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The Catholic Record

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, AUGUST 19, 1905

1400

The Catholic Record

CHRISTIANITY AND WORLDLY PROSPERITY.

"Pleasant Hours" is a paper for the young folk of Toronto.

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his boggy 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 Confucius? And how would our friend account 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 received into the Kingdom of Heaven.

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tried before Cardinal Bessarion, the Papal Legate at Venice, and lasted three months. Unfortunately the Bertillon 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.

Some time ago the Ave Maria devoted attention to this peculiar form of Protestant depreciation, and very aptly quoted from a non-Catholic but 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 Wall ("Antiquary Books," Methuen & Co.)

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 form of that member of the body a 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 undesired charges of fraud, made by those who were ignorant or wilfully misrepresented the usual nature of such shrines.

Thus "a head of St. Eustace" or "an arm of St. Leobin" 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 known about these member reliquaries, it becomes obvious that there is no room for cynical surprise at a saint possessing several heads in different localities.

But the main question is not as to particulars; it is the principle of veneration that is in question. Catholics are derided because they pay homage to remains of those whom the Church has pronounced sanctified.

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 everywhere honored, and the whole people called upon to pay them homage, on certain occasions.

It is 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 that 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 idolaters and blasphemers.

In its malevolent onslaughts on everything Catholic the Independent is developing a useful journalistic purpose. It enables the truth to be disclosed, as in the case of the Athenaeum and its literary comment on the "Shrines of British Saints."—Philadelphia Catholic Standard and Times.

THE RECENT WONDERFUL CURES AT ST. ANNE DE BEAUPEE.

FATHER E. P. 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 Beaupee in the presence of fully 4000 witnesses.

Six of those cured were members of the Boston party of pilgrims who came Sunday in charge of Father Saunders of St. Anne's Church, Somerville, Mass.

Father Saunders' pilgrims reached here from St. Anne de Beaupee to day and a more impressive, happy aggregation of Americans does not exist in Massachusetts.

Father Saunders was in ecstasies 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 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 suffering from hip trouble, but after partaking 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 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

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 cataract 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 Tufts 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 infirm from the affliction that he had to be assisted from the pew where he sat to the altar to receive Holy Communion, and Peter Kelly of Charlestown was one of those who aided him."

Father Saunders and 500 of his pilgrims have returned.

SUNDAY AND CATHOLICS.

PROTESTANT JOURNAL'S MANLY REBUKE OF NON-CATHOLIC PHARISAEISM.

In an article on the Sunday question the London Saturday Review asserts that too often there is a covert pharisaism about Protestant clamping.

It is a sad thing that half of the certain Protestant enthusiasm is ready with the amiable suggestion that Catholics go to Mass merely as a matter of form; that there is no religion in it. Of that, God is a better judge than man, who, if he has any decent feeling in him at all, will leave some good actions by assigning them to strong motives, but it is not a pastime for a Christian to rejoice in. In any case the facts remain that amongst Protestants the proportion whose observance of Sunday contains no single religious element is infinitely larger than among Roman Catholics.

It is an obvious truth that the Protestant conception of Sunday has largely been perverted into merely doing nothing. The man who loses his Sunday away in sheer idleness, never going near a church, thinks he is a superior Christian to the man who spends his forenoon in public worship, and in the afternoon plays a game of football. The English Sunday can well be called "his," but its defenders should be a little careful of pointing to a fine example of the Roman Catholic and other conceptions of Sunday. We can find plenty of warnings amongst ourselves without going abroad for them.

The 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 true, that the present laxity in Sunday observance is largely due to the spirit of unrest and rebellion, introduced into Christendom by Protestantism.

Protestantism, because it allows its people innocent amusements on Sunday after they have fulfilled their religious obligations, is accountable for all the laxity that prevails even in Catholic countries in the observance of Sunday. But the Church has always set its face against abuses. There is a golden mean between the vigorous, unconfined Puritanism (which New England in its early days experienced) and which would make Sunday a day of gloom, and the reign of frivolousness which the irreligious and thoughtless would inaugurate for Sunday.

"The Church believes in the solemnity of the Sabbath, and it is not a man and not man for the Sabbath."—Sacred Heart Review.

AN IDEA OF WHAT THE EARLY CHRISTIAN MARTYRS SUFFERED.

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 "Acts of the Martyrs" or "Acts of the Saints," means the official reports of trials. The Saturday Review of June 17, in a lengthy article 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 transcript 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 proceedings, for future reference."

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 of to day, who yet, he declares, "must feel amazed at a religion which could feel strength to its disciples to endure, not only with constancy but with joy, agonies which no pen can describe. He will find himself asking, His 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 what we believe; and for these what reason is there for a martyr's death?

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. . . . But Christianity is an obstinately exclusive and uncompromising devotion, and the world finds its uncharitable 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 enthusiasm for the Scriptures, or Burnet's accounts of Huguenot unspirituality. But even granted that one might expect to find the uncharitable exaltation, the rapacious 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 chain, the torch, the claw, the hook, the comb, the shattering of teeth the breaking of ankles and wrists, ending with crucifixion, beheading, the wild beasts, the stake, or drowning either with a stone around the neck or in a sack with reptiles. . . . These and other tortments inflicted by a magnificently tolerant paganism 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 historians record these faithfully—but hardly ever under torture or protracted imprisonment. Timidly and his seven-year-old bride Maera, she tasting the love of God for the first time, hung on crosses facing one another for a whole week, comforting one another with visions. Martyr after 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 any merely psychological explanation of these facts? It is idle to talk about fanaticism. Besides, the laws of the Church strictly 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 Eusebius, after thorough investigation, solemnly vouch for. Perhaps he is equally anxious to exclude the most striking and heroic incidents of the Christian record. . . . A remarkable point about the sufferings of the martyrs is their contempt for their living bodies, though temples of the Holy Ghost, as compared with their acceptance of devout veneration to be paid to their mangled relics, more precious than costly stones and finer than gold, even disposing of them by a mean auction. . . . 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 intercessions as passing straight to the Beatific Vision. Primitive Christianity was not Protestant."

"We will revert now to the reviewer's solemn train of thought in the opening of his paper. "Men will die now," he says, "will it may be, even suffer anguish, for an inspiring cause. But we can hardly imagine in Brighton or Birmingham a constant stream of ordinary men, women and children, who bear the Christian name, coming for hours, days and weeks of incredible torment rather than pay a trifling act of homage to another cult." But, for these martyrs of olden days, "to offer a pinch of incense, or to perform some colorable act which might be accepted instead, to the gods or the genius of Cæsar, was, in their view, to deny the Lord that bought them."

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 ancient faith in One Who died for us all, and rose again,—where they hold His Church to be His body, worthy living for and worth dying for,—there will be men who are always ready.—Sacred Heart Review.

The martyrs had no arms but their stout hearts full of loyalty to Christ, their brave words confessing His divine reinforcements but newly condemned victims of pagan hatred of Jesus crucified; no private solace but their prayers and tears for their sins and the inner witness of the Holy Spirit. And yet they overcame the world.—The Missionary.

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THE HALF SIR

By GERALD GRIFFIN

CHAPTER V.

These women are a strange thing. The number of chances in its favor. He certainly did not once cease thinking of it from the moment he left the house until he arrived at his master's door.

The danger and inconvenience of extremes, are, I believe, coeval with men's experience. Had Emily left Lemmy to the guidance of his own natural share of prudence the great probability is that her letter would have reached its destination in perfect safety; but the extreme vigilance which she induced him to exercise, greatly lessened the number of chances in its favor.

Enigmatical as this may appear to the reader, it did not long continue so to Lemmy, 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.

Another groan. "An' after all the charges she giv, me about it. I would n't face her wit such a story for the world, I'd direct them that tuk it, whoasover they wur, but they did great harm, this mornin'."

"T'woud be better say nott'n at all about it, me 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' written they do be so tender, one to another, is that way, you see, but love letters, that way, and sure it's no loss 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 at all when they'd meet, an' it they did it self, sure all that'll be about it if I tould it. Do you see now, Nelly, honey?"

"Oh, iss, an' I think it stands wit reason when you say, Remmy. There'd be no no 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 way."

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

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

Notwithstanding the tone of his letter, which in reality he more than hinted at, Hamond was not prepared to be taken so immediately at his word as Emily appeared by her silence to have done. The certainty of his fate, moreover, was confirmed to him by the flourishing account Remmy gave of the jocular health and spirits in which he had left the young lady; the brogue-footed Mercury conceiving that he could not better supply the loss of the letter than by communicating all the pleasing intelligence his own observation 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 fierce soever the struggle which she had to sustain against her roused-up pride, it may readily be supposed that the apparently contemptuous silence with which her last, gentle, tender, and (in her own judgment) humiliating confession was treated, was not calculated to alleviate the convulsion in her mind. 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 existence 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 sympathy. When it happens moreover (as unfortunately was the case in the instance of Emily Bary) that this dearly purchased folly is lodged in a bosom otherwise filled with gentle and softening affections, the cruel tyranny which it exercises over them is sufficient to make life a protracted sickness under any circumstances, and more especially when the sufferer is compelled to be his own only comforter—to nourish his lonely smothering agony within his heart, and make it his sole care to confuse 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 her heroine received a violent stimulus from this delicate with her letter, she had not the remotest possible apprehension that her condensation could be unappreciated or ineffectual. If the question had ever occurred 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 generosity—love's bounty was at the moment unobscured by the emotion of her cold ruling passion—she wished to make Hamond an 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 ecstasy which should for ever wash away the remembrance of that single blot in their affection—that unhappy jar, which, however, she, in the fond confidence of her sanguine love, taught her judgment to regard only as one of those mental misunderstandings which make the hearts of lovers more closely acquainted than ever—a momentary shadow—a trimming of the lamp which would eventually serve only to strengthen and purify its flame. She had no fear that Hamond really intended to extinguish it—and when that fear did come upon her heart, darkness deep and absolute 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 letter, who would not permit a single inquiry or even remark at all regarding on the subject, received the visits of the young Baron E.—but she could not by this manoeuvre hoodwink Martha so completely as to prevent her seeing that it was a mere feint—a mask, under cover of which was laying the foundation of a far different fortune for its victim. So far was the haughty young Irishman enabled to conquer her own nature that she was much less frequently to be found alone than usual; she forced herself into the glare and bustle of society, for fear the slightest ground of suspicion might be afforded that she could for a moment descend to the consciousness of a natural emotion; her smiles were showered around in greater profusion than before; and all the precious succedanea 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 on which it had been nurtured; her mirth was louder (if loud it could be at any time) than before; and many even of her most intimate friends began to congratulate her on her enfranchisement from that now appeared to have been a weary thralldom. Amid all this proud superiority of mind, however, Emily was a more real object of compassion than the most yielding, and helpless, and forsaken of her sex; and she could not have brought her spirit to bear its burthen so enduringly, but 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 depression. When a little time rolled by, however, and regret began to assume the mastery over anger, she found the task of dissimulation more burthenome than before. When she happened to be left for any time to the company of her own feelings, they would rush upon her with such an o'er-mastering influence 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 the mansion started her sleeping from a dream of self-esteem—when her character would again assume its armour—she would repel by a violent effort the rising passion, press her hand flat and close upon her neck, to still the rebellious impulse of her woman's nature—and like Lady Townley, in her gamboling mood, "made a great gulp and swallow it."

Nearly a fortnight had thus elapsed, when, as Emily was lying aside her head, after an excursion to Herth with her friend Martha and some acquaintances, in order, to prepare for the evening, her attendant, Nelly, entered the room as usual to give her assistance. Her mistress, who was not so guarded in the presence of the sun-brette, as in that of her more sensitive and sharpened eyes friends, and who was 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 thoughtful melancholy upon the floor.

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

Emily raised her head quickly and in strong interest—"Went I whither, Nelly?"

"Sure, never a know do I know, Miss, but to be walken down there, by Eden-quay, and to meet Remmy O'Loone, and he goen with a walise or a kind of a portmante under his arm, out to the Pigeon-house."

"For what purpose, did he say?" asked Emily, endeavoring to subdue the cruel anxiety which began to stir within her bosom.

"I'll tell you that, Miss. 'God morrow, Remmy,' says he, 'how is your Misses?' says she, 'Pretty well, Remmy,' says he, 'considering.' 'I'm not goen to see you any more now, Nelly,' says he. 'Why so?' says she, 'Wisha, then, I don't know,' says he, 'but my master is for foreign parts, direct,' says he, so—"

Emily was lying in bed, and she had dispatched his servant to secure him a place in the packet, which was to sail on the following morning, 'now, farwell high life and happiness, for ever! Farewell the sweet anxieties and mortifying kindnesses of patronage—the chance courtesies—the pleomnary smiles that are flung in pity to the unfriended mendicant for fashion'—he stamped violently and set his teeth as the degrading epithet sug-

gested itself to his mind. "Welcome now the wide world, with all its changes of climate, condition, and fortune! Welcome my own vulgar station. Its coarseness is but the wholesome blustering of nature's own elements, which may be much more easily provided against than the secret, withering midwest that is silently showered upon the heart, amid all the sunshine and summer kindness of high born hypocrisy. Farewell, love! and welcome toil, travel and extremity! Farewell, 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 deeper and drearier feeling, however, on the following morning, when he stood upon the packet, and cast his eyes with a fondness over the distant hills of Wicklow 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 undulation which we cannot describe otherwise than by referring the reader in defiance of the imputation of a commonplace affectation, to Claude Lorraine's embarkation pictures, looked clear and glassy-green. The pier was crowded with passengers who were waiting to see their effects safely stored before they took their own places in the vessel, with clamorous jinglemen and ragged half-starved porters; members of the exiled parliament made up for the winter campaign; and venturers of every description, who devoutly believed that gold and fame grew like blackberries upon hedges everywhere but in poor Ireland, and who, if they did not actually suppose that the houses in London were paved with wedges of gold—yet would have staked their existence that something very good must be had there, or so many people 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 Wattington. They saw not—and Hamond saw not then though it after experience brought the picture in all its reality before his eyes—that that never—that eternal absence of those who tread before them the path which they were then treading, and had never retraced 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 the single adventurer. They saw not the poor but contented cottager of the Irish hills estranged from the careless simplicity of his tarfen hearth, and driving a miserable trade amid the vile and stiling recesses of St. Giles and Saffron-hill; with some bits of old 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; and hurrying to his close the wabing flame of a miserable life amid the abominations 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 politician burying himself in the gloom of his lonely apartment, after having cast aside a life in earning for himself 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 forever to shut out the sight and sound of the ruin he had made from the organs of his mortal sense. They saw not the young, acutely sensitive, and fine-principled enthusiast, whom the folly of friends or the consciousness of merit forced abroad upon the world, shrinking in disgust and agony from the cruel reality which displaced the fairy splendors of his own fond imagination, or curbing his high spirit down to the mean and crawling use of a hireling and a time-server—bartering his youthful principle for bread, or, perhaps, sternly preserving it, and turning aside from the wonder, the scorn, and 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 of and unpitied.

While Hamond sat indulging the barren and listless humor which the utter ruin of his own hopes had cast upon him, his eye was attracted by the sight of the small vessel, which was rapidly gliding by them, in the direction of the hills of Howth. The distance was not so great as to prevent his fully distinguishing the persons and features of its crew; and when he had done so, his heart bounded within his bosom, as if it would have deserted his mansion. Miss O'Brien, and Emily Bary were seated near the stern, and an elegant young man, whom he had no difficulty in recognizing as the obnoxious E.—was seated near the latter. He was apparently describing to her the effect of some particular scenery in the country, for his hand was frequently pointed towards the Wicklow hills, and Emily often smiled and bowed her head as in assent. Hamond felt his frame tremble, and his heart sink and sicken, as he leaned against the mast of the vessel.

The dreariness which his own want of object or interest occasioned with his soul, was tenfold increased by the apparent anxiety and bustle of those around him. He felt, as he turned aside from the painful testimony, which his own eyes afforded him of his mistress's falsehood—and as he gazed upon the crowd of busy 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 returned from the grave, to look, with

the fall knowledge of the utter vanity of all earthly pursuits, upon the dry and common toll of his unseeing species. Presently a fellow struck up some popular air, on a clarionet, upon the deck of the packet, and an instant bustle among the passengers, and they threw by their cloaks, and the country fellows cautiously keeping their bundles in their hands, and occasionally wheeling their sticks, in an impulse of ecstatic delight, with a "hoop whisk!" above their heads, kept up a pattering heel-and-toe measure, upon the boards. Many of those on board were about to revisit the scenes of their early youth—some few, perhaps, returning crowned with wealth and success after a long life of toil and other, yet, all 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—and another might be a forsaken and forgiving father. Another, 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 trial," where he had spent the happiest years (it is an old thing to say, but its 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 present—and hope for the future. Hamond, on the contrary, was leaving a land, which was and was not his home; and where he had filled a nameless place in society, without stamp or station, 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 smacks which were used for the destruction of the famous Dublin bay herrings (a staple article of last fare, as popular in their Irish metropolis as the renowned John Dory at Billingsgate), gave an appearance of gaudy animation to the scene. Onward still the vessel went, and the receding music came over the waters like a farewell. The pleasure boat became invisible in the haze of the morning sunshine, and Hamond plunged into the gloom of his cabin an estranged and altered man.

TO BE CONTINUED.

PAYING THE PIPER.

By HELEN FRANCES HUNTINGTON.

Light green house with dark green shutters and a north tower, the man said. This must be the place, though it didn't 'spose Amelia could afford to 'flue a house," mused the sturdy, middle-aged man who passed, grip in hand, before a spotlessly new cottage set in a square of vividly green lawn intersected by a triangle of white, sanded 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 carefully wipe his dusty shoes on the 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 as belonging to his niece, Mrs. Creig. "It is most inopportune for us to have Uncle Rob here while the Wrays are down."

"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 expecting 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 for around, but impress the Wrays favorably in our behalf, for the fact of our treating a humble, unfashionable old acquaintance as considerably as we always treat Uncle Rob reflects positive credit upon us, you see."

"Oh, Roberta!" chided the first voice with a hint of amusement, "that isn't quite fair to Uncle Rob, is it?" "I not only consider it fair but strictly just, the brisk young voice answered, "for it will avert no end of 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 might have risked a slight delay, but just now it wouldn't do at all, especially as he referred to the event of my twenty-first birthday, which must mean that he intends to remember me particularly. I do hope he means to do the same thing by me as he did by Cousin Robert on his coming of age—send me \$1,000 automobile, for that's what I want more than anything else in the 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 have no hopes of getting one except through Uncle Rob, for papa takes 'tricht at the mere thought of such extravagance now that he has the cottage on hand for the summer. I suppose it sounds vulgarly odd-blood to put my expectations into words, but since

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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 an occasion which I intend to do. And mamma, be sure and nail my little tin fast in your mind, so that you won't make any embarrassing 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 requirements. I intend to go down to meet him this evening, while you keep Arthur interested in home, for I wouldn't risk having him around at the first meeting. Uncle Rob's pretty explicit at times, you know."

"I shall feel uneasy for fear something will happen to spoil your clever invention, Roberta, for when these things are found out they usually make more trouble than the bald truth, however unpleasant."

"I'll take good care not to let anything happen," Roberta laughed. "All we have to do is to make a fuss over Uncle Rob, who isn't at all a bad sort. He has no business making us ridiculous by appearing among our modish friends in the same ancient array that he wears about his backwoods 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 is 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 convenient 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 aloud. 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. I think 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 can get, of course. Well, that's natural, seeing that she's been trained that way. I think I ought to change my way of living to please her. I've a great deal to give her what she wants this time. Yes, by gum, I'll do it!"

Having reached 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 former 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 unexpectedly delayed in New York, where he 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 crowded parks and crowded thoroughfares in quest of unspoken information, confabulations with floor-walkers of men's furnishing emporiums, and lastly, a close and unexcusable study of the latest important 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 imbued what he could of the modish whims of the hour.

Exactly one week after his unexpected morning arrival at his niece's cottage, Uncle Robert again presented himself—this time under such vastly different circumstances that he was 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 vine-shaded veranda, where Roberta had court over three young fellows in white flannels, while her mother entertained a group of fashionably clad matrons in the foreground.

"How like Uncle Rob that gentleman 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 colored spats showed to the best advantage, and carried a gold-headed cane in one jauntily gloved hand.

"Evidently you did not receive my last wire, Amelia," said he to his bewildered 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 a doctor schooled in worldly tactics, but was at her wit's end for a plausible explanation of her uncle's amazing transformation. She introduced him to her guests with credible ease while her mother made haste to counteract her distraction by running commentary on the incompleteness 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 pleasantly. "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 cordially, wondering in her heart what

miracle had transformed her father-in-law relative to a fashion of the world. She resolved to give up her private apparel her uncle's, since the occasion to be such an eventful one as Uncle Rob had made, but neither she nor thought best to display their curiosity, and Uncle Rob, then inclined to enlighten them, had not been twenty-four hours since she was living up to the limit of her income, if not but being a wise man he did with what did not concern

Thanks to Uncle Rob her services as valet Uncle Holm to keep up his role without mental exertion, for he no

him intimately posed as to attire for all functions of important details of up-to-date for Roberta and her mother on a strict of themselves on a strict of all the conventions of po

Rob had always been a sympathetic listener, and English was exceedingly sometimes even slightly never descended to so manners were plain and every quarter.

acquaintance. His first acquaintance with her mother's guests as with Roberta's guests as with incidentally invited Uncle subsequently invited Uncle that fashionable furn

from Roberta to the gentleman who took so hearty their sports and pleasure received a formal invitation with a notable family, mate acquaintance. Roberta mother had vainly aspired to be asked, when he had pleasant scoldings of 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."

"Oh, you'll get on a Roberta comfortably. your eye on the host much as he does." "Hadn't you better do For instance, what's the pected of me?"

"Why, you take in course, and keep her busy you get the hang of go through the whole less of appetite or l dinner launch into some yarn about times up Anything that you know round will do. Your ness and it takes like company like that he served up to the h artificiality. Just swi win."

Uncle Rob dressed what that night in convers attire, which he wore simplicity that his figure look very digni well-preserved man with gray hair and well stannurt face that co with the tired, har many men of his age that evening around t He came out victor as prophesied, for after quail of indecision h himself wholly to the his neighbor, who was happy as the occasio incidental to his whole cheer captivated al it had won the hearts whose games and me so heartily applauded.

"Well, by George, ting my money's wor said to his interested morning as they s smart red automobil secretly coveted. myself as much in a for these last two n not have carried out without you. You h and, and you shall the fun later."

"I'm having it e laughed. "I wonder will say when the tr me?"

"If she has any ought to enjoy the Roberta should be i having the table's own little game pla ness," said Uncle Rob. "You have had a quainted with your way, Robert."

It was the day birthday festivity suddenly announce leaving. "Business can look after," w tion. "But you can s one day in hono Roberta pleased. "I'm sorry, my d on the most delightf while I thank you now, Roberta, ab had intended all a present of an auto sent your cousin birthday, as your fact that you had machine"—

"Nothing coul Roberta broke in "So your moth stand." He pau rest pocket two paper which he sh pween his firm br "Robert's mach he went on deli out a check to You might like to mobile. Most p Well, Roberta, I

rather than to make an impression on the world. She resolved instantly to give up her private apartments to be such an eventful one. Presently Uncle Rob had made a brilliant success of his life. He had not only succeeded in his business but in his social life. He had become a man of letters, a man of letters, a man of letters.

Thanks to Uncle Hollingsworth's services as valet Uncle Rob was able to keep up his role without too much mental exertion, for he not only kept him in the most fashionable attire but drilled him faithfully in the more important details of up-to-date customs, for Robert 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 in a man of his position, he was a sympathetic listener, and although his English was exceedingly plain, and sometimes even slightly ungrammatical, 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 Robert's guests as well as the incidental friends who dropped in and subsequently invited Uncle Rob to this or that fashionable dinner.

Robert's mother, who had been a widow for many years, was a woman of a very different type. She was a woman of a very different type. She was a woman of a very different type. She was a woman of a very different type. She was a woman of a very different type. She was a woman of a very different type.

"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 savory yarns about times up at Nantucket. Anything that you know down to the ground will do. Your forte is naturalness 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 win."

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 iron-gray hair and well featured, kindly, sun-burnt 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.

"Well, by George, Robert, I'm getting my money's worth, all right," he said to his interested nephew the next morning as they spun along in the smart red automobile which Robert 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. Robert 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 chance to get acquainted with your aunt's family, anyway, Robert."

It was the day before Robert'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," Robert pleaded. "I'm sorry, 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, Robert, about the birthday present. I have intended all along of making you a present 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."

"Nothing could please me more," Robert broke in fervently. "So your mother gave me to understand." "He paused and took from his vest 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 check to that amount, thinking you might like to pick your own automobile. Most people do, you know. Well, Robert, I happened to get hear a

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 already invented a subterfuge to cover the identity of your old haysed 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 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 00 Cravats..... 15 00 Linen..... 19 00 Collars..... 3 25 Cigar Case..... 75 00 Cigars..... 40 00 Scarf pins..... 35 00 Valet services for three weeks 45 00 Chauffeur for three weeks..... 60 00 Automobile for three weeks..... 250 00 Railroad fare for valet..... 100 00 Total.....\$906 25

"That," said Uncle Robert, when Robert 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 Robert understood, for the amount of \$75. For an instant she could not breathe, for she felt herself to be on the verge of unmanageable tears, then she 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. "I only wish you could stay for my birthday party."

Uncle Rob laughed mischievously. "I am really afraid 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 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 society, and his is the responsibility and the home in its inauguration and maintenance. While the natural law supposes the fulfillment 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 husband to his wife, and the model father to his children.

As a Christian 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 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 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 home 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 springing from the love of God and the desire to have all things conform to His divine will and pleasure. What the mother is the great factor in making a home virtuous and happy, 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, then his good mother's part is more than half fulfilled.

A man's power is in his virtues. If he possesses them, he has virtue; he commands the respect of his fellow-men. 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 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 support 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.

Such a man is public spirited, for he knows it is his duty to live and to operate 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 fulfills the noblest obligation to the principle of noblesse oblige. 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 citizens.

But it is in his dealings with his Maker that the Christian man, the Christian father, is at his best. There he rises to the occasion in the breadth of his reverence for his Creator and the depth of his love. He is a God-fearing man and his whole conduct is directed and exacting. He fulfills the vine law faithfully and abides by the divine will cheerfully. He is ever mindful of the divine presence and, like Abraham, he strives to walk before the Lord and be perfect. Such Christian fathers have been found in

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 God I am what I am." It is grace that refines and perfects nature, enables mind, purifies heart and strengthens will, and 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 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." It is the power of example incalculable. Hence all men who wish to honor their Christian name should ever strive to be worthy of imitation. It was thus Our Lord exhorted in His day, "Let your life so shine," said He, "that others 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 others are looking up to him and 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 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 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 offspring. Let us exhort the young man who intends to enter the married state not to put off unnecessarily the fulfillment of the intention. In all things our Catholic men should be models: pure in morals, strict in principles, honest and just in dealings. Let theirs 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 teachers said Archbishop Messner, some time ago, addressing the Catholic Federation, Steubogen, 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 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 Church must, and naturally will, condemn socialism.

"A Catholic cannot accept socialism in its entirety because of some of its demands, and no Catholic can support the social and democratic party because it is that organization which hopes to fulfill all that socialists stand for. It is not correct to say without restriction 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 the 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 what socialism is. First of all it is a system of doctrines or principles set forth regarding the condition of mankind. The Church is not opposed to the demands of the laborer, but to the manner in which the laborer obtains his 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 poor, but 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 Catholic priest, laymen or organization has ever opposed any legislation respecting the 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 socialist tries to hide from the uninitiated that his social or economic revolution or change is to bring about the abolition of religion and Church, of the State and public authority, of the family as a staple and constant social institution and private ownership in the goods of the world."

"Some socialist writers when addressing 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 ultimate outcome of that economic change or revolution which is the direct and immediate object of socialism.

"Religion will be the private affair of each individual; the social community will know nothing of religion or Church, the State or public authority will cease as unnecessary relic barbarity as all will be perfectly equal in the socialist community. "The family, as at present will be un-

necessary as the socialist society will take care of the children and will leave men and women free to follow their natural 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 fundamental doctrines of socialism on 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 leaders against the Church, who have repeatedly declared that there cannot be peace between socialism and the Catholic 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 Orangemen by some twentieth century English Protestants. A few weeks ago an exhibition 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 comment upon them. When it comes to certain documents showing strained relations between the Church and the Bishops and clergy of the Kingdom of England, the hero of the great "Protestant Revolution" is described as "a Calvinistic Dutchman, of foul life and disagreeable manners." Upon this the Athenaeum remarks, "If the catalogue had been issued at Belfast instead of St. Alban's, whole cohorts of police would have been necessary to prevent the Town Hall and its contents from being wrecked."

The St. Alban's Exhibition gives valuable testimony to the use of the Holy Scriptures in the churches and monasteries of medieval England. We quote from the Athenaeum's report: "A notable late twelfth century Bible in three great volumes, comes from Winchester where it was written; 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 Bible Pauperum, about the year 1420, having on each page a New Testament picture between two appropriate Old Testament pictures printed from wood-blocks.

Scholars knew all this before, of course; but the exhibition will tell many a plain man for the first time that the Bible was read before the Reformation.—Antigonish Casket.

The Value of Kindness. Here is something of which we can get a great deal for almost nothing—it is very, very cheap, and yet very valuable in the eyes of all around us. What we can get so cheaply is inward happiness, and it costs only a little kindness. "We have the power of making the world happy," at least our own little world, and if each and every 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 toward one another. Kindness would remedy all this. Kindness would remedy all this. Kindness would remedy all this. Kindness would remedy all this. Kindness would remedy all this.

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 our non-Catholic friends that all the ceremonies have a meaning and relate to the passion of Christ. When in the Mass, 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 and then the other, and back to the centre of it and we recall how our Saviour was led before Annas and Caiaphas and Pilate, and Herod and back to Pilate, and finally to the hill of Calvary.

The priest washes his hands and we think of Pilate doing the same and declaring that he is guiltless of this innocent blood. When the consecra-

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—He dies, He is buried, He rises again, He ascends into 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 mysteries.

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Letters of Recommendation. Apostolic Delegation. Ottawa, June 13, 1905.

My Dear Sir:—Signs coming to Canada have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability.

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

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours faithfully in Christ, DONATUS, Archbishop of Koblenz. Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1905.

To the Editor of THE CATHOLIC RECORD, London, Ont.: Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, F. DALCONI, Archdiocesan Delegate.

LONDON, SATURDAY, AUG. 19, 1905.

ON MEXICO. The "Religious Intelligence," a "Free Christian Baptist" paper published in St. John and Frederick, 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 staidity or malice or both we have rarely if ever seen surpassed.

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At the Mexican table in the Missionary Exhibit held recently in Boston under the auspices of the Methodist 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 investigate, and at the table where these pictures were shown, the following conversation took place:

"And do they worship her (the Virgin Mary) even as they worship God?"

"O, Yes, indeed."

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

"Why, yes, that is what they do."

"Have you ever been in Mexico?"

"No, I never have."

"Well you do not know these things at first hand."

"Yes, I do; everybody knows them."

The Sacred Heart Review's representative speaks in his report of the incident, of the "amazing, appalling, and amusing ignorance of the exhibitor." 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 Missions, 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, and the image of Christ. It was usual to find a group of people on their knees before the picture of the Virgin of Guadalupe mumbler prayers, or appearing so to do, the number kneeling before this Virgin always being greater than those kneeling before the image of Christ. This Virgin is today the most popular object of worship in Mexico. Even Roman Catholics admit the idolatry of Mexican Romanists. A Roman Catholic missionary sent by the Pope to do special educational work said not long ago to Dr. John Butler twenty years in Mexico, who knew him well: 'The Mexican are not Christians; the Virgin of 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

clabastic letters after his name. We wonder what University conferred this title on him!

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

Catholics 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 Protestant Bible tells us that "The supplication of a righteous man avail oth 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 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. 12) prays for Jerusalem, and is answered favorably by God, we may expect God's favor 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 them to pray for us, than are the prayers of Jacob, St. John and Zachary an evidence 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 judge 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 government, each congregation is absolute in its judgments on faith and 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 un-Christian, and that he maligns a pious Christian people. Any calumny against Catholics will be applauded by them, most probably, and he knows this.

It is simply false that the Mexicans adore or worship the Blessed Virgin or God's saints as gods; and the Rev. Mr. McLeod well knows that with all 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, creoles, half-breeds or mestizos, and whites. In such a mixture, we cannot expect the state of advancement in civilization of a homogenous or of a fully civilized race. Nevertheless we 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 Encyclopedia, 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 well-informed native Americans, and in his own opinion, only for the sake 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

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. Gaurnsey 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 devilry, are not in evidence in the Mexican small town. Even the poorest; upon you meet answers a salute with the grace of an old Hidalgo . . . the active, arrogant, insolent and menacing hoodlum, 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 counsellor of the men. People who regard 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 hours, according to their habits, status or piety. . . . They all go. The church is their second home, and they love it with a deep and 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 men. They give rise to no evil reports. 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 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 ocean 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 so-called Catholics to prove the Mexicans idolaters. One of these two supposed persons is "a Catholic missionary, who twenty years ago, and not long since, said so to one Dr. Butler." We can make no enquiry as to the truth of this, as the name of the missionary is not told. He is probably an imaginary person.

The other authority is Madam Caldon de Barcos 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 STATES. Notwithstanding the terrible ordeal through which the Catholic Church passed in the Philippine 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 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 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 Catholic Church has had to labor, and the obstacles which have been thrown into her way in the changed conditions of the Church and of Church property, there are this year one hundred and fifty native students preparing 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; 1,573,362 in Cuba, 1,000,000 in Porto

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 exert 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 Baptists 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 as 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 behind in every sect thus disintegrated a number of stalwarts who will adhere to the existing distinctive doctrines with more determination than ever. It will simply change the locality of the dividing lines between the existing sects. This is what occurred in Scotland on the union between the Free and 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 property 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 principle 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 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 inexhaustible 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 meetings were held in Allahabad, India, by the Presbyterian Alliance of that country, 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 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 in Him, that all may be one as He is in the Father and the Father in Him—that they may be perfect in one." In truth, throughout the New Testament we 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 its diversities and divisions. A new 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 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 enantiated 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 should 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 diversity 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 Presbyterians 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 Presbyterian 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 Dutch Church of America, and the Presbyterian Church of Canada.

As four out of the eleven Presbyterian 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 dissentients constitute the "Wee Free" 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 which 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 Lutherans of his own Empire, as several 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 to the extent of sending delegates to represent 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 deaconstration.

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 Britain, 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 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."

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dors and diplomats of the various European 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 thirty-two princes and princesses of the German States also assisted in the ceremonies.

It is not to be supposed, however, that these representatives of the German 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 renunciation 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, undoubtedly 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 individuality 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, Scotland, 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, unless, 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 there should be a union of Anglicans of the British Empire and Episcopalians of the United States under one head, who should be the Archbishop of Canterbury, but the Bishops of the United States vigorously repudiated any such proposition. They will certainly not accept a German monarch as Pope, any 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 Commons 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 usage.

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 a 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 it seemed the Government would have thrown up the reins, or would at least be obliged to dissolve Parliament and appeal precipitately to the country.

Little doubt is entertained that the next general election will sweep away the present small majority by which

the Government is sustained. Almost 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 Unionists of Ulster are threatening to 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 short 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 toward the support of the schools of the Protestant minority, if indeed such be the case? It cannot be that they are restrained by the Federal Government from legislating as they think proper in regard to education; preachers of the Gospel would surely be heard denouncing such coercion.

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 quoted from some third person without being endorsed by us, as the statement is undoubtedly erroneous.

Rhode Island and New Mexico are the only States in which there are actual Catholic majorities of population.

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 a 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 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 thus evident that not until many years should have elapsed even after Catholics became a majority of the population, would their voting power suffice to make the laws of the State. It is very probable, however, that the future legislation will be passed by Catholic votes—but the past legislation was not so enacted.

In New Mexico the case is different. In the Territory, the Catholic population was 68 per cent. of the total, but as a new State, part of Arizona, has been added to it, the population of which is about 67 per cent. non-Catholic. We have no doubt the Catholic influence will be sufficiently strong there to make satisfactory school laws; but its 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.

As difficulties presented themselves to the reconquest of Palestine by Jews, owing to the changeable policy of the Sultan of Turkey, the British Government offered a tract of land in East Africa on very favorable conditions, and there appeared to be a dis-

position among the Jews to accept the offer under which they would be under British protection. At the Congress the matter was fully discussed, four orators favoring acceptance, while four others opposed this. The discussion was long and ardent lasting six hours, and occupying the attention of the Congress from 9 o'clock at night on July 29th till 3 o'clock on the morning of the 30th. It was continued on July 30th when on taking the vote of the delegates, an overwhelming majority decided not to accept Great Britain's offer. The discussion became so tumultuous that it had to be adjourned, 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 foundation 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 Jewish question."

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 that the British offer would be gladly accepted by those Jews who are seeking for homes, being driven out from the lands in which they have been residing for generations. This would have been wiser than the awaiting of kindnesses to be extended by the despot of Constantinople. We cannot imagine that Jews in Palestine would be any more paternally governed by the murderous Abdul Hamid and his accessories than are the Christians of Armenia and Macedonia against whom continuous persecutions have raged for years.

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 consummation 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 reconsecrate the Jews in Palestine, but without success. There appears to be at the present as little prospect as ever that this reconsecration 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 dictated by a desire to belittle the teachings of Christianity, but the plan was thwarted by a miraculous intervention of heaven. Voices were heard in the air announcing the Divinity of Christ. An earthquake destroyed the building when it was partly erected, and balls of fire rolled through the foundations, utterly overwhelming them, so that the work had to be discontinued. Many of the workmen were killed by the flames and the falling stones. All this is attested by the ecclesiastical historians Theodoret, Rufinus, Socrates, Sozomen, St. Ambrose, and others, among whom was Ammianus Marcellinus the Pagan panegyrist of the Apostate Emperor.

OUR NEW ONTARIO.

In another column will be found a 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 homes 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 the surroundings of civilization, good neighbors, good churches and schools, good roads and productive farms, should not, easily throw away those opportunities for a prosperous future, but there are some who are bent upon leaving their present localities to seek

better opportunities to grow up with the new country which affords numerous opportunities to settlers. By all means would we advise those who are by necessity seeking for new homes, not to overlook the advantages to be gained by settling in the new country opened out to them in the great North-West, and especially in New Ontario where they will have all the advantages of a good soil, a productive territory, with moderate climatic conditions, and where they are at a moderate distance from the good markets afforded them by the older settled provinces of Ontario and Quebec.

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 homes 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 Orangemen are opening their eyes to the necessity of Home Rule for Ireland.

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 redistributed as to give the north a larger representation 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 proposition had been allowed to pass, the redress of Irish grievances would be indefinitely postponed; and thus Ireland's burden would be continued indefinitely, 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 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 Chauceford Boyd in regard to the tax of 1903.

We stated incidentally in the course of our remarks that "the Town Council 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, Sandwiche 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 Council of Walkerville is entirely under 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 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 Trustees of Separate schools, but we are pleased to publish the repudiation of the firm of Hiram Walker & Sons, of any intention to control the Walkerville Council in its persecut-

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log conduct. We accept the declaration 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 Russia plenipotentiaries, and by them before the Czar. The general public has not been formally 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 Russia.
4. The cession of control of the Russo-Chinese Railway as far as Harbin.
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 clothing when winter was setting in, and without a proper supply of food, so that they were nearly freezing and starving to death.

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 new-comers may be very desirable immigrants; but with our past experiences of these sectaries we may very reasonably be suspicious of their desirability. 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 Canadian laws and customs.

MR. R. B. BENNETT, M. L. A., of 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 address once in a while on the destruction of the battle-ship "Maine." Mr. Bennett was in London 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 neighbors.

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 life.

MGR. FALCONIO ON ROOSEVELT.

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 reform anti-graft movements in Milwaukee and elsewhere throughout the United States. It is a good sign, and when it is over it will leave many lasting results."

President Roosevelt has set the

good example to his people. He has started to purify the Government and 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 Catholic 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 trust him."

"THE ANGEL OF THE SCHOOLS."

St. Thomas of Aquino was of noble descent. He was born in 1225 at Rocca Secca, the castle of his father Landulf, Count of Aquino, in Naples. He was educated at the University of Naples, and donned the Dominican habit at the age of seventeen.

His superiors, seeing his great aptitude for theological study, sent him to the Dominican School in Cologne, where Albertus Magnus, the most 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 of 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 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 pontiff. During all the time he was diligently engaged on his great work of the Summa Theologiae. Such rewards as the Church could bestow have been offered him. He refused the Archbishopric of Naples, and the abbacy 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. He was summoned to this council by Pope Gregory X. After his death the highest 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 Aquino with those of the four great fathers, Ambrose, Augustine, Jerome and Gregory. Still higher is the honor implied in the fact, that no theologian save St. Augustine has had the same language of the Western Church, and that no man has better fulfilled the ideal of monastic life than Thomas of Aquino.

THE WORKS OF ST. THOMAS.

The numerous works of St. Thomas of Aquino are all written in Latin, the most important of them is the "Summa Theologiae," which, although only professing to treat of theology, is, in reality, designed to form a complete and systematic summary of the knowledge of the time. All his minor works may be looked upon as preparatory to this great one. These are: "A commentary on the Four Books of Sententiarum of Peter Lombard;" "Quodlibeta Disputata et Quaestiones Disputatae;" the "Catena Aurea," or Golden Chain, in form of a commentary on the four gospels, but in substance, an exhaustive exposition of the cardinal doctrines in theology of the Church; the "Summa contra Gentiles," the greatest treatise upon Isaiah and Jeremiah, the Epistles of St. John the Divine and the Psalms, as well as upon Aristotle. His works were published in Rome in 1570 in 17 volumes, but his "Summa Theologiae" has passed separately through various editions.

Unlike others of renown who seek honor and applause from men, St. 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 upon 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 "Thom who written well of Me, Thomas. What wilt thou of Me?" And from his answer we learn the one secret of his life work. "Naught but Thyself, O Lord."—Western Watchman.

The issue of the Church in the twentieth century seems to be the establishment and maintenance of Catholic schools. Lined up against the Church are the forces of indifference and agnosticism.—Catholic Transcript.

Sacred Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCLXV.

On page 197 Professor Emerton, speaking of the unpopularity with which princes and lords, in the eleventh century, had come to dispose of the high offices of the Church, especially of bishoprics and abbacies, especially of the 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 abstractly with its methods, he must recognize the greatness of the evil and the admirable fitness of those methods 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 riff-raff of Protestantism.

However, any real interior apprehension 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 emptiness.

On page 208, however, there is an interesting 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 strength."

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 is 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-Bremen, and his influence over the young King Henry IV., afterwards the great antagonist of Gregory VII., says: "It will not perhaps be far out of the way if we conclude that the anti-papal 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 ever Adalbert's ambitions may have been, personal rather than national, although it is true that Adalbert was thoroughly German in feeling. However, 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 Scandinavia, but there seems no good reason to believe that Adalbert had any thought of receding from the recognition of Rome as the supreme court of appeal for discipline and doctrine.

The author's concluding remark concerning St. Gregory VII. is this: "I 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 Merlo d'Aubigne, prejudiced as he is (though not virulent), exclaims: "Who shall dare tax these words with insincerity?" On page 264 Emerton strongly vindicates the Crusades against those lower explanations which Protestant prejudice or unbelieving antipathy has given to them. He was not the man of adventure in the romantic 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 practical 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 Guell," as if "Guell" 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 Guell. If she had any surname, which is doubtful, it was rather "d'Este," indicating the Italian source of her family. The "Guell" is merely indicated 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 head was burned. The same is true of Savonarola. The Spanish Inquisition also burned very few alive. Its victims were almost always hanged or garroted, and only the corpse was burnt. On the other hand, in the witchcraft tribunals of Catholic and Protestant Germany, and of Presbyterian Scotland, whose aggregate of victims is ten times as great as that of the Spanish Inquisition, the accused seem to have been commonly burned 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. Ireland seems to be the one country which never had either inquisitorial or witchcraft courts. True, a bishop before the Reformation burnt two heretics, but he was immediately deprived of his see. The Irish had a good opportunity to burn heretics under Mary, but instead of that they protected them. Father Zimmermann remarks that there are still many Irish Protestant families which took refuge in the great Green Isle from the severities of her whom John Knox describes not amiss as "English in name but Spanish in heart."

Professor Emerton bears witness to the honesty of Innocent the Third's guardianship of the boy who was afterwards to be at such deadly odds with the Holy See. "In spite of the traditional 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 upon the force of his political gains in the centre to overcome the dangers of a possible combination of the extremes of the peninsula.

If only Innocent III. could have lived as long as Frederick II. I think 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 Freeman's Journal to the admirable society or bureau established in Germany known as the International Catholic News Agency (the Central Auskunftsstelle) one of the objects of which is the exposure and contradiction of calumnious 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 society may be formed from the notice of it in this year's Lenten Pastoral of the Cardinal Archbishop of Salzburg (quoted as follows 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 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 numerous tales of scandals in cloisters and presbyteries, the abuse of Vatican and of the Church's various institutions, the incessant complaints of clerical intolerance, etc.—these weapons of the new Kulturkampf with its campaign of slander against the Church—have long since demanded an organized movement of self-defense on the part of the Catholics. It was with this object that the Central Auskunftsstelle (C. A.) was founded in 1900. This agency investigates each particular accusation, and makes a point of supplying only such information as can be thoroughly depended upon and is mostly derived from authoritative sources. Connected with the C. A. is the Association of the Defense of the German Catholic Clergy, which undertakes to see that corrections 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 attention. It is most desirable that the Catholic clergy and laity should on every occasion when attacks of this sort are made, be at the ready with their voices at once to the C. A., since the policy of deliberately ignoring such matters has only the effect of causing the aggressors to become bolder and more audacious."

The Press Law above referred to requires that convicted newspaper slanders shall insert in their paper a full contradiction of the false statements made, and the judgment of the court in passing sentences, as in a recent case in which an editor was condemned 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 judgment in six different newspapers chosen 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 clergy 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 press in slander are aided 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 recoverable 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

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-MINUTE SERMON

Tenth Sunday After Pentecost. MORNING PRAYERS.

Two men went up into the temple to pray. From the Gospel of the day.

The lesson of this day's Gospel, my brethren, is prayer; its necessity and its humility. Our short sermons must be contented with a little corner of this great field—that is to say, morning prayers.

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 from heat. So, anxiety for your poor little child consecrates your first thoughts and words to its welfare. And do you not know that your poor soul is either sick or ruts 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 of the devil, such as cursing and foul talking companions, bad reading and saloons; there is a spiritual cancer within—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 down and says the morning prayer guards against temptation, heads off the noonday demon, and provides the special aid of the winter time; and, again, I am always in a hurry to get off 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 cleans the soul with the grace of 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 vanquish 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 of that dreadful habit. Some such story as that, my brethren, every man 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 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 something 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 good time for morning prayer the coming morning. For the "Our Father," "Hail Mary," "Apostles' Creed," "Confiteor," and Acts of Faith, Hope, Sorrows and Charity, that you say in the morning will in the end give you a happy death and the kingdom of heaven.

Are you a sufferer with corns? If you are, it is a bottle of Holloway's Corn Cure. It has never been known to fail.

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

IT NEEDS NO TESTIMONIAL.—It is a guarantee in itself. If testimonials were required, I 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' Eucalypti Oil has grown in reputation every year since its first made its appearance.

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PLAIN WORDS FROM BISHOP LUDDEN.

Our rule will be to refuse the honors 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. Persons dying under such conditions may be buried in consecrated ground, but they will not receive the honors of the Church.

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.

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 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 Catholics start out on Saturday nights and Sunday mornings to spend the day at some pleasure resorts, places of very questionable amusements such as dancing, midways and drinking places. All these forget the observance 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 prescribed forms of divine service, then sanctified rest and innocent recreation. Owing to the manner of our Sunday observance with its crowded excursions on land and water, accidents are frequent. Crowded cars are wrecked, fishing boats are overturned 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 remaining at home. In either case a Catholic sins grievously and, non-repentant, does not deserve Christian honors living or dead.

"Catholics who are Catholics only in name are the most grievous deceivers 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 happiness.

Whatever besides it I read or hear 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 fulfillst them.

SINS AGAINST THE HOLY GHOST.

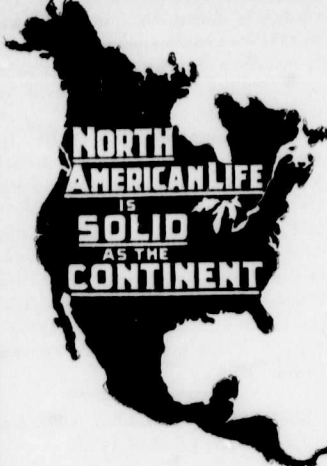
He who meditates but briefly upon sin readily recognized the fact that we fall through one of three ways. Namey, through frailty, through ignorance or through malice. Of the first we have an illustration in the case of St. Peter, who vehemently protested his fidelity despite the warnings of our Saviour 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 the free consent of the will.

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.

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 review each later on.

Just here, however, it might be suggested that we may fortify our selves against the sins of frailty by implo-
ing the 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 instructions of those divinely called by God to teach. As a matter of fact there would be little of ignorance existing if the laity would only place more 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 the 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.



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Managing Director, W. B. TAYLOR, B.A., LL.B., Secretary.

Abbey's Effervescent Salt advertisement with image of a bottle and text: The search for good health is ended when you find Abbey's Effervescent Salt.

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 instructions of those divinely called by God to teach. As a matter of fact there would be little of ignorance existing if the laity would only place more 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 the 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.

WINDMILLS POWER AND PUMPING advertisement with image of a windmill.

O'KEEFE'S Liquid Extract of Malt advertisement with image of a bottle.

One Good Turn Deserves Another advertisement with image of a woman.

New Century Ball Bearing Washing Machine advertisement with image of a machine.

CHATTS WITH Y

It is a man's duty powers up to such a can fling himself into the freshness and energy he is capable. One reason success. One reason much inferior work as many would complete many fail altogether, not keep themselves, and as to be able powerful work. The with half, three-fourths of their energy they expended in a vicious form of dissipation power to analyze the things standing out—insufficient sleep, the open air, lack of creation, irregular system in his methods.

CHAT WITH YOUNG MEN.

It is a man's duty to keep all his powers up to such a standard that he can fling himself into his task with the freshness and enthusiasm of which he is capable. Then his work will be his life.

No Longer a Question. Every young man wants the best possible equipment for a life which demands more and more every year. It is no longer a question of the reputation befitting an old-fashioned English gentleman.

Mastering the Mind. You didn't think? Why not? Is your mind, which ought to be a trusty servant, getting lazy and careless?

Stop for a moment and put the case 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.

But we must not throw all the blame on to the mind itself. You are its master and it is your duty to deal with it as you would a servant.

Comparing yourself with others to your own disadvantage. Work once in a while and take time to renew your energies.

Thinking of yourself to the exclusion of everything and everybody else. Carping and criticizing. See the best rather than the worst in others.

Speculating as to what you would do in some one else's place, and do your best in your own.

Looking for opportunities hundreds or thousands of miles away instead of right where you are.—Success.

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.

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 because of exhausted vitality, if you feel fatigued or worn-out, if there is any elasticity in your step or movements, your work will partake of your weakness.

go to it with jaded faculties and a sense of lassitude, after a night of sleep or loss of sleep, it will inevitably suffer. Everything you do will bear the impress of weakness, and there is no success or satisfaction in weakness.—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 forgive me that I did not do it better!"

Probably not more than one in ten of the young persons who acquire short-lived will make it a lifelong avocation. Why? Because it opens so many avenues to promotion.

One thing that keeps young men 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.

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.

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.

The only ambition worthy of an immortal 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 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.

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

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 do without confidence and assurance, or there can be no efficiency.

Poverty and failure are self-invited. The disaster people dread often comes to them. Worry and anxiety enfeeble their force of mind and slow their creative and productive faculties that they cannot do it better.

Stenography as a Profession. Stenography has one permanent advantage for young men and women without means; it is easy to get a start in it. For almost any other profession

as pharmacy, dentistry, the law, medicine, civil engineering, etc., one must give years to preparation before making any kind of a start, and even then must often wait a year or two before the money begins to come in.

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.

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and certainly no favourite with his cousins. The year before he had come 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.

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.

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and various other things, no one would have thought the visit in prospect was one of anything but pleasure.

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 dived about with Cecil, 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.

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 Mother for whom he had a very real love.

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SURPRISE A PURE SOAP HARD SURPRISE. An advertisement for Surprise Soap, featuring an illustration of a woman in a long dress and a decorative border.

PROFESSIONAL. BELLEMEATH & IVEY, IVEY & DRONGOLLE. Barristers. Over Bank of Commerce. LONDON, Ont.

DR. CLAUDE BROWN, DENTIST, HONOR. Graduate Toronto University, Graduate Philadelphia Dental College. 189 Dundas St. Phone 181.

Assumption College, SANDWICH, ONT. THE STUDIES EMBRACE THE CLASSICAL, SCIENTIFIC AND COMMERCIAL COURSE.

JOHN FERGUSON & SONS, 180 King Street. The Leading Undertakers and Embalmers. Open Night and Day.

W. J. SMITH & SON, UNDERTAKERS AND EMBALMERS, 113 Dundas Street. OPEN DAY AND NIGHT. PHONE 306.

D. A. STEWART, Successor to John T. Stephenson. Funeral Director and Embalmer. Charges moderate. Open day and night. Residence on premises, 104 Dundas St. Phone 459.

Farm Laborers. Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau. WRITE FOR APPLICATION FORM TO THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

HOBBS MANUFACTURING CO. LIMITED. Manufacturers of Memorial and Decorative Art Windows. LONDON, CANADA.

MEMORIAL WINDOWS ART GLASS. H. E. ST. GEORGE, London, Canada.

FREE. A VALUABLE BOOK ON Nervous Diseases and a remedy bottle to every address. Poor get this useful medicine FREE. KOENIG MED. CO., 109 Lake St., CHICAGO.

INDIGESTION CONQUERED BY K.D.C. IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY. BY LOUISA EMILY DONCKE. The Visitation. AN ACT OF CHARITY.

"Poor Cecil, it must be horrid." 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 plain and knew her aunt better than did the rest of them.

"One of the children! I like that, Aggy Peggy!" exclaimed Winnie. "You don't suppose Cecil would descend to play with a kid like Mabel?"

"And you don't think I imagine Agatha. 'It doesn't like girls, or else perhaps Winnie—'"

"Well, she suggests one of the boys—of course either Willie or Tom," said Mrs. Hamilton.

"Nice chance for making a martyr of yourself, Willie!" "Oh, I say!" "Beastly shame," said Steven, "breaking up the holidays for them—I wouldn't go."

"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.

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AILING WOMEN.

GAIN HEALTH AND STRENGTH THROUGH DR. WILLIAMS' PINK PILLS. Bloodlessness is the surest starting point of consumption. When your blood is thin and weak and watery your whole health declines.

Bridget had made him a quantity of stuff, 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 insisted 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.

How Tom might feel about it, he conjectured 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

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 bottle of Dr. Leitch's Sanguinary Cordial, the medicine that never fails to effect a cure. Those who have used it say it cures cholera, and thoroughly subdues the pain and disease.

THEY DRIVE PIMPLES AWAY.—A face covered with pimples is unsightly. I tell you covered with pimples which should long since have been corrected. The pimples on the face are not performing their functions in the healthy way they should, and these pimples are in which you know that the blood presents a favorable condition. Dr. Williams' Pink Pills will drive them all away, and will leave the skin clear and clean, and your skin will be another witness to their excellence.

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SUPPORT. SCOTT'S EMULSION serves as a bridge to carry the weakened and starved system along until it can find firm support in ordinary food. Send for free sample. SCOTT & BOWNE, Chemists, Toronto, Ont. See ad. p. 10; all druggists.

