He meant them to be taken figuratively, He said so and set His hear-

ers right.
On the other hand, in other cases in which Jesus was rightly understood in the literal meaning, and yet objection was made to His doctrine, He repeated His statement and insisted on its exact meaning. It is thus in St. Matthew ix., when He claims the power of forgiving sins; in St. John viii. His claim of being older than Abraham; and in earlier verses of this very chapter, St. vi., His claim of having come

down from heaven.

Thus we have two rules for ascertaining, on any given occasion, whether the Jews were right or wrong in taking our Lord's words to the letter; first, whenever they took them literally and He meant them figuratively He invariably explained His meaning, and told them that they were wrong in taking literally what He meant to be figurative; secondly, whenever the Jews under-stood Him rightly in a literal sense, and objected to the doctrine proposed, He repeated the very phrases which had

given offence.

Apply these rules to this case. The objection raised by our Lord's hearers is, "How can this man give us His flesh to eat?" If the words were meant figuratively, our Lord, according to custom, would meet the objection by explaining His figurative meaning. Instead of this He stands to His words, again and again repeats ponents of Catholicity, and all non-Catholics should be quiries His hearers to believe them. He had made Himself clearly understood and insists on the literal meaning. Are not we right, then, in adopting that meaning? If He allowed many to go meaning? away and give up the following Him meant them figuratively? Our Lord's conduct was a model of perfect simplicity and frankness; He was to teach a doctrine, and he expresses it in the most obvious and literal terms. The doctrine is disbelieved as absurd; objections are raised but He goes on repeat-ing it in the very terms which gave ofmost consoling, the most cheering, and in every way the most blessed portion without reserve. This shows that His purpose is not to form a party and gather a multitude of adherents. the Divine Teacher and all must believe Him, whatever His doctrines and however grating to the feelings. And so clear is this that multitudes even of Protestants believe and profess in the literal meaning of this teaching, and therefore in the Real Presence of Christ

in the Holy Communion.
Some have endeavored to parry the force of this reasoning by referring to the sixty-fourth verse of this chapter:
"The flesh profiteth nothing; the words which I have spoken to you are spirit and life." Here our Saviour declares His meaning to be spiritual, but does that mean figurative? When in Scrip-ture, flesh and spirit are named as opposed to each other, it means the car-nal man and the regenerate man, the carnal spirit and that of divine grace. However, when such great Protestant authors as Kuinoel, Horne, Bloomfield, and Schleusner agree with the Catholic interpretation of this verse, it is un-

necessary for us to enlarge upon it. It is, therefore, evident from the sixth chapter of St. John's Gospel that our Divine Redeemer promised some institution in His Church whereby men would be completely united to Him, being truly made partakers of His adorable Body and Blood, and so applying to their souls the merits of His blessed passion. But the passages which treat of the actual institution of this heavenly rite are far more important. Let us now direct our attention to them. now direct our attention to them. Open St. Matthew's Gospel at the 26th chapter and 26th verse: "And while they were at supper Jesus took bread and blessed, and broke, and gave to His disciples, and said: 'Take ye and eat, This is My BODY. And taking the chalice. He gave thanks and gave the chalice, He gave thanks, and gave

to them, saying: "Drink ye all of this for This is MY BLOOD of the new testament, which shall be shed for many, for the remission of sins." You are aware that the same circumstances are related and yery nearly the same words used distincts when He addresses. He is and very nearly the same words used by two other evangelists, and also by St. Paul in his first epistle to the Con inthians. The words to be considered

are common to them all.

It must be owned that it is not easy to make an argument based on these words. For what is there to argue about? Could acything add strength or clearness to these expressions?—
"This is my body—this is my blood?" Catholics simply believe that it was Christ's body, it was Christ's blood. It would seem enough to simply recite the passage, and rest the case. Suppose there were no question of apparent im-possibility, suppose the words related to some other matter, anyone who accepted Christ as his teacher would simply say: "He has declared this doctrine in the simplest terms, and I re-

In answer to this plain reasoning it is said that the words, "This is my body,"
may be rendered "This represents my
body," because in certain other passome form of the verb to be undesages some form of the very to be aluceniably does mean represent, as where our Saviour says: "I am the door." "I am the vine." True, in these passages the verb to be does mean to represent. But there are some thousands of other passages in Scripture where the verb to be does not mean to represent; not interpret the text in question by the analogy of these very many passage rather than of the very few others Let us have some good reason for drawing an inference from a small number of analogies rasher than from a vast multitude. By such a process as this one can place any meaning he pleases on any given passage. It ill becomes us, who seek a plain way to a plain truth in the plain word of God, to cumber ourselves with rules of interpretation calculated to confuse the meaning of Scrip-ture rather than to unveil it. Let us not be turned aside from the strict and literal meaning of God's word by the Jews' objection, "How can this thing be

This leads us to ask whether or not we are led into such an ocean of absurdit'es as some affirm, in case we do take our Divine Master at His literal word. And are we to call every incomwhich are the prehensible truth of God an absurdity? Why not say, How can water be changed into wine? How can a few loaves feed five thousand? How can the waving of a rod cleave the Red Sea asunder How can Jesus put life into a corpse four days dead? And, especially, how can that helpless little babe in the manger be the Supreme Being, the

Creator and Lord of the universe?

The doctrine of Transubstantiation is like that of the Trinity, or the Incarna-tion: it is not a question of abstract reasoning, or human possibilities, but of reasoning, or numar possionties, such pure evidence. If the God of all truth has revealed it, let us gladly believe it. If it is plainly taught in Holy Scripture, then let us frankly accept it and not tax our imagination with its seem. inp contractions. Jesus Christ can destroy any substance, as He has created every one of them. He can cause the appearance of a substance to remain after the reality has been annihilated. He can place His own complete and per under any appearance whatever. He is amply able to do what to us is impossible. Has He in the case of the Eucharist actually done it?—this sonal Se

is the only question.

When our Saviour instituted this When holiest of all observances He was at the most solemn hour of His entire intercourse with His disciples. Could He have wished to confuse His followers with a farewell like a riddle? It was during the discourse which accompanied this institution that they said to Him, "Behold now thou speakest plain-ly, and speakest no proverb." And yet we are asked to believe in a most cure interpretation of the words which promulgated this last and most beautiful mystery of love! So, too, made wine": does it follow from this must we twist St. Paul's plain words that is was still water, or both water into figurative meaning (1 Cor. x. 16): and wine? Resort cannot be had to the of blessing which we bless, is communion of the Blood of to escape from the repeated, cumulabreak, is it not the partaking of the Body of the Lord?" He is contrasting the heathenish sacrifices with the Church Body of the Lord?" He is contrasting the heathenish sacrifices with the Christian rite, and he speaks of realities throughout, as much in regard to one as to the other.

For the witness of the early christs of the witness of the early christs of the witness of the early christs with the christs and the witness of the early christs with the christs and the witness of the early christs with the christs and the witness of the early christs with the Church on this subject can only refer the reader more extensive treaties, for serious denial is possible of the unit of the witness of the early christs and the witness of the early christs.

one as to the other.

And in the following chapter of the same epistle St. Paul enters at length into the institution of the Last Supper, religion. To this department of proof and tells it exactly as Mathew, Mark, and tens it exactly as Mathew, Mark, and Luke have done, using the same simple words. But he also goes on to draw practical conclusions from it, builds upon it solemn injunctions accompanied with awful threats. Here, at any rate, we may expect plain words, aud expressions nowise likely to mislead. How then, does he write? "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not dis-cerning the body of the Lord." Again: "Whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and blood of the Lord." Now if the body of Christ be not really there, how can the offence be directed against it? It may be a sin against his dignity or his but it surely is not against goodness, but it surely is not against his body if that be not present. It is quite a different thing to say that one offends against Christ, and that he offends against the body of Christ. St. Paul would tell us that in the same manner as the Jews who spit on Our Saviour and buffeted Him offended against Him bodily, so those who receive Jesus unworthily in this institution, do likewise become guilty of bodily insult against Him, for He is as bodily present here as He was in Pilate's hall.

Now, let us look at all the Scripture texts on the Eucharist conjointly. have four distinct classes of texts. First, there is the promise in the sixth chapter of St. John's Gospel: in it the Saviour uses phrases, and does so again and again with increasing emphasis, which lead both friends and enemies to believe that He means it to be necessary to eat His flesh and drink His blood-He allows the crowd to murmur, many of His disciples to fall away, His Apostles to remain in darkness while

solace in affliction, our consecration of human joy to divine purposes, it is our brightest comfort in our dying hour the foretaste and harbinger of eterna glory. And yet against it have been vomited forth a foul torrent of scorn and obloquy. The dreadful words idolatry, hypocrisy, mummery have been directed against people and priesthood, gin, and He uses the extraordinary words again. All this is related by several of the evangelists without com-ment and in nearly the same terms. on account of a doctrine concerning which the plainest proof of Scripture is repeatedly offered, which was the unanus belief of Christendom for fifteen imous belief of Christendon for Inteen hundred years, and which, by a word of inquiry, may be revealed as the deep spring of the waters of eternal life in the souls of neighbors, friends, and They evidently consider it a most important institution. There is not a hint from one of them that the words are to be understood figuratively. In the third place, we have the words of St. Paul in the tenth chapter of his first even relatives, whose virtues are ation to all, to say nothing of the countless millions of God's servants who adhere to the Catholic faith.—Catholic letter to the Corinthians, where he wishes to prove that this same com-Truth Society Tract.

THE CHURCH AND THE NEEDS OF THE DAY

When the Rev. Harvey E. Berkey, A. M., asks in the Lutheran Quarterly,
"Can the Church as now Constituted
Meet Present Demands?" he probably a totally different people from our Sav-iour's audiences, the Apostle makes use of precisely the same words, and speaks of the real Body and Blood of Christ as " the Church," not Lutheran means by ism especially, but Protestantism a whole. He may even mean Catholic-ity and Protestantism together, as each representing in greater or less degree representing in greater or less Christianity. The demands of The demands of the age great Apostle of the Gentiles goes into he thus formulates:
"There are the demands of the low

and the vile dens of infamy and their supporters that ask the Church to go on its way and let them alone. Demands of well-meaning but misled friends in and out of the Church that the Church incorporate Eddyism or Dowieism or something similar. Demands of profes-sional and imaginary reformers that the Church father every new fad, scheme, or ism, as well as every real reform. Demands of Socialist leaders that the Church become the champion of masses against the rich, be the arbiter between labor and capital, preach to the masses about present-day secular prob-lems rather than about God and Christ and the Christian life. Demands of scientists that the Church accept their latest theory as a fact and incorporate it in the Church's doctrine, even though is labeled ' liable to change without

" Demands of the higher critics that the Church accept their theory that they have discovered the original coat of many colors, and that the Bible ac-count that it belonged to Joseph is not creditable, inasmuch as the Genesis perfectly. Demands of progressive liberalists that the Church discard the doctrine of an infallible different times, you must make the four separate texts all figurative; and you Bible, of future punishment, of the imare driven to the miserable expedient of choosing some little word or phrase mortality of the soul, of original sin, for behold, say they, these things are not found in the Bible, and are not in accord with the views of scholars or with reason. Demands of zealous enthusiasts for the coming of the Kingdom, that the Church adopt hot-house meththe whole body of the clear and consistent meaning.
To give an instance of this process: ods and bring the millennium in this generation. Demands of nameless it is urged that in the case of 1 Cor. xi.
we still find the names "bread and
wine" applied to the elements after generatiom. Demands of nameless hosts that the Church discard present and historic doctrines and methods and consecration, and that consequently all

return to Christ?' From the above plain impatience with present - day material, frivolous and crazy notions of the mission of the Church, it will be seen that Dr. Berkey is a very old-fashioned Protestant, re-taining, indeed, a great deal of that fundamental Christian truth which early Protestantism thought it would be able to keep, apart from the life-giving and preservative influence of the Centre which caused immense commo-tion—and amid the controversy which He pleads for the Spiritual Church, its only mission the saving of men's souls - as a Catholic priest

Is there any Church to which the world may point Dr. Berkey in any of centres of civilization for superior success in meeting the demands of the mul titude. Let us take New York. entire population at the time of the Census was 3,437,202. Federal these, to mass them as does the Rev. Walter Laidlaw, Ph. D., who cannot be suspected of intentional discourtesy to Protestantism, in the New York Evangelist, "Ethical culturists, spiritualists and fourteen other species of Protest-Christ? And the bread which we break is it not the partsking of the his article to the many other species also included—foot up, about 1,090,000. These are "actual" Protestants. The "potential" Protestants, by which For the witness of the early Christian are understood all non-Catholics not avowedly Jew, pagan or atheiest make 600,000 more. Dr. Laidlaw should deduct the Orthodox Russians who would bitterly resent being lumped with Pro

testants The Catholic population, "practical or hereditary," numbers, according to the Federation of churches, whose figures for Protestants we have also followed—1, 206,955. Dr. Laidlaw says that the Catholic Church has greatly distanced the combined growth of Pro-testantism since 1890, both as to mem-

bership and property.
"The Roman Catholic Church is all errors, the hearts of those who errors growing in numbers, however, not only on account of immigration, but because it stays by every neighborhood in which it has commenced work. On the East side of Manhattan, from the Battery to the Harlem River, its property amounts to \$13,023,000, while in the same area Protestantism, in all its forms, has nearly \$1,000,000 less investment. As nearly \$1,000,000 less investment. As a consequence only 4.3 per cent. of the population of Manhattan's East Side are communicant members of the Protestant churches, when the proportion on the West Side is twice as high, and along Fifth avenue six times as high.

The italics are ours. For New York, as for Boston, Philadelphia, Chicago, and other great cities where a similar state of affairs is as rapidly coming to pass, Dr. Berkey's question as to existence of a purely spiritual Church, strong enough to draw the masses with-out dropping one jot or tittle of doctrine, without catering to fleeting fashions in science, or to fads in other departments of human thought and endeavor, is evidently answered.—Boston

We should esteem the morning offer-Those who make ing as all-important. it earnestly grow in devotion to the Sacred Heart every day. Little by little it seizes upon their lives.

RELIGIOUS BOOKS FOR THE BLIND.

How many of our readers know that is in New York City a Catholic publishing house whose object is to supply religious books to the blind? It is tedious and difficult work, and the fact that there have been produced, eleven different works of one hundred volumes to an edition which have been placed in various large libraries, seems

noteworthy accomplishment.
This worthy enterprise is established at 27-26 West Sixteenth Street. It was founded and is conducted by Father Joseph Stadelman, S. J. An interesting account of his work appears in the

York Sunday Times. While there are many for the blind, Father Stadelman says that scarcely any of them are of a re-ligious character. Since the blind, of all others, turn to religion, he has devoted himself to the development of the religious nature of those people whom misfortune has placed in a world apart, with different ways of thinking from that of others. now placing within the reach of the seventy-five thousand blind people of the United States, through the medium of the public libraries—books which will give them the solace of religion. The society also publishes aten-page maga-zine called the Catholic Transcript for the Blind.

A new system of printing in tangible character was introduced with the ster-eographic shorthand of Lucas and the aphic shorthand of Lucas and the netic of Frere. In Frere's system the lines run alternately from left to right and from right to left, so that the ingers run on from line to line without interruption. The system used by Father Stadelman is one invented by Baille, a Frenchman, and modified by William B. Waite, of the New York Institute for the Blind.

The machine invented by Mr. Waite is known as the "stereograph," and works like a typewriter, with but six By a variation of the keys sixtytwo different signs are obtained. the keys are operated, "points," keys. indents, are cut into a sheet of brass or zinc about twelve by fourteen inches in size. The "points" look like a series of dot impressions made in horizontal lines on the sheet. bars. This indented sheet is placed in a hand-press, a piece indented sheet is of starched paper of the same size is placed on it, and thus the impressions are transferred. But one side of the paper is printed on, and when of the paper is printed on, and when dried it preserve the dot impressions remarkably well. The passing of the finger over the sheet does not wear the marks off. It requires about ten days to print in this manner a book of one hundred and fifty pages, and the cost is perhaps \$2 a volume. The books are bound by hand, and when finished look as large as a small bound newspaper. The book can be illuswhere surfaces only are neces-

sary to convey the idea.

The largest printing house in the United States for publishing books for the blind is located at Louisville, In 1879 Congress appropriated books are supplie dto all educational establishments for the blind.

Rice Throwing

The Rev. Father Donnelly, the zealous and popular pastor of St. Anthony's Church, read a large number of marriage banns on Sunday morning last: and he took occasion of this circumstance to make some pertinent remarks which are applicable to other parishioners be-sideshis own. He said: The mention of these forthcoming marriages leads me to refer to the pagan habit—for it is certainly not a Catholic habit—throwing rice at a newly marrie couple at the door of the church. married is a reprehensible practice, for it is not at all in keeping with the dig-nity and sanctity of the house of God. The rice is sometimes thrown into the faces of the wedded couple, which is obviously a dangerous thing Moreover, it adds to the work of the for this additional labor by the who make it necessary. Let us forget this habit. I do not censure those who have indulged in it. But, for the reasons I have given, let it occur no more. I feel sure that you occur no more. I feel sure that you will be guided by this counsel in the future.—Montreal True Witness.

The League For the Conversion of America to the True Faith. The Missionary.

The condition of membership is to recite daily the following prayer:
"O Almighty and Eternal God!
Who savest all and willest not that any should perish, look, we beseech The upon the souls that are led astray by the deceits of the devil, that, rejecting

may be converted, and thus return to the unity of Thy truth. Through Christ our Lord. Amen." The following Indulgences are offered for the daily recitation of the above

(1) A Plenary Indulgence when receiving one's Paschal Communion.

(2) A Plenary Indulgence at the

(3) An Indulgence of one hundred days every time (quotiescumque) the prayer is recited. (4) The above Indulgences are granted to all the faithful who do not

know how to recite this prayer, if they say instead, three times, Our I Hail Mary, and Glory be to the Father. (See Appendix No. XXI. of the Acts and Decrees of the II. Plenary Council

Debauchery is nothing but a frightful egotism which kills everything in us that is delicate and refined.—Lacordaire.

You know that when all seems darkest the Everlasting Arms are underneath, and God's love and compassion BY A PROTESTANT THEOLOGIAN.

CLXXXXIV.

Professor Stockley has sent me a let-ter addressed to the Montreal Star by "a Protestant" of Sheguindah, Ontario, in defence of the Accession Oath, or rathe: Declaration, on which I wish to make some remarks.

The dectrine of the letter is this.

The Catholic did various naughty things in England for a hundred years or so. Therefore it is greatly to the benefit of the Empire and of the Protestant religion, that the King should be required forever to make faces at them and blackguard them as superstitious idolaters, something which there is no reason to suppose that King Edward believes them to be. Otherwise he would not have mumbled over the words of the Oath so that they could

scarcely be heard.
"A Protestant" leaves out one plea
in defence of the Oath, that it is exacted only once in a reign. It reminds us of Sydney Smith, who used jocosely to declare that he should like nothing better than to roast a Quaker. When his horrified hearers protested (this was before the days of his military namesake of Samar) he would laughing. namesake of Samar) he would laughing ly answer: "O! only one: that will be quite enough." So of the Orange-men and the Oath. Perhaps they like it the better for being taken only once. Were it repeated every year, it might be a protection. Now it is merely a be a protection ribald insult.

ribald insult.

He gives us a list of the evil things the Catholics did of old. First, Mary, in five years, burnt nearly three hundred Protestants. True. He judiciously suppresses the fact that, excepting Bonner, most of the English Bishops of digilized this work that, only the so disliked this work that only the Queen's harsh hand forced them into a pitiful execution of the laws against heresy, the rightfulness of which scarcely anybody, of either religion, scarcely anybody, of either religion, disputed, only quarreling over their application, and that the greatest Catholic Bishop, Gilbert Tunstall, positively would not have a heretic burnt in his diocese.

He suppresses the fact that Mary's father before her had partly burnt, partly given over to the slow agonies of disembowelling, numbers of Catholics.

He suppresses the fact that the young Edward's death kept the funeral pyres of England from being fed with Catholic, instead of Protestant victims. Cranmer had just drawn up a bill giv-ing over all Catholics to the fire as heretics, and the young King stood ready to sign it as soon as Parliament should have registered the edict Had the cold-hearted Tudor boy lived we should simply have had a Bloody Ed-

ward for a Bloody Mary.

He suppresses the fact that Mr.
Lecky, who, though an Irishman, opposes Home Rule on the ground that it would give too much power to the priests, nevertheless declares that Elizabeth's cruelties in Munster were mite equal to Alva's atrocities in Belquite equal to Alva's atrocities in Belgium. Why then should not young Alfonso, for the protection of the Spanish religion, take an each ish religion, take an oath denouncing the Protestants as "heretical murder-ers?" It would be just as well war-

He tells us that Paul III. damned Henry VIII. I beg his pardon. Henry VIII. damned himself. Without differes of religion, all men allow that if Nero is an angler in the lake of dark-ness, Henry Tudor keeps him company Pope Paul tried to save him from damnation, but did not succeed.

He tells us that Paul deposed Henry He is careful not to tell us that the English Catholics, under all Henry's persecutions, swerved not an inch from their fidelity, but even when they had risen in the Pilgrimage of Grace, "were ready to tear to pieces" any-body that should question Henry's

suppresses the fact that Rome herself, through the mouth of a Papal legate in France about 1590, while claiming, of course, the right to excommunicate a king, expressly declared that the validity of her Bulls of deposition was "problematical." She issued them, but left Catholic conscience free to act upon them according to conviction. Accordingly, the English Catholics rejected the Bull deposing Henry, and the Bull deposing Elizabeth, and con-strained Gregory XIII. to withdraw the latter. These evidences of the way in which the English Catholics of that age knew how to distinguish between their civil and their spiritual allegiance, and that under the express encouragement of Rome, "a Protestant" astutely manages to keep out of sight.

He tells us that the Armada was

blessed by the Pope. True. Nothing more ratural, considering the way in which Elizabeth was causing the folds of England to stream with the blood of Catholies, not of conspirators merely, or main y, but of unoffending men, and even women (these last being burnt alive) whose only offence was their re-The disingenuous denials this Lord Macaulay has thoroughly pulverized. He does not tell us, what even Coffin, in his infamous books, emphasizes, and Froude himself, that English Catholics fought as resolutely English Catholics lought as resolutely for their national independence and for the throne of their native Queen, as their countrymen, and that the Pro-testants felt no jealousy when the com-mand of the fleet, on which everything hung, was given to a nobleman suspected of being a Catholic.

tells us that Innocent XI. applauded the revocation of the Edict of Nantes. True. The Catholic Romans and the Protestant English of that time agreed in deprecating the exercise of agreed in deprecating the transfer of the two opposing religions in one country. He tells us also that the consequent slaughter of tens of thousands of Huguenots was applauded by the Pope. Huguenots was applauded by the Pope.
This is an infamous lie. Indeed, it is a
double lie, and deeply dyed at that.
First, the Dragonnades did not cause
the slaughter of tens of thousands of

Huguenots, or of one thousand, or of It is not even certain that they caused the death of one. The

ortures practiced by the King's brutal troops remind us of the atrocities now being committed by our soldiers in the Philippines, but Louis the Fourteenth, Philippines, but Louis the Fourteenth, though a bad man, was neither a General Smith, to order the slaughter of boys of ten, nor a Republican Senator to mutter insinuations of disloyalty if any one objected. His commands strictly forbade murder and outrage, and even the cruel Louvois watched against massacre. If we say that fifty lost their lives at the hands of the torturing dragoons, it is a supposition, turing dragoons, it is a supposition, not a proven fact. This man, in his thick-headed malice, seems to have a cloudy imagination that he is talking about Catherine de Medici, not about

Louis the Fourteenth.

His next lie is more infamous still being directed against one of the mildest and best of men. Innocent XI., instead of applauding the Dragonnades, was horrified by them. He wrote energetically to the King of France, remongetically to the King of France, remongerised. strating against the cruelties practised on the Protestants; and when Rosen, on the Protestants; and when toolen, the leader of the Dragonnades, went to Rome, expecting to be praised for his pious zeal, the Pope would not see him, the Cardinals would not speak to him, and the Catholic convert Queen Christina of Sweden turned her back upon

He tells us that in 1641 the Catholics of Ireland rose against the Protestants and slew thousands of them. He seems to suppose that we forget that Ireland had then been four hundred and seventy years under the yoke of England; that she had never yielded a moral allegiance; that after twelve generations of a war of races, England superinduced a war of religions; that the tribal system has always been a provocative of passion, and Froude shows, England, even when she meant the best, managed ingeniously to do the worst between the two plans of Government; that the atrocities of the Tudor reigns would have kindled the revenge of the unimaginative Hungarians, and therefore kindled unappeasable animosities in the minds of the highly ideal, and in consequence comparatively unforgiving, Celts, and that even the English attempts to Protest even the English attempts to Protest-antize the Irish were so managed as to betray a brutal contempt of any thought of educating the people intellectually, morally or religiously. No schools were set up; no Irish Bibles were cir-culated; the Liturgy might not be read in the tongue of the nation. If there was no native in a parish who knew English, the service must be read in

Then the settlement of Ulster, however much it may have advantaged the settlers, yet, Mr. Lecky declares, has always been a wedge keeping apart landlords and tenantry, and creating two hostile nations in one island. In 1641 the memory of huge and reckless confiscations was still fresh. The heart of a noble but inflammable and untrained race was turned into a brooding volcano, and when the opportunity came, and the oppressors themselves were at variance, the horrible explosion

was a necessity of nature.

The horrors were rightly avenged on those who perpetrated them. But the far guiltier English ought to have lain in sackcloth and ashes for a hundred years, and to have sent over deputa tions of kneeling suppliants, that should have covered the ways from Dublin to Galway, and from Derry to Waterford. This pernicious letter still offers

matter for comment. CHARLES C. STARBUCK.

Andover, Mass.

FIVE-MINUTES SERMON.

The Seventh Sunday After Pentecost. FRUITS THE TEST OF THE TREE.

"By their fruits ye shall know them." (St. Matt. vii. 19.)

From the general tenor of our Lord's words given in the Gospel to-day, His intention was, as we see, to give us a standard, a rule to judge others, and also a rule to judge ourselves. foresaw that the state of thing existed in His day would with some modifications occur over and over again: namely, that certain men clothed with some share of authority, men gifted with learning—as were the Scribes and Pharisees—men able in some way to attract attention and give themselves prominence, would step forward as moral guides, as dogmatic teachers, as expounders of laws and principles; he warns us that they are not t heeded, much less to be followed. Their root is pride or disobedience, it is denial or profane novelty; and their fruits, that is, their works and words, are evil. How often, alas! in the pas history of the Church, with what marked clearness even in our times, have these words been fulfilled, "By their fruits ye shall know them."

But as our most necessary, most frequent, and safest judgement ought to be upon themselves, let us so apply it. The very nature and activity of our minds, the work of our lives, the range of our duties, the dealings of God with us make the comparison to nature, to the earth, a happy and suitable one The farmer or husbandman who goes forth day by day on his land to plant to cultivate, to prepare for, etc., expects results. Now he has the spade and plough, again the axe and the prun-Having chosen the fitting place and prepared the ground and planted, he turns and grafts, he cuts away and uproots. So in our lives, day by day, year by year, fruit of some kind, good or evil, is growing; and the Master expects, nay, demands good fruit, and plenty of it.

Are our lives, our words and deeds such: solid in root, true and orderly in the branches, goodly and wholesome fair and abundant in the fruit?

Are our lives rooted in faith and love? does the sunlight of God's approval shine on them? do we frequent prayer for the needful showers to descend?

Do we ever use the axe of God's divine commandments, the pruning-knife of denial and-restraint in the garden, amid the products of our souls? Remember, brethren, our Lord does not want merely ornamental trees, nor those which simply bear lives, nor yet trees

with poor fruit, sour, scanty, worm-eaten—for every tree that bringeth not forth good fruit shall be cut down and east into the fire. What is, then, our cast into the fire. What is, then, our present crop—malice, weakness, unfaithfulness? or is it pure and upright actions, kindly thoughts and words, lasting and pleasant fruit worthy to be gathered in? "For blessed is the man whose will is in the law of the Lord. He shall be like a tree that is planted near running waters, which shall bring forth its fruit in due season. And his leaf shall not fall off, and everything he shall do shall prosper.'

SACRED HEART DEVOTIONS.

A special cause for hopefulness as to the speedy coming of great spiritual graces among us is furnished, this present month, by the fervent celebration ent month, by the fervent celebration of the feast of the Sacred Heart, which coincided with the first Friday in June. Even the secular press mentioned the preparatory novenas in various churches, the many worshippers, the churches, the many worshippers, the beautiful decorations and the sacred ceremonies on the feast itself. Our Blessed Lord attached certain definite promises to the observance of this de-votion, as mercy for sinners, fervor for tepid souls, great perfection for those already perfect, peace in families, special power for priests to soften hardened hearts and the crowning of their labors with marvellous success; also, that " all Christians shall find in this divine Heart a secure refuge during life, and especially at the hour of death." We may surely look for the death." We may surely look for the fulfilment of these promises, if we are sincerely trying to honor our dear Lord's Heart; but we must always remember that the best honor we can give It is to imitate its virtues, Its peace, humility, zeal, patience, purity, Its holy and ardent love for God and man. The remembrance of these promises calms us as we think of the many devout men and women who were engulfed in the late volcanic fires. It is not, after all, so terrible a thing to go home to the Heart of Jesus in a chariot of fire! But we must learn the lesson conveyed by this event, namely, to live readiness for the Master's always in call; and to this important end the Sacred Heart devotion is an immense help. What we need is to become daily more and more familiar with it, finding what the devotion actually means, for it is something far deeper badges or pictures or ceremonies, though it includes all these holy things. It means the real forming in the individual soul, by God's aiding grace, of the likeness of Jesus Christ, which is the answer to the prayer, "Jesus, meek and humble of heart, make my heart like unto Thine!" and it means the real absorption of self in God's glory, giving all to Him, and winning all souls to Him, as implied in the ejaculatory petition: "May the Sacred Heart of Jesus be loved everywhere!" -Sacred Heart Review.

THOUGHTS ON THE SACRED HEART.

What riches do we lose by want of not knowing how to use them! Jesus Christ Himself promised that all who asked favors through His Heart should receive them abundantly.

When the soul loves Me, I transform it and then it enters into My Heart and gives itself up to My will. In entering My Heart it finds there an abyss of sweetness and charity.-Our Lord to St. Francis of Rome.

If you will join the League of the Sacred Heart and faithfully say the prayer of the League for grace to con-quer your vices and all that you need to live a good life, your prayer will be granted and you will then be able to walk upright in the fear of God.

You have to become in reality a soldier of Christ and daily fight against your passions and evil inclinated you will give you new strength; and if you should fall do not become discouraged, should fall do not become discouraged, should fall do not become discouraged, us. On the way to work we can, without rise at once and renew the combat but rise at once and renew the combat. Go to the Sacred Weath way to work we can, without much trouble, say a short ejaculation just to let Jesus, our Friend, know we do not forget Him. Our hard day's work we can ask Him to bless and sanctify, and so enables us to keep farther invested. terribly, but they did not rely on their own strength, but asked God to help them, and they conquered.

THE SACRED HEART OF JESUS.

"Behold the Heart which has loved man so much!" These are the words which should be ever in our minds in order to help us to love Jesus more and more. Every day in the year we should think of the goodness of our Saviour. No one has such a claim on us as He has; and no other will or can repay us as our Blessed Lord has promised to do. There is no other whose glory is so intimately linked with our own welfare. By our trying to advance His glory we increase the chances for our own future happiness; and by doing anything to lessen the glory due to Him we only pre-pare a greater misery for our future life. ng the month of June we are especially than usual to show our respect for

Sacred Heart. Surely we all know that we are deficient, in our service to Jesus, and we all know, too, that it is proper for us to take notice of the pious de-votions of the Church during the month of June and to make a little effort to do something to honor the great Heart of To give a little special devotion to

Justine a fittle special devotion to quire much labor or a great deal of time. Every one, it is true, cannot manage to get to Mass in the week mornings, but if all who can would only attend the Holy Sacrifice every June norning, how much honor and glory

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to pour down on such people and their families His choicest blessings! He is a true Friend and never forgets a good act done for His sake. And what we do for Him, no matter what it may cost us, He will repay a hundred fold. Our Blessed Lord is the kind of friend Biessed Lord is the kind of friend that never is outdone by kind-ness. Do a small act of kindness for Jesus, and in turn Henrill Jesus, and in turn He will do a greater one for you. The reason for this is that He is infinitely good and loves us all with an infinite love. There is no man, woman or child on all this earth whos welfare and happiness are not dear to the Sacred Heart. And why is this? One reason is that no other ever suffered in this world as Jesus did, and no other has tasted of the eternal and everlast-ing happiness of Heaven as Jesus now feels in His heavenly home. Our blessed Lord felt sorrows deep and keen while He was on this earth of ours, and He can best sympathize with all who suffer misery now. The one from whom we misery now. can expect the truest sympathy is from the one who has suffered most. Jesus knows this world and all its sorrows. It was the self-same sorrows which broke His great Heart. And if we only go to Him we will find a consolation most wholesom in the strength and hope He will pour into our hearts. He will tell us how to bear the burden of our trials and crosses, and He will kindly extend His strong arm to help us on our way through life. His sympathy will be a balm to our wounded hearts because we will recognize that our life's lot would be much harder if it were not that He had already suffered for us.

To pay a daily visit to the Blessed ent in our neighboring church would be a happy way of honoring the Sacred Heart during the month of June. To break the loneliness of His lonely tabernacle by a little daily visit will get blessings for our souls, the benefits of which we will best appreciate when we will have passed to His great throne. Behold, He is always with us on the altar, with His wounded hands outstretched to receive us, and His speared Heart ready to welcome us. He is ever there on the altar, waiting for all to come to Him and tell Him the troubles and sorrows of this hard life of

ours. He longs for us to come to Him, because He knows that he alone can properly strengthen us on our way through life. No trial can overcome us if Jesus be near our hearts. No tempta-tion can overcome us if Jesus is at our side. No cross will press us to the ground if He be near us to help us bear

To encourage little children to go to Mass during the mornings of June, and after their school hour to make little visits to the Blessed Sacrament is still another way for parents and working people to honor the Sacred Heart during this month. What greater kindness could a father or mother get from a child could a father or mother get from a child than for the latter to hear Mass for their intention! And what a consolation will it not be for the child to be able to tell its father and mother that after school it went to the tabernacle and school it went to the tabernacie and prayed for them! We ought always to remember that the way to make a child's heart happy and gay is to teach the child the way to do good. Encourage them often during this month to visit the Blessed Sacrament and they will carry home many a grace and blessing. Jesus will hear the prayer of the innocent child for the hard-worked father and will take away the sting in the heart of the sorrowing mother. The innocent heart morning offering, and each night ask the of the child will give glory to our Lord and the child's simplicity will draw many blessings out of His great Heart. He will lead the little child to love virtue, and He will prepare it for what-ever life it may lead in this world.

Our best friends like us to keep them in mind from day to day. It is not a pleasant thing to know we are forgotten. tify, and so enables us to keep farther from sin and get nearer to Him. Our blessed Lord is not a hard master. It blessed Lord is not a nard master. It is easy to serve Him and to please Him, and this may be one reason why hell will be so hot for those who have taken so much trouble to insult Him.

This June comes, perhaps, as our last June, and it offers its days to us wherein we can make reparation for a poorly ill-used life. Every hour of our life grace is given us, but surely some grace will be the last one for us, and death will forever stop our chances of doing better. If we die trying to honor Jesus how happy will we not be ! But if we die on a day on which we neglected: good opportunity, how sad will our end not be!—Rev. Francis J. Tobin, in The Josephite, Houston, Texas.

Many Versions of the Bible.

Rev. John F. Mullany in Donahoe's for June. There were twenty-two versions, or different translations of the Bible in the various languages of Europe before Luther was born. Over over hundred editions of the entire Bible were printed in the vernacular tongues during the time intervening from 1460 to 1530. These were independent of the many editions printed with the Latin text. In Germany it was printed twenty-five times before Luther's translation, which appeared in 1530. Two copies of a German Bible printed in 1466 are preserved in the University Library at Leipsic. The Mazarin Bible is considered the earliest complete book published. It bears the date 1455 and was printed in Latin. A German edition of the Bible published 1460 is the earliest book printed with metal type and on both sides of the leaf. The Rev. Dr. Maitland estimates "that at least fifty Latin editions of the Bible were published before Luther was born. To say nothing of Luther was born. To say nothing of parts of the Bible or of books whose place is uncertain, we know of at least twenty editions of the whole Latin Bible printed in Germany alone, before Luther was born."

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IMITATION OF CHRIST.

That Grace is to be Hidden Under the Guardianship of Humility.

My son, it is more profitable for thee and more safe to hide the grace of de-votion, and not to be elevated with it, nor to speak much of it, nor to consider it much; but rather to despise thyself the more, and to be afraid of it as being given to one unworthy.

Thou must not depend too much on

this affection, which may be quickly changed into the contrary.

When thou hast grace, think with

thyself how miserable and poor thou wont to be when thou art without it. Nor doth the progress of a spiritual life consist so much in having the grace of consolation, as in bearing the want of

it with humility, resignation and pati-ence; so as not to grow remiss in the exercise of prayer at that time, nor to suffer thyself to omit any of thy accustomed good works.

But that thou willingly do what lies in thee according to the best of thy ability and understanding; and take care not to neglect thyself wholly through the dryness or anxiety of mind

which thou perceivest. For there are many who, when things succeed not well with them, presently

grow impatient or slothful.

Now, the way of man is not always in his own power; but it belongs to God to give and to comfort when He willeth, and as much as He willeth, and whom He willeth, and as it shall please Him and no more.

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Asthma Can be Cured

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Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of cholera, dysentery griping, etc. "hese persons are not aware that they can indulge to their hearts of the threat if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure or all summer complaints.

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The swallow's song
made tune.
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OUR BOYS AND GIRLS. THE HEART OF ROSES.

BY VIOLET.

Just now, and the varied shades of green, Stood out against the soft May sky full clear, The like bloomed and the chestnut waved, And the fragrant thorn hid blushing near. All day came the cornerake's twisted note The swallow's song with the stream made tune, While the summer hours kept chiming sweet Their prelude low for the coming June."

The last night of May had come, and the people of a picturesque little vil-lage at the foot of the Pyrenees, were nsly awaiting the dawn of the sweet Month of Roses.

For years it had been the custom, on the first morning of June, to have a rocession to a wayside shrine of the acred Heart, previously prepared for the occasion, and to place upon it a heart formed of the richest and rarest of the roses of June.

Moreover, nestling among the flowers was a letter to the loving Heart of Jesus, written by the fervent pastor, in behalf of his faithful flock, relating the many acts of devotion, which they promised to fulfil during the current month. once witnessed could

This scene once witnessed could never be forgotten.

The priest, sanctuary boys, the people, all singing hymns of love and thanksgiving, would cause sweetest memories to linger around them. But, perhaps, the ones on which the eyes of the beholder would look the longest and with the deepest pleasure, were the two little boys who carried the heart of

As one gazed on their angelic faces As one gazed on their angelia lates crowned with aureoles of wavy curls, the morning sun glistening over their crimson velvet cassocks and surplices of snowy lace, bearing in their baby hands the heart of roses, sparkling with dew, one would whisper involuntarily—
"May the Sacred Heart ever keep them in His sweet and tender care!

The two, Raymond and Louis, were great little friends, being constantly together. Time only augmented their friendship, and if we witnessed the June procession five years after the opening of this story we would recognize at once the two handsome boys, carrying the heart of roses, as Raymond and

They were the honored ones for many years, and although the priest often said he would select two smaller boys, still when the day came around the same two would be in their usual places, which seemed to belong to

Years passed on, and one bright day, the beginning of June, they were absent, for both had gone away to school; and as the procession slowly wended its way, many prayers were breathed for the absent ones, now exposed to the temptations of a great city.

Dear anxious ones, fear not the Ray-mond and Louis are loyal subjects to the Sacred Heart, and though perils may surge around them, they will rest securely in that never failing refuge! At last, Raymond announced his intention of studying for the priesthood; he accordingly entered college, and in due the happiness of being or-

But where is Louis all this time? Far across the sea, in a prosperous city of our own dear America, he is an ored and wealthy citizen. ried an American lady, beautiful, ac-complished and above all a devout Cathic, so their home life was a truly

He had corresponded with Father Raymond until a short time after his arrival in America, when business cares occupied the greater part of his time, aside from his religious duties to which he was ever faithful, and when after a ne was ever latthful, and when atter a year's silence he wrote to his friend and received no reply, he concluded he had been stationed elsewhere.

Although losing trace of Raymond he did not forget him, and each month of June, he visited, in spirit, his native will be and more did not forget him, and the heart of

village and wondered if the heart of roses were carried to the shrine the same as of yore, and I am sure it was the remembrance of that happy childhood remembrance of that nappy entances seen that caused his fervent love of the Sacred Heart, and which incited him to procure a most beautiful statue counts of how dear Sister Veronica was counts of how the status of the status it in his fashionable parlor.

And it was the same remembrance And it was the same remembrance that whispered to him, when his two little boys, Raymond and Louis would ask for a story, to tell them about the June procession and Father Raymond. How often he thought—"Shall I ever see my dear old friend of boyhood days again?"

But the Sacrad Heart is over ready

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But the Sacred Heart is ever ready to make Its faithful children happy. On a certain last bright evening of May little Raymond and Louis were carrying a heart of roses to the parish church in order to enhance the altar of the Sacred Heart on the morrow, and

in hurrying along they let it fall.

They found to their great dismay on picking it up that several of the roses

were crushed.
"I am so sorry," said Raymond,
"mamma and papa will not let us take
it again, I am atraid."

Coming toward them were two priests, who had witnessed the mishap, and as they approached the little fellows, one of the priests, who was a favorite everywith children, said-"What is the matter, boys?'

"We were taking this heart of roses to the church," said Raymond, and we have let it fall and it is ruined."
"Let me see it, perhaps I can arrange it again," said the priest, with such a bright smile that all trouble flew before it like mists before the sun-

before it, like mists before the sun-By a few dexterous touches, the heart appeared as sweet and fragrant as ever.

'Thank you, ever so much,' said both boys tipping their velvet caps in

a most polite manner.
"Perfect little gentlemen," thought
"What fancies my imagination con"What fancies my imagination con-

the priest.
"Now, what are your names?" he asked before saying good-night.
"Louis and Raymond," said the lat-

ter.
"A namesake of yours, Father Ray-

"Where do you live?" he asked as a flood of memories swept o'er him.
"No. 139 Fifth Ave." was the re-

ply.;
"Thank you" said the priest, "and now I must say good-night with the request that you say a little prayer to the Sacred Heart for Father Raymond to-night.

On retarning home the boys gave an interesting account of the priest they As their father listened to their de-

scription he thought—he has the man-ner of my friend, oh if it were only he. The next afternoon Mr.—was seated in his library in a deep reverie when a visitor was announced and on entering the reception room he met—Raymond. "Louis!" was all the priest could

say.

"Raymond, dear Raymond," said
Louis as they clasped each others hands
after the lapse of many, many years.

Can any pen do justice to the moments that follow such meeting, which are like golden sunbeams amid life's

shadows! Father Raymond then said that he was travelling for his health, and he added "The Sacred Heart must have added "The Sacred Heart must have guided my steps last evening towards your two charming little boys, and the heart of roses they carried led me to you of whom I have often thought and for whom I have frequently prayed.
"Oh, thank God," he conti

"Oh, thank God," he continued "for the many sweet acts of piety practiced by our dear Mother, the Church. such as processions, crown ing our Mother the last night of May, decking the shrine of the Sacrec Heart

"They are as perfume to the flowers, not necessary it is true, but oh, how much sweeter and lovelier they render our Holy Faith."

Father Raymond remained a month in the city, during which time he became a great friend with little Louis and Raymond. He departed for France in the beginning of August, followed by the fervent prayers of his affectionate

Father Raymond is now pastor in the little village, where he and Louis, for so many years carried the heart of roses, and many affectionate letters are exchanged between them, and it is our fervent hope that their two little name-sakes may live as good and noble lives.

Louis is contemplating a European trip as he is very anxious his wife and children should witness the June pro-cession in his native village, and as we bring this story to a close we will say to our friends "A pleasant journey and

PICTURES IN THE FIRE.

M. R. TAYLOR IN CATHOLIC COLUMBIAN. The month was June and the weather

warm, even for the season. The long purple twilight shadows were just displacing the golden sunbeams, and the Convent children, exhausted by play, came in groups of twos and threes, to a large chair in the center of the green sward. It was an evening custom, per formed as regularly as they said their prayers, for the occupant was dear to their hearts and in after years, when Convent life had become a memory, the face, the voice, and gentle counse this aged religious separated themselves from the misty time-dreams and became

living realities. Four score years had passed over the head of Sister Veronica and death's angel stood near the bent form, but not yet had life's sun set, and as often as the day dawned it found her in the sweet silence of the chapel; as often as it closed it saw the venerable pet of Sisters and children, the center of an attentive group; a sweet picture it was, the morn and evening of life.

She was a famous story teller, this "Dove of the Cloister," and her listeners were many. For years she had welcomed new faces, and after they had grown familiar, with her gentle kiss upon their brows, she sent them forth to fight life's battles. Others, like Mary in the Scriptures, choosing the better part, still sat at her feet, wear-

ing a habit like her own. As each session brought its influx of youthful students, the older and wiser once a beautiful girl whose parents wished her to marry a foreigner of title, who had sued for her hand, and how she refused the offer, coming to the convent instead; all of which was most

romantic. The story came to them second-hand, The story came to them second-hand, however. From her own lips they had never heard a word concerning the affair. They had listened with rapture to her accounts of hospital service during epidemics, of field duty during war, to anecdotes of school life, for time had not robbed her of her powers, and to the usual gentle request. "Sister, please usual gentle request, "Sister, please tell us a story," she willingly com-

This evening there was a variation in the command when a sweet girlish treble said :

Sister, dear, please tell us how you found your vocation—how you came to be a Sister of Mercy.'

As a smile played about her lips and a far off look stole into the soft brown

she obeyed. "My story shall not be long, chil-"My story shall not be long, children: It seems strange to speak of winter, fires and snow, at this season, but it all came about, or mostly happened, as Margaret there would say, through pictures in the fire. I was a dreamer, and my earliest recollections are of pictures in the fire. I was a dreamer, and my earliest recollections are of lying upon a great tiger skin before a huge log fire in my father's cosy library. For hours I would remain in that position, until my old colored nurse would come to take me away muttering with a shake of her turbaned head, "Dis here chile ain gwine I ve I toll yo, 'tain natral fer a baby ter do so 'culiar;' but she was a noor prophetess, as you all she was a poor prophetess, as you all

"Now, what are your names?" he asked before saying good-night.
"Louis and Raymond," said the latter.
"A namesake of yours, Father Raymond" said his companion, with a merry laugh.
But the former was too interested to reply. throng that invaded palaces and courts, tion of society.

fair ladies swept past me on the arms of gallant knights and I witnessed a thouand things that crowd the mind of a

dreamer of twelve.

"My good parents sent me to school here at this very place. Oh, how I missed my fire and my favorite occupation! Nothing could entertain me quite as well. Each vacation I returned home, of course, but was back at school before the time for blazing logs. school before the time for blazing logs. Finally came my graduation day and I said farewell to the dear_convent, as I imagined, forever.

That year we had an early autumn, and I soon discovered I had not out-grown my childish fad. To all the so-ciety that crowded our home, my father kept open house. I preferred my fire even though seemingly engrossed by the gay life I was expected to lead as the only child, and for the nonce the great arm chair and flaming brands knew me little.

knew me little.

"One evening, after a day spent with a party fox hunting, and I had indulged, as it seems to me now, in more than usual frivolity, I sought the old place. Events had made me thoughtful. I had learned, just as the dusk was beginning to sadden the sweet suntiles. shine, I must decide, within a brief in-terval, upon my path in life. I was as pious as the average girl and, true to my convent teaching, had prayed for enlightenment, even while I turned for

clothes, people paying me court, in fine, everything that could charm or enchant the superficial. On the other where there was less flame and more smoke mist, I entered the solitude of a garden and a lonely, deserted, od-stained figure looked toward me with eyes bathed in crimson drops, and a voice said, "Will you, too, leave

"I saw a pilla" beside which lay a mangled body, and a whisper came,

For your sins."
"My tearful eyes were then lifted to a balcony where stood a bleeding God with thorn crowned brow, jeered by the populace, and I followed the 'Man of Surgean' 'slears' the stood of the bar, and without interest June "Success." Sorrow' along the streets of Jerusa-lem to Calvary's Mount. At the foot of a rough cross I knelt until a last gasp told the death of Him who hung thereon and I heard breathed through

darkening silence 'For love of you.'
"My decision was made. I came
here and this has been my home. I see nere and this has been my nome. I see no pictures in the fire now, but looking to the shrine I behold a vision of the Great Beyond, and I long to hear a voice repeat 'Well done—enter thou.'"

The sun had long since set, and as a black-veiled Sister hurried towards her charge, the now thoughtful girls, murmuring thanks, began to stroll away, but paused to listen to a tot whose dainty head had leaned against the Sister's chair during the narrative.

"Sister Veronica, you see that beau-Well, when I die and go to Heaven I'm going to beg our Lord to

Heaven 1 m going to beg our Lord to let you and me live there together."
"Dear child," said the tender voice of a Sister, whose hand rested upon the brow of the aged nun, "that must be her prayer, for the dear saint has gone home to rest forever in the joy of the

CHATS WITH YOUNG MEN

Every man must bear his own burden, and it is a fine thing to see any one trying to do it manfully, carrying his cross bravely, silently, patiently, and in a way which makes you hope that he has taken for his pattern the greatest of all Sufferers.

For Business Success. President Forgan, of the First Naional Bank of Chicago, says every boy who wishes to succeed should be master of three educational qualifica-

First. To be able to write a legible hand and to make good figures and

place them correctly.
Second. To add, subtract and multiply and divide rapidly and accurately.
Third. To be able to write a clear, brief, grammatical letter with every

word spelled correctly.

Mr. Forgan says the young men who Mr. Forgan says the young men who can do all these are rare. He has employed many boys fresh from the grammar and high schools and even from the colleges, and all of them failed in

some of these simple tests.

Monthly Confession.

One of the obligations of membership in the Young Men's Society of Great Britain is monthly confession. In this country it seems to be so only in the Sodalities, whilst young men seem to think they have outgrown the need of think they have outgrown the need of it, though quite the contrary is the ease. The sacrament of Penance is not only the means of purifying the soul, but is a source of grace, of power, of strength, of encouragement to subdue the rising passions, which are so much more dangerous as they are fascinating. At no time is frequent confession so At no time is frequent confession so necessary as at the age of adolescence, and the benefit and consolations derived from it can be told only by these who practise it perseveringly. We do not object to the innocent amusements provided for in our young men's associations, but consider it a great mistake to make them the chief end. Let the associations be truly Catholic: let monthly confession be the rule.—Southern Messenger.

Southern Messenger. To Young Men Who Read.

Addressing a great gathering of Catholic young men at Cardiff the other day on the trend of modern literature, a learned Franciscan concluded his discourse with the following pieces

1. Begin with Catholic literature and make good use of it.

2. Don't waste valuable time in ex-

cessive newspaper reading, nor in por ing over silly, vulgar or questionable magazines and journals. 3. Never read books, periodicals or

papers directed against religion in general or the Catholic Church in particular; or those whose aim is the destruc

4. If you require fiction for self-im provement or honest recreation do not stuff your mind with the rubbish of the book stalls, but read Catholic tales and the works of standard authors.

Lost Hours. We have all wasted many precious minutes. Perhaps it has been over a foolish book, maybe mere indolence. A gentleman traveling in England was reminded very forcibly of his "lost hours" as passing through an old castle he saw these words on the wall

of the nursery: LOST. Somewhere between sunrise and sunset, Two golden hours Each set with sixty diamond minutes. No reward is offered

As they are gone forever. The very uniqueness of the idea startled him. He read it again. "I is true, they are gone forever," said he sadly. "All, those hours I wasted at sadly. "All, those hours I wasted at school instead of studying, are lost. The many opportunities I have had for dood are neglected and gone. When you are inclined to waste the mo-ments which are so valuable, think of the lines in the English castle and the sorrow of its reader.

Unfold Your Natural Faculties On the side where the wood burned brightest I beheld a picture of what I thought represented the world—pleasures, pastines, loved faces, splendid ciothes, people paying me court. There is no honest calling so humble that it may not be raised a thousandmolecules of the bar; he knows of their motion, while the other man sees only a dead mass which, he thinks, would not interest anyone. The former understands the laws of force, attraction, repulsion, adhesion, and cohesion; the properties of the molecules in various etals are, to him, sources of entertainment and pleasure, while the other man understands nothing of the chemical ingredients or natural philosophy of the bar, and stares at it blankly, without interest.—O. S. Marden, in

> Lay Co-operation Needed. The Catholic Transcript calls at-ention to the fact that Bishop O'Connell's first public pronouncement on returning to his native land with the episcopal consecration fresh upon his hands, was a plea for lay co-"The topic is a vital one," comments

our esteemed contemporary. "It is well that the prelate touched upon it at a moment when his hearers were only too glad to give him benevolent attention and before an audience that can and that should lend important can go to the Church * * * It is service to the Church. evident to all who follow the Catholic progress of the country that the layof this section are not phenom enally active in matters which apper-tain to the external well being of religion. It is true that here the Church is more prosperous and apparently more capable of caring for itself than in some other parts of the country. But however strong and progressive and successful, it cannot do its work when deprived of the laity—and by the laity let us not understand the pious female sex and the drooping ectogenarian, but the robust and ablebodied members of the present generation. * * * When men of Bishop O'Connell's standing remind eration. Bishop them of their duty and call them afield there should be no hanging back. To prove remiss in this particular is to court that religious indifference which has made it possible for an anti-Christain minority to enact tyran-nous laws in France and subject the unoffending religious of Spain and Portugal to the howling insults of a godless rabble?"

Be Alive.

If you expect to accomplish any-If you expect to accomplish anything in the world, you must be alive — very much alive — alive all over. Some people seem half dormant. They impress you as partial possibilities—as people who have discovered only a small part of the continent within themselves. Most of it are mains undeveloped territory. remains undeveloped territory.

A man who does things is one who is He is alert, always on the watch for opportunities. He does not give idleness time to dissipate him. He fights against that common wall to the fights alive to the very tips of his fingers.

ness time to dissipate him. He fights against that common malady known as a "tired feeling," and conquer it.

Many a man is wondering why he does not succeed, while his dosk, at which he sits, tells the story of his life, and shows the limitations of his capability. The scattered papers, the unfiled letters, the disorderly drawers, the dust in the pigeon holes, the layers

of newspapers, of letters, of manuscripts, of pamphlets, of empty envelopes, of paper, are all tell-tales.

If I were to hire a clerk, I would ask no better recommendation than would be afforded by the condition of his desk or table, or room, or work-bench, or counter or books. We are all surrounded by tell-tales which are constantly proclaiming the stories of our lives, cover them up as we will. Our manner. our gait, our conversation, the glance of the eye, the carriage of the body, of the eye, the carriage of the body, every garment we wear, our collars, neckties and cuffs, are all telling our life-stories to the world. We wonder why we do not get on

faster, but these tiny biographers often tell the secret of our poverty, our limitations, our inferior positions.

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dampness, drink water abundantly, and always rely on Nerviline as a quick reliever
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han ordinary remedies Nerviline's power over
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money which a strack of sickness and save
oney which of the direction and pregularities of the directions and save
in invaluable corrective and by cleansing the
blood they clear the skintof imperfections. TRY DR. HAMILTON'S MANDRAKE PILLS.



The Truly Independent Man. Herbert M. Sylvester, in Donahoe's His income is more a dependable ne than that of the urban wageearner, for trade may stagnate and the bottom drop out of business, yet his erops do not know it, and grow on into the harvest-time. If money, by one of the sudden fluctations of business, dependable frequently upon the political status, actual, or probable, of the country, is withdrawn from circulation so that the times become stringent, when business houses go to wall, and

ot even the blanks are immune against the general uneasiness, our farmer pur-sues the even tenor of his way, content, sues the even tenor of his way, content, indifferent, and possibly ignorant of the commercial disturbance. Nature is his banker, and she never repudiates or dishonors her contracts. All this may mean a slower market, and lower prices but his crops are just as good money, deduct shrinkage and cost moving. So, it is easy to be seen that independence, as the tiller of the soil knows it, has no equivalent among the urban wage-earning population. The farmer employs himself, pays himself is never discharged, bosses himself, works, or goes a fishing, suits himself, and pities everybody in general and particular whose lot is not as fortunate as his own—nor is my farmer apt to be an optimist, -rather the opposite. enerous where he wishes to be, but generous where he wishes to be, but ordinarily if you get anything out of him without paying what he thinks it is worth, you are like to be smarter than I have ever been, for no man knows the value of a thing better than he whose energies have produced it. When he , it is with the same shrewdne whether law or groceries. He invariably counts his change—in fact, he is very independent.

HEALTH FOR LITTLE ONES. Baby's Own Tablets Make Children Well

and keep Them Well. If your children are subject to colic. indigestion or any stomach trouble, if they are troubled with constipation, diarrhoea, or any of the ills that afflict little ones, give them Baby's Own Tablets. This medicine will give re-lief right away, making sound, refresh-ing sleep possible. It will put children on the highroad to health at once. It is doing this so-day for thousands of children in all parts of the country. R. L. McFarlane, Bristol, Que., says: "I take pleasure in testifying to the merits of Baby's Own Tablets. I have used them for my baby since she was three months old, and previous to using them she was a delicate child. now quite the reverse, as she is plump, healthy and strong. I think Baby's Own Tablets the best medicine in the world for little ones.' These Tablets are good for childen of all ages and dissolved in water or crushed to a powder they can be given with absolute safety to the youngest, weakest baby. Guaranteed to contain no opiate or harm-ful drugs. Sold by all dealers at 25c a box, or sent postpaid by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

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all danger is soon ended.

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minator. Children like it.

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usually have no reason to suspect its existence. Civil laws have been drafted for its punishment, but it is seldom that they are invoked. But it is more than all this, for it is a violation of the

seventh commandment.

This is a short weighting in the commercial sense. Corresponding, there is also weighting in a religious sense, differing, however, in the one particu-lar that the offender is always detected. He is not so easy to define in general terms, but he is even more conspicuous to the casual observer.

We recognize him in the individual

who casting himself on his knees in the morning or at night to pray, but does not remain only long enough to make the sign of the cross twice and say amen. We see him slip into church about the Sanctus and slip out out again after the Consecration. We recognize him in the per-son who is constantly complaining about the pastor's demands for the necessary church revenues in order to cover up his dereliction of duty. He

fights everybody and everything which conflicts with his own convenience.

And yet to question the measure of worship he gives to God is to provoke his anger. He has given all he deems necessary and it is no man's right to criticise his deceit. He is judge of his duty and he gives it correspondingly. But he is only short weighting himself and therein he is deceiving no one else. Such action does not fill the require ment of religious duty, and it were better that he has made no effort at all than attempt to so deceive God Himself.—Church Progress.

Trgaical Result of Boyish Mischief

A nervous, delicate woman, living in East Boston, had been for some time tormented by the children of the neighborhood ringing her door-bell. These youngsters, being badly brought up, rejoiced in their power to annoy the woman. She, made desperate by the

such blasphemous and foul language! Yet it was quite common to hear it upon the street, in workshops and on the raliways. Such is greated and conduct might be expected of demons in hell, but not from those whom God has blessed so abundantly with His choicest gifts. It is only the coward and the man who would so forget himself as to be guilty of such a practice All lying and deceit of every kind should also be avoided. God abontances a liar. Be honest, chaste, modest tower only by the esteem of your fellowment, but also here after in Heaven. He was more tower only by the esteem of your fellowment, but also here after in Heaven. He was the face of their Father, who have the such and the such and the such as the such as

DIOCESE OF PETERBOROUGH.

DIOCESE OF PETERBOROUGH.

CEMETERY AT KIRKPIËLD SOLEMNLY DEDICATED BY HIS LORDSHIP BISHOP O'CONNOR.

Victoria Road, June 16, 1992.

But a short time ago His Lordship Bishop
O'Connor blessed a new and beautiful little
church in Kirkfield. Ever since then the people
have wished for a consecrated place for their
dead which was solemnly blessed for them on
Sunday last. His Lordship celebrated first
Mass at Kirkfield and preached there. He
drove to Victoria Road, where he again
preached a practical and instructive sermon.
At 2.30 o clock in the afternoon he set outsagain
for Kirkfield, accompanied by a grand procession. After the Benediction of the Blessed
Sacrament another practical instruction on
the ceremonies to follow, the cemetery was
solemnly consecrated. No with tetanding the
great heat, the people, both Protestant and
Catholic, turned out en masse to wincess the
solemn ceremony. The people of Kirkfield are
to be congratulated on the efforts they have
made to have all the benefits of holy mother
Church in their midst.

CLOSING EXERCISES. UNIVERSITY OF OTTAWA.

Ottawa Citizen, June 19.

contented by the children of the neighborhood ringing her door-hell. These prover to annoy the woman. She, made desperate by the present intent miself, was chosen or any the woman. She, made desperate by the present intent miself, was chosen or do the care of the care o

ceived at the hands of the immortal Leo XIII. of his worthy representative in Canada, and of our beloved father and friend, the Archbishop of Ottawa; gratitude also to the Congregation of the Oblates to whom she owes her existence and preservation; gratitude to her devoted teachers, past and present, on whose brow the promised halo of glory is already visible; gratitude to the percent who entrust her with the education of their children; gratitude to her students who are her hope, her joy and her crown of glory; gratitude in a word, to all those who help her to attain the end she has in view. May God bless them, one and all!"

all!"

Lo addition to list already published in the Citizen, following degrees were conferred: Degree of Doctor of Laws, Hon, Edward P. Morris, K. C., St. John's, Nfd. degree of Bachelor of Laws, George O. McHugh, Belleville, Oat.; degree of Master of Arts, Maurice W. Casey, Ottawa. The following were the medal winners: English course—Gold medal, presented by

w. Casey, Ottawa. Ins following were the medal winners:
English course—Gold medal, presented by Mgr. Diomede Falconio, Apostolic Delegate. John Dowd, Buckingham, P. Q.
French course—Silver med. Presented by Archbishop Duhamel, chancelor of the university. Josephat Lebeau, Ottawa. On the University course—This Excellency the Silver medal presented by His Excellency the Earl of Minto, Givernor-General of Canada. John Dowd, Buckingham, P. Q. First in

merit.

Siver medal, presented by Very Rev. Cassen Augier, O. M. I., superior general, Paris, France, Michael Burns, Watertown, N. Y. Second in merit.

Second year, fifth form—Sliver medal, presented by Very Rev. J. E. Emery, O. M. I. rector, Vincent Meagher, Read, Ont. First in Morit. Second year, fifth form—Silver medal, presented by Very Rev. J. E. Emery, O. M. I. rector, Vincent Meagher, Read, Ont. First in Merit.

Silver medal, presented by N. A. Belcourt, M. P., Ottawa, Ont. John J. O'Gorman, Ottawa Ont. Second in merit.

First year, fourth form—Silver medal, presented by Very Rev. J. Jodoin O. M. I., Provincial, Montreal, P. Q., Harry Letang, Barry's Bav. Ont. First in merit.

Silver medal, presented by Rev. J. Keough, Paris, Ont., Raderic Byrnes, Ottawa, Junt. Second in merit.

Collegiate course—Third form—Silver medal, presented by Rev. D. A. Campbell, B. A. P. P., St. Raphaer's, Ont. John Harrington, Killa loe, Ont. First in merit.

Silver medal, presented by Rev. X. Portelance, O. M. I., Ottawa, Ont. Charles Seguin, Otawa, Ont. Second in merit.

Second form—Silver medal, presented by Rev. C. C. Delany, B. A., Burlington, V. Hugh Donshue, Leominster, Mass. First in merit.

Silver medal, presented by Very Rev. F.

Silver medal, presented by Very Rev. F. Silver medal, presented by Very Rev. F. Sulvetin, O. M. L. Maniwaki, P. Q. James McNeill, Marysville, Ont. Second in merit. First form (English course)—Silver medal, presented by Rev. O.Cornellier, Martawa, Ont. Rupert Valililee, Buckingham, P. Q. First form—French course, silver medal, presented by Rev. Motard, P. P., St. Joseph d'Orleans, Ont., Henri St. Jacques, Ottawa, Ont. Ont.
Commercial course—Graduating class—Gold
medw. presented by A. E. Lussier. B. A. Ottawa. Ont., Joseph Coupal, Qu'Appelle, N. W.
T., for highest average in monthly notes.
Gold medal, tresented by J. L. Chabyt, B. A.,
M. D. Otrawa, Ont., Harry Macdonald, McLead, N. W. T., for highest average in monthly notes.

M D., Ottawa, Ont., Harry Madonald, McLeod, N. W. T., for highest average in monthly notes.

Silver medal, presented by Rev. E. Tourangeau, O. M. L. A. Fleming, Neihart, Montana, for highest average in monthly notes.

Special medals—The Warnock gold medal, presented by James G. Warnock, Ottawa, Ont., for highest note in L. Ph. examination, James Gookin, Wamesit, Mass.

Gold medal, presented by Hon. F. R. Latchford, K. C., Commissioner of Public Works, Ottawa, Ont., for highest note in B. Ph. examination, Michael Burns, Watertown, N. Y. Gold medal, presented by Peter J. Gibbons, M. D., Syracuse, N. Y., for highest note in physics, James Gookin, Wamesit, Mass.

Silver medal presented by the university, for the best speech of the annual prizs debate, Leonard Staley, Wolfe Island, Ont.

Commercial course (in order of merit)—Jos. Coupal, Qu'Appelle, N. W. T.; Nicholas Bawif, Winnipeg, Man.; Emile Langiois, Vars, Ont., Arthur Laberge, Ste, Martine, P. Q.; Horace Legault, Ottawa, Ont.

Passed the partial commercial examination—Abraham St. Pierre, Hull, P. Q.; Gilbert Gaudry, Hull, P. Q.; Michael J. Morris, Lochiel, Ont.

ST. JOSEPH'S ACADEMY, TORONTO.

ST. JOSEPH'S ACADEMY, TORONTO.

The forty-fourth annual commencement of St. Joseph's academy. Toronto, was held on Thursday the 19th. before an assembly of the city clergy, the following being present: Very Rev. J. MoCann, V. G., Very Rev. P. H. Barrett, C. S. B., Very Rev. V. Marijon C. S. B., Rev. E., Frachon, C. S. B., Rev. E., Frachon, C. S. B., Rev. L. Brennan, C. S. B., Rev. M. Ganon, C. S. R., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. J. J. McIntee, Rev. F. Burke, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. J. J. McIntee, Rev. F. Burke, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. F. Granotter, C. S. B., Rev. L. Minehan, Rev. M. Minehan, Rev. F. Granotter, Rev. F. Granotter

Miss Clare Leacy, was conspicuous and very varied—being designs in Kensington Nurem burg and Bullion. A dainty fire screen of orchids upon a white satin ground, the work of Miss M. Foy, was much admired; also a cushion upon which was embroidered the convent crest, the work of Miss C. McKinnon. In the exhibit of painting were some extremely pretty water-color sketch's and pen-drawings which displayed much talent. Their Ceramic work also received due attention and merited much commendation. Miss Clare Leacy and Miss M. McDould distinguished themselves in this department; also Miss S. Flannigan who was awarded a prize for china painting. Too much cannot be said in praise of the display of point lace both in point of delicacy and artistic design. Among so much that was beautiful perhaps the most to be admired "was the work of Miss F. Mechan.

THE PROGRAMME.

iCrowning of Graduate,
iCrowning of Graduate,
Chorus—"The Angel"..........Rubenstein
Awarding of Medals and Diplomas,
Instrumental duo—"Am Bache". Eilenberg
The Misses Gartian, Canty. Conion,
Printy, Brunelle, Meehae, Remrich and Clarke.

Chorus—"Sunshine and Rain". Blumen'halDistribution of Prizes in Senior Department.
Hymn—"Thanksgiving to the Sacred Heart,"
On Friday morning at 8 o'clock the closing
High Mass was celebrated in the convent
chapel There is a beauty and solemnity
about such a closing which cannot fail to make
a deep impression upon those who take part
in it—the grandeur about this magnificent
thanks-offering which has not a paradicent
In the sanctuary upon this case on were
Rev. F. Frachon, C. S. B. celebrant Rev. L.
Murray [Rev. J. Sullivan, deacon: Rev. F.
Forster, subdacon; Mr. Pickett and Mr.
Plourde. The pupils sang a choral Mass in
two parts rendering it in full, rich measure,
with much devotion and sweetness.

HONOR LIST.

HONOR LIST. HONOR LIST.

Bronze medal presented by His Holiness,
Pope Leo XIII. for Christian Dectrine and
Church History obtained by Miss Mary Venini.
Gold medal and dinloma of graduation
awarded to Miss Mary Power.
Governor-General's medal presented by His
Excellency the Earl of Minto, for excellence in
English literature awarded to Miss M. Urlooker.

English literature awarded to Miss Mr. Clocker.
Gold medal presented by Rev. L, Minehan for superiority in mathematics awarded to Miss Josephine Noble.
Silver medal for superiority in French awarded to Miss K. Tuffy.
Gold medal presented by the Very Rev. J. J. McCann, V. G. of Toronto, for superiority in English, awarded to Miss Hope Thompson.
Gold medal presented by Rev. J. J. McCanter of superiority in essays writing awarded to Miss Florence Martin.
Accessit Miss A. Oorti.
Gold medal presented by the Most Rev.

in junior grade "Aj" obtained by mass McNulty.

Gold medal presented by Rev. L. A. Barcello fer superiority in commercial branches awarded to Miss Odile Moreau.

Silvar medal presented by Mr. A. Elliot for superiority in art needlework awarded to Miss Clare Leacy.

Gold monogram presented by Mr. A. Elliot, for excellence in point lace awarded to Miss F. Meeban.

Gold pen for improvement in penmanship

F. Meeban.
Gold pen for improvement in penmanship obtained by Miss Eva Lessard.
Gold lyre for superiority in intermediate grade theory of music obtained by Miss K.
O'Keeffe.
Gold bracelet for lady-like deportment and observance of rule awarded to Miss. L. Woodcock.
Silver harp presented by Mrs. J. W. Bradley for vocal music swarded to Miss M. Canty.
Special prize for Latin awarded to Miss M. Unocker.

Corridates in theory of music awarded by Dr. Han.—Intermediate Grade—first class bonors—Miss K. O'Keefe and Miss A. Corti. Se ond class honors Miss M. Doherty.
Junior Grade—Second Class—Misses McKuley and M O'Shea:
Pass—Misses Gartlan, Brunelle, Porter, Carts and Clarks.

Pass—Misson Gartlan, Brunelle, Porter, Canty and Clarke. Primary G. auc.—Second Class honors—Misses Thompson and M. Martin. Pass—Misses O'Hagan, Rush and Charle-Dis Harmony-First Class honors-Junior Grade Miss A. Corti. -Miss A. Corti. Senior Grade—Second Class honors—Misses 2. Murphy and M. Conion. Certificates awarded by Mr. Trippforinstru-mental music — Senior Grade — First Class

Certificates awarded by Mr. Tripp for instrumental music — Senior Grade — First Class honors—Misses Coulon and Murphy. Intermediate Grade—First Class honors—Miss Corti Second Class honors—Miss F. Mechan. Junior Grade—First Class honors—Misses Garlian, Canty, Porter. O'Shea. Pags—Miss R. Brunelle. Certificates awarded for vocal music by Mrs J. W. Bradley, G. C. M. — Junior Grade—First Class honors—Misses Canty and O Hagan. Second Class honors—Misses McKinley, Martin, Ruch, Gartlan, Charlebols, Thompson and O'shea

tin, Rush, Gartian, Charlesols, Inompson and O'shea
Dinlomas for stenography and typewriting, aw rded by the Nimmo and Harrison Business College—Misses Cleary, Durkin, O'Connor, Thomson, Treanor and Morin.
Crown for charity in conversation by vote of companions—Miss Margaret Ingoldsby.
Crown for amisbility by vote of companions, First Course—Miss Mary Pickett.
Second Course—Miss Annie Quigkett.
Second Course—Miss Annie Quigkety.
Crown for good conduct—Miss J. Clayton.
Crown for satisfaction in St. Cecilia s choir—Misses Urlocker and Morgan.

Senior "'A " Grade.

Prizes awarded to pupils obtaining 50 per cent. Prizes awarded to pupils obtaining 30 per cent. on the final examinations.

Prizes in English—Misses Urlocker, Venin. Tuffy, Murray, O'Keeffe, Porter, Ingoldsby and McKinley.

Prizes for mathematics—Misses Urlocker. Noble, Tuffy, Venini, Ingoldsby, Keough, Porter and Meehan.

Prize for Latin awarded to Miss M. Morgan.

Prize for instrumental music (violin) awarded to Miss Murpby,

Prize for theory—Junior Grade—Miss Mc Kinley.

Junior "A", Grade. Prizes awarded to pupils obtaining 50 per cent. in final examinations:

cent. in final examinations:
Sonior Division.

English and Mathematics—Misses Moreau,
Wickett, Brunelle, Sauve, McNulty, Doberty,
Gartian, Treanor, Sullivan, Printy, Madden
and McKinnon.
Junior Division, English and Mathematics—
Misses Stormont, A. Power, B. Heinrich, Ratciff, Albertie and Durkin.
French—Senior division—Miss Brunelle
Junior division—Misses Morin, Wickett and
Printy. Primary—Misses C. Sullivan and
Egan.

Printy. Primary— Misses C. Sullivan and Egan. Christian doctrine in day school—Miss E.

Christian doctrine in day school—Miss E. Ross.
Improvement in composition and writing—Miss M. O'Connor.
Prizes for improvement in vocal and instrumental music—Misses Morip, Langan Pickett.
La Franiers. N. Burns. Mulqueen, Breen, F. Martin, Ward. Heinrich and O'Driscoll.
Special prize for fidelity in St. Cecelia's choir—Miss A. Gartlan.
Special prize for kensington embroidery choir-Miss A. Gartlan,
Special prize for kensington embroidery
awarded to Miss M. Foy,
First prize for silk embroidery, awarded to
Miss C. McKinnon.
Prize for china painting, awarded to Miss S.

Prize for improvement in cana painting, awarded to Miss B, Heinrich.

Special prize for excetience in water color painting, awarded to Miss C. Leacy.

Prize for water color painting, — Miss Morin. Prize for improvement in water color painting and pen drawing—Miss A. Power, Frize for pen drawing—Miss M. Morin.

Prize for elocution—Miss M. Morin.

Prize for clocution—Miss M. Lanagan.

Prize for domestic science—Miss M. Ryan.

Senior "B" Grade.

Prize for English and French—Miss Mona

Prize for English and French-Miss Mona Shea.
Prize for mathematics—Miss E. Charlebois.
Prize for English—Miss Eva Messaer.
Prize for Christian dectrine—Miss L. Ken-

nedy.
Prizes for application—Misses L Moloney and A. McGrath. Junior Division.

Junior Division.

Prizes for English and French-Misses Clare
Murphy and Alms MacLaren.

Prizes for improvement in instrumental
music-Misses M. McDonnell, B. Lessard,
Mossner T. McDonnell, E Thomson.

Prize for water color painting and pen drawing-Miss M. McDonnell,

Prize for French-Senior Division-Miss
Teresa McDonnell.

Prize for French-Junior Division-Miss G.

Healey. Prize for French—Jumor Division—Miss G.
Promoted from Junior "B" to Senior "B"—
Misses Healey, C. Murphy, MacLaren, Clarke,
E. Lessard and B Lessard.
Promoted from Senior "B" to Junior "A"—
Misses O Shea, T. McDonnell, M. McDonnell,
Hanley, Charlebois, Moioney, Dean, Messner. JUNIOR DEPARTMENT.

Senior "C" Grade. Senior "C" Grade.
Senior Division.
First prize in English and mathematic—Miss A. Quigley.
Second prize in English and mathematics—Miss M. Elmsiey.
Special prize for deportment application and regular attendance—Miss W. Remsman.
Prize for catechism, equally merited by Misses L. Clarke and R. Ryan, obtained by Misse K. Ryan.
Promoted—Misses Quigley, Elmsley, F. O'Connor, L. Clarke and Ulbrich.
Junior Division.

Innior Division. Junior Division.

First prize English and arthmetic—Miss F.
Harkins.

Fromoted—Misses F. Harkins, K. Harkins,
K. Foy, M. Buckley.

Junior "C" Grade.

First prize English and arithmetic—Miss M. Burns. Burns.
Special prize for deportment and application—Miss Othelia De Gray.
Prize for instrumental music drawn for by
Misses Quigley, MacLearn, Cleghorn, F. Post,
and M. Post, obtained by Miss F. Post.

Senior Division Sentor Division
First prize—Miss K. Coghlan.
Second prize—Miss A. Wulduwen.
Third prize—Miss A. Buckley.
Prize for catechism—Miss T. Burns.
Prize for number—Miss F. Kelly.
Prize for reading—Miss M. Hummings.
Prize for spelling—Miss M. Hall.
Prize for writing—Miss R. Martin.
Prize for improvement—Miss M. Anglin.
Prize for application—Miss M. Chisholm.
Junior Division
Prize Trize—Misslagnes Foy.

First Prize—Misslagnes Foy.
Second prize—Miss M. Colleran.
Third prize—Miss R. Kirwin.
Prize for catechism—Miss F. Kennedy.
Prize for spelling—Miss M. O'Connor.
Prize for writing—Miss M. O'Connor.
Prize for number—Miss E. Layton.

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church. By REV. WALTER ELLIOTT, of the Paulist Fathers.

Imprimatur of the Archbishop of New York. Price \$1.00 post paid

THOS. COFFEY.

Catholic Record, LONDON, CANADA (Sole Canadian Agent)

Prize for spelling, arithmetic and writing—Miss G. Foy.
Prize for being good little girls—Miss J. Manderson, Miss R. McGoey. Miss M. Ryan, Miss I. Larkin and Miss M. Hall.
Prize for sewing, equally merited by Miss K. Coghlan, Miss T. Burns. Miss K. Dean, Miss K. Coghlan, M. O Connor. obtained by Miss K. Coghlar.
Promoted—Misses K. Coghlan, V. Mulqueen, T. Burns and A. Buckley.
Prize for instrumental music — Miss A. Foy.

SACRED HEART COURT NO. 201.

Toronto, Ont., June 17, 1902.

To Mr. Frederick Newman:
With deep regret we learn of the death of
Mrs. Benham, sister of our brother-member.
Frederick Newman: which bereavement being
announced by our Chief Ranger the following
resolution of condolence was unanimously
carried:

Whereas it has pleased God in His infinite Whereas it has pleased void in his infinite wisdom, to call to Himself and remove from your family circle your dearly beloved sister. Resolved, that we, your feilow members of Sacred Heart Court, do hereby extend to you and your family, our detpest sympathy in this, your sad hour of affliction.

Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and also sent to the Catholic press.

Sincerely and fraternally yours.

WM. D. VOGEL, Rec. Sec.

MARRIAGE.

DUNLOP-LEGGE,

Prizes for instrumental music (violin) awarded to Miss Murphy. Prize for Christian Doctrine—Miss Murphy. Special prize for vocal music awarded to Miss Morgan. Prize for christian Doctrine—Miss Murphy. Special prize for vocal music awarded to Miss Morgan. Prize for plain sewing, awarded to Miss Morgan. Prize for plain sewing, awarded to Miss Murphy. Special prize for vocal music awarded to Miss Morgan. Prize for plain sewing, awarded to Miss In goldsby. Prize for plain sewing, awarded to Miss Urlocker. Prize for istenography and type-writing awarded to Miss Cleary. Prize sawarded to Junior Division of; Senior "A" grade.

English—Misses M idmattin. A. Corti, M. Bourke, L. Woodcock and K. Oleary. Mathematics—Misses M idmattin. A. Corti, M. Bourke and H. Thompson. A. Corti, M. Bourke and H. Thompson. The prize for misses M idmattin. A. Corti, M. Bourke and H. Thompson. A. Corti, M. Bourke, L. Woodcock, H. Thompson, N. Maguire, L. Alin—Miss M. Martin. A. Lorti, M. Contion, F. Martin, M. Martin, A. Maguire, M. Coolon, F. Martin, M. Martin, A. Corti, K. Cleary. Obtained by Miss M. Conlon.

Junior "A", Grade,

Miss. Rev. Father Georget, O. M. L. Jofficiation, Rev. Father Georget, O. M. L. Jofficiati

MR. P. HALLORAN, HAMILTON.

MR. P. HALLORAN, HAMILTON.

Hamilton lost an excellent citizen, and the community a highly respected member in the person of Mr. Patrick Hailoran, corner of Barton and Catharine streets who passed away last evening after a brief illness, at the age of seventy-three years.

Mr. Hailoran was a native of the County of Clare, Ireland, and came to Canada in the year 1852. He had for about twenty-three carried on a grocery business at the Catharine and Barton street corner, and by his sterling probity and many good qualities of head and heart had won the esteem and respect of all with whom he came in contact. A very large irrele of friends will regret to learn of his death of the leaves a widow and three daughters and one in Toronto. Mr. Halloran was a valued member of the congregation of St. Mary's Cathedral.

The sons are: John, Patrick and James, of Anaconda, Mont. Edward of Toronto. The daughters are Sister Bonaventure, S. Joseph's Couvent, of his ty: Sister Mechtide. Loretto Convent, Johetta, Ill., and Kate at home. The funeral take passe at 8 20 on Saturday morning.—Hamilton Times, June 18.

May his soul rest in peace!

Mr. Patrick McGuire died at his home in

MR. PATRICK MCGUIRE, HASTINGS.
Many old friends learned with much sorrow that Mr. Patrick McGuire died at his home in Prey Township, on Friday, June 6, at the age of sixty eight years Deceased had been ill about six weeks with cancer of the stomach.
Mr. McGuire was born in the County of Monaghan Ireland, in March, 1834, and came to Percy Township, with his parents, when five years old, residing here ever since. On June 13, 1855, he led to the altar Mary Judge, who still survives him. The union was blessed with eight children, three of whom died in infancy. Those living are: Mrs. Jas. Smyth and Misses Kate, and Nell, and John, and Frank, all of

Kate, and Neil, and some and seed was a Catholic and in politics a Reformer He was held in the highest esteem by all who knew him. He was a true husband and father, and a kind neighbor. The bereaved family have the sympathy of their many friends in their affliction. The remains were interred in the cemetery on Sundry, being first taken to St. Mary's church, where service was held by Rev. Father McGuira.

Guire.

May his soul rest in peace!

MARKET REPORTS.

LONDON.

LONDON.

London, June 25. — Dairy Produce — Eggs, fresh laid, crates, 13t to 140; eggs, retail, per dozen, 15 to 16c.; butter, best roll, 16 to 17c; butter, best roll, 16 to 17c; butter, best roll, 18 to 15c; butter, creamery, 18 to 20c; honey, strained, per 1b. 11 to 12gc; honey, in comb, 14 to 15c; butter, Poultry—Spring chickens, dressed, 55 to 70c; live chickens, per pair, 50 to 35c; turkeys, per 1b. 10 to 1c; live turkeys, per 1b. 9c. Live Stock—Live hogs, \$6,40 to \$6,50; pige, pair, \$5.50 to \$6 59; fat cattle, \$4,50 to \$5 60; stars, per cwt, \$2.50 to \$3 fat cattle, \$4,50 to \$5 60; stars, per load, \$3 to \$3,50; straw, per load, \$1,00; bess, \$1,40 to \$1,25; bess, \$1,40 to \$1,40; bess, \$1,40 to \$1,40; bess, \$1

lambs, by the quarter, \$1.00 to \$1.25.

TORONTO.

TORONTO.

TORONTO.

June 26 — Wheat firmer; red and white sold 76c west; goose quoted 68c and spring 75c east, Manitoba nigher; No. 1 hard 87jc; No. 1 northern 85c and No. 2 northern 84c g, i. t. Flour steady; \$2.92 paid 90 per cent. patents buyers' bars middle freights; choice brands held 15 to 20c higher; Manitoba flour steady; cars of Hungarian patents \$3.90 to \$4.25 and strong bakers, \$360 to \$3.90 bags included on track Toronto, Mill feed firm; shorts, \$20, bid for cars and bran \$17 in bulk middle freights. Manitoba mill feed firm; cars of shorts \$2.3 and bran \$20, sacks included Toronto freights. Barley nominal, at 52c for cars of No 2 east. Corn firmer; Chanda No. 2 mixed 614c No. 2 yellow 62c west. Oats steady; No. 2 white east and 44c high freights, and 45c middle freights. Oatmeal steady; cars of bags \$4.70 and barrels \$4.85 on track Toronto, and 25c more for broken lots. Peas nominal, at 76c middle freights.

Live Stock Markets.

Live Stock Markets.
TORONTO.

Toronto, June 26.—Following is the range of quotations at Western cattle market this morning:
Cattle — Shippers, per cwt., \$5.50 to \$6.75; do., light, \$4.75 to \$5.50; butcher choice, \$4.75 to \$5.50; butcher, ordinary to good, \$3.75 to \$4.40; atookers, per cwt., \$3.00 to \$4.00.

Sheep and lambs—Choice ewes, per cwt., \$8.75 to \$4.00; spring lambs, each \$3.00 to \$4.50; bucks, per cwt., \$3.00 to \$3.25.

Milkers and Calves—Cows, each, \$25 to \$10; calves, each, \$2 to \$3.00.

Hogs—Choice hogs, per cwt., \$6 75 to \$6.574; light bogs, per cwt., \$6 50 to \$6.624; heavy hogs per cwt., \$6 50 to \$6.624; sows, per cwt., \$5 50 to \$4.00; stags, per cwt., \$2.00.

\$3 50 to \$4.00; stage per owt. \$2.00.

EAST BUFFALO.

EAST BUFFALO.

East Buffalo, N. Y., June 26. — Cattle — No demand dry fed firm; yeals slow at 25c lower; teps. \$6.75 to \$7; fair to good, \$6.25 to \$9; 50; common to light, \$5.75 to \$6 \$6.25 to \$9; 50; common to light, \$5.75 to \$6 Hogs—rairly active; light weight Yorkers easier; others steady heavy, \$7.80 to \$7.80; light do., \$7.30 to \$7.75; Yorkers, \$7.90 to \$7.60; light do., \$7.30 to \$7.40; light do., \$7.30 to \$7.20; stages, \$5.50 to \$6. Sheep and lambs—Very dull; spring lambs, \$6.50 to \$6.75 air logodo \$5.75 to \$8.25; culls to common, \$1 to \$5; yearlings and, wethers: \$4.75 to \$5.25; culls. \$1.75 to \$3.

Catholic Children for Adoption Catholic Children for Adoption.
Three children to be placed out for adoption, two girls aged three and five years and one boy aged eight years. It is preferred that homes for the elder girl and boy should be obtained in Hamilton or London diocese. Apply, sending particulars of distance from church and school, number in family, etc., to Mr. W. O'Connor, Inspector Children's Department, Parliament Buildings, Toronto.

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A MALE OR FEMALE CATHOLIC TEACH.
ER who can teach both French and
English in school section, No. 7, Dover South,
All applicants to forward applications to
Vitai B. Caron chairman of the school board,
Dover South post office, Ontario, and must also Dover South state salary.

A FEMALE CATHOLIC TEACHER wanted for Separate actool, No. 11, Portland, Co., Frontenac, Ont. Duties to commence the third Monday in next Augustions to state salary and to be addressed Philip Martin, Sec., Bellrock, Ont. Enclose references

TEACHERS WANTED.

TOR THE FOURTH FORM OF THE R. C. I Separate school, Renfrew, a male teacher holding, at least a 2nd class professional certificate. Duties to commence September 18, 1902. A teacher's residence adjoins the school which will be available if necessary. Applications, enclosing testim rais and stating salary expected, will be received up to July lat. 1802. P. J. O'Dea, Rec. Sec. R. C. S. S. B., Drawer E., Renfrew, Ont.

WANTED - TWO TEACHERS FOR THE
Wallaceburg Roman Catholic Separate
School. A male teacher for senior department.
Duties to commence immediately after sumer holidays, Testimonials required. Apply,
stating salary, and qualifications. to M. J. Hurley, Sec. R. C. School Board, Wallaceburg, Out.
1236 tt.

Little Office of the Sacred Heart, recommended by His Holiness Pope Leo XIII. to be recited during the month of June, for sale at the Catholic Record,



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