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of any people."

Catholic Record.

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

VOLUME XXVII.

The Catholic Record. LONDON, SATURDAY, Aug. 19, 1905.

CHRISTIANITY AND WORLDLY PROSPERITY.

" Pleasant Hours' is a paper for the young folk of Toronto. Its editor is the Rev. John Withrow, D. D. Just how pleasant he contrives to make the hours for the young folk may be seen from an article bearing the caption "Picturesque Ireland," which appeared in the issue of June 17. The correspondent knows how to use his Badeker, but he mars the description of the beautiful island by attaching thereto a bit of home-made ignorance. It is strange that some individuals who write for religious weeklies always reserve their warmest praise for the things that are connected in no-wise with religion. When they behold evidences of luxury, stately buildings, etc., they are filled with awe; and when these things are associated with Protestants they cry aloud: "How beautiful and true is the Protestant religion." They seem to regard the millionaire as the proudest trophy of Christianity. His money may represent oppression, and be stained with the mire of methods to which the most ignoble robber would not resort, but the eyes of some tourists is the test of the genuineness of religion. Hence pagan Japan is on the way of salvation and needs no missionaries. And yet Christ says: "My kingdom is not of this world." He promised His disciples not riches and power, but

And St. James writes: "Hath not God chosen the poor in this world, rich in faith and heirs of the Kingdom which God has promised to them that love Him." So it is difficult to see how they who preen themselves on the "open Bible" hold up worldly prosperity as a proof of religious truth. We do read in the Scriptures a promise of the kingdoms of the earth and their glory, but it was satan who offered them as a recompense of sin. Some tourists see only what is showy

poverty and persecution. "Lay not

up for yourselves treasures on earth."

-the material and social improvements of the countries visited by them-while to those who delve beneath the surface are visible corruption and godlessness and an absence of distinctively Christian virtues. In the course of a sermon in the Royal Chapel in 1880 the Protestant Bishop of Rochester said:

"I lament that dense and coarse and almost brutal ignorance in which the toiling masses of the people who have outgrown the Church's grasp, are

And in 1883 in the Fortnightly Review (December,) Mr. Chamberlain

writes : "Never before in our history were the evidences of wealth more abundant; never before was luxurious living so general and wanton in its display, and never before was the misery of the poor more intense or the conditions of their daily life more degraded.'

Says Bishop Spalding: "If England's wealth to-day come from the Reformation how shall we account for that of Spain in the sixth-teenth and seventeenth century? And if the decline of Spain has been brought about by the Catholic faith to what cause should we assign that of Holland who in the seven-teenth century ruled the seas and did the carrying trade of Europe? It, again, worldly prosperity is the test of the genuineness of religion how shall we explain the rise of Japan? Would our Methodist friends say that it was due to the faith or to the intelligence and industry of its people? We presume the present the property of the property sume the prosperity argument on the lips of a Buddhist would be scouted by them as fallacious, and they might buddets to also the scoute of th undertake to show him that Christianity is not for the making of money or building warships but for saving souls —for the imitation of the God Who had

CATHOLICISM AND THRIFT.

not whereon to lay His head.

The writer in "Pleasant Hours

unburdens himself in this fashion: "The prime factor of the poverty of Ireland we think is without doubt the Roman Catholic religion, which seems to sap the habits of thrift and industry

LONDON, ONTARIO, SATURDAY, AUGUST 19, 1905

tried before Cardinal Bessarion, the his bogey lands and see things as they are, and become acquainted with religion and history, he might refrain from penning such nonsense as the foregoing. Must we ascribe the "industry unequalled on earth" of the Chinese to the truth of the teachings of Con fucius? And how would our friend ac count for the facts that Dives though clothed in fine linen, and wealthy, was buried in hell, while Lazarus, who had nothing of this world's goods, was re ceived into the Kingdom of Heaven.

Let the writer who believes that the Roman Catholic religion sans the habits of thrift and industry of any people, look at Germany. Does he know anything of the Centre-the Catholic party? Is he aware that the provinces of Rhine, Westphalia, peopled by Catholics, are marvels of prosperity as compared to Protestant Brandenburg? The German Catholic, however, does not ascribe his superiority in this respect to his faith. Let our friend look at Belgium through the eyes of the Daily Telegraph (London, August 2, 1878), from Rev. Father Young:

"Quoced from a non-varionic bat decent English periodical the Athenaeum, some useful observations on the subject. They were contained in a notice of "Shrines of British Saints," a recently published book by Mr. J. Charles Well ("A Arigner Peaks"). Methyen & Well ("A Arigner Peaks"). 1878), from Rev. Father Young:

"Civil liberty in Belgium exists in almost republican profusion. Even the fact that the Ultramontane (Catholic) priesthood garrison the land, does not prevent the Belgians from enjoying the utmost freedom in respect of religion? Commerce flourishes and manufacturing industry advances at a pace so rapid that even we in Britain are every now in the eyes of some tourists it reflects but the glory of heaven. Money, according to them, is an evidence of Divine favor. Hence a Methodist millionaire must needs be a very holy man. Worldly prosperity is the test of the genuineness of religions. The some that every available spot is under till that every available available that every age of the finest sort; that every economist from Mac Culloch down to Mill, have lavished the highest praises on the Belgian farmer and on the condition to which he has brought high husbandry in his happy country."

How would the writer account for this state of affairs? According to his teaching these Belgian Catholics ought to be thriftless and lazy-meet targets, in a word, for abuse and insult. Norway and Sweden, though Protestant nations, have no great position in the world. And how does our friend account for the fact that the Jews became enslaved to the Romans? Was Rome's temporal prosperity a sign that it was acceptable in the sight of God?

Church being opposed to progress does not know, or will not admit, that the language he speaks, the liberties he enjoys, the laws by which he is governed, have been fashioned by Catholics. A nation may have its treasurebox full, and the while be hastening to decay. The test of true progress is religion pervading the home and the school and the State. Material progress may chant the praises of its mines and factories, without however bringing a nation nearer to God : true progress insists, while welcoming every con-

of December 1888, suffice: "The impartial and unchangable justice of God reserves due rewards for good deeds and fitting punishment for sin. But since the life of peoples and nations does not outlast this world, these necessarily receive their retribution on this earth. Indeed it is not strange thing that prosperity should be the lot of a sinful nation: and this by the just designs of God, Who rewards with benefits of this kind, actions worthy of praise, since there is no nation altogether destitute of worth. This St. Augustine considers to have been the case with the Roman people.

RELICS AND RELIC-SCOFFERS.

Lately the Independent did a useful public service by publishing a statement from a scientific authority on the supposed discovery of John Paul Jones' body. It also rendered a service Jones' body. It also rendered a service by sneering, still more lately, at the veneration of Catholics for saintly relies, by enabling us to expose the fallacy upon which its shallow sneer is based. Asking what is likely to happen if, by and by, the body now resting in a national tomb at Annapolis is discovered to be not that of John Paul Jones, it goes on to cite what it is pleased to regard as an analogous case

A very similar case, which perhaps may be of value as a precedent, occur-red in Italy in the fifteenth century. The Benedictines of Padua had for three hundred years possessed the body of St. Luke, which had proved very efficacious not only as an aid to devotion, but also as a means of procuring offerings from the devout, who sought the intercession of the Evangelist to secure favorable answers to their prayers. The Franciscans of Venice, however, sible to express how much our mind loses by the constant commerce and acquaintance with low and diseased souls."

If this writer would but come out of

Papal Legate at Venice, and lasted three months. Unfortunately the Bertill on system of measurements was not available at that time for identifying the remains, but nevertheless the Benedictines had quite as strong evidence in favor of their claim. This was that the head of St. Luke had been given in 580 by the Emperor Tiberius II. to St. Gregory, and was still to be seen in the Basilica of the Vatican. The Benedictines argued that since their St. Luke had no head it was more probable that it was the right one than that of the Franciscans, which had a head of its own. Nevertheless the representative of the Pope decided in favor of

the Franciscans, and the St. Luke of Padua was declared an imposter. Lower down the Independent irreverently scoffs at St Luke himself and then remarks that a third or a fifth arm of

his was preserved in the Basilica of S. Maria ad Praesepe. Some time ago the Ave Maria devoted attention to this peculiar form of Pro-testant depreciation, and very aptly quoted from a non-Catholic but decent English periodical the Athenseum, Wall ("Antiquary Books," Methuen &

One of the curious results of the strange custom of dismembering the bodies of saints was the making of shrines or reliquaries that took the piece of which was enclosed, such as

the head, arm, foot or hand. Mr. Wall aptly remarks that it is this description of the reliquary that has led from time to time to undeserved Mr. Wall aptly remarks that it is this description of the reliquary that has led from time to time to undeserved charges of fraud, made by those who were ignorant of or wilfully misrepresented the usual nature of such shrines. Thus "a head of St. Eustace" or "an arm of St. Lachtin" did not of necessity imply that the whole head or the whole arm was enclosed in such a reliquary, but merely—as was well known and understood by the faithful—that a fragment of bone from that particular part of the saint's body was therein enclosed. Doubtless there were cases of fraud in relics; but, when the truth is fraud in relics; but, when the truth is ings in him at all, will lave some questions alone forever. It is easy to blast the becomes obvious that there is no good actions by assigning them to need for cynical surprise at a saint possessing several heads in different

But the main question is not as to particulars: it is the principle of relic veneration that is in question. Catho lies are derided because they pay hom than among Roman Catholics. age to remains of those whom the Church has pronounced sanctified. This is the gravamen of the indictment. The Canadian who talks of the

able. Relics of civil celebrities are everywhere honored, and the whole people called upon to pay them homage, on certain occasions.

It is only a few weeks since we noticed in a non Catholic weekly a description of Martha Washington's birthplace and all the relics it contains. That admirable woman herself was referred to in terms ithat seemed little short of sacrilegious. Catholics using similar language with regard to the Blessed Mother of God would be stigmatized, in all probability, by the same organ in which the fulsome stuff appeared as open idolators and blasphempeared as open idolators and blasphem-

THE RECENT WONDERFUL CURES AT ST. ANNE DE BEAUPEE.

ATHER E. F. SAUNDERS, LEADER OF NEW ENGLAND PILGRIMAGE.

A despatch of July 27 to the Boston

Globe says:
Quebec, July 27.—At least one dozen persons were cured yesterday at St. Anne de Beaupre in the presence of fully 4000 witnesses. Six of those cured were members of the Boston part of eligible and the second state of the second party of pilgrims who came Sunday in harge of Father Saunders of St. Anne's

Church, Somerville, Mass. Father Sanders' pilgrims reached here from St. Anne de Beaupre to day and a more impressed, happy aggrega-tion of Americans does not exist it Massachusetts.

Father Saunders was in ecstacies this evening. He said:
"I am indeed a happy man and have witnessed a sight that is much more wonderful than mere words can relate. I not only can never forget the magninot only can never lorger the magnificent spectacle of the imposing religious ceremony in the church of St. Anne and the unspeakably solemn devotion of the thousands in attendance, but more wonderful than all were the miracles that it was our great privilege to behold. No less than six of our party received a manifestation from heaven through the intervention of

good St. Anne.
"Frank O'Neill who keeps a small cigar store in Cambridge, was suffar-ing from hip trouble, but after partak-ing of the Blessed Sacrament during the Mass he walked away from the Church, leaving one of his crutches behind him.

" Miss Annie A. Reynolds of Revere for years a sufferer from a deformity of proceedings, for future reference. one hand, was perfectly cured.
"Mrs. O'Reilly of St. Joseph's
Church, Somerville, who suffered from

acute knee trouble, was also perfectly cured. She was advised by Father Ryan not to come with us on account of

Highlands, who was blind from a cata-

ract on her left eye, was also cured.
"Mrs. James Kane of Lowell, afflicted with deafness for nine years, and who recently was told by specialists of of Tutts medical school and Carney hospital that she was beyond cure, came with us and now returns perfectly

cured.
"Miss Adele Boutin of Somerville. suffering from unbearable headaches for years, is also among the number of

our party who was cured.
"Miss Mamie T. Griffin, a milliner from Chicopee, also of our party, was

blind but now sees.
"Besides those I saw a lad named Harry Doyle, who resides on Clifford Street, Dorchester, Mass., and who was a lamentable victim of hip disease, perfectly cured. This boy was so in-firm from the affliction that he had to firm from the affliction that he had to be assisted from the pew where he sat to the altar to receive Holy Commun-ion, and Peter Kelly of Charlestown was one of those who aised him." Father Saunders and 300 of his pil

SUNDAY AND CATHOLICS.

grims have returned.

PROTESTANT JOURNAL'S MANLY REBUKE

OF NON-CATHOLIC PHARISAISM.

In an article on the Sunday question bodies of saints was the making of the London Saturday Review asserts shrines or reliquaries that took the form of that member of the body a pharisism about Protestant championship of the Sabbath, and that half of its sounds like thankfulness that Protestants are not as the poor Catholics

wrong motives, but it is not a pastime for a Christian to rejoice in. In any case the facts remains that amongst

than among Roman Catholics.

It is an obvious truth that the Protestant conception of Sunday has large Church has pronounced sanctined. This is the gravamen of the indictment. The Independent has not ventured to question the propriety of paying homage to such relics as those of Jones, which no Church has declared venerable. Relics of civil celebrities are able. Relics of civil celebrities are

> Tae Saturday Review is to be congratulated on its manly rebuke of Protestant pharisaism in this matter. It may not, however, be known to our London contemporary or to Protestants generally, but it is nevertheless tru, that the present laxity in Sunday observance is largely due to the spirit than the present laxity in Sunday observance is largely due to the spirit than the present laxity in Sunday observance is largely due to the spirit strength of the service and repellion introduced countries in the observance of Sunday. But the Church has always set its face against abuses. There is a golden mean between the vigorous, unconpromising Puritanism (which New England in its early days experienced) and which would make Sunday a day of gloom, and the reign of frivolous-ness which the irreligious and thought less would inaugurate for Sunday.
> "The Church believes in this golden
> mean. 'The Sabbath was made for
> man and not man for the Sabbath.'"

AN IDEA OF WHAT THE EARLY CHRISTIAN MARTYRS

The Anglican divine, Arthur James Mason, Master of Pembroke College, Cambridge, Eng., has gathered certain records of the primitive martyrs, beginning with the story of St. James the Just, and ending with that of the little St. Hilarian of Africa in 304. We must bear in mind that the so called "Acta Martyrum," or "Acts of the Martyrs," means the official reports of trials. The Saturday Review of June 17, in a lengthy notice of this book, remarks: "The tale is best left unadorned. In fact many of the narratives, for instance the sickening horrors of the Cilician martyrdoms, are a transepript of the paid short hand transcpript of the paid short-hand writers' verbatim report of the judicial proceedings." That is, we must look upon some of these awful histories as we would upon the reports taken down to day in our own courts of law by official and paid stenographers, cool and passionless, only intent on giving a clear and precise account of these

the long journey and fatigue. She came and God rewarded her faith by a manifestation of His goodness.

"Miss Edna Stoddard of Melrose Highlands who was blind from a cate."

"Miss Edna Stoddard of Melrose and the constancy but with joy. feel amazed at a religion which could give strength to its disciples to endure, agonies which no pen can describe. He will find himself asking, Has it the same power now? Is our religion the

same as the primitive religion?" The Catholic answers: "Yes. The true Church is to day the martyr's Church; and her martyrs die to day for the same faith as then." But there are men who say that it makes no difference when we believe; and for them ence what we believe; and for them what reason is there for a martyr's

The reviewer makes answer for those martyrs who went to death by flame—and worse—sixteen hundred years and more ago: "Those 'senseless zealots, 'who perished by twenty excruciating deaths in one for a Master Who had drunk the bitter cup for them, had not received this comfortable doctrine. this comfortable doctrine. But Christianity is an obstinately ex-

clasive and uncompromising devotion, and the world finds its unearthly claims just as absurd, awkward and irritating now as it did seventeen centuries ago. It is impossible for a thoughtful person to handle these records without a great awe and wonder. The martyrs were not picked champions. And the first love of Christianity had had time to grow cold. Look at Foxe's complaint of the cooling of Elizabethan enthus-iasm for the Scriptures, or Burnet's accounts of Haguenot unspirituality. But even granted that one might expect to find the unearthly exaitation, the rapturous intoxication, of a St. Ignatius [the martyr] in average Christians and chance neophytes two centuries later, and make what allowance you please for the power of an absorbing idea .- of winning the martyr's crown -still the prospect of an immediate Paradise will make the Arab rush on sudden death, but it would not nerve him to welcome with cries of joy the rack, the weights, the rod, the boiling oil, the slow fire, the red hot plates, the iron chair, the torch, the claw, the hook, the comb, the shattering of teeth the breaking of ankles and wrists, ending with crucifixion, beheadal, the wild beasts, the stake, or drown ing either with a stone around the neck or in a sack with reptiles. . . . These and other torments inflicted by

a 'magnificently tolerant' paganism are coldly recorded by its own votaries. are coldly recorded by its own votaries.

Yet eager claimants for them, men, women, and children, were never wanting. There were apostasies—and the Church historian; record these faithfully— but hardly ever under torture or protracted imprisonment. Timothy and his seventeen-year-old bride Maura, she tasting the love of God for the first time, hung on crosses facing one other for a whole week, comforting one another with visions. Martyrafter one other for a whole week, comforting one another with visions. Martyrafter martyr declared that the tortures were like sweet oil out poured. Sometimes they were defiant and aggressive, but usually they were collected and unfrenzied, yet said they felt no anguish. 'I saw the glory of the Lord,' said Carpus simply, 'and was glad.' Angels, they averred, would come to assuage their pain. Their prison was lighted with an unearthly radiance. Is there with an unearthly radiance. Is there any merely psychological explanation of these facts? It is idle to talk about fanaticism. Besides, the laws of the Church stricktly forbade unnecessary

courting of persecution.

"Dr. Mason is so anxious to exclude all legendary elements that he is disposed to rationalize the visions and miraculous incidents which Origen and have outgrown the Church's grasp, are permitted to live and die ignorant of all that touches their salvation and explains their destiny. To hundreds of thousands of our fellow-countrymen Almighty God is practically an unknown Being except as the substance of a hideous oath: Jesus Christ in His redeeming love and human sympathy as distant as a fixed star."

And in 1883 in the Fortnightly Reverbed as the substance of data to the following Almight of the formal less and to spend as open idolators and blasphem-structure, and permitted to live and die ignorant of all the that touches their salvation and explains on the manger still endures; and the manger still endures; and on the manger still endures; and the manger still endures; and on the manger still endures; and the manger still endures; and on the manger still endures; and the said the solemnly vouch for. Perhaps he reverpting Catholic the Independent is developing a useful journalistic purpose. It enables the truth to be discolated the truth to be discolated to the point about the specific to the specific to the process and rebellion, introduced function, introduced to the specific to the restance is largely due to the specific to the restance is largely due to th Holy Ghost, as compared with their acceptance of devout veneration to be paid to their mangled relics, 'more precious that costly stones and fluer than gold,' even disposing of them by will. . . That cures were worked by their relics, as by the kerchiefs taken from St. Paul's person, was universally believed. Especial efficacy was also attributed to their interces sions as passing straight to the Beatific sions as passing straight to the Beatific Vision. Primitive Christianity was not

We will revert now to the reviewer's solemn train of thought in the opening of his paper. "Men will die now," of his paper. "Men will die now," he says, "will, it may be, even suffer arguish, for an inspiring cause. But can hardly imagine in Brighton or a Scotch settler in colonial Massachus-etts, withdrew from Methodism a few we can hardly imagine in Brighton or Birmingham a constant stream of ordinary men, women and children, who bear the Christian name, coming forward with ardor to offer themselves for hours, days and weeks of incredible torment rather than pay a trifling act of homage to another cult." But, for the constant of the cons these martyrs of olden days, "to offer a pinch of incense, or to perform son e colorable act which might be accepted instead, to the gods or the genius of Caesar, was, in their view, to deny the

If Dr. Mason will read the annals of the Catholic Church down to the present day he will find the martyrs' tale repeated. Where men truly hold the annals of the work of the annals of the catholic of the cat Lord that bought them. the ancient faith in One Who died for us all, and rose again,— where they hold His Church to be His body, worth living for and worth dying for,—there living for and worth dying for, —there the martyrs are always ready.—Sacred

The martyrs had no arms but their stout hearts full of loyalty to Christ, their brave words confessing His divinity; no reinforcements but newly con-The reviewer, evidently in deep sympathy with his subject and fresh from the overwhelming influence of the volume before him, keenly realizes the difference between these martyrs and the modern creedless or careless reader 1400

CATHOLIC NOTES.

The Pope has appointed a commission to superintend the religious instruc-tion imparted in the Catholic schools of the Eternal City.

The literary executors of the late Cardinal Newman have entrusted to Mr. Wilfrid Ward the task of writing the Cardinal's biography.

Six Sisters of St. Joseph, exiled from France, have received permission from Menelik, Emperor of Abyssinia, to conduct a school in his country.

Germany, for the first time since the Reformation has a Catholic Chief Just-

ice, Baron von Seckendorff, late Under Secretary of State for Prussia. The first sizarship in experimental science at Trinity College, Dublin, has been won by a student of the Christian Brothers' School at Cork.

Dr. Chamberlain, one of the founders of the Tokio University in Japan, recently became a Catholic, as did Dr. Von Koerber, the professor of philosophy in the university.

Cardinal James Gibbons, was seventy-one years old July 23. Despite his advanced age he is still an active man and is as strong mentally as he was a score of years ago.

It is stated that the Archbishop of Palermo, Sicily, is, at request of Pius X., founding a seminary in which to train priests especially for missions among the Italian; in the United States.

The late Mr. Chapman, of Oregon, left \$5,000 to Cardinal Gibbons for the negro missions, and \$45,000 to St. Mary's orphan home at Beaverton,

Friday, August 4th, marked the Privary, August 19th, market 19th, second anniversary of the election of Pins X. to the Chair of Peter. In the two years of his reign he has endeared himself to the whole Christian world by his piety and discrimination.

Baron Rothschild, of the famous Jew-ish family, is credited with leaving about \$20,000 to Catholic charities. If the report be true, the Baron by the act has cast a cloud on the memory of many wealthy Catholics which their wealthy heirs should remove.—Church Progress.

Pope Pius X. has contributed \$500 to the fund for the erection of a monument to the late Father Secchi, S. J., to be placed in Father Secchi's native town. Father Secchi was the inventor of the spectroscope, with which, for the first time, the sun's rays were analyzed. At the diamond jubilee of Belgian

independence, celebrated last month at Brussels, King Leopold thanked the Bishops of Belgian for what they had done for the Congo Free State, through the missionaries and nuns sent to Christianize and civilize that land. The Rev. John F. X. O'Conor, of the

Church of the Gesu, Philadelphia, has received from the Pope a letter of com-mendation and congratulation for the drama he composed on Dante. The Holy Father expresses himself as highly gratified, and sends Father O'Conor his apostolic blessing. On the occasion of the recent Golden

Monsignor Alarcon, Archbishop of Mexico, a dinner was given to the poor, lame, blind and halt of the city, numbering over 1,000. His Grace blessed them all, and also the young ladies of Catholic families who served these afflicted ones. The next day a dinner was given to the poor children, and toys in abundance.

Conspicuous among those who at-

tended the sick and dying of the gun-boat "Bennington," whose boiler blew up in the harbor of San Diego, Cal., was the venerable Spanish priest, the Rev. A. D. Ubach, of St. Joseph's parish, who went from cot to cot speak-ing words of confort and cheer to the suffering sailors. Father Ubach also officiated at the tunereal services of the Catholic dead. The Rev. Royal B. Webster of Stockton, Cal., connected, on his mother's side, with many prominent New Eng-land families all of Protestant predil-

ection, and on his father's side with

will this year witness sights which have been absent since the Reformation. When the hopping season com-mences, about the first week in September, a small party of Franciscan friars accompanied by mem-bers of the Third Order, and by several Sisters of Mercy, will pro-ceed to the fields to look after the spiritual welfare of the Catholic portion

of the hop pickers. Great interest has been aroused by Great interest has been aroused by the announcement of the Rome corres-pondent of the London Chronicle that the Rev. Stephen Gladstone, who is now in Rome, is being prepared for reception into the Church. He resigned the living at Hawarden a short time ago, and this excited surprise, for it could not be explained either on the ground of years or of the loss of interest in his avocation. The Gladstone family have, of course, always been of the most advanced High Church school, although that is not the section of the Anglicanism from which the majority of

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THE HALF

By GERALD GRIFFIN

CHAPTER V.

These women are strange things.
"Tis something of the latest now to weep—
You should have wept when he was going

The danger and inconvenience of ex tremes, are, I believe, coeval with men's experience. Had Emily left Remmy to the guidance of his own natural share of prudence the great probability is that her letter would have reached its destination in perfect but the extreme vigilance which she induced him to exercise, greatly lessened the number of chances in its He certainly did not once cease thinking of it from the moment he left the house until he arrived at his master's door. He selected the short-est way—avoided the crowds—manfully refused two invitations to step in an take a moren' from different friends and kept his hand continually hovering about the pocket in which the important charge was deposited. His surprise, therefore, was extreme, when, just before he ventured to a waken the slumber ing echoes of the area and coal vault, he found on examination that the letter

Enigmatical as this may appear to the reader, it did not long continue so to Rommy, who discovered very speedily that amid all his great caution, while he had sewed up the pocket so securely he never once thought of putting the letter into it. Rapid as his progress was in advance, the rate at which he was in advance, the rate at retraced his steps was a great deal more expeditions; and he arrived with his face glowing in anxiety, and moist with perspiration, at Mr. O'Brien's house. He tapped at the window—rushed past Nelly, into the servant's hall - the wincow where he had laid it was still open—the letter had vanished. He asped his hands and uttered a groan, clasped his hands and uttered a groam, such as in the recesses of Warwick-lane, the sturdy bullock utters, after it has received the coup de grace, from the practised arm of the victualler.

"Nelly, we're done for !—I lost the letter. You wouldn't have it, would the wind the wind."

see it after me there upon the windy?"

"Fait an' I'm sure dat I didn't, Remmy.

Another groan. "An' after all the charges she gay, me about it. I wouldn't face her wit sech a story for the world, Lord direct them that tuk it, whoamsoever they wor, but they did great harm this mornen.

would be better say nott'n at all about it, my be Remmy."
"Who knows but it's true for you

I wouldn't tell herself such a foolish thing as that I lost it, for the world. I'll tell you how it is, Nelly. Better have it to 'emselves, eh?—Them bits o writen they do be senden one, one t another, is nothen, you see, but love letters, that way, and sure it's roloss what was in that scrap of paper when they'd be married shortly for life."

True for you, Remmy."

May be they wouldn't talk of it al all whin they'd meet, an' if they did itself, sure all that'll be about it is a scolden, the same as I'd get now af I tout it. Do you see now. Nelly, toult it. Do you see now, Nelly,

On iss, an' I think it stands wit raison what you say, Remmy. There'd be no ho wit her, sure, after given you the notes an' all," said Nelly, who felt herself in some degree implicated in the transaction by her adventurous and unhappily too enthusiastic estimation of the value of her lover's head. "I wouldn't face her after the notes, any

"May be to take 'em of from me she would, eh?' said Remmy, in additional

Oh she's too much of a lady for that, but indeed she would begridge that it was themselves wint in place o' de letter.'

I: was finally arranged between them nat Hamond should learn nothing of the letter from Remmy, and, if possible, that its miscarriage should be also kept secret from Miss Bury.

Notwithstanding the tone of his letter, which in reality he more than half believed. Hamond was not prepared to be taken so immediately at his word as Emily appeared by her silence to have The certainty of his fate, more was confirmed to him by the flourishing account Remmy gave of the jocund health and spirits in which he and left the young lady; the brogue footed Mercury conceiving that could not better supply the loss of the pleasing intelligence his own observaon or invention could furnish.

Whatever Emily's feelings were on the receipt of Hamond's letter-how deep soever the regret and remorse which it awakened within her spirit; how flerce soever the struggle which she had to sustain against her roused up pride, it may readily be supposed that the apparently centemptuous sil-ence with which her last, gentle, tender, and (in her own judgment) humiliating confession was treated, was not calcul ated to alleviate the convulsion in her The first day passed over in anxious vigilance, the next in anger and deep offence, the third in wild alarm, the fourth in awe-struck, deadly certainty of misery—for proud and high-hearted as she was, the fate which she so unwittingly earned for herself was misery to her. A week passed away, but no Hamond, nor no indication of his exist ence arrived at her guardian's house.

it is perhaps one of the most costly charges attendant on the maintenance of pride that its votaries relinquish all claim to the comforts of human sym-When it happens moreover (as unfortunately was the case in the instance of Emily Bury) that this dearly the case in the in purchased folly is lodged in a bosom otherwise filled with gentle and soften ing affections, the cruel tyranny which exercises over them is sufficient to make life a pretracted sickness under any circumstances, and more especially so when the sufferer is compelled to be his own only comforter—to nourish the ionely smothering agony within his heart, and make it his sole care to con-fine the flame that is secretly making

ashes of his peace, so that it shall be evident through no clink or cleft in his demeanour. Both the pride and the affection of our heroine received a violent stimular family the state of the demeater that the state of the sta lent stimulus from this demele with he lover. When she stooped so low as to solicit his forgiveness in the terms which she used, she had not the remotest she used, she had not the remotest possible apprehension that her condes-cension could be unappreciated or in-effectual. If the question had ever occured to her mind by accident, it is not easy to conjecture whether the letter would ever have been forwarded. But she wrote in an interval of lucid kindness and natural g nerosity-love bounty was at the moment unchecked by the caution of her cold ruling pas sion-she wished to make Hamor ample compensation for the unkindness of which he complained. She pictured to her own heart the gushing rapture. the tears of love, of gratitude, and ecstacy which should for ever wash away the remembrance of that single blot in their affection—that unhappy jar, which, however, she, in the fe

onfidence of her sanguine love, taught her judgment to regard only as one of useful misunderstandings those make the hearts of lovers more closely acquainted than ever—a momentary shadow-a trimming of the lamp which would eventually serve only strengthen and purify its flame. Sh no fear that Hamond really intended to extinguish it-and when that fear did upon her heart, darkness solute came and abode there

with it. She had not even the consolation of

her friend Martha's confidence; and the easy impenetrable indifference which the latter (though by no means dull of inference of apprehension) observed in all Emily's conduct, induced her to believe that in reality the circumstance did not clash in any degree with her inclinations. Still, however, she was totally at a loss to discover a motive for the conduct of her young friend. It was true that the latter, who would not permit a single inquiry or even remark at all verging on the subject, received the visits of the young Baron E.—, but she could not by this manæuvre hoodwink Martha so completely ss to prevent her seeing that it was a mere feint—a mask, under cover o which some concealed and lurking pas sion was laying the foundation of different fortune for its victim. So far was the haughty young Irish woman enabled to conquer her own nature

that she was much less frequently to be found alone than usual; she force herself into the glare and bustle society, for fear the slightest ground of suspicion might be afforded that she suspic could for a moment descend to the conciousness of a natural emotion; her smiles were showered around in great profusion than before; carmine and al the precious succedance of the period were anxiously made to tread in the steps of her departing bloom, and render its flight as secret and imperceptible as that of the peace of mind or which it had been nurtured; her mirth was louder (if loud it could be at any time) than before; and many even of ost intimate friends began to con gratulate her on her enfranchisement

from what now appeared to have been a weary thraidom. Amid all this proud superiority of mind, however, Emily was a more real object of compassion than the most yielding, and nelpless, and forsaken of her sex; and she could not have brought her spiri to bear its burthen so enduringly bu for the resentment which the positive injustice with which her letter had been treated by Hamond, excited in her mind, and to which she constantly referred her heart in moments of de-pression. When a little time rolled by, owever, and regret began to assur the mastery over anger, she found the task of dissimulation more burthensom than before. When she happened to be left for any time to the company of her own feelings, they would rush upon her as to quite subdue her resolution, and drag her down to the level of plain humanity, in her own despite. Her bosom would heave, her frame would tremble, and the pent-up sorrow swell and labor in her throat until the approach of some wandering inmate of of the mansion startled the sleeping drigon of |self-esteem-when her char acter would again assume its armourshe would repel by a violent effort the rising passion, press her hand; flat and close upon her neck, to stiffe the rebellious impulse of her woman's nature and like Lady Townley, in her gambling mood, "made a great gulp and

ing mood, , swallow it." Nearly a fortnight had thus elapsed, when, as Emily was laying aside her dress (after an excursion to Howth with her friend Martha and some acquaint ances,) in order, to prepare for evening, her attendant, Nelly, entered the room as usual to give her assist Her mistress, who was not so guarded in the presence of the sou prette, as in that of her more sensitive and sharped eyed friends, and who fatigued in heart and soul from the toilsome pleasures of the forenoon, sat at the table, her arm leaning on the toilet cloth her hand supporting her forehead, and her eyes fixed in thought

ful melancholy upon the floor.
"Isn't it greatly Mr. Hamond wouldn't call before he went, Miss?" Nelly said timidly, as she passed softly young lady's chair.

Emily raised her head quickly and in strong interest—"Went! whither,

Sure, never a know do I know Miss, but to be walken down there, by Eden-quay, and to meet Remmy Lone, and he goen with a walise or a aind of a portmantle under his arm, our

For what purpose, did he say ?' asked Emily, endeavoring to subduct the cruel anxiety which began to still

with her bosom. "I'll tell you that, Miss. 'Good "I'll tell you that, Miss. "Good morrow, Remmy, says I. "Good morrow kindly, Nelly, says he, 'how is 'Pretty well, 'I'm' ses?' says she. 'Prett says I, 'considering.' Remmy, not goen to see you any more now, Nelly, says he. 'Why so?' says I. 'Wisha, then, I don't know,'' says he, 'but my master is for foreign parts, direct,' says he, so-"

"Abroad!—going abroad? leaving Ireland!" Emily explaimed, starting up in undisguised slarm.
"The very words I said meself, Miss. 'Wha:!' says I, 'goen abroad,' says I, 'laven Ireland,' says I. 'Iss, in trawt,' says he, 'the passage is tuk an' all, an' this,' says he, showen me the portmantle the same time, 'is the last thing that's not on board yet—himself is on the high seas by this time. or

self is on the high seas by this time, or will be before—"id
"" Good heaven, I was not prepared for this. This is too dreadful!" Emily repeated, half aloud, as if unconscious

repeated, half aloud, as it unconscious of an auditor.

"Me own very word to him, Miss.
It's dreadful, Remmy, says I, an you too, says I, that ought to have some sense, any way, goen after a bedlamite, says I. Sure you know, Nelly, says he, again, I can't help meself. 'He that's bound he must obey, while he that's free can run away,' meseif. 'He that's free can run away,' says he. 'I must do the master's bidden, Nelly—his hipsey dicksy is enough for me.' Ah, Miss Em'ly, sure it's often I heard that men was rovers, an it's now we both feels it to our cort.''

"I desire," said her mistress, less in a humor at present to be amused than to be annoyed, "that I may not be implicated in such ridiculous associa-tions." Then requires the train of Then resuming the train o her abstracted reflections, while Nelly submissively disavowed any intention to do so wicked a thing as to 'implikit' so good a 'Misses,' Emily again mur mured—' Gone!—Could it possibly

have been anything—any new insult in my last letter, that—"
"I beg pard'n, Miss," said Nelly,
"but what was that you were sayen about a letter ?'

" I gave it you, Nelly, that morning "In dread, you are, that it is any

thing then, in that Mr. Hamond tuk offence at. Make your mind aisy on that head, Miss, for he couldn't do it." "How do you mean?"
Nelly, who thought concealment any

longer useless, and perhaps mischiev ous, replied to the last question, by giving her young mistress a detailed account of the transaction, with which the reader is already acquainted.

"And you knew of this, and said not a word of it to me!" "O then, heav'n forgive us all, Miss

can't say but I dia, indeed; an' sure if I knew it would be any hurt-Emily had listened to her first with astonishment—then anger—then utter horror; until at length, as the girl stantially unfolded her iniquity, the offence assumed a magnitude gigantic for any extremity of rage or of punishment. She grew pile, trembled—and at length sunk with a burst of ears in the attendant's arms, as she exclaimed—"My poor girl, did you not know what you were doing, but you have ruined your mistress."

The shrill scream which Nelly set up at seeing the condition of her mistress the latter, brought Miss O'Brien in the room, who was shocked and terrified by the condition in which she found her friend. She hastened to match her from the arms of her waiting maid, to support her upon her bosom, and endeavor, by caresses and the most tender attentions, to restore

O'Brien. "What, in the name wonder, can have happened, Enily O'Brien. she added, as the weeping and repent ant girl obeyed her. "What does this

"It means, Martha, that I have

"I was not prepared to hear that he was gone," said Martha, a little puz zled, "but I declare, Enily, I thought from your conduct this time past that

make you think so. I had did not come, and I was anxious to save myself from the contempt which a knowledge of the degrading slight mus necessarily occasion. But I now find some awkwardness of our servants that letter was never received by him and here I have been the dupe o my own folly, while he believes him self to have been treated with coldness and ingratitude. O Martha, I wish I had taken your advice, when last we spoke on the subject. You knew him etter than I.

all shall be well in a few weeks."

to sail on the following morning, "now, farewell high life and happiness, for

gested itself to his mind. "Welcome now the wide world, with all its changes of clime, condition, and fortune! Wel-come my own vulgar station. Its oarseness is but the wholesome blustering of nature's own elements, which may be much more easily provided against than the secret, withering may be much more easily provided against than the secret, withering mildew that is silently showered upon the heart, amid all the sunshine and summer kindness of high born hypocisy. Farewell, love! and welcome toil, travel and extremity! Farewell, Emily! let pride and honor make good to your hampiness all the devoted Emily! let pride and honor make good to your happiness all the devoted

tenderness which you have rejected, and I will myself say that you are wealthy in your loss!"

He repeated his farewell with a deep er and drearier feeling, however, the following morning, when he stood on the packet, and cast his eyes with a fondness over the distant hills of ow, that separated him from his old Munster home. The morning was a still and beautiful one, and the face of the bay, agitated only by the bulk of its own waters into a leaping undula-tion which we cannot describe other wise than by referring the reader it defiance of the imputation of a common place affectation, to Claude Lorraine's embarkation pictures, looked clear and

The pier was crowded glassy-green. with passengers who were waiting to see their effects safely stowed before they took their own places in the veswith clamorous jinglemen ragged half-starved porters : member the exiled parliament made up for the winter campaign; and venturers every description, who devoutly be lieved that gold and fame grew lik blackberries upon hedges everywhere but in poor Ireland, and who, if they did not actually suppose that the houses in London were tiled with pan-cakes, and the streets paved with w yet would have staked their existence hat something very good must be had there, or so many peop'e would not be constantly going and never returning; and lulled their hearts with the delicious promise of a delusion quite as vain, if not so palpably absurd as that above alluded to of poor Wnittington. They saw not—and Hamond saw not then though if after experience brought the picture in all its reality before his eyes—they saw not the thousand causes of that never—that eternal absence of those who trod be fore them the path which they were then treading, and had never retract their steps. They heard only of the fortunes of those who lived and prospered—they knew not—they asked not of the fate of the many who failed and perished, and whose tale remained untold. They beheld not, in the blindness of their sanguine hearts, the host of evils which counterbalance the lonely and fortuitous good fortune of th

single adventurer. They saw not the

politician burying himself in the gloom

of his lonely apartment, after having squandered a life in earning for him

self the curses of his own people and the contempt of those among whom he

sojourned—they saw him not as he drew the last, long sigh, and looked the long, last look towards the window

that opened on the west, ere he put to its fatal use the weapon that was for-

ever to shut out the sight and sound

of the ruin he had made from the

not the young, acutely sensitive, and fine-principled enthusiast, whom the

folly of friends or the consciousness of

merit forced abroad upon the world

the cruel reality which displaced the facry splendors of his own fond imagination, or curbing his high spirit down

to the mean and crawling use of a hire-ling and a time-server—bartering his youthful principle for bread, or, per-

haps, sternly preserving it, and turning aside from the wonder, the scorn, the

aside from the wonder, the scorn, the indifference of the world, to die in want

and solitude, and hide his brilliant qualities of heart and mind in the

gloom of a pauper's grave, unthought

barren and listless humor which the

sight of a small vessel, which was rapidly gliding by them in the direc-tion of the hill of Howth. The dis-

had done so, his heart bounded within

difficulty in recognizing as the obnox

felt his frame tremble, and his heart

sink and sicken, as he leaned against

of object or interest occasioned with his soul, was tenfold increased by the

apparent anxiety and bustle of those around him. H felt, as he turned aside from the painful testimony, which

his own eyes afforded him of his mis tress's falsehood—and as he gazed

upon the crowd of basy faces that were

flitting about his own, as if he were among beings of another world, in whose proceedings he could take no

possible interest—or as if he had re turned from the grave, to look, with

The dreariness which his own want

Bury were seated near the stern,

While Hamond sat indulging

utter ruin of his own hopes had

shrinking in disgust

of and unpitied.

the country,

the mast of the vessel.

Irish hills estranged from the careless simplicity of his turfen hearth, and driving a miserable trade amid the vile and stifling recesses of St. Giles and Saffron-hill; with some bits of old checked almost instantly by cord, a knife brick, a few heads of greens, a trace of onions, a bushel of coals, a mangling machine, and a few pounds of potatoes for his whole stock : or hurrying to its close the wasting flame of a miserable life amid the abomher to some degree of composure.
"Nelly, leave the room," said Misson inations of a London night-house. They saw not the wretched basket woman of Covent-garden market, whom the demon of discontent had found living in the happy ignorance of her own wants, the grace and blooming ornament of some mountain hamlet in her native land. They saw not the baffled

been practising a fatal cheat upon you on my own heart. Hamond has left the country, and under the conviction that I have acted a false and elfish part towards him."

"I know it. It was my wish to

Be comforted, Emily. It is for tunate that you have learned the cir cumstance in time to effect an explana tion. If he has gone, we cannot find it difficult, either through his banker o some other channel, to procure a clue to his probable residence abroad—and

Fate, however, seemed disposed to make the lovers more deeply sensible of their mutual folly, by falsifying this consoling prediction. An accident which had intervened confirmed Hamond in his resolution of relinquishing his passion, if possible—at all events, of separating himself from its

bject forever. He had lingered, in the unacknowl edged hope of receiving some induce ment to a reconciliation, at his old residence, for about a fortnight after he had sent the letter above mentioned. In the midst of his wavering and iresolute humours, however, he received an account from Remmy of the in frequency of Lord Evisits. This circumstance, combined Emily's silence, completely untake ground (for love's hope requires but light footing) on the barren pos sibility of a misconception.

"And now," said Hamond, after he had dispatched his servant to secure him a place in the packet, which was ever! Farewell the sweet anxietle and mortifying kindnesses of patron age—the chance courtesies—the elee-mosynary smiles that are flung in pity to the unfriended mendicant for fash-ion "—he stamped violently and set his teeth as the degrading epithet sug-

the fall knowledge of the utter vanity of all earthly pursuits, upon the dry and common toil of his unseeing species. Presently a fellow struck up some popular air, on a clarionet, upon the deck of the packet that lay near. The well known sound produced an instant bustle among the passengers. They threw by their cloaks, and the country fellows cautious y keeping their bundles in their hands, casionally wheeling their sticks and occasionally wheeling their sticks, in an impulse of ecstatic delight, with a "hoop whishk!" above their heads, kept up a pattering heel-and-toe measure, apon the boards. Many of those on board were about to revisit the cenes of their early youth - some few perhaps, returning crowned with wealth and success after a long life of toil and trial, were enjoying, in anticipation, the delight of pouring into the lap of an impoverished parent, and bringing peace and joy into the bosom of a sorrowing household. Another, perhaps was about to feel once more upon his cheek the tears of a devoted wife, and the innocent kisses of the children from whom he had been torn by the tyranny of circumstances—another might be re-turning to the house and the affections of a forsaken and forgiving father. other, yet, had a first love to meet, and even he, the most desolate among them, who had no such immediate friends to welcome him to the home he had left-

felt his spirit mount, and his heart make healthful music within him, while he thought of laying him down " To husband out life's taper at the close among the wild hills and "pleasant places," where he had spent the happi-est years (it is an old thing to say, but staleness may be pardoned for its truth), that heaven accords to man, in a world where no positive happiness can exist; but where life runs on between regret for the past-want for the - and hope for the future Hamond, on the contrary, was leaving land, which was and was not, his home where he had filled a nameless place in society, without stamp or sta

tion, possessing claims to various conditions, and properly belonging to none.
A light wind shortly sprung up, and
the vessel left the land. Hamond again caught a distant glimpse of Emily's little pleasure boat, as it glided swiftly on its course. The morning sun, falling on the slate roofs along the shore, and on the tarred and patched mainsails of the macks which were used for the destruc tion of the famous Dublin bay herrings a staple article of fast fare, as popular in their Irish metropolis nowned John Dory at Billingsgate), gave an appearance of gaudy animation to the scene. Onward still the vessel went, and the receding music over the waters like a farewell. pleasure boat became invisible in the naze of the morning sunshine, and Hamond plunged into the gloom of his cabin an estranged and altered man.

PAYING THE PIPER.

BY HELEN FRANCES HUNTINGTON. Light green house with dark green and a north tower, the man This must be the place, though I didn't 'spose Amelia could afford so fine a house," mused the sturdy, middle aged man who paused, grip hand, before a spotlessly new cottage set in a square of vividly green lawn intersected by a triangle of white, sand ed walk. He was very substantially but unfashionably dressed, and his travelling bag bore the marks of age and usage, but his general appearance was distinctly pleasing.

Being a careful soul, he did not

mount the front steps, which had been newly washed, but went to the side entrance, where he paused again to wipe his dusty shoes close cut sward and while thus employed fragments of feminine conversation drifted from an upper chamber.

"We'll simply have to make the best of our dilemma," said a voice which the listener recognized at once a note, full of penitence, and requesting to see him here as soon as possible. He lot the young, acutely sensitive, and "It is most inconcernative for me to be a note in the listener recognized at once as belonging to his niece, Mrs. Creig. Uncle Rob here while the Wrays are

"Oh, don't let that consideration worry you for an instant," said a younger, fresher voice, "for I have already obviated all unpleasantness by telling Arthur Wray that we are ex pecting an old country acquaintance— a friend of Grandpa's whom we call uncle because he likes to be humored in that way. That little prevarication will not only smooth the way all around, but impress the Wrays favorably in our behalf, for the fact of our treating a humble, unfashionable old acquaintance as considerately as we always treat Uncle Rob reflects positive credit upon us, you see.

Oh, Roberta!" chided the first voice with a hint of amusement, "thisn't quite fair to Uncle Rob, is it?" upon him, his eye was attracted by the "I not only consider it fair but crictly just," the brisk, young voice strictly just," the brisk, young answered, "for it will avert no end of tance was not so great as to prevent his fully distinguishing the persons and features of its crew; and when he unpleasantness for us all. We can't put off his visit on any account for fear of offending him, so we will do the next best thing, which is what I have already done. At any other time we his bosom, as if it would have deserted its mansion. Miss O'Brien, and Emily might have risked a slight delay, but just now it wouldn't do at all, especian elegant young man, whom he had no ally as he referred to the event of my twenty-first birthday, which must mean ious E —, was seated near the latter. He was apparently describing to her that he intends to remember me partic ularly. I do hope he means to do the same thing by me as he did by Cousin the effect of some particular scenery in Robert on his coming of age-send me quently pointed towards the Wicklow \$1,000 automobile, for that's what I want more than anything else in the hills, and Emily often smiled and bowed her head as in assent. Hamond world.

" As Uncle Rob has always treated you two with rigid impartiality it is not likely that he will slight you in this case," the older voice rejoined.
"But, Roberta, hadn't you rather have the money, dear? Think of how far a \$1,000 would go in the way of a summer wardrobe!

"Yes, but I want the auto above everything, even summer gowns, and nave no hopes of getting one except through Uncle Rob, for papa takes fright at the mere thought of such extravagance now that he has the cottage on hand for the sammer. I suppose it sounds vulgarly cold-blood to put my expectations into words, but since

Uncle Rob has always been rather generous in the matter of birthdays, it can't be so very heinous to make an effort to please him particularly on this occasion which I intend to do. And mamma, be sure and nail my little fib fast in your mind, so that you won't make any embarassing slips—that Uncle Rob is an old friend of grandpa's whom we delight to honor and humor on account of old associations, and all that sort of thing. It is so delightfully simple that it can't fail to fill require. ments. I intend to go down to meet him this evening, while you keep Arthur interested at home, for I wouldn't risk having tim around at the first meeting. Uncle Rob's pretty ex-"I shall feel uneasy for fear some

thing will happen to spoil your clever invention, Roberta, for when these things are found out they usually make more trouble than the bald truth, how-

ever unpleasant."

4 I'll take good care not to let any.

Roberta laughed. over Uncle Rob, who isn't at all a bad sort. He has no business making us ridiculous by appearing among modish friends in the same an array that he wears about his back.
woods farm. If he is too stingy to pay
for style I wish he would beg, borrow
or steal a decent warrobe. I'd be glad enough to see him and even entertain him if he were half way presentable, but as he is, he can't pass as a relative of mine. Why I wouldn't introduce him as a near relative to Arthur Wray for-well, for an automobile, which saying a great deal."

"What a blamed cad Arthur Wray must be!" the listener remarked under his breath, with considerable heat. He picked up his grip and walked softly but rapidly down the path to the broad, dusty highway leading to the station, not even glancing back until he reached a pleasant shaded grove well out of sight of the niece's cottage, where he seated himself on a conveni ent stone and mopped his moist, ruddy face with great vigor. He had the habit so common to middle aged people who live much alone of thinking alond. Just then he thought very rapidly and

emphatically."
"So that's the way Roberta's been brought up," he mused. "I was afraid of it. Thinks I ought to make a fool of myself to please a conceited duffer that happens to have a smattering of style. She wants all the benefits she style. She wants all the benefits she can get, of course. Well, that's natural, seeing that she's been trained that way. Tainks I ought to change my way of living to please her. I've a great mind to give her what she wants this time. Yes, by gum, I'll do it!" Having reachel a definite conclusion

he immediately resumed his walk to the station, where he wired the following message to his nephew in Denver. whom he had not seen since the forme wore kilts:

"Start for New York at once. Have a pleasant vacation job for you. Uncle Robert.

That evening Mrs. Creig received word that her uncle had been unex-pectedly delayed in New York, where would be obliged to spend a week or so before paying his promised visit, but she was far from guessing the near nature of the business which filled every waking hour of his stay in the metropolis. There were visits to the best tailors, saunterings through crowled parks and crowded thoroughfares in quest of unspoken information, confabs with floor-walkers of men's turnishing emporiums, and lastly, a close and unexhaustive study of the latest fashion guides. He made a few unimportant purchases on his own account while awaiting his nephew's arrival, but left the really significant details to the young man's up-to-date judgment, and meanwhile imbibed what he could of the modish whims of the

Exactly one week after his unsuspected morning arrival at his niece's cottage, Uncle Robert again presented himself-this time under such vastly different circumstances that not, at first, recognized. He timed his arrival most opportunely when the family and their guests were enjoying the late afternoon coolness on the wide vineshaded veranda, where Roberta had court over three young fellows in white flannels, while her mother enter tained a group of fashionably clad matrons in the foreground,

"How like Uncle Rob that gentle-man is!" Mrs. Creig murmured under her breath, as a smart red automobile stopped before the white sanded walk and a quietly dressed young man helped an elderly gentleman alight, but she did not recognize the elegant person who made his way toward her until he stood at arm's length, hat in hand. He wore a long English automobile coat closely buttoned to the waist, light gray trousers, under which his dove-colored spats showed to the best ad-vantage, and carried a gold headed cane in one jauntily gloved hand.

"Evidently you did not receive last wire, Amelia," said he to his wildered niece, who had risen with partially extended hand, "I was unexpectedly delayed on my way down here. Ah, Roberta, my dear, you are just like your mother at your age. I should have known you anywhere. How do you do?"

Roberta's greeting was a shade less constrained than her mother's, for she was rather better schooled in worldly tactics, but was at her wit's end for a plausible explanation of her uncle's amazing transformation. telt that her story to Arthur Wray and others demanded elucidation. She introduced him to her guests with credible ease while her mother made haste to counteract her distraction by running commentary on the incomplete ness of the telegraph service which had delayed the important matter of announcing Uncle Robert's arrival.

"I hope I'm not intruding upon your hospitality by bringing my valet with me," said Uncle Rob pleasantlywith me," said Uncle Rob pleasanty,
"He is such a resourceful, reliable
young man that I have grown to really
depend upon him."
"We can very easily accommodate you

both," Mrs. Creig assured him cordi-ally, wondering in her heart what

miracle had transformed he country relative to a fashio country relative to a fashio of the world. She resolved to give up her private apa-her uncle's use and "double Roberta, since the cecasion to be such an eventful one be such an eventual one ably Uncle Rob had made "scoop" but neither she nethought best to display thei curiosity, and Uncle Rob s inclined to enlighten them not been twenty four hours niece's roof before he had that she was living up to limit of her income, if not but being a wise man he did with what did not concern Thanks to Robert Hol

ervices as valet Uncle It to keep up his role withou mental exertion, for he no him intimately posed as to attire for all functions of the drilled him faithfully. but drilled him faithfully important details of up-to d for Roberta and her mo themselves on a strict of themselves on a strict of all the conventions of po Uncle Rob had always been ing talker, and what is for asympathetic listener, and English was exceedingly sometimes even slightly u it never descended to so manners were plain and w his goodness of heart ma every quarter. In fine acquaintance "soon beca with Roberta's guests as incidental friends who dr subsequently invited Unc or that fashionable fur young men transferred the from Roberta to the genia man who took so hearty a their sports and pleasure received a formal invita with a notable family, mate acquaintance Rob mother had vainly aspire "Now, what am I to he asked, when he had pleasant seculsion of hi

his nephew sat smoking Evidently this thing portance since Roberta are so set up about it. attended a really swell life. What a pity you to keep me straight." 'Dh, you'll get on a Robert comfortingly. your eye on the host nch as he does.

"Hadn't you better d For instance, what's the pected of me?" Why, you take in

course, and keep her bu you get the hang of go through the whole ess of appetite or i when you get fairly s dinner launch into some yarn; about times up Anything that you kno ground will do. Your ness and it takes like company like that who screwed up to the hartificiality. Just swi

Uncle Rob dressed w that night in conve attire, which he wore simplicity that made figure look very digni vell-preserved man wit gray hair and well i with the tired, hara that evening around t He came out victor a prophesied, for after nalm of indecision h imself wholly to the his neighbor, who see appy as the occasion cheer captivated all it had won the hearts

whose games and me "Well, by George, ting my money's wor morning as they sysmart red automobi secretly coveted.

myself so much in for these last two v not have carried ou without you. You h hand, and you shall

the fun later."
"I'm having it e laughed. "I wonde will say when the tr

"If she has any ought to enjoy the Roberta should be having the tables were," said Uncle
"You have had a
quainted with your
way, Robert."

It was the day birthday festivity suddenly announce leaving. "Busine can look after," wa

"But you can s one day in hone Roberta pleaded. 'I'm sorry, my d on the early morni the most delightfu which I thank you now, Roberta, ab present of an auto sent your cousin birthday, as your fact that you had

Nothing coul Roberta broke in "So your moth stand." He pau vest pocket two paper which he s tween his firm br 'Robert's mach he went on deli out a check to you might like to mobile. Most

Well, Roberts, I

miracle had transformed her humble country relative to a fashionable man of the world. She resolved instantly to give up her private apartments to her uncle's use and "double up" with Roberta, since the cocasion promised to be such an eventful one. Presumably Uncle Rob had made a brilliant "scop" but neither she nor Roberta thought best to display their brimming curiosity, and Uncle Rob seemed disinclined to enlighten them. He had not been twenty four hours under his curiosity, and Oncie Rob seemed dis-inclined to enlighten them. He had not been twenty four hours under his nicce's roof before he had discovered niece's root before he had discovered that she was living up to the utmost limit of her income, if not beyond it, but being a wise man he did not meddle with what did not concern him.

Thanks to Robert Hollingsworth's services as valet Uncle Rob was able to keep up his role withcut too much mental exertion, for he not only kept him intimately posed as to the correct attire for all functions of social life, but drilled him faithfully in the more important details of up-to date customs, for Roberta and her mother prided themselves on a strict observance of all the conventions of polite society. Uncle Rob had always been an interesting talker, and what is far more rare asympathetic listener, and although his English was exceedingly plain and sometimes even slightly ungrammatical it never descended to sordidness; his manners were plain and wholesome and his goodness of heart made friends in every quarter. In fine the "country acquaintance" soon became a favorite with Roberta's guests as well as the acquaintance" soon became a favorite with Roberta's guests as well as the incidental friends who dropped in and subsequently invited Uncle Rob to this or that fashionable function. The young men transferred their attentions from Roberta to the genial, cheery old man who took so hearty an interest in their sports and pleasures. Finally he received a formal invitation to dine

received a formal invitation to dine with a notable family, to whose intimate acquaintance Roberta and her mother had vainly aspired.

"Now, what am I to do, Robert?" he asked, when he had retired to the pleasant seculsion of his room, where his nephew sat smoking and reading. Evidently this thing is of vast importance since Roberta and her mother are so set up about it. I have never attended a really swell dinner in my attended a really swell dinner in my

attended a really swell dinner in my life. What a pity you can't be there to keep me straight."

"Dh, you'll get on all right," said Robert comfortingly. "Just keep your eye on the host and do pretty much as he does."

"Hedd's you hotter drill no will be a little of the life."

"Hadn't you better drill me a little? For instance, what's the first thing expected of me?"

"Why, you take in some lady, of course, and keep her busy talking until you get the hang of things. Better go through the whole course regardless of appetite or inclination, and when you get fairly started with the dinner launch into some of your savors. when you get tairly started with the dinner launch into some of your savory yarn; about times up at Nantucket. Anything that you known down to the ground will do. Your forte is natural-ness and it takes like wild fire in a company like that where everyone is screwed up to the highest pitch of artificiality. Just swim right in and

Uncle Rob dressed with extreme care that night in conventional evening attire, which he wore with unaffected simplicity that made his tall, erect figure look very dignified. He was a well-preserved man with abundant ironwell-preserved man with abundant iron-gray hair and well featured, kindly, sun-nurt face that contrasted strongly with the tired, harassed faces of so many men of his age, whom he met that evening around the festive board. He came cut victor as his nephew had prophesied, for after the first little qualm of indecision he had abandoned himself wholly to the entertainment of his neighbor, who seemed not quite as happy as the occasion demanded, and incidentally his wholesome, unaffected nappy as the occasion demanded, and incidentally his wholesome, unaffected cheer captivated all the guests just as it had won the hearts of the young men whose games and merry nonsense he

"Well, by George, Robert, I'm get-ting my money's worth, all right," he said to his interested nephew the next said to his interested nephew the next morning as they spun along in the smart red automobile which Roberta secretly coveted. "I never enjoyed myself so much in my life as I have for these last two weeks, but I could not have carried out my little scheme without you. You have been my right hand, and you shall have your share of the fun later."

"I'm having it every day," Robert laughed. "I wonder what Aunt Amelia will say when the truth comes out about me?"

"If she has any sense of humor she ought to enjoy the situation immensely. Roberta should be immensely amused at having the tables turned on her—her own little game played backward, as it were," said Uncle Rob with a chuckle. "You have had a change to get ac "You have had a chance to get acquainted with your aunt's family, any way, Robert.'

It was the day before Roberta's birthday festivity that Uncle Robert suddenly announced his intention of leaving. "Business which no one else can look after," was his brief explanation.

"But you can surely put it off just one day in honor of my birthday," Roberta pleaded.

"I'm sorry, my dear, but I must leave on the early morning train. I have had the most delightful visit of my life, for which I thank you very heartily. And now, Roberta, about the birthday I had intended all along of making you a present of an automobile like the one I sent your cousin on his twenty-first sent of an automobile like the one I sent your cousin on his twenty-first birthday, as your mother mentioned the fact that you had a great fancy for a machine"—

little conversation between you and your mother one morning three weeks ago when I arrived unannounced, about how you hated to introduce me to your fashionable friends; that you had

your fashionable friends; that you had already invented a subterfuge to cover the identity of your old hayseed relative, and more to the same effect. I didn't mind it in the least, I assure you. I even got the notion of humoring your whim as a sort of birthday treat, and to be fashionable just for a change; so I played my cards accordingly, with the help of my able valet. I hope you have enjoyed my little lark Ingry, with the help of my able valet.

I hope you have enjoyed my little lark
as much as I have. No, no, never
mind apologizing. We will come out
even, I think. Just read this over and
tell me how it strikes you.

He handed her one of the slips on

which the following items were neatly

recorded:		
Three suits of clothes	255	00
Top coat	45	00
Hats	39	00
Shoes	15	
Cravats	15	-
Linen	19	
Collars		2
Cigar Case	75	
Cigars	40	-
Scarf pins	35	
Valet services for three weeks		-
Chauffeur for three weeks	60	-
Automobile for three weeks	250	C
Railroad fare for valet	100	0
Total	\$996	2

"That," said Uncle Robert, when Roberta lifted her puzzled, flushed face to his urbane gaze, "is the itemized statement of the cost of your little whim. And this," handing her a crisp blue slip bearing his familiar signature, "is the balance due you. I wish you a very happy birthday."

Then Roberta understood, for the amount of \$3 75.

mount of \$3 75.

For an instant she could not breathe, for she felt herself to be on the verge of ungovernable tears, then she of ungovernation tests, then since summoned up all the pride that was in her to tide over that harrowing moment. 'It was very kind of you to humor my wishes so effectually,' she murmured in a voice that shook slightly in spite of her efforts to keep it calm.

in spite of her efforts to keep it calm.
"I only wish you could stay for my birthday fete."
Uncle Rob laughed mischievously.
"I am really afrald the pleasure would come to more than \$3.75," he answered with a merry twinkle in his bright brown eyes." and as I can't afford to me eyes, "and as I can't afford to go above the even thousand I must decline your pleasant invitation. Good-bye, my dear, and many happy returns."

—Men and Women.

THE CHRISTIAN FATHER.

The father is the head of the family. It takes his name. Man is the head of the woman and his authority is to be obeyed. His is the chief part in be obeyed. His is the chief part in society, and his is the responsibility of the home in its inauguration and maintenance. While the natural law supposes the fulfilment of these obligations, the Christian law insists on it. And this is the difference in men, one is faithful, the other recreant to duty. But the Christian worthy of the name is ever true to his obligations, and so the Christian father is the ideal hus-band to his wife, and the model father

to his children.

As a Christian such a father strives As a Unristian such a father strives to copy the example of St. Joseph, the foster father of our divine Lord. He is the good provider of the home, the faithful, loving consort, and the noblest and most tender of fathers towards big child. His home is an earthly his child. His home is an earthly heaven, because God is adored and loved there, and the spirit of love and union that hovers round the family hearthstone tells of the virtues that hearthstone tells of the virtues that live in the hearts of all who dwell within the happy home. Such a house was Nazareth in a high degree, and each Christian father strives to imitate that holy house in his wish to make a worthy and happy home. It needs not wealth, nor grandeur to make the Christian home. It only requires virtue suringing from the love quires virtue springing from the love of God and the desire to have all things or God and the desire to have all things conform to His divine will and pleas-ure. Whilst the mother is the great factor in making a home virtuous and happy, still the father's influence is mappy, still the father's influence is most potent when exercised for good, and his spirit and example are far-reaching in power and influence. If he be a good Christian father, the good mother's part is more than half fulfilled.

A man's power is in his virtues. If A man's power is in his virtues. It he possesses them, he has virtue; he commands the respect of his fellowmen. The good father has a great influence in the home. He is the honor of his wife and the glory of his children, and the humble name he leaves to both is their richest haritage.

dren, and the humble name he leaves to both is their richest heritage.

As he is in the home, so in society the Christian father is a power for good. He, in fact, is the pillar and concern of society. Men look up to him for guidance, for he is wise beyond other men, and they put with him their treasures, for they know they are in honest hands.

treasures, for they know they are in honest hands.

Such a man is public spirited, for he knows it is his duty to live for and cooperate with his fellow-men in all that will be for the common good, and in his relations with the community he is broad-minded, liberal and unselfish. He is the Christian gentleman all the time is the Christian gentleman all the time and in all things, and feels and acts up to the principle of noblesse oblige. Such a one is the true citizen as well as such a one is the true citizen as well as the true Christian, and happy is the State that has such men within her borders, and safe is the society where such form the large number of its citi-

machine"—
"Nothing could please me more,"
Roberta broke in fervently.
"So your mother gave me to understand." He paused and took from his rest pocket two neatly folded slips of paper which he slowly straightened between his firm brown fingers.
"Robert's machine cost me a \$1,000," he went on deliberately, "so I made out a cheek to that amount, thinking you might like to pick your own automobile. Most people do, you know. Well, Roberta, I happened to grethear a strain fathers have been found in Christian father of the destroy Church and State, the climate outcom

every station and in every walk of life. Such have been kings upon the throne, such have been found and are to be found among the lowliest of earth's

citizens.

It is only a question of grace and fidelity to it that makes the Christian man and the Christian father. As St. Paul said of himself, every Christian man may say, "By the grace of Gcd I am what I am." It is grace that refines and perfects nature, enobles mind, purifies heart and strengthens will, and it is this power that is shown forth at it is this power that is shown forth at its best in God's noble work—man.

Our divine Lord is the prototype of Christian manhood, and his foster-father, St. Joseph, is the model of Christian fatherhood. All men who Christian fatherhood. All men who have excelled in either, have drawn their inspiration and their aims from one or both of them. Thus did the saints, and St. Paul acknowledged it when he told his hearers, "Be ye imitators of me as I am of christ."

The power of example is incalculable. It is the pebble dropped in the sea of life which moves the waters to eternity. Hence all men who wish to honor their Christian name should ever strive to be

Christian name should ever strive to be

Hence all near who wish to honor deliChristian name should ever strive to be
worthy of initation. It was thus Our
Lord exhorted in His day. "Let your
life so shine," said He, "that others is
seeing they too may glorify their
Father Who is in heaven."
The father of a Christian family
should strive to be worthy of being
its head by the nobility of his character and the perfection of his life.
For this God's grace is all-sufficient.
His responsibilities to his family and to
society should inspire his highest aims
and best endeavors. The fact that he
is looked up to should make him worthy
to be imitated, and the fact that he is
supposed to leave his impress upon his
progeny should keep him always in the
fear and love of God, of Whom he is tae
representative to his children, and to representative to his children, and to Whom he will one day have to render

an account of their souls.

Let us ask each Catholic man to be a an account of their souls.

Let us ask each Catholic man to be a Christian man, which he easily can be if he receive the grace of God by frequently receiving the holy Sacraments. Let us exhort the father of families to be worthy their dignity by the greatest fidelity to wife and off spring. Let us exhort the young man wao intends to enter the married state not to put off unnecessarily the fuffiment of the intention. In all things our Catholic men should be models: pure in morals, strict in principles, be a character grand and noble; their life a glory to God and an honor to themselves—a boon to country and a blessing to society.—Bishop Colton in Catholic Union and Times.

SOCIALISM A CHIEF ENEMY OF THE CHURCH TO-DAY,

"The main objects of the Catholic "The main objects of the Catholic teachers said Archbishop Messmer, some time ago, addressing the Catholic Federation, Sheboygan, Wis., "should be to make the people understand that socialism is not merely a system of purely economic questions, but that it involves a great many more important questions of ethics, morality and religion and that the principles regarding these matters as proposed by the leaders of socialism are in direct opposition to the teachings of the Church. Hence the teachings of the Church. Hence the Church must, and naturally will, con-

demn socialism.
"A Catholic cannot accept socialism in its entirety because of some of its demands, and no Catholic can support the social democratic party because it is that organization which hopes to fufill all that socialists stand for. It is not correct to say without restriction that the labor unions are the hotbed

Church condemns socialism, said ne, "it is first necessary to understand just what socialism is. First of all it is a system of doctrines or principles set forth regarding the social condition of mankind. The Church is not opposed and the many of the demands of the mankind. The Church is not opposed to the many of the demands of the socialists. Even compalsory education within proper limits guarding the rights of parents and religion, is not opposed by the Church which has always been the promoter of education. It is a slander to say that the Church only wishes the education of the rich, but not of the poor. Let them study the history of Education and see what the church has done toward educating the poor.

"No organization deserves better the title of the protector of woman's rights than the Catholic Church and no Caththan the Catholic Church and no Catholic priest, laymen or organization has ever opposed any legislation restricting child labor. In these matters the Catholic Church goes as far as any labor organization can reasonably go.

"If the object of socialism was the betterment and elevation of the laboring class, we would all be one. But the

class, we would all be one. But the socialist tries to hide from the uninitiated that his social or economic revolution or change is to bring about the abolition of religion and Charch, of the aboutton of religion and Unarch, of State and public authority, of the fam-ily as a staple and constant social institution and of private ownership in

institution and of private ownership in the goods of the world.

"Some socialist writers when addres-sing Christians will tell them that they are not concerned with either Church or State; that marriage will continue, and that naturally every man must have some property. But in the inner circle they make no secret of their ultimate object to destroy Church and State, family and property, as a necessary and

necessary as the socialist society will take care of the children and will leave men and women free to follow their nat-ural inclinations for indiscriminate unions. The socialistic marriage is simply the temporal union of man and woman as long as they agree to remain united.

"It suffices merely to state these fun-damental doctrines of socialism on Church and state, family marriage and Church and state, family marriage and education, to see that there is as the Pope says, a difference between socialism and Christianity: that there cannot be a greater one. This explains the great hatred of socialist writers and lead ders against the Church, who have publicly declared that there cannot be peace between socialism and the Catholic Church.

Church. "When we take up the battle against socialism, it is merely following the command of the head of the Church. It becomes the clear duty of every Catholic to study the question thoroughly and use all his influence to counteract the efforts of this great enemy of the Church."

A NOTABLE EXHIBITION.

The annual festival in honor of William of Orange was celebrated in the usual fashion, July 12th, Sir Wilfrid Laurier's Autonomy Bill lending some additional zest to the occasion. In this connection it is interesting to note what is thought of the patron saint of Orange-ism by some twentieth century English Protestants. A few weeks ago an exhibition of objects gathered from all over England illustrating the history of religion in the Kingdom was opened at St. Alban's by the Bishop of that town. The catalogue of the exhibition is an elaborate work giving besides the names of the objects some historical coment upon them. When it comes to certain documents showing the strained relations between William III. and the Bishops and clergy of the Church The annual festival in honor of Wiland the Bishops and clergy of the Church of England, the hero of the great "Pro-testant Revolution" is described as " calvinistic Dutchman, of foul life and disagreeable manners." Upon this the Atheneum remarks, "If the catalogue Athenoum remarks, "If the catalogue had been issued at Belfast instead of St. Albans, whole coherts of police would have been necessary to prevent the Town Hall and its contents from being

wrecked. The St. Albans' Exhibition gives valuable testimony to the use of the Holy Scriputres in the churches and monas-tries of mediaval England. We quote

from the Atheneum's report:
"A notable late twelfth century
Bible in three great volumes, comes
from Winchester where it was written; Lambeth sends a splendid Old Testa-

Lambeth sends a splendid Old Testament of the same date with illuminated letters and pictures. Hereford sends a glossed Psalter which is also late twelfth century.

"To pass to the next century, there are a Gospel Book (Hereford), a Psalter, two Vulgate Bibles of the time of Henry III.

"Sidney Sussex College, Cambridge, sends a finely illustrated Bible, in double column of the opening of the fourteenth century.

"The Bishop of Truro contributes a highly interesting connecting link between the MSS. and books printed from movable types; it is a Biblic Pauperum, about the year 1420, having on each page a New Testament picture between two appropriate Old Testament pictures printed from woodblocks.

Sholars knew all this before, of course; but the exhibition will tell many Englishmen for the first time that the Bible was read before the Reformation.—Antigenish Casket.

The Value of Kindness.

that the labor unions are the hotbed of socialism even if the leader in Wisconsin assert it. On the other hand, a few labor unions are under full control of socialistic ideas and that however, it cannot be denied that socialists are putting forth their utmost efforts to obtain full sway over the labor unions of the country."

"In order to understand fully why the Church condemns socialism," said he, "it is first necessary to understand just one would use this power we would make the whole world happy—and then how different living on this earth would be! Unhappiness comes chiefly from the way we act towards one another. Kindness would remedy all this were it allowed to rule our thoughts words and actions. No habit is so easily formed as the habit of kind thinking, then kind words and kind actions follow naturally. Kindness is giving to then kind words and kind actions follow naturally. Kindness is giving to others something they want: it costs us so little, it is so cheap for us to give it and it is so valuable, so highly prized by those who receive it. Kindness has only one rule: "Think of others." It is really the golden rule, for we know how we feel when some one thinks of us, says a kind word, does a kind action. "Kindness adds sweetness to everything, says, again a holy man, and inward happiness almosd always follows a kind action, and inwart happiness is the atmosphere in which great things are done for God.—The Gridon.

MEANING OF THE MASS.

Protestants, who do not understand the ceremony of the Mass, often wonder what there is in it to attract such close attendance. To them preaching and hymn singing is the accepted form of public worship.

It would therefore, be well to tell

It would therefore, be well to tell our non-Catholic friends that all the ceremonies have a meaning and relate to the passion of Christ. When for in stance, the priest begins the function, he kneels at the foot of the altar, and there he represents Christ in the bloody sweat in the Garden of Gethsemani. Then he goes up the steps and kisses the altar and we are reminded of the kiss with which Judas betrayed the Master. Then he goes to one side of the altar

tion takes place and the Host is raised above the priest's head, to be seen by the congregation, we behold Jesus nailed to the cross and lifted up to

die.
And so the sacred drama goes on And so the sacred grams goes of.
He dies, He is buried, He rises again,
He ascends in o heaven, and the Holy
Ghost comes down to bless the Church
and abide with it forever. With that blessing given by the priest the words are heard: "Go, for Mass is over," and the people having taken part in offering the Holy Sacrifice, depart in peace thanking God for the grace of their presence at such celestial myster-

A LITTLE PARABLE.

It was in the olden days of many monasteries, when to one of them came a visitor, who was much disturbed by the quality of the music. The monks were more than usually devout; they chanted their canticles and psalms without ceasing, and also without regard to musical effect. To his sensitive ears the devoutness of the action could not make amends for the unpleasant discords.

action could not make amends for the unpleasant discords.

"Let me teach you how to sing," said the stranger, and he began the instruction of the simple monks with diligence. It was not long before the music of the monastery became so famous that strangers came from famous that strange

music of the monastery became so famous that strangers came from far and near to listen.

But one day the Abbot received a message from an archangel.

"Why is it," inquired the heavenly messenger, "that you no longer sing the Te Deum?" "repeated the Abbot in surprise. "Why, we sing it every day, and only this morning crowds came to hear us and praise the beauty of the music."

"Well." said the archangel, "it did'nt reach us up in heaven."

How continually God turns our days of trouble into times of richest blessing.—Mother Mary Loyola in "Hail! Full of Grace."

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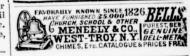


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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13 h, 1905.

London Onc.

My Dear Sir. Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirib. It strenusly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and mare, and its wholesome influence reaches more Catholic homes

homes
I therefore, earnestly recommend it to Catholic families.
With men Offe families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ.

DONATUS, Archbishop of Echeeus,

Apostolic Delegate.

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

To the Editor of The Catholic Record London, Ont:

Dear Sir: For some time past I have read your estimable paper, The CATHOLIC RECEND. and congratulate you upon the manner in which it is published. Its matter and form are both good; and a

Its matter and form are both good; and a truly Catholic spirit pervadeslithe whole. Therefore, with pleasure, I can recommend litto the faithful. Blessing you and wishing you success, Ithful.
sing you and wishing you success,
Believe me to remain.
Yours faithfully in Jesus Christ
† D Falconio, Arch. of Lavissa,
Apost. Deleg.

LONDON, SATURDAY, AUG. 19, 1905.

ON MEXICO.

The "Religious Intelligence," " Free Christian Baptist" paper pub. lished in St. John and Fredericton, N. B., and having for its editor the Rev. Joseph McLeod of Fredericton, has in its issue of July 26th, an editorial article under the title " Idolatry in Mexico" which for stupidity or malevolence or both we have rarely if ever seen surpassed. The article is a proof of the poet's dictum:

" By ignorance is pride increased. They most assume who know the least."

At the Mexican table in the Missionary Exhibit held recently in Bos ton under the auspices of the Method ist Episcopal Church, some articles were exhibited as objects worshipped by Mexican Catholics, among them being certain pictures of the ever Blessed Mary the Mother of God. A representative of the Sacred Heart

Review went to this exhibition to in vestigate, and at the table where these pictures were shown, the following conversation took place:

"O, Yes, indeed."

" Do they pray to these pictures of her, and imagine that they hear their

Why, yes, that is what they do. " Have you ever been in Mexico?
" No, I never have.
" Well you do not know these things

"Yes, I do; everybody knows

The Sacred Heart Review's representative speaks in his report of the incident, of the "amazing, appalling, and amusing ignorance of the exhibit or." But the Rev. Free Baptist Editor comes to the rescue of the exhibitor by stating a piece of his own experience as follows:

"This writer, in World-Wide Mis sions, spent the month of January, 1904, in Mexico, and visited many Roman Catholic churches, in every one of which there were pictures of the Virgin of Remedios, the Virgin of Guadalupe to find a group of people on knees before the picture of the Virgin of Guadalupe mumbling prayers, appearing so to do, the number kneeling before this Virgin always being greater of Christ. This Virgin is to day the ost popular object of worship exico. Even Roman Catholics mit the idolatries of Mexican Roman Roman Catholic missione sent by the Pope to do special educa I work said not long ago to Dr. Butler twenty years in Mexico, knew him wel: 'The Mexican who knew him we 1: are not Christians; the Virgin Guadalupe comes first, Hidalgo, second,

and Jesus Christ third. This specimen of unintelligible English is sufficient to show that the editor of the paper is a puffed up ignoramus who bears his nasal organ high. "It would be useless to enter into a lengthy controversy with such a sample of the D. D.; for we find that the Rev. Joseph McLeod writes these

wonder what University conferred this

Mr. McLeod spent six months in Mexico smelling out idolators, and what did he discover? He found groups of people on their knees before the nicture of the Virgin of Guadalupe mumbling prayers," etc.

Catholies do pray, not to pictures. but to the originals of pictures of the Blessed Virgin and God's saints who are God's special friends and servants, the petitions being that these friends of God should pray for us, for we know that their prayers are powerful with God. The Revised Version of the Pretestant Bible tells us that "The supplication of a righteous man avail eth much." (St. James v. 16) We may therefore ask the righteous to pray for us, as St. Paul asks the prayers of the Corinthians. (2 Cor. 11.) If the prayers of the living are powerful with God, the Saints of God in heaven cannot have less power. Christ Himself tells us that the God of Abraham and of Isaac and of Jacob is not the God of the dead but of the living." This is to say that though the bodies of the saints are corrupted and dissolved their souls are living forever in God's presence. They may, therefore, offer prayers to God for us which are even more efficacious than they were when they lived on earth. The angels of God pray for us and

protect us against the temptations to which we are exposed on earth. Thus Jacob prays for Joseph's children: Gen. xlviii. 16: revised version:) ' The angel which hath redeemed me from all evil, bless the lads." St. John prays for the seven Churches of Asia: "Grace be to you and peace from Him which is and which was, and which is to come, and from the seven spirits which are before this throne.' etc. Other texts to this effect are numerous. But the saints in heaven ' are as the angels " (St. Matt. xxii. 30, St. Mark xii. 25.) There is no reason, therefore, why the saints should not pray for us equally with the angels, and just as the angel (in Zachary i. i2) prays for Jerusalem, and is answered favorably by God, we may expect God's favors to be granted through prayers offered by the saints.

It is therefore no more an evidence that the Blessed Virgin and the Saints are worshipped as God by the Mexicans because they ask then to pray for us, than are the prayers of Jacob, St. John and Zachary an exidence that they worshipped angels as God.

As to the charge that the Mexicans mumbled" their prayers, we assert that the Rev. Joseph McLeod is no jidge of an earnest and pious prayer as distinct from a mumbled prayer, as after making the assertion that the prayers were mumbled, he admits that he did not know of what he was speaking, as he immediately adds "or they appeared to do so." Such malevolent interpretation of a pious act is unworthy of a claimant to be a minister of the Gospel, and ought to be sufficient for his expulsion from the Church to which he belongs. We do not suppose, however, that his Church will thus deal with him; for, according to the Baptist form of Church misgovernment, each congregation is "And do they worship her (the Virgin Mary) even as they worship moral conduct. We presume the Rev. Mr. McLeod knows the calibre of his congregation, and that they will stick to him through thick and thin even though they be aware that his language is unChristian, and that he maligns a pious Christian people. Any calumny against Catholics will be applauded by them, most probably, and he knows

It is simply false that the Mexicans adore or worship the Blessed Virgin or God's saints as gods; and the Rev. his six months visit to Mexico, he is lying malignantly.

It must be remembered that the Mexicans are a mixed race. They comprise thirty-five Indian tribes, crewhites. In such a mixture, we cannot expect the state of advancement in fully civilized race. Nevertheless we there are this year one are informed that their present condition is peaceful and prosperous, the laws are fairly well observed, education is progressing, and fair progress in the arts of peace has been made. (See American Encyclopædia, Art. Mexico to A. D. 1875.) Since that date great progress has been made.

Mayor Maguire of Syracuse declared in 1901 that " in the opinion of wellin ormed native Americans, and in his own opinion, only for the solace of the Catholic religion, the Mexicans would be in the same state and low condition of the American Indians.' It will be also noted that the Catholic Spaniards who ruled Mexico for a long time did not exterminate them as the Americans have almost done with their Indian wards; and even at the present moment nearly all the civilization now possessed by the Indians of the great Western territories of the United States

calabistic letters after his name. We has been given to them by Catholic missionaries who are even now almost their only instructors, at the price of great self sacrifice.

Frederic R Guernsey writing from San Angel, Mexico, to the Boston Herald in November, 1901, said in substance, as we abridge his words :

" A contrasting point of Mexican and American small towns is that here we have no hoodlums or toughs. People are too polite to be so disagreeable. The insolent swaggerers of the pavement, the tobacco spitting brutes of the street corners, and the bad small boys, old in deviltry, are not in evidence in the Mexican small town. Even the poores peon you meet answers a salute with the graze of an old hidalgo . . . the active, arrogant, insolent and menacing oodlum, we have him not.
"The Mexican woman is reposeful

and religious. Women are well treated here, and are sweet and gracious. They are housekeepers, mothers of families, and not reformers, intellectual leaders, or faddists. . . . A woman is a home goddess, still believes in her ancient faith, and is the cheerer and counseller of the men. People who re-gard the Mexican woman as sorely oppressed do not know her. She rules often by a sweet influence. . The women go to Mass in the morning at various bours, according to their habits, status or piety. But they all go. The church is their second home, go. The church is their second non-

abiding love.
"As a rule the religious men are the solid citizens, humane masters, and pay

their bills. . . "The clergy are profoundly respected and look after the poor. The young priests are abstemious and self-denying They give rise to no evil re-The old priests are indulgent and regard humanity as a father does his naughty children. But they do not abate a whit of their dignity or lower their priestly standard. They feel that they stand for the celestial powers, and They feel that are often plain spoken when necessary. "Religion is not decadent here, and there is a general courtesy worth imitating. And yet we read of the lack of true civilization in Mexico! Rubbish! That will do to talk to ccean calvary-men, not to men who know Mexico as it really is."

Surely the Protestant United States might have much to learn from Mexico. The Rev. Mr. McLeod quotes two socalled Catholics to prove the Mexicans

idolaters. One of these two supposed persons is " a Catholic missioner, who twenty years ago, and not long since, said so to one Dr. Batler." We can make no enquiry as to the truth of this, as the name of the missioner is not told. He is probably an imaginary person.

The other authority is Madam Caldoron de Barcas who "wrote" this as also her opinion. This may be or may not be true. When and where are her writings to this effect to be found? We are not told. We must, therefore, consider the testimony as worth about as much as that of the imaginary missionary.

RELIGION IN THE UNITED

Notwithstanding the terrible ordeal through which the Catholic Church passed in the Phillippine Islands, owing to the persistent warfare kept up by the natives for several years against the United States which assumed the sovereignty there after the Spanish American war, the Catholic Church has well held her own there.

The Aglipav heresy has not entirely disappeared, but in spite of the efforts of the Protestant missionaries who swarmed into the country as soon as the Americans secured a permanent foothold, and who encouraged the Aglipayan heretics by fraternizing with them, in spite also of the deception attempted to be passed upon the natives to the effect that Protestantism is one faith founded upon one Gospel, the natives soon discovered, the cheat that the so called Evangelical Church is an agglomeration of discordant beliefs, pretending to a unity which it does not possess. The missionaries are Mr. McLeod well knows that with all therefore disappointed that they have made almost no progress whatsoever in converting the natives to their various sects of Protestantism.

On the other hand, notwithstanding the difficulties under which the Catho oles, half-breeds or mestizoes, and lie Church has had to labor, and the obstacles which have been thrown into her way in the changed conditions of civilization of a homogenous or of a the Church and of Church property dred and fifty native students pre paring for the priesthood in the Archdiocese of Manila alone. This record is probably quite as good as that of any diocese in the United States, if it does not exceed them all. Among these young men there are many of bright and even brilliant intellects and for the present circumstances a very good education is being given them. This is a very satisfactory state of affairs, and it is all the more so as the Methodists, Episcopalians, Presbyterians, and other denominations have complained bitterly of the falling off of seminarians studying for their ministry all through the United States and Canada.

Under the protection of the United States flag at the present moment there are 22,128,000 Catholics, of whom 7.058,699 are in the Philippines; 1,-

Rico and 32,000 in the Sandwich Islands. We cannot, however, measure the actual influence of the Church by these figures, as so large a number belong to the newly acquired territories which have not begun to exercise much influence upon the political status of the Catholic body. The Catholics of the United States proper, however, number 12,463 439, independently of the newly acquired territories and Cuba. The Methodists are the most numerous of the Protestant sects, numbering about 6,256,738. The Bap tists follow with 5,150,815; the Lutherans with 1,789,766; the Presbyterians with 1,697,697; the Episcopalians with 807,922; the Congregationalists with 667,951; the Unitarians with 71,000, and the Christian Scientists with 66,022.

These figures are only estimates which are, however, not far from the actual truth, only the number of communicants being given in the official religious census. It thus appears that the Catholics

are far ahead of the various sects, and the discrepancy becomes still greater when it is borne in mind that the above

figures are divided among many subdivisions of the sects named, so that the actual number belonging to any particular sect falls far below the numbers above given in almost every instance.

It is interesting to notice that according to a recent despatch from New York, 24 denominations, including most of those named above, have appointed from 5 to 50 delegates to meet on November 15th to consider the question of a federation. Sixty speakers are named on the programme, as having consented to express their views on the occasion. It cannot be expected that the proposed meeting will decide upon a confederation, but we should not be surprised if at some not very distant date some such confederation a that proposed should take place, but this can be effected only by a general consent to ignore the doctrines distinctive of each sect. Many of the sects will not consent to this in the near future, as they feel that they separated from the other Protestant bodies on solid grounds. If they were now to give up their causes for separation, it would be an admission that they erred in separating, an admission they are not prepared to make, as several of them proclaim that they separated on solid grounds, and on points which being revealed by Almighty God, cannot with consistency be now ignored.

THE UNION MOVEMENT.

Among the officers of this association for the purpose of bringing about the federal unity of Protestants there are five Protestant Episcopal Bishops, six Methodists, and one Moravian and one Reformed Episcopal Bishop, besides prominent Presbyterian and other divines. There are two Supreme Court Judges, a Senator, a Congressman, a State Governor, Mayor, several College Presidents, professors, editors and ministers.

These constitute, no doubt, a very respectable array of Protestant gentlemen intent upon establishing a kind of unity between the sects, but we must say we have no confidence whatsoever in the efficacy of the results to be attained from their discussions. 1. Even though some kind of union should be brought about thereby, it will not be such a union as essential to the Church of Christ, which, being the "pillar and ground of truth " should have one faith, that faith "which was once given to the saints"-a union which merely hides the discordances of faith behind a curtain can never be substituted for the unity of faith which is an essential characteristic of the Church of Christ.

2. An agreement between any number of factions drawn from the disintegration of existing sects may constitute a new sect with a diminished number of distinctive doctrines, but it will leave its diversities and divisions. A new behind in every sect thus disintegrated a number of stalwarts who will adhere to the existing distinctive dostrines with more determination than ever. It dividing lines between the existing sects. This is what occurred in Scot land on the union between the Freand United Presbyterians in 1900. The small remnant which remained true to the principles of the old Free Kirk refusing to be absorbed by another sect, has been organized by the law of the land as the owner of all the pro perty of the old Kirk and the Seceders have been obliged to disgorge all that they carried with them by mere force of numbers, so that we have literally witnessed the celebrated farce of the tail wagging the dog, in the assumption of all the property of the old Free Kirk by the "Wee Free "remnant.

3. There is in Protestantism a prin ciple of disintegration and division which cannot do otherwise than work toward the establishing of new Churches. This is the principle of private judgment which cannot work 573,862 in Cuba, 1,000,000 in Porto otherwise than toward the building of

new sects. This is a principle which may be for a time checked in its rapidity of action, but it is so essential to the Protestant system that it must bring forth new off spring. Such movements as the present New York one may momentarily affect the fecundity of the private judgment principles, but the essential principle of sectarianism must assert itself, with the result of creating new sects, while movements towards reunion will be necessarily only spasmodic, and can only result in setting aside Christian doctrines, or doctrines hitherto held as Christian, and the final result must be Rationalism, Deism, or Atheism. It is well known that Protestantism is ever tending towards this goal, and the stronger the present union movement shall be, the more rapidly will the abyss of unbelief be reached.

The truth will soon be found out and this union movement will hasten the day of discovery, that the only principle of Christian union which will prove to be a success is that principle of Church authority which is found in the Catholic Church, and which consists in submission to the head of the Church, the Pope, the successor of St. Peter. Here alone is the inexpugnable Rock on which the Church is built, and no human wisdom will be able to construct a new religion which shall have any other visible centre of unity, from which will be derived the life's blood of an unchanging faith which makes the Church of God for all time "the pillar and ground of truth."

RELIGIOUS UNION IN INDIA.

For some years past a series of meet ings were held in Allahabad, India, by the Presbyterian Alliance of that coun try, with the object in view to effect a union of the various Presbyterian bodies of the nation into one Church with Presbyteries, Synods, and a General Assembly. Principal Mackichan, Vice-Chancellor of the University of Bombay presided at these meetings, and the culmination was reached on the 15th Dec. when forty-eight delegates of the churches met and a General Assembly was constituted, a Confession of Faith adopted which had been previously prepared at the Alliance meetings, and approved by the home churches to which the missionary churches belonged, and a moderator elected who was chosen from among the native ministers, namely Rev. K. C. Chatterji, D. D.

The question of jurisdiction caused a good deal of discussion, and during part of the debate it seemed that this would be the rock on which the plan of union would be wrecked. The American missionaries declared their readiness to subject themselves entirely to the new India Church, but those from the two Scotch churches represented had been enjoined to remain subject to their respective churches. It was at length decided that this matter should be left to the local presbyteries, and with this compromise the union was effected, leaving it to time to bring about a more complete understanding on this point.

Religious unity is now acknowledged to be a thing to be desired, and indeed required by Christ, Who declared that His sheep, by which are meant all who acknowledge and believe in Him, should Lutherans of his own Empire, as several be brought to one fold under one shepherd. Elsewhere Christ prays specially for His Apostles, and "for those also who through their word shall believe ia Him, that all may be one as He is in the Father and the Father in Himthat they may be perfect in one." In truth, throughout the New Testament | to the extent of sending delegates to rewe find that Christ built up but one Church, against which the gates of hell shall not prevail, and this Church is called by St. Paul "the Church of the living God which is the pillar and ground of truth." Unity is, therefore, essential to the

Church of Christ, yet not very long ago we were wont to hear eulogies upon Protestantism based upon the fact of light has dawned upon its votaries within the last few years! There must be a sad error in one or the other of these contentions. But be it so, that will simply change the locality of the the present aspirations toward unity are in accordance with God's will, then the divided state of Protestantism, which is the rational result of its primary principle as enuntiated by Luther and his co workers, that each individual is the supreme judge of faith and morals, is the condemnation of the whole system. The Holy Scripture and right reason

agree that the members of the Church hould be subject to its authority, and this conclusion being reached, the Reformers of the 16th and subsequent centuries were in the wrong in rejecting the authority of the one Catholic Church, which never ceased to exist from the time when Christ founded it upon a rock which should be impregnable against the assaults of Satan which are spoken of as the "gates of hell which shall not prevail against the Church."

But even now the new Presbyterian Church of India has a divided author.

ity, and the necessary result of this must be at some time or other a diverity of faith within itself.

It has adopted a new creed, but we are not told what manner of creed this is. Is it the creed of the Church of Scotland which teaches that God has passed over a part of mankind in his distribution of graces, so that they are unalterably doomed to damnation, or is it the creed of the United Presbyter. ians of Scotland, and of the American Presbyterians, who have discarded this horrible teaching of John Calvin?

It is clear that the new Church of India must have effected a union by some compromise of doctrine. Once such a compromise is agreed upon, the way is opened to the compromise of any or all the teachings of Christianity when it will be deemed expedient so to

do.
There were eleven distinct Presby. terian Churches in India, seven of which have come into the union. These are the Established and United Free Churches of Scotland, the Presbyterian Churches of England, Ireland, and the United States of America, the Reformed Datch Church of America, and the Presbyterian Church of Canada.

As four out of the eleven Presbyter. ian Churches have not as yet joined the union, there will be at all events five Presbyterian bodies still in the country, and if there are still to be dissentients among the seven which have united, the number of sects or subdivisions may be increased instead of diminished by the union, as was the case in Scotland in 1900 when the United and Free Churches combined into one. Fifty-eight ministers, each with a following, remained out of the newly constituted Church, and these dissidents constitute the "Wee Frees" to whom the Judicial Committee of the House of Lords has awarded all the Free Church property, which the majority had seized and taken with them to the United Free Church.

THE NEW LUTHERAN CATHEDRAL IN BERLIN.

It may be remembered by many of our readers that some years ago there were certain events wnich led to the belief that the Kaiser William II. is anxious to be regarded as the Bishop of Bishops or Pope of Protestantism.

Frederick William III., King of Prussia, was the first Prussian monarch who seemed to entertain the thought of establishing a claim to be the supreme head of Lutheranism throughout the world, and with this intention made some effort to establish a Lutheran sovereignty at Jerusalem early in the nineteenth century. His efforts were not very successful, however, though a considerable German population was in time induced to settle in Jerusalem with the notion, perhaps, that the Holy City would become the centre of German Protestantism.

The present Emperor William did, however, succeed in inaugurating a Church there a few years ago under the title of St. Xavier's, and the inauguration was marked by the presence of prominent Anglican and Greek Church ecclesiastics who thus gave color to his Imperial Majesty's aims and claims. He was not so successful with the of the rulers of the small states of which the German Empire is composed are very jealous of their rights as heads of the Lutheran Churches in their respective dominions, and several of them declined, respectfully but firmly, to participate in the ceremonies, even present them in Jerusalem, knowing that if they did so they would be regarded as acknowledging the Kaiser's supreme headship over all, which was the avowed object of the demonstration.

The plan of a Lutheran Church under one supreme head, even in the German Empire, has thus failed so far. Much less do the Lutherans of Sweden, Norway, Denmark, Great Britian, and the United States recognize any supremacy of the Emperor, who remains simply the head of the Lutheran Church of Prussia.

But on February 27th of this year there was another move made on the chess board by his Imperial Majesty, which appears to have been somewhat more successful in the way of securing the homage of independent Lutheran Churches. The occasion was the consecration of the Emperor's own Cathedral in Berlin, at which were present delegates from all Protestant nations, constituting a brilliant assemblage of civil and ecclesiastical dignitaries. The service was simple, yet it is said to have been highly impressive. The music was of a very grand character, but it was rather operatic than religious, and even in the brief report which was sent over the Atlantic cable describing it, it is said the whole scene, with the sunlight pouring from the dome on the white interior with gilded capitals and Mosaics, suggested a gala opera, or a reception in the great white hall of the palace, rather than a religious service." A nong those present were ambassadors and d Baropean co Empire's cal Right Rev. the Anglican along with preachers, t ruffs about th fashion in vo Adolphus, K as the chan Germany ar part of the 1 Prince A the Crown mark, were the Empero two prince German St ceremonies. It is not that these man States to admit the

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those present were ambassa-

dors and diplomats of the various Buropean courts, members of the Empire's cabinet and clergy. The Right Rev. William Boyd Carpenter, the Anglican Bishop of Ripon, was there, along with Swiss and Scandinavian preachers, the latter wearing white ruffs about their necks according to the fashion in vogue in the days of Gustavus Adolphus, King of Sweden, who figured as the champion of Protestantism in Germany and Denmark in the early

part of the 17th century. Prince Arthur of Connaught, and the Crown Prince Frederic of Denmark, were present, one at each side of the Emperor and Empress, and thirtytwo princes and princesses of the German States also assisted in the ceremonies.

It is not to be supposed, however, that these representatives of the Ger man States intended by their presence to admit the supremacy of the Emperor over their churches, as this could be admitted only by a positive act of re nunciation of their rights in favor of the Emperor, which did not take place. The Emperor, however, made it be well understood that this Cathedral is intended to be regarded as a Cathedral for all Germany, whereby he insinuated his claim to the chief Pontificate, and it was not an occasion which afforded an opportunity to the other German princes to proclaim the independence of their Churches. Yet their principals, the rulers of the German States, indoubtedly continue to exercise their authority as heretofore.

But not only did the Emperor declare that his new cathedral is intended to be the centre of Lutheranism in Germany, but he added that it will be a Cathedral for the whole world, which is very like a trespass upon the in dividuality of the Protestant churches of other countries.

We do not say that it was the Emperor's intention to assert authority over the Churches of England, Scot land, Switzerland and other countries, but he certainly stood on the brink of making such a claim, in view of the fact that he has been long known as being ambitious to be recognized as Pope of the Protestant world. Any claim which he may distinctly make in this direction will certainly be repudiated by England and other countries. Probably no country will repudiate any such claims with more determination and astuteness than the Lutheran Churches of America, which have tasted the sweetness of religious independence, and are not likely to surrender their present irresponsibility to a far away European potentate.

So far as the Church of England is concerned, no one imagines that the Archbishop of Canterbury and the other Protestant Bishops of England will ever consent to subject themselves to the Church of another country, puless, indeed, they return to the Catholic Church, and accept the supreme headship of the Pope, for they know well that only the Pope has or ever had any claim to be head of the universal Church.

It was mooted some years ago that the British Empire and Episcopulians of the United States under one head, who should be the Archbishop of Canany more than will the Lutherans, who are of German origin.

PREMIER BALFOUR AND HIS PROSPECTS.

It now appears that Mr. Balfour, the Premier of the British Empire, has so slender a hold upon the votes of the House of Comnons that he is compelled to be always on the alert lest his fragile majority should be overwhelmed on a snap vote. It is a ludicrous position for the Premier of the British Empire to find himself in, but only a few days ago he was caught in the trap laid for him by John Redmond, the astute leader of the Irish Nationalist Party, who is acknowledged to be a master in the wiles of British Parliamentary

Mr. Balfour is at present sustained in his position by a majority of about seventy in a full house, but this majority is always apt to be pulled down to perilously low point unless the utmost vigilance be exercised by the Tory whips to keep it from being snatched out of existence by the accidental absence of a few members amid so large

a crowd. This occurred only a short time ago on an Irish question when a paltry £100 was struck off the budget for Ireland by a majority of four. The matter almost assumed the magnitude of a governmental crisis on which at one time i seemed the Government would have thrown up the reins, or would at least be obliged to dissolve Parliament and appeal precipitately to the country.

the present small majority by which ditions, and there appeared to be a dis-

every bye election which comes on results in defeat for the Government, so that its small majority in Parliament is fast dwindling away, and it may disappear entirely at any moment on a critical question.

In the meantime some of the Irish join the Nationalists in their demand for Home Rule. Mr. Balfour has certainly not a bed of roses to rest upon, with a demoralized party to support him, and his only hope to pass through the ordeal with which he is now face to face is that the Liberal party is in quite as disorganized a condition as the Conservative.

THE SCHOOL LAWS OF THE UNITED STATES.

To the Editor of the CATHOLIC RECORD Sir-It was stated in the RECORD a hort time ago that Catholics form a large majority of the population in many States of the American Union. Would you please explain then how it is that in those States Catholics have to educate their children at their own expense while they pay taxes towards the support of the schools of the Protestant minority, if indeed such be the case t be that they are restrained by the Federal Government from legislating as they think proper in regard t education; preachers of the Gospel would surely be heard denouncing such SUBSCRIBER.
Alberta, Pincher Creek, Aug. 5, 1905.

Our esteemed correspondent must have made a mistake in regard to the alleged statement, if he means to say that THE RECORD asserted that in many of the United States there is a Catholic majority of the population. If there appeared in our columns any such statement it must have been being endorsed by us, as the statement is undoubtedly erroneous.

the only States in which there are despot of Constantinople. We cannot actual Catholic majorities of popula-

In Rhode Island, the population was 428,556 according to the census of 1900. The Catholic population in that same year was estimated at 275,000, being slightly over 64 per cent. of the whole. It must be borne in mind that Rhode Island was settled by an intensely Puritan population, and that there were penal laws enacted there against Catholics, some of which excluding Catholics from certain offices are still in force. These laws were not passed by Catholics, nor were they imposed by the Federal authority. They were passed by the Protestant majority which was absolutely supreme until few years ago.

But an actual Catholic majority in population does not immediately bring with it a majority of electors. The Catholics came into this State gradually, chiefly as young people, boys and girls seeking work. They were strangers and foreigners, and even for many years after they settled there they were not a majority of the electorate. Besides, when these young people were accompanied by their parents, brothers and sisters, the families were larger than those of the there should be a union of Anglicans of | native Americans, who have fallen into the evil habits of race-suicide, so much detested and so strongly denounced recently by President Roosevelt. It is terbury, but the Bishops of the United | thus evident that not until many years ously repudiated any such should have elapsed even after Cathoproposition. They will certainly not lies becare a majority of the populaaccept a German monarch as Pope, tion, would their voting power suffice to make the laws of the State. It is very probable, however, that the future votes-but the past legislation was not air announcing the Divinity of Christ.

so enacted. In New Mexico the case is different. In the Territory, the Catholic population was 68 per cent. of the total, but utterly overwhelming them, so that the as a new State, part of Arizona, has been added to it, the population of which is about 67 per cent. non-Catholic. and the falling stones. All this is We have no doubt the Catholic influence will be sufficiently strong there to make satisfactory school laws; but its St. Ambrose, and others, among whom admission as a State is so recent that the character of its legislation is a matter of the future and not of the past.

After the States we have named above, New York has the largest Catholic percentage, which is a fraction below 30 per cent. of the total. In Connecticut, Louisiana, and Massachusetts the percentage falls slightly below 30 per cent.

THE ZIONIST CONGRESS AT BASLE.

A congress of "Zionists" has just been held at Basle, Switzerland, consisting of delegates of Jewish communities from all parts of the world, who advocate the plan of recovering Palestine for the Jews who being obliged to leave the countries in which they now live, desire to settle in their ancient kingdom.

Jews, owing to the changeable policy good roads and productive farms, of the Sultan of Turkey, the British should not, easily throw away these Government offered a tract of land in opportunities for a prosperous future, East Africa on very favorable con-

the Government is sustained. Almost position among the Jews to accept the better opportunities to grow up with offer under which they would be under the new country which affords numer British protection. At the Congress ous opportunities to settlers. By all the matter was fully discussed, four orators favoring acceptance, while four by necessity seeking for new homes, others opposed this. The discussion not to overlook the advantages to be was long and ardent lasting six hours, gained by settling in the new country and occupying the attention of the Con-Unionists of Ulster are threatening to gress from 9 o'clock at night on July 29th till 3 o'clock on the morning of the 30th. It was continued on July of a good soil, a productive territory, 39th when on taking the vote of the with moderate climatic conditions, and delegates, an overwhelming majority where they are at a moderate distance decided not to accept Great Britain's from the good markets afforded them by offer. The discussion became so the older settled provinces of Ontario tumultuous that it had to be adjourned, and Quebec. but it was finally terminated by the vote as above stated.

The resolution passed was as follows: "That the Zionist Congress firmly maintains the principle for the founda-tion of the colony in the Jewish Fatherland, Palestine, or in that vicinity. The Congress thanks Great Britain for her offer of African territory, the consideration of which, however, is terminated, and hopes that Great Britain will continue to aid in the solution of the

This was adopted amid enthusiastic cheering, though the Socialistic Jews protested loudly against it, and left the Congress.

The Socialists, who are in Europe practically the Anarchistic party, would be the least desirable section of the Jews to form a colony under the British flag, so we do not suppose that the Government of Great Britain will continue the offer after it has been thus summarily rejected by the Jews as a body. A bird in hand is worth two in the bush, and we should have thought Orangemen are opening their eyes to that the British offer would be gladly accepted by those Jews who are seek- land. ing for homes, being driven out from quoted from some third person without the lands in which they have been residing for generations. This would have been wiser than the awaiting of Rhode I land and New Mexico are kindnesses to be extended by the imagine that Jews in Palestine would be any more paternally governed by the murderous Abdul Hamid and his sucessors than are the Christians of Armenia and Macedonia against whom continuous persecutions have raged for

The prophecy in Daniel ix. 27 that the abomination of desolation which shall be in the temple of Jerusalem " shall continue to the consummation and to the end," is usually interpreted to mean that the destruction of Jerusalem and of the temple which overwhelmed the city and temple in one ruin shall continue even to the c nsummation and to the end is usually understood to mean that the city and temple shall remain desolate to the end of time. There is no official and definite interpretation given to this passage by the Catholic Church, and we will not attempt to fix a special meaning thereto; but it certainly appears at first sight to foretell the continuous ruined condition till the end of time; and history appears to bear out this interpretation, for efforts have been made ere now, and especially in the time of the Emperor Julian the Apostate, to recolonize the Jews in Palestine, but without success. There appears to be at the present as little prospect as ever that this recoloniza-

tion will take place. It is well known to those versed in ecclesiastical history that the efforts of the Apostate Julian to restore the ancient temple of Jerusalem were tated by a desire to belie the teachings of Christianity, but the plan was thwarted by a miraculous intervention legislation will be passed by Catholic of heaven. Voices were heard in the An earthquake destroyed the building when it was partly erected, and balls of fire rolled through the foundations work had to be discontinued. Many of the workmen were killed by the flames attested by the ecclesiastical historians Theodaret, Rufinus, Sazomen, Socrates, was Ammianus Marcellinus the Pagan panegyrist of the Apostate Emperor.

OUR NEW ONTARIO.

In another column will be found report of the opening of a new Church at Verner by his Lordship Bishop Scollard, who was recently consecrated Bishop of the new diocese of Sault Ste Marie which includes within its boundaries the great territory which is

known as New Ontario. A large proportion of the mobile population of the Province of Quebec are making for themselves good home in that new country, and as we believe are thereby doing wisely.

The rising generation of young farmers in Ontario who have already farms in populated districts would not be acting wisely in giving up substantial homes where they have already As difficulties presented themselves the surroundings of civilization, good to the reoccupation of Palestine by neighbors, good churches and schools,

means would we advise those who are opened out to them in the great North-West, and especially in New Ontario where they will have all the advantages

Already many settlers from the United States have found that it will be to their advantage to have their future homes in this very territory of New Ontario, and have sold their lands in the United States to take up hones in Canada. This is because our future prospects are more advantageous than those proffered by newly opened lands in the West of the great Republic which border us on the south. We hope that young men of Ontario will be found to take hold of these advantages, instead of letting them go to settlers from another country who are not so well entitled to them as our own young Canadians just storming into manhood.

IRELAND'S GRIEVANCES.

The withdrawal of Mr. Premier Balfour's scheme for the Redistribution of seats in the House of Commons has brought to light a new feature of the Irish question, which is that the Ulster the necessity of Home Rule for Ire-

Mr. Sloan and other high officers in the Orange Lodges of the North have announced their discovery of the fact that Ireland has been overtaxed during the last sixty years, and they demand a change in the financial arrangements between England and Ireland, so that Ireland may obtain justice in this matter. This new Irish party has awakened up to the fact that justice will not be more readily secured to Ireland if her representation in the House of Commons is to be cut down by twenty-two members, while the representation of England, Scotland and Wales are to be increased. Mr. Sloan's proposition is that the number of Irish seats shall remain as it is at present, while these seats shall be so redistri buted as to give the north a larger epresentation than it has at present.

The taxation of Ireland is now about double what it would be if the recommendations of the commission on this subject, which were agreed to as just a decade of years ago were followed.

The Ulster Orangemen are not slow to notice that if Mr. Balfour's proposi tion had been allowed to pass, the redress of Irish grievances would be indefinitely postponed; and thus Ireland's burden would be continued inde. finitely, and they assumed their new attitude in the consciousness that their pockets would be lightened of a considerable load.

The step toward becoming full fledged Nationalists will be a short one if the Orangemen continue in their present mood.

AN APOLOGY.

In our issue of 29th July, under the heading "A Vexatious School Case" we ably be suspicious of their desirability. gave a full account of the annoyances to which the Board of Catholic Separate School Trustees of the Town of Walkerville in Essex county have been subjected by the Town Council, and the court of Revision which have for years refused to allow Catholic ratepayers to be placed upon the Separate school roll of Sandwich East, until they were compelled to do so by judgment of Chancellor Boyd in regard to the tax of

We stated incidentally in the course of our remarks that "the Town Coun cil of Walkerville is entirely under control of the firm of Hiram Walker & Sons" and that the Council " has kept up a constant fight with the Catholic Separate School Trustees of Section 1, Sandwich East, and are now continuing to throw all possible obstacles in the way of the efficient working of the same school and its sister school of the town of Walkerville."

We have received a letter from "J. H. Coburn, Solicitor for Hiram Walker & Sons, Limited" declaring that "the statement that the Town Coun cil of Walkerville is entirely under the control of the firm of Hiram Walker & Sons is absolutely untrue," and that all statements imputing the exercise of such control in a vexatious or unreasonable or unjust manner are also MGR. FALCONIO ON ROOSEVELT, untrue and libellous."

Our intention in the publication of the article in question was to call public attention to the manner in which certain public officials endeavor to annoy the supporters and especially the Trustee Boards of Separate schools but we are pleased to publish the repudiation of the firm of Hiram Walker & Sons, of any intention to control

Wit-a-time A pleasant liver laxative made from fruit with tonics added ure's remedy for constipation, headaches, biliousness kidney and skin diseases.

'I have had Liver Trouble for ten years, and tried different remedies but think Fruita-iives are the best. I cannot praise them too highly.

At Druggists—50c. a box.

Mrs. JOHN CLINR, Aylmer, Ont. Manufactured by FRUIT-A-TIVES Limited, Ottawa

tion of Messrs. Walker & Sons as a satisfactory explanation, and we desire to express regret for having associated their name with that of the Council in this matter.

PEACE OR WAR.

At last the terms have been made known by the Japanese envoys, on which peace may be agreed upon between Russia and Japan. These terms have been laid before the Rassia plenipotentaries, and by them before the Czar. The general public has not been for mally told in what the Japanese demands consist but it appears to be certain that the following are the demands briefly told :

1. An indemnity commensurate with the cost of the war sustained by Japan. 2. The cession of Port Arthur and the Liao Tung peninsula to Japan. 3. The evacuation of Manchuria by

3. The evacuation of Manchurit by Russia.

4. The cession of control of the Russo-Chinese Railway as far as Harbin.

Albertus Magnus, the most

5. The cession of the Island of Saghalien.

The opinion openly expressed by all parties in Russia is that the terms will not be accepted, and that if they are persevered in by Japan, the war must

go on. The Czar and his Council are considering carefully what answer is to be made to the proffered terms of peace. It is possible that the terms may be modified upon discussion, but the prospect of finding a common ground for the two parties to the present negotiations is said to be not bright.

MORE DOUKHOBORS.

A new batch of one hundred and eighty-five Doukhobors are coming to Canada, and may be expected within a few days. Those of this sect who are already here and were so effusively welcomed by many of our citizens did not prove to be a very acceptable lot owing to their strange fanaticisms. It will be remembered that hundreds of them took a fancy from time to time to commence a pilgrimage to travel in search of Christ without suitable cloth. ing when winter was setting in, and without a proper supply of food, so that they were nearly freezing and starving

We are told that there is no danger of the new-comers giving like trouble to the people of Canada, as they are from a different part of Russia, and are not fanatics. They willingly eat meat, and use beasts of burden like rational men. If this be really the case, the newcomers may be very desirable immi-Aquin. grants; but with our past experiences It is said that they are also quite prewere induced to conform to Canadian laws and customs.

MR. R. B. BENNETT, M. L. A., of Calgary, Alberta, is still talking on Calgary, Alberta, is still talking on the Autonomy Bill. If he purposes making a tour of the country as a lecturer, would it not be well were he also to deliver an aloress once in a doctrines in while on the destruction of the battleship "Maine." Mr. Bennett was in Loadon during the recent by-election, and many people remarked it was a pity he had such an unruly tongue. Mr. Bennett has talent. It is unfortunate he does not make better use of it than creating ill-will between neigh-

NEW ORLEANS has again been visited by the terrible scourge of yellow fever, and one of the first victims has been the Most Rev. Archbishop Chapelle. This sad event will be a great loss to the South, as the deceased prelate was endowed with extraordinary ability and was also remarkable for his holiness of

Mgr. Falconio, the Apostolic Delegate, is quoted as having spoken of the U. S. President as follows, while in Milwaukee last week:

"Christian men are awakening to their duties as Christians and citizens. That is why you are having such re-form anti-graft movements in Milwaukee and elsewhere throught the United States. It is a good sign, and when it is over it will leave many lasting

" President Roosevelt has set the

ing conduct. We accept the declara- good example to his people. He has started to purify the government will succeed to a large degree. He is a good man, and is an example for young men of this country to follow. He is a Christian, and his own pure, good life will be reflected in the lives of others.

"His personality, with his integrity and his desire that all public business be conducted on an honest basis, is being felt in every part of the country, and has its influence in other lands.

'It is a mistake to say that Roosevelt has gained his popularity among the Ca holic clergy because of his position toward the Catholic Church in the Philippines. That is only a small thing. It is his whole life, and what he stands for, that makes Catholics

THE ANGEL OF THE SCHOOLS. "

St. Thomas of Aquin was of noble descent. He was born in 1225 at Rocca Sicca, the castle of his father Landulf, Count of Aguino, in Naples. He was educated at the University of Naples, and donned the Dominican habit at the

famous thinker of his age, lectured on philosophy and theology. In 1245 Albertus was called to Paris, and there Aquinas followed him, and remained with him for three years, at the end o which he graduated as a Bachelor of Theology. In 1248 he returned to Cologne with Albertus, and was appointed second lecturer and magister studentium. This year saw the beginning of his literary activity and public life. In 1257 he was created Doctor of In 1257 he was created Doctor of Theology, and began to give courses in lectures upon this science in Paris, and also in Rome and in other towns in Italy. From this time onward his life was one of incessant toil, and it is marvellous the amount of literary work he was able to do, when it is remembered that during his short public life he was continually engaged in the active service of his order, was frequently travelling on long and tedious journeys, and was constantly consulted on affairs of state by the reigning pon-tiff. During all the time he was diligently engaged on his great work of the Summa Theologiae. Such rewards as the Church could bestow has been offered him. He refused the Arch-

offered him. He refused the Arch-bishopric of Naples, and the abbaey of Monte Cassino. He died on March 7, 1274, while on his way to a council convened at Lyons to investigate and, if possible, settle the difference between the Greek and Latin churches. was summoned to this council by Pope Gregory X. After his death the high-est honors which the Church could bestow were awarded to his memory. He was canonized in 1323 by Pope John XXII., and in 1567 Pope Pius V. ranked the festival of St. Thomas of Aquin with those of the four great fathers, Ambrose, Augustine, Jerome and Gregory. Still higher is the honor Gregory. Still higher is the honor implied in the fact, that no theologian save St. Augustine has had the same influence on the theological thought and language of the Western Church, and that no man has better fulfilled the ideal of monastic life than Thomas of

THE WORKS OF ST. THOMAS. of these sectaries we may very reason
ably be suspicious of their desirability.

THE WORKS OF I. III WORKS OF St. Thomas
The works of St. Thomas
The Works of St. Thomas It is said that they are also quite prepared to observe the Canadian laws regarding marriage and property. It was with difficulty the former settlers were induced to conform to Danadian ledge of the time. All his minor works ledge of the time. All his minor works ledge of the time. may be looked upon as preparatory to this great one. These are "A commentary on the Four Books of Sentences of Peter Lombard;" "Quodlibeta Disputata et Questiones Disputate;" the "Catena Aurea," or Golden theology of the greatest tainers of the Church; and commenta-ries upon Isaiah and Jeremiah, the Epistles of St. John the Divine and the Palms, as well as upon Aristotle. His works were published in Rome in 1570 I in 17 volumes, but his "Summa Theologia" has passed senarataly through various editions.

Unlike others of renown who seek honor and applause from men, Thomas thought and wrote only for the glory it gave to God. There is a legend which reveals the yearnings and aspirations of his heart, better than volumes. It is related that once in the silence of the night he entered the Church of St. Maria della Porta in Salerno. The silence was only broken by the fall of his sandals, the great church was lost in darkness, and as he advanced up the dim aisles, the greatest theologian of all times, prostrated himself before the image of the Crucified, a Divine voice sounded in the deserted church while a light descended upon the kneeling saint.
"Thou has written well of Me, What wilt thou of And from his answer we learn the one secret of his life work, "Naught but secret of his life work, Thyself, O Lord."-Western Watch-

The issue of the Church in the twentieth century seems to be the establish-ment and maintenance of Catholic schools. Lined up against the Church are the forces of indifferentism and agnosticism .- Catholic Transcript.

MT A PROTESTANT THEOLOGIAN. CCCLXV.

197 Professor Emerton, speaking of the unscrupulousness with which princes and lords, in the eleventh century, had come to dispose the high college of the high college o of the high offices of the Church, of the high offices of the Church, especially of bishoprics and abbacies, and of the great Cluniac movement against this abuse, says: The historian can not fail to see in the great work of the reform party, under the leadership of Cluny, an actual blessing of the time. However little he may sympathize abstractedly with its methods, he must recognize the greatness of the evil and the admirable fitness of those methods to meet it."

to meet it."
This is a very different way of treating the Cluniac and Hildebrandine movements from that once in vogue.
Even as late as about 1750 so learned and generally so dispassionate a church historian as Mosheim talks about Gregory VII. in the coarsely calumnious style which is now confined to such pitiful creatures as Lansing, and other like rift raff of Protestantism.

However, any real interior apprehenon of these movements requires relision of these movements requires religious sympathy, and of this it is not too much to say that Emerton shows nowhere any sign. Dr. David Muller, warmly a Protestant, but warmly a Christian, has this sympathy, and he makes these movements intelligible, which Professor Emerton does not, at least to the present writer. I have at tentively read his descriptions of them, and I can make little out of them except an image of mere moral emptyness.

On page 208, however, there is an in-teresting statement: "Already we discern traces of that alliance of the papacy with great popular movement which is the clue to its policy for centuries. Its enemies were kings and secular prelates; its friends were the struggling masses of the cities, now just beginning to feel themselves aroused to a sense of political unity and a consciousness of undeveloped

On page 230 the author says of Gregory VII., the great Hildebrand:
"However we may look at it, his is a figure of great human interest. He one of those few commanding spirits that from time to time seem to gather up into themselves the prevailing forces of their day and bring them all to bear upon some one central point.

On page 237 the author, speaking of Archbishop Adalbert of Hamburg-Brennan, and his influence over the young King Henry IV., afterwards the great antagonist of Gregory VII., says:
"It will not perhaps be lar out of the
way if we conclude that the anti-papal way if we conclude that the anti-papar policy of the King was greatly influenced by the counsels of a prelate whose sense of the national rights was so strong that he had been accused of wanting to set up a great northern patriarchate in defiance of Rome. " Is not this going too far? What

Is not this going too far? What-ver Adalbert's ambitions may have ever Adabert's ambitions may have been for his see, they seem to have been personal rather than national, although it is true that Adalbert was thoroughly German in feeling. How-ever, my reading is distinctly to the effect that the Archbishop had no thought but of obtaining the papal ratification of his projected patriarchate over the three northern kingdoms.
This might have practically absorbed
the papal administration in Scandin Avia, but there seems no good reason to believe that Adalbert had any thought of receding from the recogni-tion of Rome as the supreme court of appeal for discipline and doctrine.

The author's concluding remark con-

cerning St. Gregory VII. is this have loved justice and hated iniquity, therefore I die in exile,' were the last words of the greatest man of his time, one of the greatest of all time.'' Even Merle d'Aubigne prejudiced as he (though not virulent,) exclaims "Who shall dare tax these words with insincerity?"

On page 264 Emerton strongly vin-dicates the Crusades against those lower explanations which Protestant prejudice or unbelieving antipathy has given of them. "It was not the regions of the Orient, nor the hope of plunder, nor the superstitious terrors of the Church, that drove men to renounce their mutual strife and enroll themselves under the banner of the cross; this was one of those movements, not so infrequent as some historians would have us believe, when a great ideal, representing some precious thing to men, seizes upon them and sweeps them away beyond the reach of all practical considerations, out into an unknown world of aspiration and hope. The cry of the fighting men at Clermont, "It is the will of God," represents, we may be sure, with entire accuracy, the dominant motive

of the early crusading period."

Although it is of little consequence, let me take exception to the mention, on page 281, of "Judith Guelf," as if "Guelf" were a family surname, "Guelf" were a family surname, which it is not to this day. Elizabeth of York was Elizabeth of Plantagenet, and her grand daughter Elizabeth Tudor, and Queen Anne Anne Stuart, but Queen Victoria was not Victoria Guelt. If she had any surname, which is doubtful, it was rather "d'Este," indicating the Italian source of her family. The "Guelphs" merely in fi-cated that there were many princes of the line bearing the baptismal name of Wolf.

On page 297 Arnold of Brescia is spoken of as having been "burned at the stake." Inaccurate, Arnold was hanged, and only his dead body burned. The same is true of Savonarola. The Spanish Inquisition also burned very few alive. Its victims were almost always hanged or garrotied, and only the corps is burnt. On the other hand, in the witchcraft tribunals of Catholic and Protestant Germany, and of Pres-byterian Scotland, whose aggregate of victims is ten times as great as that of the Spanish Inquisition, the accused seem to have been commonly barned alive. In New England the few sup-

posed witches were simply hanged, and in old England I do not think they were burned after about 1600. Ire-land seems to be the one country which never had either inquisitorial or which-craft courts. True, a bishop before craft courts. True, a bishop before the Reformation burnt two heretics, but he was immediately deprived of his see. The Irish had a good oppor-tunity to burn heretics under Mary, but instead of that they protected them. Father Zimmermann remarks that there are still many Irish Protes tant families which took refuge in the the Green Isle from the severities of her whom John Knox describes not amiss as "English in name but Spanish

Professor Emerton bears witness Professor Emerton bears witness to the honesty of Innocent the Third's guardianship of the boy who was after-wards to be at such deadly odds with the Holy See. "In spite of the tradi-tional enmity of the Papacy and the house of Hohenstaufen, the great Pope seems to have carried out his trust in entire good faith and to have relied entire good faith and to have relied upon the force of his political gains in the centre to overcome the dangers of a possible combination of the extremes the peninsula."

If only Innocent III. could have lived as long as Frederick II.! Things might have taken a very different turn. Innocent was as resolute as his cousin's son Gregory IX., but far more gracious and pliable. Yet there seems to have been something in the Hohenstaufen line hardly reconcilable with the Church.

CHARLES C. STARBUCK. Andover, Mass.

DR. KAUFMANN'S CATHOLIC NEWS AGENCY.

We have already referred in the Free man's Journal to the admirable society or bureau established in Germany known as the International Catholic News Agency (the Central-Auskunft telle), one of the objects of which is the exposure and contradiction of calum nious allegations against the Catholic Church and its ministers and orders which so often appear in the Protestant press of Europe and America. Some idea of the good work done by this so ciety may be formed from the notice of it in this year's Lenten Pastoral of the Cardinal Archbishop of Saizburg (quoted

Cardinal Archishopol Salzourg(quoted as ollows by the Tablet):

"It is well known to you how frequently in these days our priests are misrepresented and reviled, how they are hunted down just as if they were wild beasts, especially those of them who are not considered for zealous. who are most conspicuous for zealous performance of their ministerial duties, and how if ever an unfortunate priest is detected in some offense his offense is forthwith exaggerated, proclaimed throughout the world and laid at the door of the entire clergy. The numer ous tales of scandals in cloisters and presbyteries, the abuse of Vatican and of the Church's various institutions, the incessant complaints of clerical tolerance, etc.—those weapons of the new Kulturkamp with its campaign of slander against the Church—have long since demanded an organized movement of self-defense on the part of the Catho lies. It was with this object that the Central Auskunftstelle (C. A.) was founded in 1900. This agency investi gates each particular accusation, and nakes a point of supplying only such in formation as can be thoroughly de-pended upon and is mostly derived from the C. A. is the Association for the De fense of the German Catholic Clergy. of mis-statements made shall be inserted in the anti-clerical papers under Article 11 of the Press Law, and so ensures that the information obtained by the C. A. shall receive a proper at-tention. It is most desirable that the Catholic clergy and laity should on every occasion when attacks of this sort and made upon them address themselves at once to the C. A., since the policy of deliberately ignoring such of that dreadful habit. Some such matters has only the effect of causing the aggressors to become bolder and more audacious."

The Press Law above referred to re quires that convicted newspaper slan-derers shall insert in their paper a full contradiction of the false statements made, and the judgment of the court in passing sentence, as in a recent case in which an editor was condemned under a similar law in France under a similar law in France "to pay a fine of two hundred francs, to publish five times in its own columns the judgment of the court against it to publish at its own cost the same judgent in six different newspapers chose by the plaintiffs, and to publish once (in its own columns)not only the text of the judgment but also the full text of the motives assigned for it by the Court."

An editor compelled to undergo such penalty and humiliation, with the money cost involved, would think more than once before repeating the offense. It is to be regretted that in the countries where stern justice is most needed in reference to slanders particularly on the Catholic elergy there is no way to secure it. Dr. Kaufmann the able and energetic president or Director of the News Agency, says that "it is chiefly English papers which spread the numerous calumnies against the Catholic Church its ministers and institutions all over the world particularly over North America and the British colonies and the inadequacy of the British law to meet such cases is thus noted by the Tablet:

"We hardly realize in this country how much the operations of the profes sional slanderer are Eaided by the character of our libel law. In England it is next to impossible to bring your calumniator to book without incurring heavy expenses which even if you win your suit will not be fully recovered and if the calumniator happens to be impecunious will probably not be re-coverable at all. Moreover, the only penalty which the English courts seem coverable at all. Moreover, the only penalty which the English courts seem to recognize as suitable for the convicted offender is a money payment, which can usually be evaded on the plea that the aggrieved party has not been able to prove a money loss—any less material injury such as the pain of having to rest under a cruel calumny being to rest under a cruel calumny being coverable at all. Moreover, the only penalty has not been able to prove a money loss—any less material injury such as the pain of having to rest under a cruel calumny being to rest under a cruel calumny being coverable at all. Moreover, the only penalty have defined a few days. A vegatable medicine, and only requires touching the touching the

apparently not recognized as worthy of the law's consideration."

What is said here of England may also be said of the United States, where it is next to impossible to bring to book a calumniator whose calumnies are directed against the Catholic Church or its clergy. Nevertheless an American "Catholic News Agency," or an American branch of Dr. Kaufmann's would be able to do much excellent work and its hands would be kept busy. Some such work has of course been done by the Catholic Truth Society which if pecuniary supported as it ought to be, could and would do a great deal more.—New York Freeman's Journal.

FIVE-MINUTES SERMON

Tenth Sunday After Pentecost.

MORNING PRAYERS. men went up into the temple to p From the Gospel of the Sunday.

The lesson of this day's Gospel, my brethren, is prayer; its necessity and its humility. Our short sermon must be contented with a little corner of this great field-that is to say, morning Suppose that your child is sick, what

is your first word in the morning? It is. How is the baby this morning? Then follows much more: I think it is a little better to day; it seems easier or it passed a bad night; I hope the day will be cool, for it suffers heat. So, anxiety for your poor little chi'd consecrates your first thoughts and words to its welfare. And do you not know that your poor soul is either sick or rups the risk of catching a deadly sickness every day you live? There are bad sights on the streets that tend to sicken it; there are snares that tend to sicken it; there are snares of the devil, such as cursing and foul talking companions, bad reading and saloons; there is a spiritual cancer within—I mean the temptation of the flesh—which can only be kept from destroying the soul's life by constant and severe treatment. Now, thoughts and words do your sick child little good; but they are the very best things for the soul, especially early in the morning. The man or woman who kneels ing. The man or woman who kneels down and says the morning prayer guards against temptation, heads off the noon day demon, and provides that happiest of evenings, that is to say, the one which follows an innocent day.

There's a saying against braggarts and promise-breakers that "fine words butter no parsnips." It is not true of words said in charity to our neighbor or in prayer to God. Sincere words addressed to God as the cay begins sweeten every morsel of food the livelong day, lighten every burden and weaken every temptation. Why, then, are you so careless about morning prayers? It can only be because you do not appreciate your spiritual weak ness or you do not care what become of your soul before bedtime. But some body might say: Father, can't you tell us something to make the morning prayers easy? It is very hard to re member them, and then it is so pleasan to get even five minutes' more sleep especially in the winter time; and again, I am always in a hurry to get of to work, etc. Now you might as well ask me to tell you something to make you relish a good wash and a clean shirt. If a man does not hate dirt, it is preaching up the chimney to try to make him love to be clean. Prayer cleans the heart. Prayer cloths the soul with the grace of God. Prayer brings down God. Prayer drives away the devil. Or, I might rather say, that for a clean heart, and in order to get the grace of God, and in order to van quish temptation, prayer is simply and indispensably necessary.

Once a man came to me and said: Father, for years I was addicted to habitual vice of the worst kind (and here he named a fearful sin), but I began some time ago to say the Litany of the Blessed Virgin every morning and the Litany of Jesus every night, and this practice has entirely cured me story as that, my brethren, must tell before he can say that he is

delivered from sin.

For my own part, I look upon regular morning prayers as a plain mark of predestination to eternal life. "Ask and you shall receive; seek and you shall find; knock and it shall be opened shall find; knock and it shall be opened to you," is our Lord's promise to those that pray; and the best prayer is the morning prayer. Be ready, therefore, to correct yourself for omitting it. The day you forget it go without some-thing you like to eat, put a nickel in the poor-box, double up your night prayers, make a special request to your guardian angel to get you up in your guardian angel to get you up in good time for morning prayer the following morning. For the "Our Father," "Hail Mary," "Apostles' Creed," "Confiteor," and Acts of Faith, Hope, Sorrow and Charity, that you say in the morning will in the end give you a happy death and the king-dom of heaven.

never been known to fail.

FOR INFLAMMATION OF THE EYES,—Amorg the many good qualities which Parmelee a Vogetable Pills possess, besides regulating the directive organs, is their efficacy in reducing it flammation of the eyes. It has called forth many letters of recommendation from those who were sufficied with this complaint and found a cure in the pills. They affect the nerve centres and the blood in a surprisingly active way, and the result is almost immediately seen.

tely seen.

It NEEDS NO TESTIMONIAL. — It is a guarantee in itself. If testimonials were required they could be furnished in thousands from all sorts and conditions of men in widely different places. Many medicines are put forth every year which have but an ephemeral existence and then are heard of no more. Dr Thomas' Eclectric Oil has grown in reputation every day since it first made its appearance. There can be a difference of opinion on most subjects, but there is only one opinion as to the reliability of Mother Graves Worm Exter minator. It is safe sure and effectual.

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Every mother, who sends us her name and address, will receive a generous free sample—enough for

PLAIN WORDS FROM BISHOP LUDDEN.

Our rule will be to refuse the honors of Christian burial to those who die by

of Christian burial to those who die by accident on the Lord's day, having culpably violated its duties and obligations.—Bishop P. A. Ludden.

The above rule will be strictly enforced hereafter in the diocese of Syracuse. This does not imply that Christian burial will be denied. Permandiation and a supplementations of the strictly ending and a supplementation of the strictly ending and a supplementations. sons dying under such conditions may be buried in consecrated ground, but they will not receive the honors of the

Bishop Ludden has applied this rule to William F. Murphy, aged 19, who was drowned on Sunday while fishing at

Tully.
Young Murphy, with four or five companions of his age, left the city Saturday afternoon to spend the night and Sunday at Tully, fishing and boating. After breakfast Sunday morning he, with a companion, started out in a boat to fish. Shortly after they reached the lake the boat capsized and Murphy was drowned.

Murphy was drowned.

The Bishop prohibited the Church services, which were to have taken place Wednesday morning at the Cathedral of the Immaculate Conception. His claim is based on the fact that Marshy did not attend. Mass that Murphy did not attend Mass on Sunday, and consequently violated the third commandment.

The Bishop further said:

"Many who call themselves Christians and some who call themselves Catcolies start out on Saturday nights and Sunday mornings to spend the Sunday at some pleasure resorts, places of very questionable amusements such as dancing, midways and drinking places. All these forget the obser-vance of the Third Commandment, 'Keep holy the Sabbath day.'
"Apart from the ethical question of

appearing at these resorts, every Catholic knows that he is bound to attend at divine service and hear Mass on Sunday, and by the culpable omission of this duty he constitutes himself in the state of mortal sin.

"While the Sabbath is made for man man is made for God. Hence the first duty on the Sabbath is to give glory to God according to pre-scribed forms of divine service, then sanctified rest and innocent recreation Owing to the manner of our Sunday observance with its erowded excur sions on land and water, accid dents are frequent. Crowded cars are wrecked, fishing boats are up-turned and violent quarrels take place at dancing and drinking places. Of course the sin of neglecting Mass by going abroad, except the scandal given to others, is no greater than the sin of neglecting Mass when re-maining at home. In either case a Catholic sins grievously and,

in name are the most grievous de-ceivers of their own souls and the greatest scandal to others."—Church Progress.

IMITATION OF CHRIST.

THAT WE OUGHT TO DENY OURSELVES, AND IMITATE CHRIST BY THE CROSS. For the disciple is not above his master, nor the servant above his lord.

-Matth. x. 24. Let thy servant meditate on thy life. for there is my salvation and true holi-

does not recreate nor fully delight me. Christ. 4. Son now thou knowest these things and hast read them all, happy wilt thou be if thou fulfillest He who hath My commandments and

Whatever besides it I read or hear

He who hath My commandments and keepeth them, he it is who loveth Me. And I will love him, and will manifest Myself to him (John xiv. 21): and I will make him sit with Me in the king-

dom of My Father.
Disciple. 5. Lord Jesus, as thou hast said and hast promised, so may it be indeed, and may it be my lot to merit

SINS AGAINST THE HOLY GHOST

the free consent of the will.

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repentant, does not deserve Christian nonors living or dead.
"Catholics who are Catholics only

He who meditates but briefly upon sin readily recognized the fact that we fall through one of three ways Namey, through frailty, through ignor ance or through malice. Of the first we have an illustration in the case of St. Peter, who vehemently protested his fidelity despite the warnings of our Saviour and yet denied Him. St. Paul, previous to his conversion, is an example of the second. The third are those sins committed deliberately, with a full knowledge of the act and with

It is evident, therefore, that sins of this character are in direct opposition to the love of God. But the Holy Ghost is the love of the Father and the Son. Hence these sins are called sins against the Holy Ghost. From this but one conclusion follows: namely, that we must guard ourselves against them all.

Specifically the sins against the Holy

Ghost are six in number: Despair of salvation; presumption of God's mercy; to impugn the known truth; envy at another's spiritual good; obstinacy in sin and final impenitence. We shall

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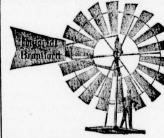
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God's assistance and not relying upon ourselves. We will find strength in cultivating a spirit of humility. Next as to the sins of ignorance: These are the result of insufficient knowledge, which may be easily acquired either by our own efforts or by heeding the in-structions of those divinely called by God to teach. As a matter of fact there would be little of ignorance ex-isting if the laity would only place weight upon the sermons preached by their pastors.

Finally as to the sins of malice: These are the product of a perverse will. Hence the remedy lies in a submission of our wills to the will of God. If they have originated a habit remedy is found in frequent confession of the sin and frequent purpose of amendment. Upon the word of God Himself we have it that forgiveness awaits the sinner whensoever he shall do penance.—Church Progress.

Life—even if we live a hundred years—is short compared with the eternity that stretches before us.

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His Mother And Ours.

When Jesus on the cross said to His Mother, "Behold thy Son!" and after that to St. John, "Behold thy Mot-her?" he meant to establish a spiritual relation between Mary and St. John. But we all were represented in St. John: hence we all, followers of Jesus, share in this relation. Mary is our Mother, and we are her children. "Behold thy Mother" is addressed to every one of us. Nothing could be more positively true, for as we are

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health. W. LLOYD WOOD, Wholesale Druggist General Agent. TORONTC

"Peerless" SELF - PRONOUNCING

Webster Dictionary

FOR THE VEST POCKET 30c. paid CATHOLIC RECORD OFFICE, LONDON, ONL

AUGUST 19,

CHATS WITH It is a man's duty

It is a man's duty powers up to such a can fing himself into the freshness and en he is capable. The spell something; his meaning. One reaso much inferior work many reputations so many reputation and souther many fail altogether, not keep themselves ard as to be able powerful work. The with half, three-four of their energy depl expended it in vicio ss, vacillation, wo power to analyze the things standing out inings standing out
insufficient sleep,
the ppen air, lack
creation, irregulari
system in his metho

> Every young m.
> possible equipment
> mands more and more no longer a question fitting an old-fashio Horace and a must know how to other men, and to religion respected.

Mastering

You didn't think your mind, which of servant, getting la that is so it must its duty. A mind won't think ought just like the bird Stop for a mome to yourself. Her to yourself. Her mind, comfortably harm in that small fed every day with needs most—that studying, which so fond of. And does it make for shirks its duty sh have to say half dozen times a da Suppose the eye treat you that mind does. You

on to the mind master and it is fault if you let lazy ways. You up, wide awake. work as it should great deal better steadily at wo strange way of the master, inste it to the mind it not to be relied that the master end it is you wh for that very rea watchful eye

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If you war to seek to b honor; lov That is wha Only free

> self to you cause of ex fagged or v Make it upon which yourself to

to your tas

vigorous, s not forced want to go energy, ar

CHATS WITH YOUNG MEN

much inferior work in the world, why so many reputations decline and are souffed out completely, and why so many fail altogether, is that people do not keep themselves up to such a stand-

d as to be able to produce fresh, owerful work. They go to their tasks

ith half, three fourths, or perhaps, all of their energy depleted. They have expended it in vicious living, in idle-

ness, vacillation, worry, or some other ness, vacillation. Had he the power to analyze the cause of his non-

things standing out all over his career,

things standing out all over his career, —insufficient sleep, lack of exercise in the open air, lack of change and recreation, irregularity and want of system in his method of living.—Suc-

No Longer a Question.

Every young man wants the best possible equipment for a life which de-

passible equipment for a fife which de-mands more and more every year. It is no longer a question of the reparation be-fitting an old-fashioned English gentle-man—Horace and a little Homer. He

must know how to hold his own with

Mastering the Mind.

You didn't think? Why not? Is your mind, which ought to be a trusty eavant, getting lazy and careless? If

gervant, getting lazy and careless? If that is so it must be stirred up to do tts duty. A mind that can think and

its duty. A mind that can think and won't think ought to be made to think, just like the bird that we hear of so

often that " can sing and won't sing." Stop for a moment and put the case

to yourself. Here is a servant, the

to yourself. Here is a servant, the mind, comfortably sheltered from all harm in that small head of yours, and fed every day with the sort of food it needs most—that is, with reading and studying, which perhaps you are not so fond of. And what sort of a return despit make for those blessings? It.

so fond of. And what sort of a return does it make for these blessings? It shirks its duty shamefully, so that you have to say half a dozen, or even a dozen times a day, "I didn't think."

Suppose the eye or the ear should treat you that way as often as the mind does. You would begin to think

Something was wrong.
But we must not throw all the blame

on to the mind itself. You are its master and it is a good deal your own

fault if you let it get into careless

lazy ways. You must keep it stirred up, wide awake. Then it will do its work as it should. And it will be a

great deal better for you if you keep it steadily at work, for people have a strange way of laying all the blame on

the master, instead of giving part of it to the mind itself. If the servant is

not to be relied upon, they are sure that the master is not, and so in the

for that very reason you ought to keep a watchful eye on all the powers that

Pitying yourself and bemoaning your

lack of opportunities.
Comparing yourself with others to your own disadvantage.
Work once in a while and take time

to renew your energies.
Waiting round for chances to turn

Belittling those whom you envy be-

Dilating on your pains and aches and

misfortunes to everyone who will listen

in some one else's place, and do your

best in your own.

Speculating as to what you would do

Gazing idly into the future and

dreaming about it instead of making

the most of the present.
Longing for the good things that others

have instead of going to work and earn-

cause you feel that they are superior to

end it is you who have to suffer.

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L. BLAIKIE, .. Secretary.

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on the cross said to His
Id thy Son!" and after
ohn, "Bebold thy Motto establish a spiritual
en Mary and St. John.
ere represented in St.
e all, followers of Jesus, relation. Mary is our we are her children. Mother" is addressed to us. Nothing could be y true, for as we are emption, therefore must

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store your appetite, giv

you refreshing sleep and build up your general

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ing them for yourself.

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What Makes a Boy Popular ? What Makes a Boy Popular?
What makes a boy popular? Surely it is manliness. During the war how many schools and colleges followed popular boys whose hearts could be trusted. The boy who respects his mother has leadership in him. The boy who is careful of his sister is a knight. The boy who will naver violate his The boy who will never violate his word, and who will pledge his honor to his own hurt and change not will have the confidence of his feelings. The boy who will never hurt the feelings of any one will one day find him-

lngs of any one will one day find alm-self possessing all sympathy.

If you want to be a popular boy, be too manly and generous and unselfish to seek to be popular; be the soul of honor; love others better than your-self, and people will give you their hearts and try to make you happy.

That is what makes a popular boy.

Take the Whole Man to the Task. Only fresh, spontaneous work really counts. If you have to drive yourself to your task, if you have to drag yourself to your work every morning be-cause of exhausted vitality, if you feel fagged or worn out, if there is no elastiy in your step or movements, your k will partake of your weakness.

Make it a rule to go to your work every morning fresh and vigorous. You can not afford to take hold of the task can not afford to take hold of the task upon which your life's success rests with the tips of your fingers. You can not afford to bring only a fraction of yourself to your work. You want to go to it a whole man, fresh, strong, and vigorous, so that it will be spontaneous, so that it will be spontaneous want to go to your work with creative energy, and originality—possessed of a strong, powerful individuality. If you

go to it with jaded faculties and a sense of lassitude, after a night's dis-sipation or loss of sleep, it will inevit-ably suffer. Everything you do will bear the impress of weakness, and there It is a man's duty to keep all his powers up to such a standard that he can fing himself into his task with all the freshness and enthusiasm of which he is capable. Then his work will spell something; his life will have a meaning. One reason why there is so much inferior work in the world, why as many reputations decline and are is no success or satisfaction in weak-ness.- Success.

Live Well.

An old painter of Siena, after standing for quite a long time in silent meditation before his canvas, with hands crossed meekly on his breast, and head bent reverently low, turned away, saying, "May God forgive me that I did not do it better."

Many people as they come to the close of their life, and look back at what they have done with their opportunities and privileges, and at what they are leaving as their finished work to be their memorial, can only pray with like sadness, "May God for give me that I did not do it better!" If there were some art of ge ting the benefit of our own after-thoughts about

life, as we go along, perhaps most of us would live more wisely and more beauti-fully. It is often said: "If I had my life to live over again, I would live it differently. I would avoid the mistakes which I now see I have made. I would not commit the follies and sins which have so marred my work. I would devote my life with earnestness and intensity to the achievement and attainment of the best things." No one can get his life back to live it a second time, but the young have no occasion to utter such an unavailing wish when other men, and to make himself and his n respected. In a word, he must they reach the end of their career.

A Success Factor. Thoughts are forces, and the constant affirmation of one's inherent right and power to succeed will change inhospitable conditions and unkind environnents to favorable ones. If you resolve upon success with energy, you will very soon create a success atmosphere and things will come your way; you will make yourself a success magnet.
"If things would only change!" you

ery. What is it that enanges with the Wishing, or hustling?—dreaming or working? Can you expect them to working? Can you expect them to change while you merely sit down and wish them to change? How long would it take you to build a house sit How long ting on the foundation and wishing that it would go up? Wishing does not amount to anything unless it is backed by endeavor, determination, and grit.

O. S. M. in Success.

Some Helpful Thoughts. Labor is the law of life. It is the magic sesame, without which neither knowledge nor natural ability can open the door of success .- Bishop O'Connor. If you wish success in life make per

severance your bosom friend, experi-ence your wise counsellor, caution your elder brother and hope your guardian genius. The only ambition worthy of an im-

mortal soul is the ambition to realize the purpose of God concerning it. Vigilance in watching opportunity; tact and daring in seizing opportunity; force and persistence in crowding opportunity to its utmost possible achievement—these are the martial virtues

which command success.—Phelps. The habit of blaming is looking backward. The endeavor to reach an understanding is looking forward. The murky clouds of the past can never be

dissipated, but the threatening storms of the future can generally be set aside with a few words fitly spoken at the proper moment. The man whose soul is deeply rooted

The man whose sout is according in faith is a man of moral courage, of character. Such a man can hardly be dispensed with. Relatively speak because is need to be a second of the course up. Go and turn them up.
Writing letters when the blood is
hot, which you may regret later.
Thinking that all the good chances and ing, he individual worth .- Rev. Francis opportunities are gone by.
Thinking of yourself to the exclusion Doory. They who permit themselves to drift of everything and everyone else.
Carping and criticizing. See the best rather than the worst in others.
Dreaming that you would be happier in some other place or circumstances.

on the tides of life are existing to no on the tides of life are existing to no purpose. Each of us is here with some particular mission to perform. It is the business of each, therefore, to learn that mission and to set about doing it

ill-success are sought for without a satisfactory solution. This is due to the fact that the seekers usually look in the strong direction. in the strong direction. A careful examination generally discloses the reason to be that God's blessing has been invoked upon the undertakings.

What the sun is to vegetation, what the beauties of nature are to man, all this and more is the person of cheerful disposition to the home.

Cause of Failure A single talent man, supported by great self-confidence, will achieve more than a ten-talented man who does not believe in himself. The mind can not act with vigor in the presence of doubt. A wavering mind makes a wavering execution. There must be certainty, confidence and assurance, or there can be no adjusted. be no efficiency. An uneducated man who believes in himself, and who has faith that he can do the thing he undertakes, often puts to shame the average college-bred man, whose overculture and wider outlook have sometimes bred increased sensitiveness and a lessening of self-confidence, whose decision has been weakened by constant weighing of

been weakened by constant weighing of conflicting theories, and whose prejudices are always open to conviction. Poverty and failure are self-invited. The disaster people dread often comes to them. Worry and anxiety enfeeble their force of mind and so blunt their creative and productive faculties that they are unable to exercise them properly. Fear of failure, or lack of faith in one's ability, is one of the most potent causes of failure. Many people of splendid powers have attained only mediocre success, and some are total potent causes of failure. Many people of splendid powers have attained only medicore success, and some are total failures, because they set bounds to their achievement, beyond which they did not allow themselves to think that they could pass. They put limitations to their ability; they cast stumbling blocks in their way, by aiming only at medicority or predicting failure for themselves, talking their wares down instead of up, disparaging their business, and belittling their powers.

O. S. M. in Success.

Stenography as a Profession.

as pharmacy, dectistry, the law, medicine, civil engineering, etc., one must give years to preparation before making any kind of a start, and even them must often wait a year or two before the money begins to come in. But any bright rough green with an ordinary bright young person with an ordinary training can qualify himself in a few months for doing stenographic amanu-ensis work for which he will receive

ensis work for which he will receive living wages at the start.

After that the salary will depend entirely upon ability and aptitude.

The Young stenographer can look up towards the top of the ladder, where the professional reporters get two or five thousand dollars a year, or may continue an amanuensis. At every round in this ladder there are branches putting off into confidential secretary-ships, good business openings, journal ships, good business openings, journal istic opportunities, official

Probably not more than one in ten of

the young persons who acquire short-hand will make it a lifelong avocation. Why? Because it opens so many avenues to promotion. The very na ture of the stenographer's position gives him opportunities to obtain an insight into the employer's affairs not enjoyed by any other employee. Cor-respondence, confidential and other-wise, passes through his hands, and he cannot fail to obtain an understanding of the affairs and business methods of the firm. Therefore, when a vacancy occurs in the ranks above him, the amanuensis, possessing a knowledge of the requirements of the place, is usually promoted to the more important and lucrative position. — Canadian Stenographer.

Don't be afraid to work.

One thing that keeps young men down is their fear of work. They aim down is their fear of work. They aim to find genteel occupations, so they can dress well, and not soil their clothes, and handle things with the tips of their fingers. They do not like to get their shoulders under the wheel, and they prefer to give orders to others or figure as masters, and let some one else do the drudgery. There is no doubt that idolence and laziness There re the chief obstacles to success.

When we see a boy, who has just secured a position, take hold of everything with both hands, and "jump right into his work," as if he meant to succeed, we have confidence that he will prosper. But, if he stands around, and asks questions, when told to do any-thing; if he tells you that this, or that thing; if he tells you that this, or that belongs to some other boy to do, for it is not his work; if he does not try to carry out his orders in the correct way; if he wants a thousand explanations, when asked to run an errand, and makes his employer think that he could have done the whole thing himself—one feels like discharging such a boy on have done the whole thing himself—one feels like discharging such a boy on the spot, for he is convinced that he was not cut outfor success. That boy will be cursed with mediocrity. or will be a failure. There is no place in this century for the lazy man. He will be pushed to the wall.—Success.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBRER.

AN ACT OF CHARITY. "Poor Cecil, it must be horrid." This was from Mable, who broke the

This was from Mable, who broke the somewhat ominous silence.

"I suppose she wants one of the children to go over and be a companion to him," said Agatha, who was practical and knew her aunt better than did the rest of them.

"One of the children! I like that, Aggy Paggy," exclaimed Winnie, "You don't suppose Cecil would condescend to play with a kid like Mabel!" "And you don't think I imagine muzzy would send her," retorted Agatha. "Hy doesn't like girls, or else perhaps Winnie—""

else perhaps Winnie-Winnie groaned. "Well, she suggests one of the boys -of course either Willie or Ton,

"Beastly shame," said Steven,

breaking up the holidays for them-

"She doesn't say which of the boys, mother, does she?" asked Agatha.

Mrs. Hamilton shook her head. She was busy now opening her other letters. "Well, my dear boys, you must settle

it between you. I certainly will not force you to go, "said she rising, for she had finished her breakfast and she had finished her breakfast and Bridget had appeared saying that she wanted to speak to her on some household matter.

Tom and Willie, however did not

talk about the subject at all until they went to bed that night. They shared

went to bed that night. They shared
the same room, and when the light was
out they discussed the question.

There was not the slightest doubt
about it that both boys genuinely disliked the idea of spending part or the
whole of the holidays at Drayby, a
small village in the Lincolnshire fens,
far from a station, with no amusements
at all within reach and an extremely

far from a station, with no amusements all within reach and an extremely dull house to stay in.

Of course they knew that there Aunt Anna was well off, for her husband, who was Mrs. Hamilton's brother, owned a large brewery; but still the prospects of better food and comforts to which they were unaccustomed did not make up for the atmosphere, which was distinctly depressing. The poor theme fare was far more to their respective tastes.

and certainly no favourite with his with his mother to spend a fortnight at

with his mother to spend a fortnight at Loretto, and by the end of that time the patience of most of the inmates was pretty well worn through. Mrs. Hamilton set a good example of patience and forbearance, and her children more or less followed it; but still it was a time not to be forgotten, and all were truly thankful when it was Although well trained in habits of courtesy, kindness and unselfishness, the young Hamiltons were by no means perfect, and a good deal of resentment was felt when they found that their Aunt Anna expected one and all to consider Cecil before any one in the house, considered that to contradict him was cruel and unkind, and who implored them not to chaff the child, who certainly took it very badly. However dearly the boys would have loved to have stayed at Loretto, they saw that one or other of them should go to Lincolnshire, and neither wished the other to be the victim.

"I say, Tom, it's all rot about your going, so you needn't say another word

going, so you needn't say another word about it." said Willie, as Tom an-nounced in a voice that tried to be firm that he intended going. He generally said his Rosary at his night prayers; and as it was Thursday, and he had said and as it was Thursday, and he had said the five joyful mysteries, the Visitation had necessarily been one of them, and it certainly seemed to him that here was a grand opportunity of doing an act of charity, which little as it might seem to others was one involving most distinct self denial on his part. For he loved holiday time, and home was to Tom a very delightful place. Shabby and poor as it was, it contained his dear family, and was the centre of so many charming occupations and interests. And besides that, he was very fond of the little church, and enjoyed serving at Mass and helping in various ways which at school were out of his power, and altogether he couldn't calmly think of going away.
"Stow that, Will. I'm going," said

Ton gruffly. "Now, do go to sleep and be quiet, or I'll shy my pillow at you." "There'll be a lovely row if you say another word," remarked Willie, "and —" Bang came the pillow.

However, Willie was not to be done,

However, Willie was not to be done, he sent it back, and for some minutes both boys worked off a great deal of pent-up feeling by a pillow-fight, and made so much noise over it that presently Mrs. Hamilton, who had been trying in vain to do her accounts in the room underneath, came up. They had heard her coming up, however, and she opened the door to find total darkness and loud snoring breaking the sudden and loud snoring breaking the sudden stillness. She laughed to herself as she beat a retreat, and then attacked her accounts again, this time undisturbed, for the boys decided to go to sleep, and acted on their decision with little de-

The argument was resumed the next morning, and Tom, who had the stronger will of the two, gained the victory; and Mrs. Hamilton was in the widdle of packing his things into a very old trunk when a telegram was handed to her by Bridget, who of course waited to hear what it was about, and Winnie to hear what it was about, and Winnie and the boys came sauntering up to do the same, all earnestly indulging in a hope that it might be to say that no one was wanted at Drayby. However, hope died quickly when Mrs. Hamilton read it out. it out.

"Cecil says he would like Tom to

Tom was glad to think that he had decided the matter before the telegram came, and he left the next morning amid the variously expressed lamenta-

tions of the family.

Bridget had made him a quantity of toffee, Winnie had slipped her new story book into his trunk, Stevens had given him a shilling with the remark that he was a brick, Willie had in-sisted on his taking his tennis racket sisted on his taking his tennis racket instead of his own, which was not so good, Mabel had pressed her kitten upon him, and Agatha had mentioned that all his socks were mended. Of course Tom knew that he should find the property all the negret choice sweets at Drayby, all the newest boys' books, and not have much chance of games, but still the offerings were so loving and so home-like that the sweet loving and so home-like that the sweet thoughts went to his heart, though he could not say much about it. One would have thought Tom was going to the North Pole, or to part with his family for a year at least: but at last all farewells were said, and he jumped into one of the third class compartments of the train, and as it steamed out of the station tried to call himself. partments of the train, and as it steamed out of the station tried to call himself names for feeling a queer lump in his throat as he thought of the lovely holiday time which would be spent so differently to what he had imagined it would be.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a brittle of D. 7 D. K. ilogy's Dysentery Cordist, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdutes the pain and disease. BRIVE PIMPLES AWAY.—A face covered with pimples is unsightly. In tells of internal tregularities which should long since have been corrected. The I ver and the kided have been corrected. The I ver and the kided have been corrected. The I ver and the kided have been corrected. The liver the kided have been corrected as the liver and the kided have been corrected. The liver and the kided have been corrected as the liver and the kided have been corrected. The liver and the kided have been corrected as the liver and the kided have been corrected. The liver and the kided have been corrected as the liver and the kided have been corrected. The liver and the kided have been corrected as the liver and the kided have been corrected. The liver and the kided have been corrected as a liver and the liver and the kided have been corrected as a liver and the liver and li

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and various other things, no one would have thought the visit in prospect was

one of anything but pleasure.

And after a day or two Tom actually reaped a present reward-which does not always follow acts of self-denial-in the real sensation of pleasure which he felt as he dawdled about with Cecil, who could not walk far, played at halma who could not walk far, played at halma over and over again, listened to his aunt's long stories, and made himself according to his light a very pleasant visitor. It was not that he liked doing these things as far as natural taste went, but his steadfast devotion helped him. Tom was essentially a very simple hearted schoolboy who never thought about feelings at all, but did think out how best he could please and honour our Lord and His Blessed honour our Lord and His Blessed Mother for whom he had a very real

ove. Thomas a Kempis tells us, "A great thing is love, a great good every way; which alone lighteneth all that is burdensome; and beareth equally all that is unequal.

TO BE CONTINUED.

OUR LADY'S CROWNING GLORY. We delight to recall the various in-cidents in the life of the Blessed Vir-Her Immaculate conception, her

nativity, her presentation in the temple, the annunciation, then Bethlehem, when she gave birth to the Son of the Most High, the home at Nazareth, the part she took in her divine Son's private and public life, culminating in His death upon the cross, are one and all subjects of the greatest interest to us, and we ponder over them with reverent feelings of awe intermingled with delight and lear, joy and sorrow, according to the scenes and circumstances they re-call, but the Feast of the Assumption is the crowning glory of Our Blessed Lady's life, and the climax of all the feasts that precede it engages our thoughts and affections in a surpassing

The Assumption is the counterpart of the Immaculate Conception of Blessed Virgin, and both feasts, commemorating as they do the beginning and the end of her glorious life, fill and the end of help glothouse every true Catholic heart with over-flowing joy. So let us all rejoice every 15th day of August and hail our Blessed Lady on it with sentiments of true fifial affection. As we say of our Divine Lord. His glory is our glory, the same we may say of our Blessed Lady. For as He is our brother and has shared with us His glory, since when He as cended into Heaven He said, "He would prepare a place for us," so the Assump-tion of the Blessed Virgin means a share tion of the Blessed Virgin means a share for us in her glory, as she is our glori-ous Mother. How happy the outlook for all who, by their pure, holy lives, are proving themselves sons of God and heirs to His Kingdom and are showing to the world that they are indeed the children of Mary the Immaculate Mother of God. Let us be of this illus-trions number. We will indeed, he trious number. We will, indeed, be among them if we cultivate as we should among them is we cuttivate as we should a tender love of the Blessed Virgin, and nothing will keep us to this more than to behold her highest among the heavenly throng of saints and angels, next to the Holy Trinity in power, in splendor and in glory.

spiendor and in glory.

O Queen of Heaven, O Queen of Earth,
Madest so by our dear saviour's cirta,
Watch o'er and from sin keep us free
That we may hall thee in eternity.

--Bishop Colton in Catholic Union and Times

ACLING WOMEN

GAIN HEALTH AND STRENGTH THROUGH DR. WILLIAMS' PINK PILIS

Bloodlessness is the surest starting point of consumption. When your blood is thin and weak and watery your whole health declines. Your face your whole health declines. Your lace grows pale, your lips and gums white, your appetite fails, and your heart jumps and flutters at the least excitement. You have frequent attacks of headache and dizziness, and sometimes equiting spells. You are always weak neadache and dizziness, and sometimes fainting spells. You are always weak and wretched and lose heart in everything. These are the sign posts of consumption, and you may easily slip into a hopeless decline if you do not outlid up your blood with Dr. Williams' Pink Pills. They actually make new Pink Pills. They actually make new, strong, rich, red blood, which brings back your rosy cheeks, your hearty appetite, your strength, energy and general good health. Here is a strong proof from Mrs. Samuel Behie, wife of a well known merchant and contractor at Sheet Harbor, N. S. Mrs. Behie says: strong, rich, red family for a year at least; but at last all farewells were said, and he jumped into one of the third class compartments of the train, and as it steamed out of the station tried to call himself names for feeling a queer lump in his throat as he thought of the lovely holiday time which would be spent so differently to what he had imagined it would be.

However Tom might feel about it, he conquered himself sufficiently to look bright and cheerful as usual when the dogcart met him at Drayby Station, and certainly as he sat by the coachman and talked about the horse, the country

New many parsons die annually from cholers were family as he sat by the coachman and talked about the horse, the country me. Gradually my strength returned, my apretite improved, and the cough tett me, and day by day I grew beter until I was again a well woman. I have since had perfect health, and when I compare my condition now with the state I was in when I begat taking Dr. Williams' Pink Pills, no one need wonder that I am enthusiastic in praising this medicine."

ing this medicine."

Cases of this kind can only be cured Cases of this kind can only be cured by filling the veins with new rich blood, and every dose of Dr. Williams' Pink Pills make rich health restoring blood, which goes right to the root of the disease. That is why these pills cure everyday ailments like anaemia, heart-troubles, indigestion, nervousness, headaches and backabes, neuralgia, kidney troubles, rheumatism, erysipelas, and the special ailments of woman hood and girlhood. All these troubles are rooted in the blood, and Dr. Williams' Pink Pills is the only medicine that actually make new blood. Common medicine cannot do this, so you should insist upon getting the genuire should insist upon getting the genuine pills with the full name, "Dr. Wil-liams' Pink Pills for Pale People." or the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2.50.



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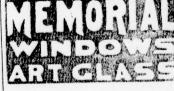
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MISSIONARY AND PRESIDENT. ▲ STORY ABOUT FR. DE SMET, PRESIDENT LINCOLN AND GEN. BLAIR.

H. E. Robinson, president of the Missouri State Historical Society, delivered a lecture at a recent meeting of that organization of Father De Smet, in which he related the following in-teresting story of the pioneer mission-

When Francis P. Blair was elected to the United States Senate from Missouri, to fill the vacancy caused by the resignation of Charles D. Drake, Father De Smet took active interest in

the resignation of Charles D. Drake, Father De Smet took active interest in behalf of Blairs candidacy. As this was rather unusual, he was asked the cause and gave the following answer:

"In 1863 our Father Provincial, at my request, had granted me permission to visit again, after a long absence, my poor children of the forest, the Flathead and Blackfeet Indians. I had fully prepared for the journey when I discovered that the United States government had, for military reasons, drawn its line along the entire Indian frontier, and it was therefore impossible to get through without a pass. I was informed that I could not get a pass without going to Washington. I accordingly journeyed to the capital; but on my arrival I found that all my friends who had been members of Congress at my last visit were either dead or in the rebellion. I had no alternative, therefore, but to call on Gen. Blair, who was then representing St. Louis in the Lower House. Having never met him, I went to his residence, and introduced myself and the object of my mission and asked his good offices. and introduced myself and the object of my mission, and asked his good offices. He requested me to call on him on the following morning at 10 o'clock, and in the meanwhile he would see what could be done. I did so; entered his carriage, and was driven to the White House. On the route he was kind enough to say that he had heard of my enough to say that he had heard of my labors among the Indians, and finally asked me if I had money enough with which to reach my destinatian. I told him that I could get sufficient to bring me to the borders of civilization and laughingly remarked that after that I could and would walk the rest of the way. After leaving the carriage, and when just about to enter the presiden-tial mansion, he stopped me and said:

" 'Father De Smet, I am about to introduce you to President Lincoln, and to ask from him a favor for you. Please promise me that you will express no surprise at what either he or I may say, but that you will content yourself with thanking him if he grants

my request.'
"I readily acceded. We found the President in his room, leaning upon his hand with a weary expression of counten nce as though he were enter-taining sad thoughts. His face, how ever lighted up at our coming, and af-ter being formally introduced we took chairs, and he opened the conversation with this remark to Gen. Blair:

Frank, is Father De Smet trying you trying to make a Presbyterian out of him, which?' to make a Catholic out of you, or are " Neither Mr. President; but I have

come here to ask a favor for him from you.'
"What is it?'

"'Mr. Stanton tells me,' said the general, 'that the 4th cavalry—I think it is the 4th cavalry—is stationed out on the Northwestern frontier, and that they have no chaplain. I want you to make Father De Smet the chaplain of that regiment, and give him twelve months' furlough, at which time he ex-pects to return from his mission, when he can resign, unless he wants to go into the war.'
"The President immediately took up

his pen, wrote a few lines and handed the paper to Gen. Blair, saying, "Take that to Stanton.

"Before I had time to say a word,
Mr. Lincoln took me by the hard, and

in bidding me adieu, remarked: "You will do more good out there than all my soldiers and commission-

sition, for I believe I ranked as major.

but I never drew it. Of course, I thanked Gen. Blair for the handsome manner in which he had spoken of me, but I never, until now, had an op-portunity of doing him a service in return. Now you know why I want to see him in the Senate."

YOUNG KING GOES ALONE TO LOURDES.

ALFONSO EVADES HIS ENTOURAGE AND JOINS PILGRIMS AT FAMOUS SERINE

King Alfonso of Spain made a visit to the grotto of Our Lady of Lourdes last Thursday quite alone and without the knowledge of his entourage.

His Majesty, in his automobile, left San Sebastian, where the court is spend-ing the summer, without informing the dignitaries.

After he had been gone some time his sudden disappearance alarmed the Min isters, who telephoned to the police as various places asking if the king has Nobody had seen His been there. Majesty, and the uneasiness increased. Eventually it was ascertained that an automobile supposed to be the king's had passed through Pampeluna, twenty miles from the French frontier, at full speed. The machine was going so fast that its occupants were not recognized Finally it was learned that the king had reached Tarbes, whence he had

gone to Lourdes.

There he had devoutly joined the pil grims to the Grotto without revealing his identity, and waited in line to receive a cup of water from the miraculous spring. His majesty prayed before the

It seems that he was recognized by some one, who told of the presence of the King of Spain. The story quickly spread and as his Majesty was walking from the Grotte to the Basilica to attend Mass, he was mobbed by sufferers, who begged him to pray for them. Allonso, who was much distressed by the sight of the sick and crippled.

promised to comply with their request. After Mass, he conversed with the clergy, who showed him a chalice his father had presented to the Basilica.

THE PERFECTION OF CHARITY

"She is wasting her life, " a woman "She is wasting her life," a woman said, indignantly, concerning the oldest daughter in a large family. "She is just the age to enjoy herself if her circumstances were different. But she stays on at home year after year, caring for her sick mother and trying to bring up the flock of boys. I can't bear to see a young girl wasting her life in that way." As you have sat by a glowing fire some winter evening, reading by the light of a well trimmed lame, have you ever thought of the coal lamp, have you ever thought of the cosl and oil which were being used to add to your comfort and entertainment? The and the oil is consumed as it gives out light, but neither is wasted. Do not is more full of work than of enjoyment. If you are shedding light and warmth about you, you are meeting the great end of living. Mistaken friends may cry, "To what purpose is this waste? but the Master's verdict is, "Tho hast wrought a good work upon Me."— The Parish Monthly.

DIOCESE OF SAULT STE MARIE

Port Arthur Chronicle, August 1. Shortly after 10 on Sunday morning His Excellency Mgr. Sbaretti. Apostolic Delegate of Canada. and His Lordship Mgr. McEvay, Bishop of London, accompanied by their secretaries, arrived at Port Arthur by the steamer Huronic. On landing they were welcomed by Rev. Father Neault. S. J., who had gone to the wharf to await their arrived.

Haronic. On landing they were welcomed by Rev. Father Neault. S. J., who had gone to the whatf to await their arrival. They were driven at once to St. Andrew's presbytery, whence His Excellency, after assuming his positional robes, advanced towards the church, preceded by the Rev. Father Neault, the pastor, his secretary and several acolytes in surplice and soutane.

At the couclusion of the Mass, which was celebrated by His Excellency, Rev. Father Neault, in his own as well as in the name of the congregation, extended once more a hearty welcome to the distinguished visitor. He assured him of the pleasure and gratitude all telt at being honored for the first time by the presence of one who so worthily occupies the exalted position of representative of the Holy Father in Canada. In reply His Excellency thanked the congregation for their sentiments of loyalty, congratulated them on the property which the Church was evidently enjoying in their midst, and assured them of the happiness it would afford His Holins st other of the loyal devotedness of his children in Western Oatarlo.

After dinner His Excellency and His Lordship visited the hespital and addressed

the loyal devolvedness of his children in West-ern Onzario.

After dinner His Excellency and His Lord-ship visited the hospital, and addressed a few kindly words to each of the patients. On returning to the Presbytery they found a number of representative Cathe-lies of the town assembled to pay their respects. Among these were noticed: Geo. Clavet, G. Hourigan, W. F. Fortune, Wm, McBrady, Cart, Hanley, A. J. McComber, Dr. McGrady, Cart, Palnaude A. A. Guerard, Alex Guerard V. Pelletier, a representative of the Globe and others.

Pathaude A. A. Guerard, Alex Guerard V. Pelleiteir, a representative of the Globe and others,
At 4 p. m., the distinguished visitors, accompanied by a number of Catholic gentlemen, set out for Fort William. After visiting the church and presbytery they continued their roure towards the Indian Mission. When they arrived they found the Indians already assembled in large numbers in front of the church to receive their expected guests. Rev. Father La Marche, S. J., superior of the mission, in a short but appropriate speech, welcomed the visitors and ended by asking a blessing for his beople and for those who are laborting in their behalf. After a few remarks in which His Excellency reminded the Indians of all the Church has done for them in the past, as well as of what she is doing for them at present, he exherted them to show their gratitude by remaining her faithful and layal children and concluded by giving all the Apostolic Braediction.

In the hall of the asylum for orphans a little.

deen and concluded by giving all the Apostolic Benediction.

In the hall of the asylum for orphans a little entertainment was given by the orphans censisting of instrumental and vocal music. His Excellency was so pleased that he asked to have each of the children who had taken part presented individually.

At 8 the visitors returned to Fort William, and at 3 took the steamer for Duluth, well pleased with all they had seen during their short stay in the twin towns.

MGR. SBARETTI AND BISHOP M'EVAY VISIT

Soo Express, July 28.

Yesterday was red letter day in the bistory of the Catholic Courch of this town and the new diocese of Sault Ste Marie. His Excelency Monsignor Donatus Sbaretti, Apos olic Delegate to Canada, who is on his way to Duluth, arrived on the steamer Huronic shortly before? O'clock last evening accompanied by Bishop McEvay of London and Rev. Father Sinnett, Secretary to Monsignor Sbaretti, and Rev. Father Egan, Secretary to Bishop McEvay. The news of the intended visit of the Pope's representative in Canada was received by Father Lussier some few days ago in a letter from Bisnop Scollard, who came from North Bay to welcome as head of the diocese the distinguished churchman.

An arch was created at the entrance to Sacred Heart Church, and the interior of the church was similarly decorated.

The Huronic was expected to arrive about Soo Express, July 28.

Sacred Heart Church, and the interior of the church was similarly decorated.

The Huronic was expected to arrive about 3 o'clock but it was close on 639 when the boat was sighted in Hay Lake channel, whereupon the church bell rung out in joyous tones an nouncing to the congregation the near approach of the steamer. A large crown had assembled on the dock in a short time, including members of the societies and school board and children of the Separate School. Bishon

proach of the steamer. A large crowd had assembled on the dock in a short time, including members of the societies and school board and children of the Soparate School. Bishop Scoliard and Father Lussier stood close by the gangway and when Mossigor Sbaretti stepped on the dock he was warmly greeted by the Bishop and then by Father Lussier, to both of whom the delegate gave the 'kirs of peace.' After an exchange of words with the clergy, the delegate was escorted by Bishop Scollard to a carriage and headed by members of the societies and school children were conveyed to the Catholic presbytery, where a procession was formed and proceeded up the main isie of the church. Meanwhile the time honored hymn, 'Te Deum Laudsmus' was stung. Afterward the soleam offlist cere mony of reception was proceeded with, lasting but a few minutes.

His Excellency naving become seated on his throne, Dr. Scollard in a brief extempore address welcomed him to the newly born diocated Same interesting figures showing the growth of the Jesuits who were still carrying on the work that had been begun when Father Isaac Jogues set toot upon this country in 1685. The Jesuits had been connected with Northern Ontario for over two hundred years with few in termesting figures showing the growth that had been connected with Northern Ontario for over two hundred years with few in terminals and been connected with Northern Ontario for over two hundred years with few in terminals and been connected with Northern Ontario for over two hundred years with few in terminals and been connected with Northern Ontario for over two hundred years with few in terminals of the church was then remained from the two the country of the previous canning in all the time, church is have to be provided and sould receive the church was then remained for the more decided by Judge O'Connor and Mr. Severe Marchidon;

The following address on behalf of the societies in connection with the church was then read by Mr. J. J. Kehoe who was accompanied by Judge O'Connor and Mr. Sev

To His Excellency Monsignor Donatus Shar

til.

Jay it please Your Excellency.

The Catholics of Saut. Sto. Marie and vicinity esteem the occasion of your making a assing visit to the town as a happy event, they greet Your Excellency with welcome learns inspired with devotion and loyalty to be Holy See, recognizing in you the direct recreamative of Jills Holiness Pius X. in the lominon through all its arch diocesses and diocesses.

Your Excellency being fully aware of the Your Excellency being fully aware of the growth of the Church in Canada we have only to call your attention to the evidence of its advancement in this particular region which a few years ago numbered the Catholic population only by hundreds, while to-day tens of housands inhabit this newer part of the province, while caurches and schools have multiplied and the recent creation of the diocese of Sault Sie. Marie was necessitated and His Lordship Bisnop Scollard was appointed to the See,

See, We have not only the devoted wisdom and energy of his Loroship to direct us, but zealous pastors of the Jesuit Order still labor here with untiring zeal, as they have ever dore since first the Cross was planted, when white men were not known and only the aboriginal savages roamed in this country. In our parishes these same hard working members of the order minister to our spiritual wants and have earned the graditude of the Catholic People.

We have in our town several Catholic Secieties, namely—The Catholic Foresters, Knights of Columbus, Catholic Mutual Benefit Associations.

ation, The St. Joseph's Union, St. Jean Baptiate Society, Young Men's Reading Circle, St. Vincent de Paul Society, Alter Speiety, Children of Mary and the League of the Sacred Heart, all of which are in a flourishing state and doing scellent work. We have the two orders of religious, the Grey Nuns and the Communities carry on their work with that worldly recognition has enshrised the names of our nuns in world wide gratified.

We humbly ask your Excellency's benediction.

worldly recognition has easified the fames of our nues in world wide gratitude.

We humbly ask your Excellency's benediction.

Sault Ste. Marie, July 27, 1905.

When Monsignor Sharetti arose to rep'y and during the course of his remarks a silence fell over the large audience that was almost oppressive. His Excellency is a man of small stature, dark complexion with jet black hair. He has a most benevolent counceance and cressed in the rich insignia of his effine presented a most impressive appearance. Notwithstanding a decided foreign accent Monsignor Souretti is an eloquent speaker. His command of the English livetage was a revelation to those who had the privilege of being listeners. His reply was marked with great sincerily and much unction. He expressed his great pleasure at the cordial recep ion that had been accorded him. It was altogether unexpected, His intention was to visit priva ely the Diocese of Sault Ste Marie which had been born under his administration. The kind manner in which he had been received was a source of gratification, showing as it did he attachment of the Catholics of Sault Ste Marie to him of whom the speaker is the representative in Canada.

He had been much interested in what Bishop Scollard had said with regard to the growth of the Church in Northern Ontario and felt sure that under the direction of a Bishop who had shown such cash in the pass the Church in this section of the country would continue to grow and in the course of time would produce an abundant harvest. "It is not necessary for me," continued the speaker, "to dwell as any length upon the work of the Society of Jesus. Their work of Christianizing and civilizing is known the work of whe secular knowledge the child should receive religious and philosophical training. It was his desire that they should be ieaders not followers in every branch of secular knowledge the child should receive religious and philosophical training. It was his desire that they should be ieaders not followers in every branch of secular knowledge

be leaders not followers in every branch of secular knowledge.

His Excellency commended the good work that is being done by Catholic societies. He expired them to practice the great virtues of Caristianity at all times and without human respect. They should be united in bonds of faith and charity, practicing daily the virtues of benevolence and charity to all men without distinction of creed, class or language.

Solemn Benediction of the Bessed Sacrament was then given, after which a reception was held in the presbytery.

N NEW ONTARIO-THE FRENCH CANADIANS OF VERNER, CELEBRATE IN THEIR TURN A MAGNIFICENT COUNTRY AND VALIANT MEN

of Verner, cellebrate in their turn a Magnificent country and vallant Men.

La Patrie, Montreal July 31 1905.

Fancy one of our good, old French parishes of the province of Quebec. A picture-que valley nestling between chains of the Lauren-tian Mountains, a territory gracefully watered by the serpentine river "La Veuve" which traverses the principal line of the Canadian Pacific; undulating prairies whence comes the sweet odor of clover and new mown hay; promising fields of oats; add to all this fine residences that speak of the home like comfort enjoyed by the people of our best subulbantowns in Lower Canada, forming a village containing fifts houses, clustered around a church built of soid stone, within which gather fervent adorers, who in this English Land of Ontario speak no other larguage than French, and we have the picture of Verner a district of Nipssing Wost, in New Oatario. The sbation and the suburged of Northeay. The miles west of Northeay. Ten miles west of Northeay. Ten miles west of Northeay. The miles west of Northeay. The miles west of Northeay. The suburies which separate Northeay for the Nipssing district. Thus within the eighty miles which separate Northeay for the Nipssing district. Our compatriots at Verner and he west forms the conter of French influence in New Ontario. Our compatriots at Verner and had over the possession of the land which makes them had for the four thousand and about a quarter of the four thousand inhabitants of Sudbury as Surgeon Falls a little more than half of the other inhabitants by a majority of three hundred familles. They are also numerous in the adjoining districts of Copper Cliff. Blezard River, Saint Charles Moneville, Markatay, etc., Such is in a few words, the situation of our fellow countrymen in Nipssing, who are making of Verner and impressing the parter of the verner of Prench canadians outnumber the other inhabitants of Verner and ever increasing French population in New Oatario. La Patrie, Montreal July 31, 1905.

River, Saint Charles Monteville, Markatey, etc., Such is in a few words, the situation of our fellow country m in in Nipsing, who are making of Verner an impregnable center of an ever increasing French population in New Octailo.

The parish of Sk. John Baptist of Verner was organized in 1890, about fifteen years ago. It includes the districts of Badgerow, Caldwell Fitzpatrick and Hugel already in great part very profitable land or on a fair way to become so, the parish counts three hundred families, which with the exception of two, are exclusively with the exception of two are exclusively model of the state of the profit of the fact and farmer, uncle of the published citizens such are Mr. Note to the profit of the exception of the exc

care by Rev. Father Lecuyer, sided by the pious zeal of his parishioners. Every thing was a complete success.

The church that has been erected at Verner is a vast edifice, not perhaps without a fault in its exterior, but with a magnificent and well proportioned interior. The plans of the Church were drawn by M. M. Thompson and Angus of North Bay and the church was built by M. V. Ladouceur of Pembroke at a cost of \$\$31.00. Bishop O'Connor of Peterborough, was to have assisted at the ceremony, but was prevented at the last moment from doing so. Rev. Father Lecuyer, the esteemed and devoted parish priest of Verner, is a native of Quebic, as are the greater number of priests of the diocese of Sault St. Marie. He made his theological studies at the Grand Seminary of Montreel. It will be three years on the 2th of this month since his appointment to the parish of Verner. He is the fourth to hold this position, having been preceded by Rev. Fathers Ferron, Desaulaiers and Langlois.

FOR RETREATS AND TRIDUA

As a result of the changes and the addition to the Church of Our Lady, Guelph, Fathers Connolly and Doherty, S. J., will be at the disposal of reverend pasters and communities of the different discesses of Ontario for parochilal retreats and tridua. Their services can be obtained by addressing Rev. J. J. Connolly, S. J., Church of Our Lady, Guelph.

On Monday, Aug. 21st. Father Connolly, S. J., will open the pastoral retrest for the clergy of the discess of Pembroke, to continue through the week.

Hailed thee as Queen, as Mother, by every name
That told of honor, love, praise, power, estate.

As star-crowned thou sat its Queen, in royal state;
The Father's chosen daughter—loved mother of the Son.
Chaste spouse of the Holy Ghost—Thy God in Ondonay, Aug. 21st. Father Connolly, S. J., will open the pastoral retrest for the clergy of the discess of Pembroke, to continue through the week.

(3) 1299-4

THEIR NEW PASTOR

REV. FATHER CONNOLLY SPEARS TO HIS PARISHONERS

"The old order changeth, giving place to the new." was never more impressively exemplified than on Sunday at the Church of Our Lidy. The faciliar figures of Father Kenny and Father Mass with all his old time flat storing the Mass with all his old time flat storing the Mass with all his old time flat storing the Mass with all his old time flat storing the Mass with all his old time flat storing the Mass with all his old time flat storing the Mass with all his old time flat storing the Mass with the people in the losses they had substained and asking their cases they had substained was the new pastor. Here, Father Connolly. Father Connolly addition here below. Around and about us in the world of cature and in every department of human endeavor, change is constantly going on 1a God's Church His Ministers change, but the Ohurch which He founded goes on forever. After Mass Father Connolly met the men of the congregation in the basement hall He spoke to them at some length, establishing at once the most cordial relations with his people,—Guelph Heraid, Aug. 8.

Editor O tawa Citizin.—Allow me to supply a correction in paragraph nise of my letter in I uesday's issue. In the fourth sentence the while the sentence should read: When Pitt the great English prime minister, was asked what guarance the Irish nation had that inheritable sentence should read: When Pitt the great English prime minister, was asked what guarance the Irish nation had that inheritable such as they were recegn 2 dby the Act of Union would continue to be respected, he replied that it had the honor of the gentlemen of England; and after the figures 100 add the words. I ish members to 78."

While conforming to your desire to have no controversy over the matter, kindly permit me a few words as to the argument of the Dolly Mail as given by you in Tuceday's issue. According to that writer the constitution of a country is a marketable commodity and therefore the Irish people should accept the late action of the government in guaranteeting loans to the tenantry of Ireland—loans which are already being replid to the last shilling—in order to purchase their free dom from the curse, the slavery of landlordelm, as a set-off for the curtailment of their parliamentary representation. A pretty argument surely from a mouthplece of the "gentiemen of England" as the Tory party claim to be par excellence. Let the British government first recoupl Ireland the million and a half for which that country has been taxed annually over and above what the Treaty of Union provided for, during the past seventy years, as declared by a committee of the House of Commons. It will then be in order to speak about loans.

England made a gift (not a loan, mark you) of millions of pounds to nurchase the freedom of the regroes in the West Indies. When it was proposed to ask the English government to guarantee a loan for the building of the layed of the House of Commons. It will then be in order to speak about loans.

England made a gift (not a loan, mark you) of millions of pounds to nurchase the freedom of their parliamentary liberties tha

HAMILTON SEPARATE SCHOOL.

Out of 84 candidates from Hamilton Separate Schools sent to High School Entrance Examination this summer. The following 75 were successful.

Allan Frances. Bourque Hilda, Brick Welbelmina, Burns Mary. Caball Mary. Colgan Agnes Concolly Rose. D lion Nellie, Duffy Ellen, E San Irene, Egan Mudeline, Ferguson Hessie, Kelly Lillian. Renny Amelia. McBrien Mand. McCowell Loretto, McGowan Aiteen, McKenne Marguerite, MacKay Irene, McGomen Marguerite, MacKay Irene, McHonne Mynsham Maggle. O'Connor Margaret, O'Hearne Annie. O Grady. Mary, Quilter Margaret, Outre Lillian, Rooney Lottle, Russell Beatrice, Shields Alice, Sullivan Bertha. Walsh Margaret, Atchison Thos. Arland Harry, Arland Louis, Baley George. Bakkie Fred. Baline Aaran, Burrett Patrick, Barrett Herbert, Battle Harold, Berry Cecil, Biatz Loo. Butterworth John, Champagne Chas. Cosgriff Jam S. Duignan James, Doyle Edward, Elliot Elwin, Fligiano Cyril, Fiynn Matthew, Furlong Francis, Goyette wallace, Hayes Frank. Hunter Alex Kay Norman, Kelly Lawrence, McDonald Ross, McGowan Joseph, Marck Joseph, Moore Thomas, Mulins Reginald, Nelson Anselm Nelson Roy, Ntbill Walser, O Brien John, O'Dowd Thomas, O'Neill John, Perry Ambrose Quinlan Wm., Roach Ed., Rowe Emmanuel, Wall James, Wright Manly.

THE CATHOLIC RECORD, London, Ont.:

Mr. Editor—Sir—One more little favor. It is here the new Colony-settlement is located. I shall be here during this month, August todd the new settlers to locate, to make a choice of of homesteade. There are still homesteade to be had; and any one wishing a good home may be had; and any one wishing a good home may address me — Muenster, Sask., N. W. T., on Canadian Northern Railway. I shall be pleased to give all necessary information at once. I think I have replied to all who wrote me in the past, but if I have not it was not intentional. To such I ask: "Remind me of the fact, and I shall do so immediately." Yours faithfully, (REV) JOHN C. SINNET

O, did you hear the piper play, As he went down the street to-day? He played a time so weird and shrill My fluttering heart could not keep still. Listening to the piper play, Down by Donacloney.

O, did you hear the piper play. Baside the fire on yesterday? So low, and sweet and soothing, yeb I touched my cheek and it was wet, Listening to the piper play Down by Donacloney.

O, did you hear the piper play? For he has stoll my heart away, And dey and night I only hear. The music sounding in my ear, Even in dreams! hear him play Down by Donaeloney.

If he should ever pass by here I'll tell my beads in dread and fear, But if he d turn to look at me I'd follow him o'er land and sea, Listening to the plper play, Piping me to come a way, Away from Donacleney.

Dear Mother, when thy earthly days were o'er, 'Twas meet that earth should hold thy form Thy perfect soul from Heaven to earth was

womb, would take of Thy Immaculate womb, No grave for thee who knew no spot nor stain Of deathly sin. for which Thy Son was slain; His grief and pains, thou bore a mother's part, And sword of sorrow pierced Thy Sacred Heart. Since Christ ascended—justly wert thou assumed

"Twas sacrilege, if thou hadst been entombed!
All Heaven was joy and song and with one loud acclaim
Halled thee as Queen, as Mother, by every

REV. FATHER CONNOLLY SPEAKS TO H

REDISTRIBUTION.

Returns to Loyola.

After an absence of four years, during which he was engaged in missionary work. Father O'Bryan, has once again been named rector of Loyola Coliege, Montreal.

Father Turgeon, after sixteen years of rectorship, is leaving for missionary work in the Lower Provinces, a field of labor in which he has achieved great success.

Rev Father O'Gara, S. J., so long and so favorably known in connection with Loyola Coliege, was ordained priest at Ottawa, Sun day last — Montreal Gazotte.

Homesteads. Maenster, Sask., N. W. T., on C. N. R. THE CATHOLIC RECORD, London, Ont.

THE PIPER OF DONACLONEY

-Edith Wheeler, in T. P's Weekly.

TO THE QUEEN OF HEAVEN.

sent To sanctify an earthly tenement, Make fit abode for God's co equal Son, Who flesh would take of Thy Immaculate womb.

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Watch o'er us! shield us, save us with God's

"Immigrant" wants us to point out to him where the disgrace or stigms lays in being an "immigrant." We cannot. Take the immigrants and their descendants out of Canada and we should have only the red man left. Those who cast a slur upon an immigrant, because he is such, have no weight in the community, and take rank with those whose opinions are formed through prejudice or ignorance—perhaps both.

Subscriber.—"Gold Brick" is understood to be a fraudulent business transaction. Originally it was the selling of a brick represented be gold, but which would upon examination by experis turn out to be worthless. The gold brick gentry are at all times abroad in the land; and we cannot too strongly advise our subscribers to exercise every care before investing their money in transactions about which they know but little. It is also necessary to be careful of so-called recommendations. These are sometimes manufactured to order.

DIED, Langan.—In Dartmouth, N. S., on 31st October, the result of an accident, Mr. Wm. Langan. May he rest in peace!

NEW BOOKS.

Illustrated Bible History of the Old and New Testaments, for the use of Catholic schools, By Dr. I Schnater. Honored with a letter by order of His Holiness Pope Plus IX. Revised by Mrs. J Sadlier. New edition. Contains 135 pages, with 110 illustrations and colored maps. Published by B Herder, Freiburg Im Breisgan. (Germany, publisher to the Holy Sec. Price 59c.

NORTHERN BUSINESS COLLEGE

This popular school situated atiOwen Sound, Ont. has issued a very handsome booklet its Annual announcement. Those who purpose taking a course at a Business College would do well to send for a copy. The actual dates of opening for the college are: Sen', lat for the enrollment and classification. Teaching begins on Monday, Sept. 4th. gins on Monday, Sept. 4th.

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The President, 68 Drummond St., MONTREAL

Sept. 8 - 16, 1905

FEMALE HELP WANTED, STORES

CITUATION WANTED AS PRIEST'S housekerper. Address A. B., CATHOLIC RECORD Office, London, Ont. 1400-2

TEACHERS WANTED. WANTED FOR THE OPENING OF school, the first day September next, three Catholic lady teachers, holding second, class professional certificates andhaving sufficient knowledge to tasch and converse in the French language. Salary \$300 per year, Apply to L V. Bachand, Sec. Separate School Board, Steelton, Ont.

PRIEST'S HOUSEKEEPER.

1898-3

FOR THE R. C. S. S. NO. 1, OSGOODE L. bolding a second class certificate. Salary \$275 per year. Duties to commence Aug. 7187. Apply to James O'Leary, Sec., Bray's Crossing, Ont.

FOR R. C SEPARATE SCHOOL. AT Barry's Bay, for the balance of the year 1965, and we may close a bargain for 1968. Church, school, post-office and railway station at the village. Apply, stating salary and qualification to James Murray, Sec, Treas. Sep. S. S. 6, Barry's Bay, Ont. 1399.2

TEACHER WANTED FOR SEPARATE school, Bamberg (German preferred) Co. Waterloo, to take charge after helidays. Jacob Strauss, Bamberg P. O., Co. Waterloo, 1897-12

TEACHERS WANTED IN ALBERTA.
Catholics preferred. For three schools in good localities, holding 2nd class prof. Ontained Certificates. Salary \$540 to \$600. Acceptance wired. Address Teacher's Agency. Box 215, Strathcona, Alta. TEMALE TEACHER WANTED FOR Cornwall Separate schools with Normal School certificate. Salary \$290 per annum. Duties begin Sent 1945 For further particulars apply to E. O'Callaghan, Sec, Treas., Cornwall, Ont.

WANTED FOR THE NORTH BAY SEP arate School to teach Part II. II and III. Book classes 3 female teachers with Normal School certificates. Capable of teaching French and English. Salary for each 3300 per annum. Duties to commence after midsummer holidays. Apply, giving experience and testimonials, to The Secretary of North Bay S. S. Board, Box 311, North Bay, Ont. 14002

FOR R. C. SEPARATE SCHOOL DORNOCH. for balance of the present year. Organist preferred. State salary and qualification buries to commence Aug 21st. Address. Sec. R. C. Separate School, Dornoch. P. O. 1400 2

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President; P. F. Boyle, Secretary.

VOLUME

The Catho LONDON, SATURDA

IRELAND'S Ireland's poverty "Pleasant Hours," to the Roman Cathe It is useless to a the Church is re poverty which so o he knew ought of would not wonder poor but that there planet. Ireland, sgain, betrayed robbed of books spoiled of its land and hunger, and sword, lives and able tenacity to

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"Ireland was less theft, less breaking, less re in any country civilized world condition of Ca that of Protesta Without goi suffice it to say

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said in 1872 :

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the victim of in To ascribe this ter of its religi of trying to ge their record is Says Mr. Lest

Every crue the English va land. Cities burned, women less and your sands." Their lands priests hunte towns they v they could no

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