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Pictures.

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San Sisto.

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U. S. INCONSISTENCY.

From a document sent us we glean the information that America abhors the persecution of defenceless women and aged men. She abhors and denounces it in Russia, in Turkey, in Armenia, and, greatest of all, in France, her friend of the Revolution.

The spectacle of France in this day of boasted modern civilization, evicting from their homes by force of arms and with regiments of cavalry, acting under governmental orders, aged and venerable nuns, and old and pious monks-religious people drawn from the best and noblest blood of old French Government. Broadminded France - men and women who have men, doubtless, of every creed would freely given their lives to the causes not hesitate to commend the protest, nighted (?) Spain and its "awful ing how and why such things are possible, and how and why does Combes, a Catholic Premier of France, order such things done; and how and why does Loubet, a Catholic President of France, permit them. A pervert, one ; weak, the other, is the only explanation. But does all America cry out. Perhaps, but we doubt it. However America, which baits its negroes, puts it. God out of the school-room, trembles now and then at the sight of the religious garb, is not yet qualified to play the leading role of friend of the oppressed.

And the business of succouring the down-trodden has gone out of fashion. As a rule it does not pay. Even the gratitude which one might expect as toll from the liberated is a very variable quantity. In the years long since this was an honorable occupation, and sought after by gentlemen who preferred death to dishonor, and the approval of conscience to gold and land. But in these days we have to know what there is in it, and govern ourselves accordingly. We talk much, to justify, we suppose, the assertion of Carlyle's, that times have changed since the age the great achievement is the bringing into existence of an incredible number of bores. But if we turned our indignation against the evils which lie at our doors, and demonstrate its worth by refusing to have lads kicked up in tenements, immured with criminals, for breaking laws which they have not been taught to respect; by safeguarding children from the brutalizing influences of the factory and sweat-shops, we might be in a position to play the mentor to other peoples. And a nation that consents—as the United States does —to the banishment of Jesus Chnist from the daily lives of its children is contributhroughout the world.

A PROPOSED PROTEST.

The letter to which we have referred smacks somewhat of a campaign document. Possibly its writers have taken this way to placate the Catholics who may be opposed to the administration, or they may think that America's abhorrence, set forth on paper and conveyed to those concerned, may put an end to persecution.

We are, of course, not unwilling to believe that a protest from Catholics would do much to encourage the religious and the laymen who are not hopelessly apathetic to struggle against the enemies of religion. But we are not at all hopeful that it would stay the progress of Combes and his satellites. It must be remembered that the French Premier has given abundant proof of astuteness as a politician of a certain kind. He would not have dared to draft the drastic measures which sully present day legislation in France without having been sure of his ground and assured of the temper of the people. We have heard indeed the thunders of indignant remonstrance and have seen little rifts in the clouds of which seemed to us craven submissiveness, but Combes and his cohorts have moved on undismayed and undisturbed, doing their work brutally and thoroughly. The majority of Frenchmen seem satisfied with the state of things and lead us to surmise that Combes' diagnosis of the situation was not far wrong. A protest would not cause the Government to deflect a hair-breath from its course, and we are not optimistic enough to imagine that

ADVICE NOT WANTED.

Frenchmen are not prone to the taking of advice from the stranger. For centuries they have taught the world literature and art and war and present to the atheist and socialist.

CONDEMNATION NOT UNANI-MOUS.

Then, again, outside public opinion is not arrayed unitedly against the of charity and education, puts beas may be seen from comment in high-Cuba" to blush. All America is ask- grade publications, not join in it. The truth is that many without the fold get their ideas of Religious from the sensational romance and bigoted history which depict them as drones and intriguers, and cannot therefore be depended upon to wax eloquent in their

And, admitting the influence of public

Most people have not forgotten the case of Armenia. We had at that time protests by the ton, all sorts of orators filling the air with clamor, and yet the Turks kept on performing surgical operations in a very unscientific though efficient manner on the hapless Armeni-

Frances' illness cannot be cured by a public opinion plaster. It is an organic disease-a kind of locomotor ataxia, which must be vanquished by internal remedies. The conviction, for instance, of Louis XIV., or of Napoleon, would do for a beginning. A determination to close up its ranks and vote as a freeman would also help in the cure. The clerics who would see that their flocks adhered to the treatment might feel the loss of their sacristies and of the pleasure of writing "sermons pour la campagne." But then France in a state of health would make the way hard for the persecutor.

in pride, he is able to abase.

A PROTESTANT ON THE CHURCH.

"The providential purpose of the Roman Catholic denomination is unity and continuity. The Catholic Church is the grandest organization in the world. It has a place of consecrated duty for all types or groups of mind. It is an imperialistic Church. The Pope s a real monarch on a powerful throne, holding in his hands a scepter of won drous influence over the souls and destinies of men. The present Pope glorifies the papal crown; for he is a scholar, a thinker, a poet, a genuine philanthrop-ist, a true friend to every wise measure for the benefit of the race, a skilful and practical manager of vast and complicated affairs, a member of a noble family, a gentleman and a saint; and yet the Catholic Church is thoroughly

efforts.
"The poor, the common and the rich Frenchmen than the voices of their own compatriots.

General abstract truth is the most precious of all blessings; without it man is blind—it is the eye of reason.—Rousseau.

"The poor, the common and the rich people meet together in that Church, as children of the common Father. The poor, hard-working man and woman are pound in that Church. It was an ancient Church before the birth of Protestantism. It has cohesion and unity and continuity. The

Mr. Riddel was for seven years rector of St. Martin's Protestant Episcopal Church, in Brooklyn, and is a man of strong intellectual attainments.—Phila-

THE CHURCH AND EDUCATION.

all the strength and prosperity and happiness of a country come from Him.

'Unless the Lord build the city they labor in vain who build it.'

Education is the great cry of our age; our periodicals and magazines are filled with it; it is heard in our letture halls; it occupies the constant attention of our legislators; it holds a prominent place in our political plattention of our legislators; it holds a prominent place in our political plat-forms; it is the rallying cry in our con-ventions—municipal, State and Federal; forms; it is the rallying cry in our conventions—municipal, State and Federal; it is the key by which we hope to solve all the problems in our new possessions; it is the panacea, the remedy, for all moral evil, social and individual. And so it is: education is one thing, the only thing, that will fit man for his high destiny. Gladly then do I repeat the sentiment of the age: "Let knowledge grow from more to more"; gladly do I admit that a fuller knowledge will give us a more perfect manhood and a more perfect monhood. Education is the remedy against ignorance, and bigotry, and mental narrowness and perverse evil doing. But it was to revel in deeds of cruelty and to gloat over the flow of blood. rowness and perverse evil doing. But it would be a great mistake to imagine that education is the peculiar heritage that education is the peculiar heritage of this age; the desire for it is coeval with the history of man. "Let knowledge grow from more to more" is not merely the sentiment of a modern poet; it is the aspiration of the human heart. It is written on the bricks of the Babylonians, in the hieroglyphics of the Egyptians, in the bark literature of the Aztec Indians. Knowledge kept

what were they but the educators of the chosen people of God? The great dawgiver lays down rules of conduct and of action which to-day are principles of moral well-doing; the inspired singers moral well-doing; the inspired singers raised up men from earth to heaven; the Prophets foretold the glorious coming of Him Who was to be the Teacher of the nations. Education is no modern discovery indeed; it is at least as old as Christianity; it is implied in the very title of those men who were to be the columns and foundations of truth, for they were called Apostles, that is, for they were called Apostles, that is, men sent forth to teach. "Go, teach all nations," was the mission entrusted to them. They were not sent forth as wonder-workers, though that power was

principle of education. In obedience to that command, the Apostles went forth to teach, and "the sound of their voices penetrated to the uttermost limits of the world." Thus did the higher education begin amongst men, that education which was to reveal all the infinite depths of God's mercy and love, and how salvation had come through Jesus Christ. These words of Christ's were the credentials of the Apostles. "Go, teach all natious." was the command of Him Who had authority over the minds and nations: was the command of this had authority over the minds and hearts of men. He promised furthermore that He Himself would be with more that He Himself would be with them and their successors as their guide in teaching until the end of time. "Behold I am with you all days, even till the consummation of the world." Hence no body of men, not claiming for itself infallibility, can be the successors of those men sent forth by Christ to teach all truth till the consummation of the world.

of the world. And that higher education spread And that higher education spread; higher than any Babylonian sage, or Egyptian seer, or Greek philosopher, or Joman statesman had ever dreamed of; higher even than the inspired writers of the Old Testament had ever known; for they had seen darkly only, as in a glass; they had witnessed the breaking dawn, but not the glorious sunburst. That higher education could be expressed in the single phrase, "Eternal life

the single phrase, "Eternal life through Jesus, our Lord."
That was the lesson man had to learn, the knowledge he should acquire, and the only thing worth knowing; and and the only thing worth knowing; and to this day it holds supreme place in all true education: it is the knowledge that man is bound to learn, the only thing worth knowing. "This is eternal life, that they may know Thee, etc." So taught the Apostles and they had no other teaching to offer. The most eloquent of them all—the man who is called the "Teacher of Nations." who called the "Teacher of Nations," who

very fact of its great age is a proof of its providential purpose. It traces its Maturin, whose conversion dates back Maturin, whose conversion dates back some five years and who is now in Christianity. The gates of hades have Rome.

charge. Among these was Rev. B. W. eloquence was inspired by the spirit of God, he sums up all his teaching in the simple sentence, "I preach Jesus Christ, and Him crucified." That was the Apostolic idea of the higher educa-tion—of the highest education. The Apostles passed away, and the great Roman Empire passed away. The Apostles had their successors, but the Apostles had their successors, but the great Roman Empire had no successor; it went the way of all flesh. Its last days were made glorious by the brilliancy of these men who succeeded to the Apostles in the work of teaching and of saving that higher education from the ruin which fell upon the world. High above the din of the falling Empire are heard, in the West the eloquent voices of the impetuous Tertulian, of the profound Augustine, of the gentle Ambrose, and of the learned Jerome; while in the East, the golden the gentle Ambrose, and of the learned Jerome; while in the East, the golden flow of Chrysostom, the learned researches of Origen, the pious exhortations of Basil and of Gregory, all proclaim the self-same truth, that it is eternal life to know the one true God, and Him whom He sent, Jesus Christ.

zation passed away forever, leaving only a magnificent memory behind; and history than the record of that fall. From East and Northeast savage men poured down in vast multitudes, tramp-

The great Empire fell, and its civili-

The higher education brought by the The higher education brought by the Apostles, explained and defined so luminously by the Fathers, seemed to have perished from the earth forever; a failure seemed to have been the mission of the Apostles: and Augustine and Jerome and Chrysostom and Gregory and Ambrose and Basil seemed to have taught in vain. But there could have taught in vain. But there could be no failure for her who had faced the Aztec Indians. Knowledge kept pace with the spreading culture of Greece, in a literature, after inspiration, the most sublime and the most perfect, is form that the world has a vertex to the constant of the Greece, in a literature, after inspiration, the most sublime and the most perfect in form that the world has ever seen; it followed the conquering banners of Rome until the stately learning of the world. And our own sacred writers of the Old Testament, what were they but the educators of what were they but the educators of the content to the knowledge of the one, only true God, as the Romans had been brought to that knowledge; and thus to them also the higher education would

Patiently the Church waited; she had time to wait; for she was endowed with immortal life. The work of teaching went on; and out of that darkness, forth from the dark ages came the ages of faith, when all men worshipped before the same altar and made profession of the same creed, acknowledge. before the same after and made pro-fession of the same creed, acknowledg-ing the one true God and Him whom He did send. O, well had the Church accomplished her mission! You see it in the splendid churches then erected ance, and at its door must be laid all the evils which accompany or follow from intemperance.

AN INTERESTING SPECIMEN.

We are afraid that some of us have not due respect for the gentlemen who do the Roman news for the daily newspaper. It is marvellous, come to think and sanctuary; you hear it once again (and hows weetly it sounds!) in the tones of the Angelus floating out on the evenof the Angelus hoating out on the even-ing air, calling up men to remember that the "Word was made flesh and dwelt omongst us." Those were glori-ious times indeed; that was a divine victory. Men were ready now for higher things, and the Church set about teaching every branch of learning that her children might have a fuller and deeper knowledge of salva-tion, the one thing worth knowing. She founded the great universities, wherein the thirst for that higher knowledge could be satisfied. She established the world-renowned University of Paris, with its thousands of schools and its teachers famous throughout all time within its hallowed walls the great Scotus taught, and one greater than he, Thomas from Aquino; Peter the Lombard, and Alexander the English-Lombard, and Alexander the Englishman; Albert, whom men justly call Great, and the sainted Bonaventure; and hundreds of others who bear titles distinctive of their fame—all these taught, or were taught in that home of universal science. Bologna, Pavia, Padua, Salamanca, Coimbra, Alcala, Upsala, Friburg, not to mention the numerous Friburg, not to mention the numerou Friburg, not to mention the numerous schools clustering about the center of Catholic unity. All of these were Catholic unity. All of these were founded by the Church: thus did she carry out her mission of teaching. And if you cross over the narrow sea, and wander through the classic cloisters of wander through the classic cloisters of Oxford and Cambridge; or if traveling farther North you visit quaint St. Andrews or bustling Glasgow, you will see, in carved stall and in sculptured stone the emblems of a faith no longer ruling there, which tell of the authority which founded these seats of learning, the Catholic Church, through her chief Bishop, who sat upon the throne of the

The mere mention of these names is a

their learning is her most precious treasure; with it she explains her truths and defends her dogmas; it is the heritage which she has garnered through the ages from her children as the instrument of sanctification and of the instrument of sanctineation and of the higher education amongst men. Thus did the Church accomplish her mission successfully and gloriously. She taught with authority—she was then as now, the only power on earth

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that claimed to teach with authority of God. And man began to chafe and fret under the yoke of that authority, as men will ever cha'e and fret under a liberty that is not license. The great revolution of the sixteen century came when some of the nations turned away from her who had been the source and center of light and learning through the ages of formation and fulfillment. Needless to mention here the apostate friar who rebelled against the authority he had pledged himself to defend, and violated the vows he had solemnly sworn to keep; needless to recount the history of the sensual king who severed a nation from the faith of Rome because the Bishop of Rome refused to sever the bonds of a tion of the sixteen century came Rome refused to sever the bonds of a legitimate marriage; needless to tell of the nations that broke away from the Church which had brought them civilitation and refinement and the know edge of the one true God. The old ledge of the one true don. The one truths were assailed, new theories were invented, and principles opposed to her authority and teaching were instilled into the minds of men. Once again the Church was called upon to face the error; not now the errors of a cultured paganism or of an ignorant barbarism, paganism or of an ignorant barbarism, but the errors of her own wayward children, whom she had trained and educated only that they should turn against her. But God was with her still, in that crisis, as ever, in the hour of need, and He raised up holy men and women for the defense of His Church and for the success of her mission. and for the success of her mission. Amongst these was Ignatius of Loyola, Amongst these was ignatus of Loyona, whose name and frame are fittingly commemorated in to-day's thanksgiving services. Ignatius was one of the instruments chosen by God, sent by Him, to refute error, to redeem lands lost to the faith, and to bring new realms to the knowledge of the one true God. In that almost universal rebellion, it was no mere province, no narrow kingdom no mere province, no narrow kingdom that rose up before the renewed spirit of Ignatius; it was the world; it was conquest he sought for still; not even grace could subdue the military spirit within him; it was that conquest upon which he had meditated so long and deeply in the cave of Manresa—the bringing of all men under the one standard of Christ, the establishment of standard of Christ, the establishment of the kingdom of God on earth. For nearly four centuries the very

name of Jesuit has been synonymous with Catholic education; volumes have been written on the pedagogy of the Jesuits, on Loyola and his teachings; but it can all be summed up in the sentence, "Eternal life through Christ Our Lord;" and in the motto which Ignatius held up as the sole ideal—Ad Majorem Dei Glorium—is it not evident to the Christian, at least, that this should be the end of all education? God name of Jesuit has been synonymous should be the end of all education? God is the end of man; even the pagan philosophers of old were able to grasp this truth: it is the fundamental truth of Christianity; the last reason for all we believe and all we do. Life eternal; should not this be kept constantly before the minds of them who are being trained into a perfect manhood? Can any system of education be, I do not place in Education; He should be the very atmosphere of the schoolroom; for He is as air to the soul, since in Him we live and move and have our being. God should permeate every branch of education. His voice should be heard, not merely in the Psalms of David and the Rhapsodies of the Prophets, but in all the literatures of the world. His providence should be seen in all the changes of men and things about us; His power in the forces of nature; His wisdom in the order of the universe; His eternity in the ages that are gone; and above all, His infinite love in the making of man to His own image and the salvation brought making of man to the salvation brought to the world through Jesus Christ. There can be no greater disaster to a State than a Godless education. It strikes at the very roots of human life; it may produce an abhorrent refine-ment, such as that of ancient Greece and Rome; but it is more likely to bring the nations back to a barbarism like to that which overran Europe at the close of the fifth century. . .

Medicines That Make! Drunkards.

From the Ave Maria.

It was a timely and much needed warning that Dr. Mattison, of Brooklyn, in a late issue of the Medical News, a multi-indeed of propries. sounded against a multitude of proprie tary, or patent, medicines. That harmful, and in some cases deadly, drugs enter largely into the composition of such medicines is as incontestable as unfortunately it is by ordinary people disregarded. "It goes without say-ing," observes Dr. Mattison, "that by far the larger number of the many nostrums — nervines, anti-neuralgic pills, powders, tablets and liquids—so much heralded and lauded for relief of pain and nervous unrest, have morphine as their active part. * * * Many an excellent person who would be hor-rified at the thought of becoming intoxsufficient refutation of the calumny that sufficient refutation of the calumny that the Catholic Church is opposed to education; she founded them, she fostered them, and it was the holiest and most learned of her sons, yes, I may add, and daughters also, that taught in them; as their active part. * * * Many an excellent person who would be horrified at the thought of becoming intoxicated very often gets drunk—purely and simply drunk—on the morphine and similar drugs that makes his favorite patent medicines "so effective."

other things, and it may be that long association with the chair of the teacher would render them incapable of sitting gracefully at the desk of the pupil. We imagine that any advice just now in the shape of a protest might inflict such a wound on their self-love as would make them an easier prey than they are at

defence.

opinion persecution would go on despite

AN INSTANCE.

INTERNAL REMEDIES NECES-SARY.

We are, however, threatening the outlook at this juncture, confident that France will reassert her claim to the title "Eldest Daughter of the Church." The nation that can point ting its own share to the spread of to eminent services to humanity and atheism, anarchism and social disorder religion—that broke the power of the Saracen and upheld the temporal sovereignity of the Pope, that safeguarded Europe by generations of Crusaders and sent Laramoriciere, Charette and the Zouaves to die, if not to triumph for Pius IX.; the nation, in fine, that has its Bossuets to defend the faith and its thousands of apostles to carry its message to all quarters of the world—cannot be doomed to sing the Requiem of all its glories at the behest of a pervert. We hope that the persecutors may be constrained to say with the King of old, that they do now praise and magnify and glorify the King of heaven: be cause all His works are true and His ways judgments: and them that walk

Speaking at Los Angeles on the Providential Purpose of the Catholic Denomination, the Rev. Dr. Thomson of the Independent Church of Christ

democratic in its aims, policies

poor, hard-working man and woman are found in that Church. It was an ancient Church before the birth of Protestantism. It has cohelision and unity and continuity. The with the Cowley Fathers, who were in sion and unity and continuity.

Christianity. The gates of hades have not been able to destroy it. It stands to-day a victor over the opposition of

centuries. It is the strongest religious force in Christendom. Many reasons might be given for the success and power of this wonderful organization. That Church believes sincerely and profounddelphia Standard and Times.

A bridged from a lecture delivered by the Rev. J. A. Conway, S. J., at the Golden Jubilee of Loyola College, Baltimore,

In these days when so many of the nations have turned away from God, it seems like a holy inspiration that moves one of the youngest and healthiest and strongest, to turn to God annually, to of its children, expecting them to grow up some way or other to be religious members of society. The keys of knowledge which that Church possesses are wisely used to admit the worthy into the kingdom of heaven, and to prepare them to seek that kingdom with consecrated hearts. Religious knowledge frees and strengthens the soul; but a religion that cannot command loyalty and consecration is worthless." strongest, to turn to do a many, thank Him for the blessings of the past year and to implore His protection for the future. In all our land to-day there is an official acknowledgment that God is the Ruler of nations, and that all the strength and prosperity and

the Presbyterian Banner, there are at present thirteen kinds of Baptists; twenty divisions among the Lutherans, seventeen branches of the Methodist Church and twelve of the Presbyterian. Thus as has been said each sect in religion helps to protect us from some other sect and they are all based on the Bible. No wonder, as said a Protestant Bishop, unbelief has become the rational resource of millions, who argue that if truth exists, they have neither the time nor the faculties to discover it among so many discordant sounds. Our brethren must have keen vision to see in sectarianism the unity established by Christ on the foundation of His

A DOOMED INSTITUTION.

ly in the necessity for the salvation and

happiness of men and women in this world and the next. It preaches this

necessity and it acts accordingly. It does not neglect the religious education

of its children, expecting them to grow

and consecration is worthless.'

MULTIPLICITY OF SECTS.

According to Rev. J. S. Moore, in

Some of our subscribers, or more correctly former subscribers, have found fault with one of our articles on the saloon. But they must be very sensitive or too autocratic to brook opposition to their opinions. We beg to say, however, that our words were of a summer mildness compared with what has been said on the subject by Archbishop Ireland. Commenting on the law promulgated for the diocese of Columbus the late Bishop Watterson he said: Whoever understands the force of public opinion among Catholics will easily read the signs of the times and perceive that among Catholics in America the saloon is a doomed institution, and saloon-keeping a disgraceful business, from which Catholic instinct will shrink. Let us waste no words on the saloon in se or the possible or ideal saloon. It will be time enough to discuss it when it will be discovered. The saloon as it exists to-day

paper. It is marvellous, come to think of it, the way it is done. About the time the Pope granted an interview to the King we saw a correspondent on his way to a ball game. Next day we read a spirited account of the private interview. What was done and said rippled easily and musically off his pen. It was an extraordinary achievement. Without trying to explain it we beg to submit that the Royal Society should when it gets its museum beyond the order paper, corral this interesting specimen of quill-driver.

AGITATED BY CONVERSION OF REV. H. O. RIDDEL.

e conversion of Henry Ormon Riddel, once an Episcopal clergyman well known in New York and Brooklyn, which was first announced in the Rome letter published in the Catholic Standard and Times of May 9, seems to have ard and Times of May 9, seems to have agitated the leaders of the Protestant Episcopal Church, especially Bishop Grafton, of the Fond du Lac, Wis., diocese. Mr. Riddel was a protege of

his.

In fact, according to the Catholic Citizen of Milwaukee, so agitated did the Episc opal Bishop Grafton become that he denied he even knew Mr. Riddel and denied he was ever connected with the Fond du Lac diocese. Later the Bishop explained that he was "so the Bishop explained that he was "

the Bishop explained that he was "so excited and taken so suddenly by surprise at the news that Father Riddel had become a Romanist that my thoughts left for the time."

As a young boy Mr. Riddel was a member of the Church of the Advent, in Boston, of which church Bishop Grafton, then known as Father Grafton, of the Cowley Fathers, a religious society having its home in England, was the rector.

ght, wakening, wakening, olla Sedia, ng Christ. e Woman of Samaris, ght, and Infant Jesus. Foligna.

ling the Sick Child ing Leave of his Mother d Virgin ORDER BY NUMBER.

MAS COFFEY d Office, London, Canada THE CLERGY

THE

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CHAPTER II.

A SURPRISE-THE VILLA TO BE CLOSED THE VOICE OF THE GODS.

One day a low, broad-wheeled wagon, loaded with cypress-wood boxes of various lengths, and drawn by six bullocks, entered the avenue of the Villa Nemes ius; it was guarded by two Dacian soldiers - gigantic fellows, from the forests of the Danube—who, as they dashed the sweat from their faces with their huge hands, swore vigorously in their native tongue at the hot sun, and the rocky ascent up which they had been obliged to toil. Their rage increased the rasping discordance of their barbarous speech to such a pitch that the echoes were roused, and the frightened birds overhead flew wildly from bough to bough, not knowing what por-tents were in the air. The driver—a Roman peasant — grinned with impunity, being in advance of them, otherwise he would have been in danger of broken bones, or worse. The dense shade cast by the trees refreshed men and beasts, and, as the avenue was nearly level, the angry complaints of the Dacians subsided into low growls, and the driver let his beasts follow their instincts, and advance more

Symphronius the steward was just preparing for his siesta when the sound of wheels grinding the gravel, mingled with loud, angry voices, disturbed the drowsy stillness. He went out, ruffled by the interruption, and the spectacle that greeted his eyes did not tend to sweeten his temper; he was sure that only a stupid mistake could have brought such a cavalcade inside the gates, and, while he stood bottling his gates, and, while he stood approached wrath until the driver approached distance, breathed within speaking distance, breathed vengeance against the porter for giving it admission. Presently the wagon halted abreast of where he stood, and he demanded to know, "in the name of all the Cyclops and Furies, by what right and by whose orders the driver had brought his rubbish, and savages, and beasts, to tear up the gravel, and trample down everything in their

way?"
"I had my orders," replied the driver sullenly, "from one who has the best right to give them, to bring the best right to give them, to bring the best right to give them, to bring the same than any they are these boxes here, and to say they are to be carefully placed under three ilex trees that stand somewhere near a fountain; and I was told that thou

wouldst know the exact spot—that is, if thou art Symphronius, the steward."
"Orders, by Fidius! And whose, may I ask?" he answered, severe sareasm in every tone. "The Furies fly away with thy rubbish, and the evil eye light upon thee and thy cattle, and eye light upon thee and thy cattle, and barbarians! It's not to be believed that I'll allow a place as beautiful as the Elysian fields to be cut up and trampled down for thy say so.

had my orders from the great General Nemesius, just home from the foreign wars," was the reply. "Hast thon been sleeping like a male in the ground, to have heard nothing of the nonors the Senate paid him at the Capitol, and he there by the side of the Emperor, and all Rome looking on?" Symphronius was too astonished to interrupt the speaker, who went on rubbish "-nodding his head toward the cypress-wood boxes on the wagon — " this rubbish, as it pleased wagon — "this rubbish, as it pleased thee to call it, is some of the spoils he brought from Greece, where he has been fighting for a year. He told me they were statues and the like, and to deliver them carefully; or my life should pay for it; and he sent these should pay for it; and he sent these recent follows two of his own soldiers. to unload them. And, moreover, as I mean to obey his orders.

The breath of Symphronius was nearly gone by the time the man ceased speaking. Nemesius back, and in Rome, and he knowing nothing of it! Was this the way to requite his life-long faithful services? To come home after five years' absence, and leave him to hear of his arrival in this sort! But he would show no surprise; this lout and those savages should not even sus-

end those savages should not even suspect how he had been slighted.
"Good fellow!" said he, "I meant only to test thee. There's no telling what tricks those pestiferous Christians might try to play on an unprotected household, if all's true that one hears of them. My life's a burden to me. My life's a burden to me, having charge of such responsibilities as the noble Nemesius left on my poor shoulders, and I suspect all strangers until they can give a good account of themselves. Certainly I knew that my brave master was back. Did he not bid me come and witness the honors he received? — and well-deserved say I!

And wasn't I the proudest man in Rome And who had a better right, for I carried him in my arms before he could walk, and have been his faithful slave ever since! Come now, let the bullocks and those giants rest in the shade: there's no haste about unloading; and do you repese on the grass while I fetch out some wine and wheat-

en bread for thy refreshment." Almost bursting with the news, which, it is needless to say, he now heard for the first time, Symphronius did not deign to notice the inquiring looks that met him on his way to the wine-vaults, some of the servants pressed forward full of curiosity as to the cause of the unwonted commotion without. To tell what he knew was something he must enjoy at his leisure, and in his own pompous way he would impress them with the belief that he alone of all the

with the belief that he alone of all the household had been honored with a special message from his master. The thirty men drained the amphora of wine that Symphronius set before them, and devoured the white bread to the last crumb; their good-humor was restored, and, after giving the bullocks generous draughts of water, they went away, guided by the steward, to the spot designated under the three ilex made her heart-sick.

trees, to complete the task for which they had come.

Under the zealous directions of the steward, instant preparations were made for Nemesius' reception; for it was not doubted that he would come to the villa at the very earliest opportunity, and it might be at an unexpected moment; so it behooved them not to be caught napping. The long-closed and darkened rooms were thrown open to the sunshine and air; the precious mosaics, the treasures of lapis lazuli, priceless Etrurian vases, the marbl Antigone, the ivory Graces, draperies from Persia inwrought with gold, and couches of ebony inlaid with silver in patterns of intricate design, besides many other things rich and rare, were unveiled, and the film of fine gray dust that five years had filtered over obscuring their beauty, was patiently and carefully removed, and the steel mirrors polished until every object in the spacious apartments was reflected on their flawless surface. Fresh flowers was respectively and the steel mirrors are supplied to the space of the steel supplied to the once more garnished every available spot; garlands wreathed the albaster pillars, and the statues were again crowned with the flowers sacred to the deities they represented. A hum of deities they represented. A hum of cheerful voices, rippling sounds of laughter, and subdued snatches of song, were heard on every side from the busy workers, which expressed the full joy hearts, already reveling in an ticipation of festas and banquets with-out end; for how could it be otherwise, since Nemesius, the great captain, their lord and master, would once more in-habit his villa on the Aventine?

And so the pleasure-loving, light-hearted domestic slaves at the villa looked for their master's arrival as to a period which would put an end to the constraint of their lives-all except Zilla, on whose heart their gayety smote with something akin to pain. "Will he come," she asked herself—remembering her last interview with him a lustrum ago—"where every ob-ject, this child most of all, will recall bitter memories of his loss? And, should he come, will he bear to listen to what I have to tell him? Oh, my forsaken lamb! how cruel have the Fates been to thee, leaving only a poor slave to love and cherish thee!" Then a burst of tears relieved her faithful

heart. Notwithstanding her doubts, which she wisely kept to herself, she arrayed she wisely kept to hersell, she arrayed little Claudia every day in daintiest at-tire, and carefully arranged her long, loose ringlets under a narrow, jewelled fillet, so that they fell over her dimpled white shoulders like a mass of spu gold, thinking if he should come at an unexpected moment he would see her at her best, and be struck by her resemblance to her dead mother; for the same hair, the same dimpled chin, the same pretty, graceful way of moving her head, the same winning expression, lived again in the child's appearance, manner, and countenance. She bore her mother's name, no instructions having been given as to what she should be called; in fact, she was, apparently, as if dead to her father, and would have been nameless had not her nurse taken it on herself to call her Claudia

Not only this, but when the little creature began to understand, the good Zilla told her of her brave father, who was in foreign lands fighting for the glory of Rome; she told her how handsome and noble he was, and how tender a nature he had toward those he loved and how distinguished and honored he was by the Emperor and the Senate and how idolized by the army. A and how idolized by the army. All this was imparted, little by little, to the child as her intelligence developed until her heart began to long for him, and in her dreams she heard his voice speaking tender, loving words to her, and felt his arms about her, while she I am answerable for their safety with my life—which I'm not anxious to lose And the woman listened, agreeing to they were like the sands of the sea, and And the woman listened, agreeing to all she said, and not sparing her caresses. "He shall find that she loves him, the child he has never seen, and cast off, giving himself no trouble to know whether she be living or dead—a child that, the order thangelves might

foreign wars, we'll see what he will do. I have told her he's in Rome, and if he

which was obeyed with low grumblings of discontent and sobs of disappointment most plausible excuses to explain the cause of her disappointment, every word of which the little creature be-

"He'll be here to day, I know," Claudia said every morning when she woke; then in the evening: "He'll woke; then in the evening: "He'll be sure to come to-morrow, won't he?" "Yes, my child, to-morrow," Zilla would answer, with a tender caress, while in her heart she whispered: "it takes long to find to-morrow!"

By and by the flush of hope and ex-

pectation began to fade out of the little maid's face; a new and nameless sensa-tion in her breast, that she could not her fables of her own sunny Souther-land; sometimes they went to the dovecotes to feed the doves, whose cooing and fluttering amused the child, as one and another lit upon her shoulders, her head, or her outstretched hand, fanning her with their soft white wings, as she sprinkled grain for them; then another day to the cascade, anywhere, every-

A day came, however, when the pre-A day came, however, when the pretexts of the devoted slave availed no longer; for the little Claudia, with an upflash of the proud Roman spirit that was in her, ordered her to take her to Rome. "I will go!" she said, with imperative gesture: "if he can not come to me, I will be taken to him. If the taken to him the said with view to the interval that the taken to him. If the taken to him the said with view to the interval that the said with a said with view to the interval that the said with a said w

thou wilt not, I'll kill myself!"
"Oh, my little lady!" sai said Zilla, taken by surprise, yet on guard, ' is not there; the Emperor has sent him off with his legions to quell some revolt. The news reached me only to-day, and I feared to give thee pain by telling thee." It was a plain, unvarnished le, but Zilla, pagan that she was, would have given her life to save a single tear to this, the only thing left her on earth to love. It was a dogma of paganism that the end sauctified the

"When he gets back wilt thou take me to him, if the Emperor can't spare him long enough to come here? Oh know the Emperor would let him con if he only knew he had a poor little g here whom he has never seen! Wilt thou promise to take me, Zilla?" she

"Yes my beautiful one! I promise." the nurse replied, as she drew her gently to her breast, smoothing the golden hair, and dropping soft kisses and tears on her head. "If the Emperature of the state of the sta and tears on her head. "If the Emper-or can spare him, I know he will be here; if he can't, I promise to take thee

That was a hit nearer the truth than Zilla knew when she uttered the chance words, "If the Emperor can spare him;' have him in constant attendance upon himself, not only in his coarse amuse ments and his debaucheries, which the finer nature of Nemesius despised, but in all his deliberations and secret matters, in which he confided to his favor-ite the intelligence brought by spies of threatened conspiracies and other evils that menaced the imperial power There was no mercy, and but short shrift, for conspirators or suspected traitors in those days; even the com pletest innocence was no safeguard, if it formed an obstacle to the attainment of an object coveted by those in power. What had imperial Rome to fear? Was she not mistress of the world? As for ient to lay them in the dust? And, as far as her sword could reach, she had nothing to dread. foreign foes, was not her power suffic-

But there was a mysterious agency. which had been at work ever since th reign of Tiberius Cæsar, that threatened downfall and destruction of vaunted indivisible power. Even before the Cæsars, the Sybils had foretold it; and the mysterious words of oracles and and the mysterious words of traces and augurs, and certain wonderful signs, had left an undertone of dread in all her peans of triumph, which neither violence nor time could silence—a dread not of destruction by the sword, a supreme system of sorcery and magic wrought by the Nazarene, Christus of Judea, Who, having claimed to be a God, was ignominiously executed on the Cross by order of the Roman Pro-curator Pontius Pilate; but, having by His own power raised Himself from the with His followers seeking to establish His reign upon earth. It was whispered that the gods would fall Him; and for a sign, did not His followers despise, deride and insult them? They had been, since the first existence of their sect, vile plotters and conspirators against the Roman Empire and its divinities, and neither fire, sword, the wild beasts in the arena torture, nor death under cruel aspects, had availed to extirpate them; for where one was slaughtered, a hundred seemed to spring out of th a nunared seemed to spring out of the earth to take his place. Neither could they be induced at any time, by promises of honors, riches, life, and safety, to cast even a grain of incense into the censers in honor of Under the Casars, under the Republic, under the emperors from Tiberius to him the cascade where the naiads sported, and the grottees where the their blood; hecatombs of the accursed

be proud of, and so beautiful that I wonder sometimes if she is mortal. be proud of, and so beautiful that I wonder sometimes if she is mortal. Now, that he has got back from the foreign wars, we'll see what he will do. I have told her he's in Rome, and if he I have told her he's in Rome, and if he cross for the salvation of the world; makes no sign, may the infernal gods wreak vengeance on his unnatural heart!" were the thoughts that passed through Zilla's mind.

But day after day passed, and heart!" were the thoughts that passed through Zilla's mind.

But day after day passed, and Nemesiase did not appear, and at last a message came from him to Symphronius to close the villa as before, an order the fact there was something deathless in their faith and purpose—that there was something deathless in their faith and purpose—that they won adherents on every side, and instead of perishing, flourished, and like eagles renewed their strength under those fierce persecutious, when every the fair through Zilla's mind.

Smould the first blow fall? was the question. Their dangerous doctrines were not confined to slaves or the rabble; so high, that Christians were not found the first blow fall? was the question. Their dangerous doctrines were not confined to slaves or the rabble; so high, that Christians were not found the first blow fall? was the question. Their dangerous doctrines were not confined to slaves or the rabble; so high, that Christians were not found the first blow fall? was the question. those fierce persecutious, when every cruel invention of torture and death, that the devilish ingenuity of the pagan of discontent and sobs of disappointment from the servants, whose bright dreams were so rudely dispelled. Zilla could not find heart to tell the expectant child the sad news, but made up the most plausible excuses to explain the aid from the spirits of undermine the tremendous system founded by Numa, and disintegrate and bring to nothingness that proud and august Empire established by the Casars, and increasing in power under the emperors, in order to elevate to the I throne that "King of the Whose kingdom, they boasted, imperial Jews," Whose kingdom, they boasted, should extend over the whole earth? And that which was most intolerant and exasperating to the jealous, arrogant Roman mind, was the sense of being almost as much eluded and baffled by those whom they sought to destroy, as if they contended with phantoms.

There was sometimes a surcease of persecution against the Christians, as when by chance a good emperor-too good for his times, and therefore short-lived—was elevated to the purple; or when rival emperors were busy killing one another, each trying to win senate and army to his own side; or when foreign wars pressed closely upon their borders, requiring quick and active measures to rout and destroy the audacious foe; in intervals like these the suffering Church had brief quiet. It can not be said that the persecutions where, to divert her thoughts from the hope which was so long deferred that it while their fury relaxed in one quarter it raged in another; but the tree of mutinous army clamor for excitements

life still flourished in deathless vigor, bearing countless palms for those who bore witness with their blood for There had been one of those brief

intervals of relief in Rome, and it was hoped that the new Emperor, flushed with victory, and but recently elevated to the imperial throne, would not sully his triumphs by renewing the persecu tion of the Christians, among whom were numbers of his most loyal and faithful servants, who — their faith unknown to him — in the council unknown to him — in the council-chamber, the field, and the executive lepartments of his Government, rendered him signal and true service. For a while the triumphs and other splendid pageantries amused the public the gladiatorial contests mind; but were now over, people wearied of chariot-races and sham battles in the Colosseum. The shows, where wild beasts of the desert were pitted against numan wild beasts still more ferocious in the arena, and fought until they ent each other to pieces; the tragedie the plays and other public amusements, no longer excited interest; the people vere longing for something more exhil arating; while the thousands of soldiers just back from the foreign wars, who now lay encamped without the city— hundreds of whom represented the bar-baric peoples that had been subjugated by the Roman eagles—began to nurmur and growl, no longer disposed to tolerate anything that did not stir their bloodthirsty and cruel instincts, to gratify which, for want of something better, they began to kill one another in fierce quarrels and brawls. This was a serious matter, which, once started, there was no telling where or how it might end; for their captains, who knew them and their ways, especially in seasons of inactivity, felt assured that while they might be momentarily awed into subordination by having their ringleaders bow-strung, or other-wise killed, their rage would only smoulder, and at last break out with moulder, and at last break out with nore desperate violence. It was vident that a remedy for this state of flairs was needed; for her army was he one power that Rome deferred o, knowing how quickly, in certain noods, it sometimes made and unmade

A grand review by the Emperor in son was proclaimed; this was fol-ed by a sham battle, which, in some instances, was not altogether sham, the opportunity to draw blood being too ood a one to be lost; after this, a empetition in athletic exercises for izes, and trials of skill with the bow, oot-races by the soldiers, and other rude diversions, amusing to the barbarian host, and, so long as they con-tinued, served as means toward the desired result; besides which the Roman populace, always devoted to pectacular displays, was also kept out of mischief by its eagerness to witness and participate in all that was going on,

as far as it might.
While these rude amusements were in progress, tidings of fresh plots and conspiracies, and of strange portents, were rought secretly to the ears of Valerian the Pontifices—those priests judged all causes relating to their false religion, regulated the feasts and all the other sacred institutions of their ystem. The haruspices, augurs, and nagicians, each came in turn: the one system. to tell of omens discovered while pre paring the sacrifices, the other of dreams and wonderful apparitions, the last with revelations of the future,— all prophesying the downfall of the Empire and its gods, unless renewed and more vigorous measures should be at once taken to exterminate the Christians, who were alone the cause of the threatened disasters and ruin. These were followed by the Pontifex Maximus himself, to whom all other priests were subject, a man of great authority and dignity, who gravely and impressively warned the Emperor that the gods themselves had spoken, and, in terms not to be withstood, called upon The Christians of Rome were being

steadily persecuted all the time, although not so violently or cruelly just then as in the near past. Many of them then as in the hear past. In the dungeons of the Mamertine, where they had been cast on false charges; daily some were driven to labor in the quarries, others to be chained to the oar in the galleys, while still others were secretly tortured to death, and their possessions confis-cated; but this was not enough: more rigorous measures were called for— they must be destroyed. But where should the first blow fall? was the quesin or connected with it; the army swarmed with them: it was not a rare thing to find a legion or a cohort composed entirely of them; and it was admitted that none fought more bravely for Rome than they. They were found in the Temple of Justice, in the Forum lawyers of great note—and the senate itself was contaminated by their presence. No wonder the "heather raged," for they had cause to tremble

And now, to add fuel to the flame news reached Valerian from Asia that: add fuel to the flame. revolt instigated by the Christians had taken place in one of the richest of his recently-acquired provinces, and that an important citadel in another place, just on the frontier, had been betrayed to the enemy by certain of that hated sect who belonged to the garrison, and were at once put to death by order of the Governor, he having issued a decree that no Christian in the province be allowed to escape torture and such death as the enemies of the gods and Rome

deserved. One who lived in troubled times like these wrote: "When the Tiber over-flows its banks, where there's pestilence, war or famine, the cry is heard 'Away to the lions with the Christians!'" (Tertullian) As then so now. The superstitious fears of Valerian, the late news from Asia, and the devil that possessed him, worked him up to the necessary degree of rage to issue a fresh edict of persecution against the Christians. No longer would the hotblooded populace of Rome and the half-

such as their brutal natures craved and hungered for: a feast of blood was in preparation that would satisfy them; and a hearse murmur filled the air, that sounded like the surf beating against a rock-bound coast, and already the townible words. (The Christian words) terrible words, "The Christians to the lions!" could be distinguished mingling with the tumultuous sounds.

It was understood that no mercy was

be shown in this fleree renewal of the persecution, which, according to their proud boast, would only end when Christianity should be exterminated. The time had again come when the Church would find only earthly refuge Church would find only earlier in the catacombs,—when the wheat of God would be ground between the teeth of savage beasts, and His vineyards be soaked with blood.

In the sacred precincts of the very chould the

temples—so it was decreed—should the contumacious wretches expiate their crimes against the gods; there should they honor them, or perish by tortures equal to their guilt. Especially would the Temple of Mars Gradivus, on the Appian Way, be made the theatre of these spectacles of blood. Dedicated to Mars, its roof was supported by a hundred marble columns, and it was surrounded by palm-trees planted years before by order of the senate, in re-cognition that all the victories of the Roman arms were derived from that august deity. It was here the ambassadors of hostile nations were received sadors of hostile nations were received by the Senate in pompous state; here also were held those splendid pageants, when the priests in the glittering vest-ments of their various orders, and the people in holiday attire, bearing branches and garlands, and chanting preaches would celebrate with pagan and peans, would celebrate with pagan and idolatrous rites new conquests and triumphs. And now that Rome meant to exterminate her most dangerous foes, they would offer hecatombs to their god of victories, to propitiate his favor for final success. planned immortal victories—not themselves or their gods, as themselves or their gods, as they thought—but for Christ.

It is not necessary to refer more particularly to this fresh persecution under Valerian, except in so far as it affects those whose touching story here related, and whose acts and words are taken from the reports of judical proceedings,—it being obligatory by the Roman law for the officials of the courts to keep minutes of all that passed before the tribunal; and it is from these reports, the written testimony of the pagans themselves, that the Christians, in more quiet times, either by favor or bribery, copied many of the thrilling accounts of martyrs which have been handed down to us. Nemesius was a man of noble nature,

and of principles so elevated that not even the wide license allowed by the pagan religion and laws tended to rupt them. As the favorite of Vale-rian, he was often obliged to witness, and seemed to condone by his presence much that he loathed as degrading to a true manhood; while the unforgotten sorrow of his life, and the dreadful con-flicts of war in which he had been engaged ever since it befell him, had not only made him introspective and grave, but had closed his heart to all softer impressions. Love and beauty had no power to beguile him, and if sometimes dream or a strange impulse turned his thoughts to his motherless child at the villa on the Aventine, he sought by every means to banish all further memory of it. Life held no charm for him, no incentive except the honor and glory of Rome. He welcomed the new edict of persecution as presenting an opportunity for his zeal, and he was signed an important part in the terrible scenes about to open; his courage, his devotion to the gods, and his loyalty to the imperial person, making him safe to trust in the execution of the most secret and important What were the Christians to him but "a crew of conspirators lurking in the dark," to hatch treason and evil to Rome? He thought there might some excuse in their ignorance plebeians and slaves to be affected by the sorceries of the pestiferous innovators who sought to overthrow the old established order of things, but none for those—and they were many—whose rank, patrician blood, and education should have prevented their insulting the gods by denying their divinity. Both classes deserved death; but the latter, he thought, should be made a warning and example by the infliction of severer tortures, and deaths of more supreme suffering. And yet Nemesius was not a cruel man: he was only a true pagan, and a soldier whose motto The sharper the fight the sooner the victory.

WEAKLY CHILDREN. Stunted, weakly children are those whose food does them no good, because they do not digest it properly. the child's digestive organs right and it will grow up strong and healthy, and it will not cause mother much trouble while it is growing up. It is the weak children—the puny children—that wear the mother out caring for them day and night. All this is changed when Baby's Own Tablets are used. They promote digestion, they give sound, natural sleep, they keep baby bright and cheerful. They are good for older children, too, and cure all their minor ailments. It costs only 25c. to prove the truth of these statements — and you will be thankful afterwards. Mrs. Archibald Sweeny, Carleton, N. S., says: "I have given my little one Baby's Own Tablets, and am more than pleased with the results. I can recommend them to every mother." That's the way all mothers, who have used the Tablets, talk. That's the way you will talk if you will try them when your little ones are ailing. You can get the Tablets from any dealer, or they will be sent by mail at 25c. a box by writing the Dr. Williams' Medicine Co., Brockville, Ont.

Do Not Delay.—Do not let a cold or a cough fastens upon you as it will if neglected. Dr. Thomas Eclectric Oil will break up a cold and cure a cough, and should be resorted to at once when the first symptoms appear. It can be discuised so that any unpleasant taste imay have will be imperceptible to the delicate. Try it and be convinced.

AN OPEN CHURCH AND A CON. VERSION.

In the Madison Avenue Methodist. Church, Baltimore, the other day, Rev. Dr. Frank Mason North of New York, read a paper on "The Open Church read a paper on "The in Our American Cities."

At the conclusion of Dr. North's paper Mr. James E. Ingram, president of the Baltimore City Missionary and Church Extension Society, spoke, Mr. Ingram said he was much impressed by Dr. North's paper, and in urging the "open church" he said:
"We ought to have our churches

open at all times. A few summers ago was stopping at a seaside hotel, and there met a lady who was a Roma Catholic, and she was never tired impressing upon me her own peculiar religious views. I asked her how it came about that she had been converted to the Catholic Church, for she had been a Presbyterian. She said that years before her husband lay sick unto death. The physician had given hope, and she desired to go to Great Physician and pray for her husband's restoration. But she could not pray at home. So, leaving her husband's bedside, she started out for a church. But she found the churches closed. Presently she came to a Catholic church, which was open. She en tered and there prayed for hand's recovery. He grew better, and now both are devoted members of the Catholic Church. Doubtless they would have remained in their own church if she had found a Presbyterian church open."—Philadelphia Catholic Standard and Times.

OUR RELIGION.

In treating of the Mass it was stated that the third part of the Holy Sacrifice began with the Creed. Having, therefore, been dignified with a place in this most solemn of ceremonies, it follows that the prayer is one of great importance. To realize this more fully it is necessary to return to the time of th

It will be recalled that they were commissioned and ordered by our Divine Lord to preach the gospel throughout the nations. Before starting on their mission they saw necessity of providing some expression of the doctrine of their Master. The doctrine He had taught them they were to teach the world. In order, therefore, that all Christians might have one and the same faith, these doc-trines they condensed in a simple form, which is called the Apostles' Creed.

In it we find the fundamental truths which are the objects of our faith, and in it is concisely contained all that we are to believe of God, of man and of the world. It unfolds to us the doctrine one God. It further unfolds to us the belief of one God in three distinct persons, co-equal and co-eternal, yet only one God because possessed of the same nature. Further, it enunciates the be-lief that the Son begot by the Father is equal to the Father from all eternity; that the Son, Who became Man to re-deem the world, possessed a human and a divine nature. Finally that the Holy Ghost, Who proceeds from the Father and the Son, is in all things equal to

Them.
Of man it teaches the belief that he is the creature of God; possessed of a soul; redeemed from sin; will be raised from the dead and receive an eternal reward or punishment as his works de serve. Of the world it teaches the be lief that it is also the work of God; that it is preserved by God, but shall one day have an end. Such are the chief doctrines contained in this abridgment of faith. It is divided into three parts, and these again into what are termed twelve articles. These we shall briefly review in succeeding notices, hoping thereby to brush away the mists which may have gathered. who think such review unnecessary attempt to recount these twelve articles for practical verification. — Church

A SHORT ROAD TO PERFECTION.

It is the saying of holy men that if we wish to be perfect, we have nothing more to do than perform the ordinary duties of the day well. A short road to perfection,—short not because easy, but because pertinent and intelligible. As soon as a person really desires and sets about seeking it himself he is desired. self, he is dissatisfied with anything but what is tangible and clear, and constitutes some sort of direction to-

wards the practice of it.

We must bear in mind what is meant by perfection. It does not mean any extraordinary service, any thing out of the way or especially heroic—not all have the opportunity of heroic acts, of sufferings,—but it means what the word perfection ordinarily means. By perfect we mean that which has no flaw in it, that which is complete, that which is consistent, that which is sound,—we mean the opposite to imperfect. He, then, is perfect who does the work of the day perfectly, and we need not go beyond

this to seek perfection.

If you ask me what you are to do in order to be perfect, I say, first: Do not lie in bed beyond the due time of rising; give your first thoughts to God; make a good visit to the Blessed Sacrament; say the Angelus devoutly; eat and drink to God's glory; say the rosary well; be recollected; keep out bad thoughts; make your evening medita-tion well; examine your conceence daily.

Saintly Warnings.

The body of Christ has been intrusted to you, says St. Athanasius. You are His temple, and He dwells within you. What do I say? You have become a member of His body; treat Him with respectful love, and do not betray Him as Judas did. as Judas did.

In many passages, St. Chrysostom has displayed his eloquence, when he strongly recommended purity of life after the reception of Holy Communion, and when he represents to his flock the enormous sin committed by those who easily return to their former state of tepidity.-Le Pere Castillo.

the gate, and the I could not fail beauty of the ga and pink roses, fair white crimson. How ful; and she, wi in harmony with she sat in her fa chestnut tree, folded, and t through the fol hair, and calm, s was she in tho hear my steps close that I con of joy that lit u in her f manner tha her.

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became Man to re-ssessed a human and finally that the Holy

eds from the Father

in all things equal to

es the belief that he God; possessed of a m sin; will be raised and receive an eternal and receive works de-

nent as his works de

ld it teaches the be-

so the work of God; ed by God, but shall

tained in this abridg-

is divided into three

again into what are icles. These we shall

succeeding notices,

brush away the mists

gathered. Let those

eview unnecessary at-

rification. - Church

D TO PERFECTION.

ng of holy men that

perfect, we have no-than perform the or-he day well. A short n,—short not because e pertinent and intel-as a person really de-about seeking it him-ticited with anything

tisfied with anything ngible and clear, and a sort of direction toce of it.

ar in mind what is togetion. It does not

ection. It does not ordinary service, any-he way or especially

nave the opportunity of of sufferings,—but it e word perfection or-

By perfect we mean no flaw in it, that

ete, that which is con-ich is sound,—we mean imperfect. He, then, oes the work of the day

ve need not go beyond fection.

ne what you are to do

perfect, I say, first: Do beyond the due time of ir first thoughts to God;

sit to the Blessed Sac-

Angelus devoutly; eat God's glory; say the eccollected; keep out bad

your evening medita-amine your con cience

these twelve arti

t enunciates

A postles' Creed.

ng some expre their Master.

IGION.

The air was heavy with the scent of woodbine and carnations as I entered the gate, and though I was preoccupied, I could not fail to be struck by the beauty of the garden as I passed along, on by the tall hollyheek's spires of AND A CONenue Methodist ow by the tall hollyhock's spires of white and pink, now by the fragrant roses, fair white, oft pink and richest other day, Rev. h of New York, e Open Church roses, fair How beautiful, how peace-crimson. How beautiful, how peace-ful; and she, whom I sought, seemed so in harmony with her surroundings, as ful; and sne, whom I sought, seemed so in harmony with her surroundings, as she sat in her favorite seat beneath the chestnut tree, with hands calmly folded, and the sunlight stealing through the foliage to play on silvery hair, and calm, sweet face. So absorbed was she in thought that she did not here, my stens until L had desum or of Dr. North's gram, president Missionary and ociety, spoke, was much im-s paper, and in th" he said: hear my steps until I had drawn so close that I could note the expression e our churches ew summers ago of joy that lit up her beautiful face and aside hotel, and shone in her steadfast eyes. Seeing me she rose to greet me with the charm was a R never tired of er own peculiar ked her how it d been convertof manner that always distinguished

"How good of you to come," she said. "but you look so troubled." "I am, indeed," I replied sadly; "I "I am, indeed," I replied sarry, I came to you as my mother's dearest friend, that I may open my heart to you. My mother loved you dearly, and in her diary, which is one of my most cherished possessions, there is hardly a page without mention of you."
"We were friends together long ago

hardly a page without mention of you."
"We were friends together long ago
when we were both young, and though
we were parted for so long our friendship stood the test of time and ab-

"Yes," I replied, "and as I said, her diary is full of allusions to you, and now when my heart is full of sorrow I turned to you, of whom she wrote that you were 'happier in sorrow than others in joy,' and again, 'righ, alway all in joy,' and again, 'rich above all, since she has given all to God.'"

She made no answer, but took my hand in hers and held it fast, as I tried to pour out all my sorrow—how my heart shrank from the sacrifice, how I clung to pour out all my sorrow—how my heart shrank from the sacrifice, how I clumd to the child who must leave me, and yet I knew I could not refuse since it was the Master Himself Who called her. Here my voice failed, and my tears Here my voice failed, and my tears

Blessed art thou!"

astonishment.
"Yes," she said, "I know what you are suffering. I have been through it myself. Did your mother never tell

"You forget she died when I was very young, and though in her diary she eaks of your sorrow, she never said

have never spoken of it for "I have never spoken of the for-years," she said, thoughtfully, "but if it would help you in any way I will tell you; for I also am blessed."

Then for a while she kept silence and

when she spoke again it was slowly and

"The young live in the future, they say, the old in the past; what, then, am I, who live not only in the past but also in the future. Every memory of the happy days gone by is a beacon guiding me on to happier days to come." Then all her reserve broke down.

'I read a sad poem once, that none remained ours unchangingly but the dead. It is but half a truth; what children so unchangingly ours as those we give to God? Do you know why I love this garden seat? It was here my noble husband brought me, when I came here a bride; it was the month of roses as you see it now; here we sat together; here we rested often whilst our children here we rested often winstour entacts played about us; my boys! I can see them now; Philip, brave, steadfast, thoughtful beyond his years; Walter, eager, impetuous, first also in repentance; and lastly, Charlie, our pet, our darling. Not that we spoiled him, but darling. Not that we spotted min, but that his gentleness and thousand ten-der ways endeared him to us more every day. Truly we were a blessed family, and at night when we would gather before Our Lady's statue to say the rosary, I always said mine in thanks-giving for my treasures. I loved them, clung to them as only a mother loves

"One evening in September I was here as usual, and feeling the air someand clings. what keen, was rising to go to the house when I saw my dear husband and house when I saw my dear husband and Philip coming toward me. They had been pacing the walk engaged in earnest converse, and seeing them come I had a merry question on my lips as to their grave debate, when a strange look in John's eyes stayed me. A look so glad yet so sorrowful; wistful, yet proud. My heart grew heavy and my eyes dim and it was as in a dream I eyes dim, and it was as in a dream I hear his voice; Mother, let us rejoice,

hear his voice; 'Mother, let us replies,'
God has called our first-born.'
"And Philip was kneeling before me
begging my blessing. Ah, blessed
Mother of God, Mother of Sorrows,
also, thou it was who didst came to my also, thou it was who didst came to my aid, so that though my heart was break-ing, I laid my hands on his head and blessed him! But the sorrow was great, and greater still when I learned he was

and greater still when I learned he was entering a missionary order whose labors were chiefly in China."

"Mrs. Elton," I cried, "do not tell me this, if it grieves you."

"Grieves me! It is my joy and my pride. Well, John and I gave him up, and a few years later we had the up. pride. Well, John and I gave him up, and a few years later we had the unspeakable joy of assisting at his first Mass. Oh, moments more of heaven than of earth! That dear figure at the altar, that young Levite invested with his awful dignity, was our son; and and the Most High was in those hands where the farmer had so often closed and the Most High was in those hands whose baby fingers had so often closed on mine. But sorrow followed on our joy, for not long after he was sent to China. This was long ago, dear, before these days of electric telegraphs and swift steamers, and news travelled but slowly, so we heard but seldom from him. The years went by, Charlie, but a beautiful child when Phillip had left Us, was now a youth of great promise. him. The years went by, Charlie, but a beautiful child when Phillip had left us, was now a youth of great promise, and was spending a few days at home before proceeding to the university. His father wished him to enter the legal profession. Then came a day of horror and grief too great for tears. Father Bernard came to us, the tears streamed down his face even as he spoke of joy—joy, for our son had won his martyr's crown. For him, joy; but for us sadness and almost despair. Day after day I lay in a sort of stupor, seeing nothing but that brave form girt by the cruel rabble—the life-blood

gushing forth from the heart that had once beat against mine. How patient is God! He bore with my wild grief, and when I cast myself at His feet, comforted me as only He can comfort.

"I had completely regained my health, and was sitting here one spring morning, when all this great tree was a glory of pale pink blossoms, when Charlie came and sat with me. He seemed so strangely troubled that, attributing it to apply to a grow and his attributing it to our late sorrow and his approaching departure, I spoke to him what comfort I could; when to my consternation he flung himself at my feet, the tears streaming from his eyes, his hands joined as if in prayer.

"'Mother,' he said brokenly, 'help me, for I must go.'
"'Go where?' I asked, bewildered, but a great fear was at my heart.
"'Where Philip went. Oh, moth-

Here her voice broke off, the memory

was too overpowing.
"No more," I cried, "no more: it is too much for you."
"Nay, let me tell all. It would have been hard at any time, but that he, our household pet, should desire such a thing, to go there, among those people whose hands were red with his brother's blood. But, looking into his face, I saw there the light of a steadfast purpose. God, Who had called our firstborn, had called also our last. Blessed

be His Name!
"My dear husband was distressed
beyond measure. He had set his heart beyond measure. He had set his heart on a brilliant career, for Charlie's were no ordinary gifts. Certainly he lacked the brilliancy of Walter, who already made a name for himself by his writ-ings, though alas! his success seemed to have blinded him to the only real honor and harminess. He came down honor and happiness. He came down from London now when he heard of Charlie's desire, and strove by all means to strengthen his father in his opposition. It would be letting him go

shine, wrapt in prayer; I knelt beside him and said the Rosary that our dear I raised my head and looked at her in Mother would strengthen us for the stonishment.

> she may give him to her Son.'
> "And there we offered him, and so he left us forever. It was a desolate house for them, for Walter went away angry and sore at heart. Some time after he published a book of which men spoke in no measured terms; but we could not read it, John and I: it could not read it, John and I., handled so lightly all we had taught him to hold sacred. Speaking of this to Charlie, who was about to enter on his retreat before pronouncing his yows, I said: 'Plead for him particularly, Charlie. I fear he will lose his larly, Charlie. I fear he will lose his faith. On that great day Our Lord will

not refuse you.' smile, and I felt more at ease; and fin-ally all uneasiness as to Walter fell from me on the great day when, kneeling in the chapel, we heard that clear young voice pronounce the solemn words. And yet our tears fell. Had we not And yet our tears fell. Had we not heard in that same place those same great words pronounced by another dear voice? Philip's voice, silent forever on earth, but swelling the song of praise the martyrs sing to their King. John always used to say: 'We have one among the noble army of martyrs.' One! We have two now. Six years later Charlie laid down his life, too, not by the swift death of hostile spears, but by the lingering agony of imprisonment and torture.

ment and torture.

"Of that sorrow I cannot speak; and a new trial followed close; for from the day he had received the fatal news John failed more and more; all the light seemed to go out of his life, though I never heard a murmur. We had but one son now, Walter, who seemed strangely altered since Charlie's death. I went one day into his study I knew Charlie's petition was granted. I cannot tell you all that followed, only this, that the day came, all too soon, that he begged our blessing before he

" He followed his brothers, then ?" queried.
She shook her head.

"He entered the Trappist monastery at W—, and although we missed him sorely, neither John nor I could grieve. All our boys were blessed, chosen to be of those who 'follow the Lamb whither soever He goeth!' Two years ago John died, and I am the only one left. People say I must be lonely and sad; now can I be? Every nook and corner of the old house and garden are full of memories of my beloved ones, and be-lieve me, dear, there is no joy like that of those who have given all to God."

It was with a heart strengthened for the sacrifice that I left that peaceful garder. Looking back at that quiet figure, I noted how the sunbeams, stealing through the foliage, made as it were, a halo of the silver hair; and I repeated her last words: "There is no joy like that of those who have given all to God."—Annals of Our Lady of the Sacred Heart.

Patience is the support of weakness; impatience is the ruin of strength.—

57-62 The Critical Age.

TRIUMPH OF A GREAT DEVOTION.

The Feast of the Sacred Heart, June 19, is now celebrated throughout the world with every solemn sanction the Church can give it. There is no law or penalty enjoining its observance; it is not like the great feast of Christmas, Easter, Pentecost, a day of rest from labor; but on no other day of the year is some slight sacrifice more sponta-The Feast of the Sacred Heart, June is some slight sacrifice more spontais some slight sacrince more spinta-neously offered, by every well-in-structed Catholic, in order to testify to the powerful hold which this de-votion has on the affections of the human heart. Year after year, as the votion has on the affections of the human heart. Year after year, as the feast recurs, instead of diminishing, the number and fervor of the devotion to the Heart of Christ is ever growing and ever enabling its possessors the number and iervor of the devotees increase. The spirit of the devotion to the Heart of Christ is ever grow-ing and ever enabling its possessors to discover new fruits and new delights in the celebration of this day of

the Master's own choice.

The history of this great devotion is an uninterrupted series of triumphs which are all the more glorious because the opposition to it has been so powerful and unrelenting, and the resources of its propagators so weak and hard to utilize. True, we can nowadays argue from its wonderful fruits to the divine impulse in which it must needs had had its origin; but in the beginning the appeal to a divine origin, viz., to the special revelation of Christ to the Visitation nun, Margaret Mary Alacoque, was regarded as blasphemous by its enemies, and as suspicious, to say the least, by those who should have been its friends. Cut off by the cloister from communicating to the world the nature, object and advantages of this devotion; peded in many ways by her superiors, who naturally thought it strange that she should assume such a mission, the nun at Paray had few or no influential friends through whom she could impart her message. She knew too well that ecclesiastical authorities would demand credentials, which, for want of knowledge of her conscience, they could not pronounce authentic; and that heretics would incontinently nounce her as a visionary. Her first advisers, de la Colombiere, Croiset, Rollin, were constantly obliged by prudence to restrain their zeal in proprudence to restrain their zeal in promoting a devotion which seemed to some new, unnecessary, misleading, sensuous, and to others extravagant, anatomical, erroneous and idolatrous. " ' Let us give our son to Mary that country where so many were tainted by Jansenism, which kept people aloof from Christ, it was too to expect that many would readily em-brace a devotion which made Christ the most familiar object of their affec-

In a time of distrust in God's mercy caused by the pestilential doctrine that Christ did not die for men, men were slow to grasp the meaning of the symbol which Christ used to convince them of his love for all mankind, sneers in publie, machinations in secret, the press, the court room the court and council chamber, every possible human agency, however sacred, was employed to sow mistrust of those who were spreading this devotion, to debar them spreading from the common spheres of influence, to vilify and malign their teachings and morels, and to suppolar, both by doc morals, and to supplant both by doctrines and practices as baneful as those of Calvanism. Heretical propaganda, political intrigue, were all in vain. One glance at the figure of Christ with His Heart unveiled for our contemplation was enough to convince the simplest mind that Christ had died for love of all men, that all might hope in His mercy, and that instead of wishing us to keep aloof from Him, He longs to us to keep aloof from Him, He longs to embrace us all in His love, and con-siders it as the greatest affront that we are cold and indifferent to Him. What matter whether the inspiration to appeal to men by the Heart of Christ had come by way of special revelation or not? The appeal itself was in effect a revelation which the human heart inrevelation which the numan heart in-stinctively seized as genuine. It was so like Christ, so true to the image which the rudest imagination would (he lived with us then) and found him tearing up many manuscripts. I looked at him inquiringly. He said, with a laugh, 'My new book, mother; it makes me shudder to think of it when I remember your two saints.' And then I knew Charlie's potition was greated. life of sin; and the conviction it in-spired as well as at the attraction with which it drew men into close relation-ship with Christ, could come from no

other source but Him.

It is not surprising that the image of Christ inviting men to behold His Heart as the symbol of His love should have inspired the faithful generally with new confldence in Him, induced them to approach Him, and enlightened them with a clearer concention of the Lorentee that the state of the state approach Him, and enlightened them with a clearer conception of the Incarnation of His divine as well as of His human nature, of His Redemption and of His glorious life in Heaven at the light had a the Esther was lightly right hand of the Father, ever living to make intercession for us. What is sur-prising is that the most learned theo logians should have approved this new manner of representing Christ, and that those who are responsible for the in-tegrity of Christian doctrine and piety should have not only permitted, but gradually sanctioned and commended in the strongest manner possible, the popular devotion to the Sacred Heart which has, we may say, characterized the Church since Margaret Mary Alathe Church since Margaret Mary Afacoque succeeded in making known to
the world that Christ wished to be
honored in this way. This may sound
paradoxical to the skeptic, the
non-Catholic and even in to many
Catholics who effect to reason for
themselves, but who show how superfacial and inconsistent they are by adficial and inconsistent they are by admitting the revelation contained mitting the revelation contained in Scripture and yet questioning the pos-sibility, or, at least, the fact, of special revelation since the time of the Apostles, even for the good of the Church. The world at large thinks hurch.

the many noble work which re-count the origin, history and triumph of this devotion, all of which prove day for its solemn commemoration.
The evidence of this reluctance would

be positively shocking to a devout be liever unless he were mindful of the solicitude with which the Church tries show the attitude of the Church generally toward new beliefs and practices: had it merely been the occasion of such had it merely been the occasion of such investigations as Ga'lifet's into the origin of other devotions, not ably of devotion to the Holy Eucharist, or of such inquiries as Languet's into the nature of the visions and revelations vouchsafed to Margaret Mary; had it, finally, done posting more prompt, the greatest nothing more prompt, the greatest theologians of modern time to examine it as a heavenly sent means of illustratng the nature and purpose of the Incarnation; it might still be said to have nation; it might still be said to have been blessed by a triumph of surpass-ing grandeur. It has done more. It has renewed and invigorated the sacra-mental life of the Church. It has made the tribunal of penance not the bar of rigorous justice the Jansenists tried to make it, but the throne of mercy. It has made the altar rail the banquet table whither the children of the Church come for their true agapae. It has made the hour before the altar as greeable as conversation around the hearthstone, and it has created a long-ing for the last absolution and Viaticum. Those who practice devotion to the

Heart of Jesus Christ are growing daily less and less strange with Christ in the Eucharist, and all the fruits of this august sacrament are poured out on them more and more abundantly. They them more and more abundantly. They doubt less, they yield less frequently, if at all, to the more violent passions—anger, lust, intemperance, their imaginations are chastened, their ways e more meek, and their affections are ntered on the pure delight of a peral love for Jesus Christ.

Who can recall without a thrill of motion the first intimation of the fact of Christ's devotion to us as expressed to vividly by the image of His Divine Heart? It may have come in a moment Heart? faffliction, of doubt, of remorse, des-ondency bordering on despair. In rery instance it is like a new revelaon of the Man-God. Without it it is afe to say no man fully can realize what the love of Christ means for him. Let one who has experienced it look back and try to estimate what a roid life would have been without it. It has facilitated every sacri-fice, softened every chastisement, llayed every grief, strengthened every urpose, confirmed every hope. In his view it is vain to attempt to measthis view it is vain to attempt to measure the triumph of the Heart of Christ. His triumph is the conquest of humility over pride, of meekness over aggression, of faith over doubt, of hope over despair, of love over selfishness. Certain elect souls the Church has ever had who practiced this devotion; through it in our day multitude of souls can repeat of Christ the triumphant testimony of Longinus, after piercing his heart with a lance "Truly this Man was the Son of God

and of Thomas putting his hand in the open wound: "My Lord and my God." Some years ago by command of the Sovereign Pontiff the faithful in every part of the world united together in an act of solemn consecration of the world to the Sacred Heart of Jesus. His invitation was to embrace all men in the charity of Christ; and to interpret for charity of Christ; and to interpret of them their sentiments toward Him, Jew and Pagan alike, idolator, atheist, heretic, none of whom, as he reminded us in his encyclical on the Redeemer, would think of ignoring or rejecting Christ if they could know Him as He is. Too often they know Him not, because his professed followers either fail to imitate Him, or else while pretending to do so, betray characters which are wholly unlike His. The sordid, selfish and ambitious Christian re-pels men from Christ instead of attract-ing them to Him. The indolent and timid Catholic who mistakes cowardice for meekness and who favors a policy of silence or fears to seem aggressive when the rights of the Church are in question is no credit to Christ, nor can he make others know, because he himself does not know the Heart of Christ as a

source of zeal and courage.

In the struggle now raging between
the powers of irreligion and Christiane need all the virtues which this devotion to the Heart of Jesus inculdevotion to the Heart of Jesus incul-cates—patience, meekness and self-sac-rifice; but we need much more the vir-tues of fortitude, courage and the martyr like spirit which dares demand martyr like spirit which dares demand what is just, even though the demand provoke persecution. Commonly the persecution is the creation of our own imagination though this may not make it less painful. Too frequently we suffer denial of our rights for lack of the diligence and courage, which are readed to gence and courage which are needed to present our cause properly before those was to others the power of His
Love by its influence on ourselves.—The
Western Watchman Western Watchman.

It is to Reign.

"To serve God is to reign," says The Imitation, and this is true, not merely because this submission to God en-sures us a royal mastery over ourthat a Catholic, even when well informed, is necessarily credulous and eager to believe in the preternatural that the authorities of the Church are committed to belief in miracles, visions, revelations and mystical manifestations of whatever sort. It is a pity that they cannot read Nilles' "De Ratione Festorum SS. Cor. Jesu et Maria," Marques, Gallifet's "Adorable Heart of Jesus," or any of

than we are in the scale of creation, but we obey voluntarily and of our own accord. This submission is based on knowledge and prompted by love, and we offer it, or ought to offer it, not in a half-hearted fashion, but royally and with our whole mind, our whole heart, and our whole strength. In proportion as our knowledge creases, our love will increase, and our energy in performing our duty, or in profering new expressions of our love and loyalty will increase also.—Mes-senger of the Sacred Heart.

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pain, and cures simply because that's what it
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FOR THE OVERWORKER, What are the

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sages, St. Chrysostom has eloquence, when he mmended purity of life tion of Holy Communion, epresents to his flock the committed by those who to their former state of Pere Castillo.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada. March 7th, 1900. e Editor of The Condon Cont. indon, Ont. in one time past I have read r Sir: For some time past I have read r Sir: For some time past I have read to the manner in the control of the manner in the control of the manner in the control of the contro Dear Sir: To spaper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good: and a wruy Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend is to the faithful.

Blessing you, and wishing you success.

Believe me, to remain,
Yours faithfully in Jesus Christ,
Yours faithfully in Jesus Christ,
Apost. Deleg.

LONDON, SATURDAY, JUNE 20, 1903.

THE HOLY FATHER, POPE LEO XIII.

It is once more reported by the Roman correspondent who furnishes telegraphic items to the press, that the Holy Father has been gradually declining in health, so that the opinion is generally expressed at the Vatican that he is fast breaking down.

Implicit credit cannot be given to such rumors, as it is known by experience that apparently for the mere purpose of creating a sensation, the Roman correspondents of the press make a practice of reporting the Holy Father to be either on the point of death, or at least seriously ill when there is no foundation for such reports. We have several times known it to be reported of Leo XIII. that he was on the point of death, when it was soon afterwarl known that at the very moment to which the correspondents referred, he was engaged in some public function at which it was specially noted that he was unusually vigorous, and even more than once his death was reported when his health was really good. Similar reports were also issued in regard to his predecessor, Pius IX., when there was no foundation for them

This being the case, we do not me tion the present report of Pope Leo's ill health as if it were to be implicitly accepted, the more especially as other despatches indicate that he is taking special interest in the preparations which are being made for the celebration of the fiftieth anniversary of the proclamation of the doctrine of the almost at the same time. Immaculate Conception of the Blessed Virgin, the decree on which was issued was first in public declaration; Mary-Dec. 8th, 1854. The Jubilee celebra- land first in practice. And that Rhode tion of this anniversary will take place Island granted toleration to all, but on Dec. 8th, 1904, and every effort did not always keep to its promise-an will be made to make it exceed in express refusal of toleration to Roman splendor any similar festivity which | Catholics found its way into the statute has taken place in Rome. The Bishops | book-while Maryland restricted tolerof the world are to be invited, and the ation to Christians; though in practice Holy Father has expressed a wish that it seems to have extended it to others. as many as possible shall be present on Is it something of the: "'I will not this great occasion, and the Holy Father, go; but afterwards he repented and it is said, appears to be fully of the went;" versus "'I go, sir;' but went opinion that he will be able to take not?" part in the festivities.

Father, it will not be surprising if at history thereof; the author basing his any time we learn from authentic sources that he is seriously ill; in the meantime Catholics throughout the world will hope and pray for his con- of Religious Liberty in America's tinued life and health for many years to come.

The Rev. Dr. J. Munro Gibson, the distinguished Presbyterian divine, lectured or preached vigorously in the Presbyterian Church here on Tuesday evening the 9th inst., on the English Educational Bill.

He claims that the Educational Bill is a link in a vigorous Roman Catholic ants : propaganda which is going on in England, and toward the end of his discourse recited a poem which was a passionate appeal to the people of England to unite to defeat the Bill.

The voluntary or denominational schools of England, are sustained by Catholics, Anglicans and Methodists, and it is known that a very large majority of the children throughout England maintain these schools.

Dr. Gibson declared that the crux of the question is the giving of public money for the schools without public control of the places where the young

that the real crux of the question appears to us to be that Dr. Gibson and these Nonconformists who are with him wish to prevent a majority of the people of England from educating their children religiously, as they are doing at present. The doctor maintains that public money is being used for the teaching of religion. We did not think that the money of taxpayers became public money until it was gathered in by the State for legitimate purposes, or at least till it was levied by the people's representatives for purposes approved by the people-and we think

thus still.

It would be a piece of Turkish tyranny to force a considerable minority of the people to educate their children in the mold made for them by the majority; but it is a very Cromwellian measure to force the majority to educate their little ones after the fashion dictated apparently by a minority of a different way of thinking. But at the present moment the minority which is so dictatorial appears to be carried away by the idea that all persons who desire to educate their children religiously are controlled by Catholies, and in fact, Dr. Gibson thus puts his case. We do not believe that the British people will be bullied by a noisy fraction of the people who declare that the bugaboo Popery will dominate the kingdom unless their views of edueation be adopted.

The question is at present, shall the schools in which a large majority of the children of England are taught be starved into inefficiency, while secularized or godless schools are to be pampered with Government aid?

THE ISLAND OF IONA.

The report cabled some time ago that the Duke of Argyle had found a purchaser for the historic Isle in the Carthusian Monks expelled by the French Government, has been contradicted. The news was apparently too good to be true. It is stated that the Duke now insists that whoever the purchaser may be the historic ruins and character of the island must be preserved. No thanks to the Royal Society of Canada,

THE UNITED STATES AND RELIGIOUS TOLERATION.

Two brochures have lately been published by the Rev. Lucian Johnston: Religious Liberty in Maryland and Rhode Island," (International Catholic Truth Society, N. Y.,) and "Religious Liberty in the United States."

The latter formed an article in the Bulletin of the Catholic University, where Father Johnston formerly taught.

The little work on Maryland recalls what is always interesting to us, the establishment of religious toleration in the Catholic colony. Rhode Island also gave toleration. Which was the pioneer? As Father Johnston says, the mere matter of a few years is not so important as is the fact of this tolereration granted by these two colonies

His conclusion is that Rhode Island

The paper on Religious Liberty Gen-Owing to the great age of the Holy erally, in the United States, traces the remarks on the recent book, "Eminently Fair and Courteous to all Parties Concerned," Sanford H. Cobb's "Rise (1902). The critic notes, however, that

"His admiration for Roger Williams THE ENGLISH EDUCATIONAL Island never 'admitted into statute or practice any spirit of repression,' since is well known that Catholics were disfranchised at least by 1728 if not

earlier." One paragraph has special interest, considering the refusal of the New Hampshire legislature, in 1903, to take off its books the words implying exclusion from civil right of all but Protest-

"To New Hampshire must be awarded the palm of intolerance. Up to 1881 the Bill of Rights contained this section: 'Every denomination of Protest nt Christians, demeaning themselve quietly and as good subjects of this State shall be equally under the protection of this law.' And the State yet continue to "authorize the towns to provide for the support of Protestant ministers." Repeated efforts have been made to do away with these last relies of intoler ance, but to no avail. As late as 1889, they were retained with characteristic stubbornness, and for all we know, still

remain. [As just mentioned, 1903 sees ther still preserved]. "Of course the law is a dead letter in practice, but never " Of course the law Our columns are already very full in this issue, and we can only say now this issue, and we can only say now

cern on the part of New Hampshire citizens who are not Protests. Stranger things than the rehabitation of supdly defunct laws have happen posedly history.

It is true, the Constitution of the United States and its amendments contain the passages:

" No religious test shall ever be required as a qualification to any office or public trust under the United States ;" and, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise there-

The Puritan of Massachusetts-there are political historical hand books calling him an apostle of liberty-shuddered at office, and that Popery and the Inquisition may be established in America.' He it was who protested when England had given non - Puritan liberty to French Canadians, and what the Boston Inquisitor against Catholics called 'idolatry.' We may close by adding a reference

to Mr. Sidney Fisher's "True History or the American Revolution," (Philadelphia, Lippincott Co., 1903,) wherein an American makes confession of the Fathers, those "umbrageous people," as even Burke called them, who smuggled, and rioted, and had among them so many informers, plotters, plunderers and unprincipled receivers if not of dollars yet of sterling bribes. What a mercy, says Professor Charles Eliot of Harvard, has the coming of the Irish been to Boston to break up the most narrow-minded bigotry that ever solidified in ignorant provincials.

One sentence of Father Johnston's. in " Religious Liberty in the U. S." as to the State Church in England will not stand :

" Parliament appointed and removed (an Anglican Bishop) at will, and sustained him out of public taxation, and often endowed him with important civil powers—like a 'Bishop of Durham.'" (p. 65) The English Establishment is no Concordat. W. F. P. S.

THE BALFOUR GOVERNMENT AND THE PEOPLE OF IRELAND.

The Balfour Cabinet is reported to be beset with difficulties owing partly to differences of opinion between Mr. Joseph Chamberlain and other members of the Government on the question of a preferential tariff.

Mr. Balfour's speech before the adjournment of the House did not commit the Government to a distinct policy on this question, but Mr. Chamberlain went much further in the announcement of his views, and it is said that the proposals he set forth are extremely distasteful to many Conservative members, so that unless the differences between the members of the Conservative who follow Mr. Chamberlain's lead be settled by some compromise it will become necessary for Mr. Chamberlain to ender his resignation of the Colonial Secretaryship. The Daily News, a Radical organ, positively asserts that many Liberal-Unionists who support Mr. Chamberlain are of opinion that Mr. Chamberlain's resignation will actually submitted to the King.

The dissent from Mr. Chamb proposals is said to be so pronounced on the part of some members of the Cabinet that the speech of Mr. Ritchie, the Chancellor of the Exchequer, is expected to be strongly hostile to Mr. Chamberlain. On the other hand, Mr. Chaplin, who is a Conservative and a protectionist, it is believed, will attack severely the Governmental policy of GRAND MASTER SPROULE, AND

withdrawing the corn duty. The Government's London Education Bill has also excited the people of London, or at least those in the great Metropolis who are opposed to the Government policy in regard to the Voluntary schools.

On May 24th the Labor party and the Non-conformists held a joint public meeting to protest against certain features of the Bill, and a resolution was passed condemning the Bill on the ground that "it destroys the School Board, excludes women from control of the schools, and imposes religious tests

on teachers.' Among the speakers against the Bill was the Rev. Dr. John Clifford, who, since the death of Rev. Hugh Price Hughes, is regarded by many as the leader of the non-Conformists. He denounced the Bill in the strongest terms, and one of the speakers declared that "if the Government destroy the London School Board, the voters of

London will destroy the Government." A sensation was created by the playing of the tune "Men of England, rally," by the bands, the immense throng taking up the refrain. The resolution was put after a bugle call inviting attention, and was carried amid great cheering, after which the gathering dispersed.

The declaration made by speakers at

vociferously applauded, some of the speakers declaring that they "would oppose the Bill even to imprisonment."

The Committee appointed to promote the wishes of the meeting then visited the residences of Mr. Balfour and Sir Henry Campbell Bannerman, the Liberal leader, to leave with them copies of the resolution.

It adds much to the force of this demonstration that it was so largely attended, it being the greatest demonstration of the kind which the Metropolis ever had, the number of people present being variously estimated at from 300,000 to 500,000. At all events his idea, that "Roman Catholics, Papists | the Government bent before the storm and Pagans might be introduced into and withdrew the most important features which were objected to by the demonstrators.

It must be admitted that even at the lowest figure given as representing the number present at the meeting, it was a very formidable demonstration, though with so large a population as London has, of over 5,000,000 it, by no means represented an actual majority of the electors, even though the attendance reached the largest estimate of half a million, which is not at all likely to have been the case. It is probable, however, that with the promise of the Government that the principal causes of dissatisfaction shall be eliminated, the sting of the resolution will be taken away. It is admitted, also, that it is quite within the possibilities of the case, and even its probabilities, that the Government with its strong backing in the House will be able to avert the threatened danger of defeat. This is all the more likely to be the case as the Irish Land Purchase Bill has so mollified the Irish party in the House of Commons that it is almost certain now that their support will be given to Government measures in return for the very satisfactory solution to the land problem which this easure proposes.

As an evidence of the very changed disposition of the Irish people toward the people of England which has been brought about by the Land Purchase Bill it may be here mentioned that the Waterford City Council has decided unanimously to present a loyal address to King Edward VII. on the occasion of his visit to Ireland. A few months ago it would not have been deemed possible that such a thing should occur, but the fact that the changed attitude of the Government toward Ireland is attributed to the King is a sufficient explanation of this action. By it we have a confirmation of the opinion we have all along expressed that the people of Ireland have no settled hostility to the people of England, or even to the British Government as such, but that they would be truly loyal, if the Government should extend to Ireland the same autonomy which Canada, Ausparty proper and the Liberal-Unionists tralia, and some other British colonies

This action of the Waterford Council is the more remarkable as it does not follow the course recommended by Mr. John Redmond, the leader of the Nationalist party, but is far in advance of Mr. Redmond in the direction of the conciliation of England, as Mr. Redmond advised a neutral attitude on the part of the Irish people toward the king on the occasion of his intended

Later.-The Government was sustained in the vote on the tariff question, so that the threatened crisis is averted, and the principle of Free Trade has been once more asserted by Parlia-

THE ORANGE GRAND LODGE.

The Orange Grand Lodge of British America met last week in Winnipeg, and, as usual, the address of the Grand Master, Mr. Sproule, was replete with bombast and bigotry, but this was somewhat modified by a certain strain of lugubrious lamentation.

He opened with a reference to the discussion which took place within the last couple of years on the "coronation oath" of King Edward VII. and declared that

"It was pleasing to know that notwithstanding the efforts put forth by Roman Catholic fellow-citizens to pre vent it, his Majesty had taken same oath and coronation declaration as his predecessors since the reign of William III. Prince of Orange, and is now the Protestant ruler of the British Empire.

A more narrow-minded and immoral statement than this was never uttered ant Association. by any man whose ancestors are supposed to have emerged from the state of resolution introduced into the Canadian barbarism.

It was admitted by a select committee of that very Protestant body the in favor of Home Rule for Ireland. House of Lords that the "accession oath," which Dr. Sproule designates as diminishing its efficacy as security for the maintenance of the Protestant sucsome previous minor meetings to the Government proposed accordingly in Ireland? effect that they would refuse to pay the June 1901 to so modify it. But the

a change which did not remove the cause of complaint.

If it is necessary for the maintenance of Protestantism and Orangeism that the King shall take a false oath which his order are in favor of equal rights is at the same time insulting to many millions of his subjects, it is well that effort to prevent Ireland from having its absurdity and falsity should be the right of ruling herself, which is strikingly palpable in order that the now enjoyed by all the important true character of the religion which calls for such an oath to be taken may can see the motive of the two-facedness. be seen in all its deformity. Such is It is religious bigotry which induces the oath as it stands now, and may it the Grand Master to favor the keeping so stand until it is completely repudi- of Ireland under oppression, while ad ated by the common sense of the people of Great Britain. It was not Orangeism or its influence which prevented the repeal of this obnoxious oath.

It declares Catholics to be idolaters! and further that the Pope, who is, of course, meant by the "foreign prelate" referred to, has no jurisdiction in the British realm, which is contrary to the fact, which has existed since Pope Eleutherius sent missionaries in the year 183 to receive the British King Lucius and his subjects to the Christian faith. It declares that a foreigner ought not to have ecclesiastical jurisdiction in England, and by implication elsewhere, a doctrine which would exclude the twelve Apostles from preaching the gospel as Christ commanded, to all nations " of the earth. To all these absurd statements the

Orange Grand Lodge has committed itself through the address of its Grand Master, just as the Lodge No. 762 of this city in February, 1901, did in protesting against "any alteration either in the Coronation Oath or the Bill of Rights or Act of Settlement." But the bigotry and hate of Dr. Sproule and the Orangemen does not extend beyond Catholics and the Catholic Church. Thus the lodges do not busy themselves by demanding in their zeal for the salvation of their Mahometan and Pagan "fellow-subjects" that His Majesty should swear that the muleteer of Mecca was an impostor, or that the adoration of the white elephant as practiced by the Siamese and Burmese is an abomination, and that it was an act of idolatry for Her Majesty Queen Victoria as the Supreme Head of the Church of England to receive the tributed to Confucius. The sage laid decoration of the Order of the White Elephant from the Siamese King and to the following terms: wear the same to please that potentate.

As the Orange Order sees fit to pose as the special protector of Protestantism in British dominions, it ought surely not to ignore such matters. But as a matter of fact it is more concerned to persecute and calumniate Catholics than to convert Paynim nations to Christianity. King Edward VII., we believe, knows

perfectly well what value to place upon the Grand-Master's officious professions of loyalty to the British throne, for he must remember how the Orangemen persisted in publicly insulting himself on the occasion of his visit to Canada in 1860, and he must know also of the Christ says: "All things therefore attempt the Orangemen of England and Ireland made to set aside Queen Victoria do to you do you also to them. For from the throne in 1837.

But the Grand Lodge and its Grand Master are well enough aware that the influence of their Lodges is among the things that are passed away. " And it looked flaurishing - a little

'Tis pass'd, we know not whither, but 'tis

There is no doubt now that in spite of the vigilance and loud protests of Orangeism, which Grand Secretary Lockart hypocritically proclaims to be the " watchman on the tower, to guard and protect equal rights," the insulting Tobias, which foretells the destruction language of the Accession oath is doomed to be abolished before long.

Dr. Sproule also expresses regret at the recent visit of King Edward to the Pope.

Majesty should desire to visit His Holiness the Pope who is head of the Church which believes in his infallibility, and which has since time immemorial been the enemy of much that Protestants hold dear. The protest against this visit wired to the King by the Protestant Association of England had his commendation because the history of the past had left behind it a lingering suspicion that such visits and secret conferences might be the forerunner of something not in the interest of the sacred rights that Orangemen hold.

The absolute disregard shown by the king to this protest should be an assurance to Dr. Sproule of the non-existence of the influence of Orangeism and its sister society, the British Protest-

The Grand Master complains of the Parliament by the Hon. John Costigan. and passed by a remarkably large vote

Why should not Canada pass such a resolution? We enjoy Home Rule here or Zorvaster. "the coronation declaration," would be in Canada, and it has been instrumental 'advantageously modified without in making our prosperous Dominion the strongest outside support of the British Empire. Is there not good reason to cession:" and Lord Salisbury and his believe that it would do the same for

Dr. Sproule boasts that "all our

many more who assisted them by both voice and vote."

He should be ashamed to admit that while proclaiming loudly that he and for man, they are thus united in the colonies of Great Britain. Every one vocating liberty and equal rights for Great Britain's Protestant poss

THE IDEAL CHRISTIAN.

M. Delpech, a French Senator of the anti-clerical party, has given expression to his views of "the Christian ideal" in the columns of a newspaper called The Action published in Paris as the organ of the anti-clerical faction.

This Senator does not conceal the truth that his faction aims at overthrowing the Christian view of man's duties, which he calls the "doctrine of despair, calculated to dry up the sources of all activity and all joy.'

In order to belittle the morality taught by Christ, he spends some time in endeavoring to show that the golden rule of charity inculcated in Jesus Christ's Sermon on the Mount, and exemplified in the parable of the good Samaritan are found in the books of Confucius and Buddhism written "long before the gospels were written by the disciples of Christ."

It is not to be denied that in the books of Confucius and the Zend-Avesta there are to be found wise savings, the dictate of earthly wisdom, but these are only as grains of gold amid a heap of rubbish, but the morality of the Bible as well as its teaching throughout, its statements concerning the creation of the world out of nothing, the duties we owe to God, our neighbor and ourselves are not found in either of these books, or in both of them together.

It is remarkable that the golden rule of charity is found in the writings atdown this rule with great clearness in

"What you do not like when done to yourself do not do to others.'

Confucius died in about the year 478 before Christ. Two hundred and twenty five years later, or about the year 257 before Christ, under the emperor Ts'in the books which he wrote were destroyed by that emperor's order, and were rewritten by memory by one of his adherents about the year 236 before Christ. We cannot have any assurance, therefore, that these books were really the work of Confucius.

Now we know that Christ in giving us the golden rule of charity, does not say that He has enunciated it for the first time. In St. Matthew vii. 12, whatsoever you would that men should this is the law and the prophets.

We shall not argue the question whether or not Confucius drew out this thought from his own studies into human nature, or borrowed it from the Jewish Scriptures. But it is far more probable that he derived it from the Bible. It is found in the Old Testament in the Book of Tobias iv., 16, thus: "See thou never do to another what thou wouldst hate to have done to thee

by another." The history narrated in book of of Nineveh, to avoid which the younger Tobias left that city with his wife and children, must therefore have occured some time before the year 606, when Ninevah was destroyed, and even if the golden rule was really written by Confucius, it were many years after it was laid down clearly in Holy Scripture, from which probably Confucius obtained it. It is scarcely necessary to add that the parable of the good Samaritan was Christ's own, showing in a most striking manner in what sense the golden rule must be understood, namely, that our neighbor whom we should love as ourselves, includes all mankind, even those who differ from us in race and religion. This is made the more evident by the fact that the good Samaritan differed from the wounded Jew both in race and religion, and so great was the enmity between the two nations that we are told in St. John iv. 9, that the Jews have no communication (or dealings) with the Samaritans.

Again, the golden rule as laid down by Christ is further explained in St. Matt. v. 44 in a manner which from all that we can ascertain is not to be found in the works of either Confucius

"But I say to you, love your enemie do good to them that hate you, and pray for them that persecute and calumniate you . . . For if you love those that love you, what reward shall you have? Do not even the publicans the same? And if you salute your brethren only, what do you more?
Do not also the heathens the same?

It is the height pare these subl give us not mere meanor toward o only true reaso with the maxim avowedly speak his fellow-man Supreme Being sponsible for or not responsible t or if there is no mon sense will to responsibility is ally, and there the golden rule conduct will be fort or pleasure inference which ophers of ancier Rationalism ha of our existence the late Colone examples of this The golden r fucius was, ther In fact the p

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you, love your enemies em that hate you, and hat persecute and calumFor if you love you, what reward shall not even the publicans nd if you salute your, what do you more? he heathens the same? efore perfect as your er is perfect."

It is the height of absurdity to compare these sublime teachings which give us not merely our obligatory demeanor toward our fellow-man, but the with the maxims of Confucius who avowedly speaks of man's duties to his fellow-man as if there were no Supreme Being to whom we are responsible for our actions. If we are not responsible to any Supreme Being, or if there is no Supreme Being, common sense will teach us that our whole responsibility is to ourselves individually, and there will be no reason for the golden rule. Our only guide of conduct will be to seek our own comfort or pleasure. This is in fact the inference which most so-called philosophers of ancient Paganism and modern Rationalism have drawn from the fact of our existence. Epicurus of old, and

examples of this. The golden rule in the mouth of Confucius was, therefore, a mere delusion. In fact the philosophy of the great Apostle St. Paul is the only true philosophy. It accords with that of

Christ: all knowledge . . and if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned (as a martyr) and have not charity (the love of God above all things) it profiteth me nothing." (1 Cor. xiii., 2-3.)"

Our responsibility to God is the only standard by which the morality of our acts can be measured, and any system which puts God in the background is but a delusion and a snare.

As regards the Zeud-Avesta which date is exceedingly doubtful, but no period than the fifth century becelebrated Darius Hystasyes, and as it is certain that he visited Babylon where the Jews were then in captivity, and PILGRIMAGE TO THE SHRINE OF he was in search of a religion to give to his countrymen, there can be no doubt that he read with avidity the Jewish Scriptures on the occasion of on his visit. The cosmogony of the Zend-Avesta is clearly founded upon that of Moses, the sublimity of which must have attracted his notice. Thus it appears that as in the case of Confucius, the obscure way in which Zoroaster inculcates charity to our neighbor was also borrowed from the Jewish Scriptures, the Scriptures being not derived from the Zend-Avesta as M. Delpech would have us believe. We must here remark that in many things Zorvoster's theories resemble the teachings of Moses from which they were copied; but they were copied in a confused manner and mingled with

But M. Delpech has something more to say in regard to the Christian ideal. He asserts that the questions of Christian doctrine which have been debated by theologians are trivial, such as the co-existence of God the Son with the Father from all eternity, the presence of Jesus in the Holy Eucharist, the birth of Jesus from a Virgin, the infal-

libility of the Pope, etc. have all a direct These questions connection with the duties we must perform in order that we may be saved, and the manner in which our sins have been expiated, namely, by the sufferings of Christ on the Cross. They are, therefore, matters of the highest im-

portance. While we admit that the great dis coverers of mathematical truths such as Euclid and Archimedes, the founders of chemical science such as Lavoisier, the great physicians such as Pasteur, have done much for mankind, we must say that physical science is far below the science of salvation, and it is of much greater importance that we should save our souls that we may be happy in knowing and serving God for all eternity, than that we should be learned in the secular sciences which are use-

ful only for our life on earth. The Christian religion does not condemn the study of the sciences which contribute towards increasing man's earthly comforts; but these must be regarded as of secondary importance to the science which teaches us to know, love and serve God.

The Christian religion or the Catholie Church does not forbid the study of the sciences, but it places the science of salvation in the first rank among

M. Delpech mentions St. Simeon Stylites as the model of what a Christian should be.

St. Simeon's career was undoubtedly an extraordinary one. He lived for a great part of his life upon a pillar and was for this reason surnamed Stylites from the Greek word stulos or stylos, a pillar.

In regard to this we have to say that the Catholic Church does not desire that this manner of life should be imitated to any extent; but God is pleased to conduct some fervent souls to Him-

self through extraordinary paths. The holiness of these souls is not to be measured by such extraordinary works, but "by the perfection of their unonly true reason for that demeanor, feigned charity, patience, and humility and it was the exercise of these solid virtues that rendered the life of this saint so conspicuous."

"The most perfect accomplishment of the divine will was his only view and the sole object of his desires: whence degend on the presence of the lodge upon the least intimation of an order from a superior he was ready to leave his pillar." (Rev. Alban Butler in his pillar." (Rev. Alban Butler in Lives of the Saints.)

Bishop St. Gregory of Tours would not allow a certain holy man to live as a Stylite, and the latter left at once this mode of life on receiving orders to lecture on The Parochial School—to not allow a certain holy man to live as this effect from the Bishop, and retired into a monastery. This shows that the life of a Stylite is not recommended to be generally observed. On the contrary, those who would attempt it would the late Colonel Robert Ingersoll were be ordered by the ecclesiastical authorities to desist, unless, as in St. Simeon's case, it were by a special impulse from God that such a mode of life were fol-

lowed. M. Delpech is, therefore, mistaken in making the life of St. Simeon the model life which a Christian should lead.

Creator, submission is a duty. But that submission does not oblige us to is also referred to by M. Delpech, its imitate St. Simeon Stylites. On the contrary, several of those whom M. reliable authority puts it to an earlier Delpech names as proper examples for fore Christ. Zoroaster is believed these are Lavoisier and Pasteur, besides to have lived during the reign of the many others whose names might be day of his ordination he has labored faithfully real-outly and farifully in added here.

ST. ANNE DE BEAUPRE.

The Ontario Pilgrimage to Quebec and St. Anne de Beaupré will be held

TUESDAY, JULY 21st. It will be under the auspices of the Most Rev. Archbishop of Kingston and the direction of the Rev. Father Twomey of Tweed. Rates, time, limit, etc., will be about the same as last year. Further information will be given in a later issue of the Catholic Record. 1286-tf

LODGE vs. CHURCH.

Cleveland Universe. Franklin says: "Nothing gives an author greater pleasure than to hear his words respectfully quoted by others." In like manner I suppose few things give more encouragement to an insignificant and struggling country mission than the good will and respectconfused manner and mingled with incongruities and absurdities. No comparison can be instituted between the two.

mission than the good will and respect ful attention of the non-Catholic community. The handful of Deshler Catholicity, at any rate, put on a holiday appearance last week and went about with high heads and beaming faces, proud of their faith and of the deep interest taken in it by their fellow-citizens.

Thanks to the efforts of Father Hau-pert, Deshler, though only a mission with a monthly service, has a Catholic graceful brick structure, which is the gem of the town, and most happily situated on the main street. With such accommodations and the usual advertising, it is needless to say that standing room was at a premium during our mission there. The Deshlerites inquired most kindly about Father Wonderly and "a witty Irish priest" who lectured there five years

The mission of last week was a combination of Catholic mission and non-Catholic lecture course. The morning catholic estates of the ordinary Catholic mission; with Mass, sermon, instructions, confessions, blessing of religious articles, scapular enrollment, In the evening the Catholics came again with their friends and listened to the doctrinal lectures and the question

This "combination" has proven very desirable in little places where the small number of the Catholics hardly small number of the Catholics hardly justified their having a regular Catho-lic mission for themselves. At least two-thirds of those who at-

At least two-thirds of those who attended were outsiders, among whom are several whose circumstances seem to lead them into the Church. But religion in Deshler is not without its dark side. Like almost every town I have visited I am struck by the terribly general indifference to public worship. There are five or six churches and three resident clergymen and the total mem-bership of all the churches is placed by the most sanguine at 250. The remainthe most sanguine at 250. The remaining 1,700 and more of the 2,000 inhabit-

ants do not bother about any church. Good Father Zemp, whose pastoral zeal is of course unsatisfied as long as a single sheep strays away unheeding no doubt has his share of discourage ment, but from all accounts his church is the most largely attended in Deshler. As a possible solution of the ignored churches, I might men-tion that Deshler has no less than ten tion that Deshler has no less than ten flourishing lodges of various secret societies both for men or women. In answer to the question: "Why don't Catholics join secret societies?" I replied that the Church found by experience that the members of certain societies gradually became in-different and dropped off from the Church, whose faith and seemed to be supplanted by the ritual and natural virtues of the order. the natural virtues are not all of Christian religion, nor the Order the Christian Church, whose work it seemed to usurp, the societies are naturally condemned.

The Presbyterian minister, a gentle old man, whose white head and beard lish College at Douay, A. D. 1609, and were seen at every lecture, wanted my explanation on paper as he thought it just touched the spot. To his sorrow just touched the spot. To his sorrow he had lived to see his elder, his Sunday school superintendent and other found ers of his Church transfer their zeal and attendance from the church to the lodge. The United Brethren minister declared that during his protracted meetings he had learned that the church could not

people any night the society tapped its gavel. This young minister attended every lecture saying he wanted to hear from ourselves what our Church taught. The comedy of the affair was furnished by an antique and boisterous six auditors. The same night we had two hundred and fifty people. As there is not a hope or shadow of a paro-

V. CHARLES J. O'REILLY, BISHOP-ELECT OF THE NEW DIOCESE OF

BAKER CITY, OREGON, Rev. Charles J. O'Reilly, pastor of

reply: revolt. Revolt against despotism and tyranny. Vindicate your human individuality. Drink deeply of the springs of life through unhampered research, through labor, through love."

When it is a question of obeying the commands and inspirations of our Creator, submission is a duty. But hood in the then difficult missions of the far West. Nor did he mistake his vocation, for after a full course of study in the Grand Seminary of Montreal he was ordained priest in this city in the Cathedral of the Immaculate Concepmankind were good Catholics. Among tion on June 29, 1890, by the late Most faithfully, zealously and fruitfully in many missions both in country and city throughout this Archdiocese. Not only did he fulfil with strict fidelity the or Not only dinary duties of his charge, but on all occasions he was a giant in the face of wrong, especially taking a consistent stand by rigorous example and unbend-ing precept against the vice of intem-

What it means to assume the burden of the organization and direction of a new diocese in the tar West may be gathered from the following statements of a prominent business man of Seattle, Washington, in a letter to The Catholic Standard and Times. Our correspond-

ent, M. J. Henehan, says:
"It was my pleasure to call on Rev.
Father O'Reilly, Bishop-elect of Baker City, Oregon, a few days ago. He is the dearly beloved and idol of his people in Albina, Oregon, now. He is a very hard worker, and in his new sphere he will have all he can do. His dio-cese covers a large territory, and the Catholic population is very small. I believe he told me there are only seventeen priests in the whole diocese. There is scarcely a church worthy of the name; certainly there is none fit for a Cathedral, so that he must build one as early as possible. The Bishops and priests in the East cannot realize what those in this section have to contend with. I have been in all the States of the Union but six, and some of territories, and think I am safe in saying that Bishop O'Reilly has about the hardest proposition of any Bishop in America. ven in Juneau and Skagway, Alaska, there are better and more attractive churches than in his diocese.—Catholic Standard and Times.

A SUGGESTION TO PASTORS.

A suggestion offered by Monsignor Lynch of Utica, N. Y., in connection with the work of distributing missionary literature deserves the considera-tion of pastors and Catholic societies

tion of pastors and Catholic societies everywhere:

"I noticed recently, in traveling through Europe, especially in Rome, London and Dublin, a practice which I thought very commendable. A num-ber of booklets, pamphlets, tracts, etc., explanations of Chriscomprising short explanations of Christian dogmas and disputed points of his tory, published by various Catholic Truth Societies of the English-speaking world, were placed upon a stand in world, were placed upon a stand in a conspicuous place in the vestibule of the church. A sign was posted up announcing that visitors were at liberty to take any of these publications, but were requested to drop a small coin for each one taken, in a box provided for the purpose. It strikes may ed for the purpose. It strikes methat this method of circulating Catholic literature is quite feasible."—Ave Maria.

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lished. THE PICTORIAL CATHOLIC BIBLE-Containing the entire Canonical Scrip-tures, according to the Decree of the Council of Trent; translated from the Latin Vulgate; diligently compared with the Hebrew, Greek and other editions in divers languages. First published by the English Colloge at Douay and Rheims, with useful notes, critical, historical, controversial and explanatory. Selected from the most eminent commentators and the most able and judicious critics. Embellished with a large number of beautiful full-page large number of beautiful full-pag Steel and Wood Engravings. Style B-Bound in American Morocco, raised paneled sides, gold edges. Size $10\frac{1}{2}x12\frac{1}{2}$. \$5.00.

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lish College at Douay, A. D. 1609, and the New Testament, first published by the English College at Rheims, A. D. 1582. With annotations, references and an Historical and Chronological Index. Size of Book, 5 x8 inches, con-

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THE QUESTION BOX

there is not a hope or shadow of a parochial school about Deshler, perhaps his want of charity and sense was rather a tragedy.

(REV.) CHARLES A. MARTIN.

THE MITRE FOR A PRIEST-EDITOR.

THE MITRE FOR A PRIEST-EDITOR.

THE QUESTION BOX

by Father Conway, is a book of some six hundred pages, being the replies given to questions received during missions to non-Catholics. It has a good index—often a neglected part of many otherwise useful publications. All sorts of questions from the days of St. Pater—was he ever in Rome?— St. Peter-was he ever in down to the fads of the day, like Christian Science, have been asked in these missions, and in this book find an answer. We predict for this work a Rev. Charles J. O'Reilly, pastor of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Catholic Sentence of the Catholic Sentence of the Catholic Sentence of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Immaculate Heart, Albina, Oregon, who has been appointed first Bishop of the new diocese of Baker City, in that State, was until a few weeks ago editor of the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never and hand to their non-Catholic can be had for 20c. post-paid from the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never and hand to their non-Catholic can be had for 20c. post-paid from the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never and hand to their non-Catholic can be had for 20c. post-paid from the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never and hand to their non-Catholic can be had for 20c. post-paid from the Catholic Sentence of the Immaculate Heart, along circulation and much good. Just such a little book as Catholics might never a large circulation and much good. Just such a little book as Catholics might never a large circulation and much good. Just such a little book as Catholics might never a large circulation and much good.

JAMES KELLY, BANCROFF.

We regret to announce the sudden death of Mr. James Kelly of this settlement, which occurred at St. Michaels hospital, Toronto, Sunday morning, Feb. 22

The deceased had been alling some time, but no one considered his case at all serious till he left for the hospital, and even then everyone looked anxiously forward for his speedy receivery and safe return. Under the careful treatment received at the hospital he appeared to be progressing favorably, and almost daily reports to that effect were being received at his home. On Saturday morning he underwent an operation for Bright's disease, from which he never recovered, although he apparently rallied for a time. However he had the consolations of the last rites of the holy Church previous to undergoing the ordeal. Such was his fortitude that even his most intimate friends little realized the amount of his sufferings.

friends little realized the same ings.

The late James Kelly was born in the County Wicklow, Ireland, sixty-eight years ago, and at the age of thirteen emigrated to Canada with his father mother and other members of the family. Landing in Montreal the accepted a position which he held for eighthe accepted a position which he went to the vicinmembers of the family. Landing in Montreal he accepted a position which he held for eigh teen months, after which he went to the vicinity of Toronto. Finally he moved to North Hastings, settling at the boundary between Dungannon and Faraday on the farm which he occupied at his death. He was smong the first settlers in this neighborhood, coming he between the northern portion of the country was a dense pinery and the wolves ruled the forest Few of the younger generations living to day can realize the hardships endured by the pioneers, who settling on bush farms, tolling incessantly that they might be able to provide for their heirs a comfortable home, which to day serves as a creditable landmark to their memory. Yes few were they, whose efforts were so richly crowned with God's blessings as those of the late Mr. Kelly.

Many were the thrilling episcdes related by him of his bush life. When he settled here the

The funeral, which was on Thursday, Feb. 26, was one of the largest ever witnessed in this vicinity, and bore testimony of the widespread popularity of the deceased among all creeds. Requiem High Mass was celebrated in the parish church, Bancroft, by the Rev. Father McLaerney, after which the mortal remains of a charitable neighbor, an unright and honest clitzen, and an affectionate and faithful nusband, father, and Christian gentleman were laid in their istresting place in the cemetery south of the village by the following gentlemen, John Green, John Martin, John O Noll, Jas. Liddle, Jas. McCabe and Jas. McEvoy.

To the afflicted widow and relatives we extend our most sincere sympathy.

Requiescat in pace! The funeral, which was on Thursday, Feb. 26,

Requiescant in pace!

MRS. THOS CLEARY. APPLETON.

It is with deep regret we have to chronicle the death of a highly respected woman, in the person of Mrs. Thos. Cleary. The deceased had been ill but two weeks, with appendicitis, and in spite of all that medical aid and loving hands could do, she passed to that land from whence no traveller returns. on Thursday Ascension day, May 21. in the forty-seventh year of her age, fortified by the last rites of the Catholic Church.

By her kind and loving manner she won many kind friends who now sympathize with the bereaved husband and family in this their great loss.

Doceased's maiden name was Bridget Galligan. She was united in marriage with Mr. Thos. Cleary in 1879. The union was blessed with eleven children, four boys and seven givis) twoboys deceased and ine living. They will miss the kind counsel and loving care of a devoted mother.

Mrs. Gearys sisters are Mrs. O'Grady, O-tawa; Mrs. Gorman, March; Mrs. Mantil and Miss L. Galligan of Fitzroy.

The funeral, which took place Saturday morning to St Michael's church, Huntley, where High Mass was celebrated by Rev. Father Corkery, was very largely attended, there being over one hundred and twenty five vehicles in procession, testifying to the high cesteem in which Mrs. Cleary was held.

The pall bearers were Mesers John Scisson. A. Whalen and J. O'Malley, March; Michael Moran, Galetta; Daniel Cleary, Ottawa and John R-dmond, Carleton Place.

The floral tributes were beautiful, among which was noticeable a cross from Mr. J. Moyneur, of Ottawa, in whose establishment her daughter, Miss Margie Cleary, holds a position as accountant, and a wreath from Mrs. McArton. To the bereaved husband and children weekend the sympathy of the community in this their sad affliction.

May her soul rest in peace!

MR WILLIAM ARMSTRONG, PERGY, At his home, in Percy, on the 4th inst., there MRS THOS CLEARY APPLETON

MR WILLIAM ARMSTRONG, PERCY.

causing other injuries, to which he succumbed within less than twenty four hours. Medical skill being powerless to save, Holy Mother Church rendered all the help possible in his

Oa Saturday, the 6th his remains were followed to the parish church, Hastings, by a large concourse of neighbors and friends, On Saturday, the 6th his remains were followed to the parish church, Hastings, by a large concourse of neighbors and friends, where the Holy Sacrifice of the Mass was calbrated by Father McCloakey of Campbellford. The purish priest, Ravy P. J. McGuire, apoke most feelingly of the deceased as a practical Catholic, unassuming in a manner, but honest, upright and manly. The remains were interred in the Catholic cemetery, Hastingy, For forty five years or thereabout the deceased occupied the farm where he died, and during that time the writer of this communi For forty five years or thereabout the deceased occupied the farm where he died, and during that time the writer of this communication knew himinimately, and can truly say that the very high respect and esteem in which was held by all his neighbors, both Protestant; and Catholic, as one who though of few words, was ever ready to do a kindly deed in sickness or other need, and did it so that it was not felt as a favor but as semething due the recipient. He was an honest and upright citizen and a good neighbor. The wayfarer or the poor never passed his door without receiving hospitality and help.

Early in life he married Mary, daughter of the late John Doherty, of Asphodel, who survives to lament his sad loss, as also do five sons. Daniel, Bernard, John, William and Leo, and three daughters, Anne, Mary Alice and Margaret, all of whom are unmarried.

May he rest in peace!

MRS, KELLY, DUBLIN.

A gloom fell over the village on Thursday last when the sad news was passed from lip to lip that the relentless hand of Death had suddenly claimed for its victim Mrs. Kelly, who that very morning apparently seemed hale and hearty.

Mrs, Kelly was well and favorably known.

browned at his death. However, how we mong the first settlers in this neighborhood, coming here when the northern portion of the country was a draw by the property and the prop

MRS. HENRY J. FREEL, OTTAWA.

Death has removed the oldest local born inmabltant of the city of Ottawa, in the person of
Very Ann O'Connor, relict of the late Henry

Miss. Henry J. Frield. OTTAWA.
Death has removed the cidest local born in habitant of the city of Ottawa, in the person of Mary Ane O'Connor, reliet of the late Henry Lower Land and when he died he was honored with a civy guide french, as the ten Banjot O'Connor, and his wife Markarete, after two years of layed their home in the widderness of Bytown where O'Lawa now stands and where no late Col. By was about the late and and o'Connor, and his wife Markarete, after two years of Bytown where O'Lawa now stands and where no O'Connor, as well-caucated gentleman, with a military training, was welcomed by Col. By and induced to settl; permanently in Bytown, being created a justice canadate of the Ridden Connor, and the grave in the history of O'Lawa and Carlest of May, 187, being the first white child born in Bytown. In her honor Col. By named cheested awards married to Mr. Friel on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor than the Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of Connor on the Shr of June 188. Mr. Friel was mayor of O'Lawa and Carlest of Connor on the Shr of Connor

the original O Connor family, so intimately connected with the rise and progress of Ottawa. The funeral of the deceased lady took place on Thursday morning from the Water street hospital to St. Patrick's church where she had so faithfully worshipped and where a Solemn Mass of Requien was chanted by the Rector, Rey. M. J. Wholan. The burial took place in the cemetery of Our Lady, Montreal road. Mrs. J. J. MacDonald sent a beautiful cross, and spiritusi offerings were received from the following: Mr. and Mrs. Sileckie, Mr. and Mrs. Kavanagh. Mr. and Mrs. Sulte, Mrs. J. P. Bopby, Mr. Matthew F. Walsh and the orphans of St. Patrick's home. Many sorrowing friends and relatives attended, the chief mourners being her son, Mr. H. J. Friel, her brother Mr. B. O'Connor, and his son, and Mr. Rene S. eskel. May Almighty God grant her eternal rest!

A REPLY TO DR. SPROULE, M. P.

that the very high respect and esteem in which he was held by all his neighbors, boan Protestian and a control of the second of the second of the second and did it so that it was not felt as a favor but as something of merchant of the second of the secon

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The Sheriff of the Beech Fork, Spalding,
The Taming of Polly, Dorsey
Milly Aveling, S. T. Smith
Harry Russell, Copus
Geof ey Austin, Student.
1 A Child in the Temple.
1 I Some and the Abbey.

ng providence of God, so far, at least

as to be able to say from our hearts when we fail: "God knows what is

when we fail: "God knows what is best for me. I am contented." In suc-cess we should tremble lest we offend.

and in defeat bless God, Who has kept

us from many temptations and sins by

us from many temptations and sending defeat instead of success. The sending defeat instead of success. "At any

rate, my soul is safe from any new sin.'
But how are we to know that we love

this life and its concerns too much? By the way we act as Christians. If we

are careless about our duties to God, if

we do not obey the laws of our holy religion, if we follow the ways of the

world and feel ashamed to acknowledge

courageously that we are Catholics, then we know that the world has almost

desires and aspirations so as not to be

driven too far by them, and because we have thrown aside God's care of us.

But how are we to remedy as well as prevent this unholy state of soul

Only by ceasing to pursue too eagerly

anything that can last only the few short years of human life in this world,

by subjecting all things to the rule we

THE PATIENCE OF CHRIST.

priests, in the end, by the might that is from above, prevailed over the mail-clad warriors, with their legions behind them. Yes! the end is always certain: victory is to the just. But what almost infinite

patience is required to watch for that

recompense us for the weary suspense, the sleepless anxiety, the bruised feel-

ings, the ignominy, the shame, the sor-row? And, on the other hand, will a mere black mark in the judgment-roll of History be accounted sufficient retri-

bution for pride, injustice, and aggression? Doth not the whole man arise in protest against wrong? And is there

not something fiercer in the human heart

in its revolt against injustice than the plaintive wail of the exiled Pontiff: "I have loved justice, and hated iniquity;

therefore I die in exite?"

Human nature is unchangeable; and

to-day there are few who have been in contact with men that do not suffer an

almost irresistible temptation to despise them. The law of rapine, which is self,

so predominates amongst them; their little souls are held in leash by so fragile

a tenement; their time is so short; and

they play their wretched little parts so

badly, that one is tempted to hiss the whole company from the stage forever. Human history is but a record of human weakness and brutality. The cross has been planted in the Colliseum; but the roll weight weight which hashed with best and

fury the sixty thousand spectators, who

seemed to drink with their eyes the blood of their victims, have sought better swept and cleaner places. But they

are by no means exorcised or banished from the earth. Let the battlefields of

the world, the cries of the oppressed,

pæans of the victors, the broken hearts, the wrecked lives, to testify to it. What

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto.

References as to Dr. McTaggart's profession standing and personal integrity permitted

swept and cleaner places.

spirits that lashed with lust and

God, for He hath care of us.

insuccessful can say always,

BY A PROTESTANT THEOLOGIAN. CCLV.

Professor Foster, in Part II., Chap ter I., of his work, says: "The central point in the controversy of Protestants with the Roman Church is the claim which that Church makes to possess divine authority to prescribe the doc-trines which men must believe, as well the course of practical conduct which they must pursue."

This form of statement can not be

called happy. The natural sense of it seems to be that doctrine and morals are believed to be discretionary, like discipline. Christ is held by Catholics discipline. Christ is held by Catholics to have committed to the Roman Church the full power of the keys over the Catholic Church at large, for all disciplinary purposes, so that Rome dedisciplinary purposes, so that Rome determines, not by immediate direction from God, but by her present judgment, what Bishops shall occupy what Sees; what shall be the conditions of a lawful episcopal institution; what rights pastors or chapters, or monastic foundations, shall enjoy over against the Bishops; what local usages shall be allowed to derogate from general canon law; what parts of the Church shall be under Propaganda and what not; in what regions paganda and what not; in what regions married priesthood shall be allowed a married priesthood shall be allowed and in what not; where Latin, where Greek, where Slavonic, or other tongues, shall be used in the Mass; what form of the liturgy shall prevail in what district; what conditions of valid marriage shall be imposed in each recentry; what fasts and feasts shall be country; what fasts and feasts shall be locally obligatory.

All such matters, being in themselves

All such matters, being in themselves "indifferent and alterable," are held to have been by Christ committed wholly to the discretion of the Roman See. As Bellarmine and St. Alphonso Liguori remark, extreme and manifest unwisdom or oppressiveness could alone excuse from obedience. As Dr. Byrne says, no simply ecclesiastical law binds Christians to incur grievous incommod-ity. Yet the presumption is always for oliance, especially since, as ob-Episcopalians, served by three eminent Dr. Briggs, Bishop Creighton, and Bishop Stubbs, Rome has from of old been remarked for a calm and central view of things, and in general for a tolerant reasonableness in her disciplin-Now I can not

ow I can not believe that Dr. Fos ter really supposes that Catholics view e as having the same discretionary Rome as naving the same discretionary power of prescribing faith or morals as of prescribing discipline. Yet the word "prescribe" naturally signifies that anything is a matter of optional enactment. Moreover, most Protestants vaguely imagine Rome to claim very nearly the same power of altering faith or morals as of altering discipline. Nay, when a Baptist paper (and that not Southern Baptist) lately declared that Catholics hold the voice of the Church to be as good as the voice of in determining all God. "or better." matters whatever, the unspeakable foul-ness of this horrible calumny appears not to have evoked the faintest remon strance from any one of its many read-

Of course I do not for a moment imagine Dr. Foster to stand in the cateof such evil men as these two Baptist editors. He plainly a Christian, a scholar, a thinker; never falling into virulence, and sincerely solicitous to present Roman Catholic doctrine objectively as it is. Perfectly candid he is not, for, as Albert Reville says, who of us is per-fectly candid in controversy? Where feetly candid in controversy? Where you find candor perfect, as in Augustus Neander, controversy has disappeared. may say the same of Mandell ghton. On the other hand, when Creighton. Luther is discussing with Rome, with Henry VIII., you do not find in him the remotest approach to truth, honesty, decesey, or to any Christian quality whatever. I have read two of the company him to the company him t his works through in the Ger answer to Henry, and "The Freedom of a Christian Man," and as Dr. Janssen points out, it is astonishing to see the contrast between the marvelous spiritual beauty of the latter, and the embodied ruffianism of speech and tem-per, in such works as the former. Therefore, when we are talking of Luther we ought always to signify Luther we ought always to signify which Luther we are talking of, for it almost seems as if there were two souls in the one man.

To come back to commonplace men,

like Dr. Foster and me, I have no doubt that he would be as nearly detached from Protestant prejudices as I can claim to be, in his presentation of Cath-olic doctrine, had he too had a childhood fusing the remembrances of the two religions, and then been for years secluded from ecclesiastical urgencie among the tropical mountains, and afterwards in an invalid's chamber. As he has not been thus dealt with, he is still, with all honesty of purpose, imperfectly able to detach himself from the commonplaces of Protestant prejudice. Otherwise he would hardly use "prescribe" for the profoundly different word "define" or "declare," or "expound," or for "set forth."

There is the more occasion here for insisting on the utmost exactness of ex-pression, as so distinguished and deeply read a man as Mr. Henry Charles Lea evidently imagines doctrine at least, if not morals, to be alterable at the will of the Church. As I have several times cited his words, he expressly declares his belief that Catholies hold it to be within the power of an infallible Pope, assisted by an infallible Council, to convert an article of faith into a simple provision of discipline, or to make the same thing a matter of faith here and of mere discipline there!

We see here how sometimes no possible breadth of reading will enable a man to penetrate into the interior on of a system from which h apprehension of a system from which he is alienated by inveterate prepossessions. Mr. Lea is one of the great writers of the day, yet here, in a vital point, he suddenly lapses into as vulgar a misapprehension of Roman Catholic data in a although certainly into no a misapprehension of Roman Catholic doctrine, although certainly into no such valgar expression of it, as would have been possible to a Townsend things again. Fidelity to-day wins

or a Lansing. His blunder over the attitude of the Church towards Jews and Saracens, and how the Nation had to help him out of it, I have already mentions. mentioned.

Such a fundamental misunderstanding is the less excusable, inasmuch as the Vatican definition has taken the utmost pans to render it impossible. The Pastor acternus expressly reminds us that the Holy Ghost has not been given to Peter and his suggestion in Order to Peter and his successors in order to communicate new doctrines, but in order to render them faithful in the interpretation of the original revela-

Therefore the Church does not for a moment imagine that she has any power, through Pope or Council, to prescribe taith, as she can prescribe discipline. She can only declare faith, a doctrine of eith as it has been from the beginning. faith as it has been from the beginning, and will be to the end.

In two senses only can she be inexactly said to prescribe faith. Where an opinion is disputed in the Church, some holding it to be a part of the apostolic revelation, others holding it, apostolic revelation, others holding it, even if true, to be not revealed, there the Holy See is held to have the power of defining whether or not the former opinion is true. After an affirmative decision, but not previously, to deny it advisedly puts a man out of the Church. So also when an article of faith is held, but in a somewhat ambiguous form the Church has authority to sub-

form, the Church has authority to sub stitute a more explicit expression of it, and to forbid a reversion to the vaguer formula. In these two senses only can there be talk of prescribing belief, and as there are half-a-dozen words which express the same, but are not, like "prescribed," complicated with the notion of arbitrary discretion, as in the case, of discipling meanths cought. case of discipline, prescribe ought, above all in controversial treatment, to be carefully avoided, especially by Protestants, who are so peculiarly Protestants, who are so peculiarly tempted to take it in a false sense.

I have myself experienced what sing-ular fatuity of apprehension may prevail even in a great organ of opinion. One of the foremost New York papers spoke of the Pope as being supposed by Catholics to have the power of requiring them to believe anything that he pleased. I reminded the editor of the Pope's express denial of being able to impose anything on faith which is not fairly to be inferred from the original revelation. To my astonishment I found that the editor supposed "original revelation" to mean the de-cree of 1870! I found that this great newspaper had no other notion than that the Pope claimed, like Mohammed, to have had a revelation in 1870, and then another revelation in 1871, modifying, and partially contradicting, that of the year before! I found that my attempt to get the editor out of the bog only plunged him the deeper into it.

I may remark that this is the same newspaper which, about the same time, informed inquiring readers that the one principle of the Jesuits is, to agree with every opinion of their General for the time being. Of the comical incongruity of this simple-minded exposition with the whole history of the from Acquaviva to Oliva, from Oliva to Gonzalez, from Gonzalez to Beckx, the worthy editor has not the faintest con-

I may remark that Dr. Foster him self, on may 166, speaks of "immediate inspiration" as a claim of the Roman Church. The above mentioned editor, being a mere layman, may be in a manner excused; but a theologian, and that in a formal treatise on the claims of Rome, is inexcusable.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTES SERMON.

Third Sunday After Pentecost.

TRUSTING IN GOD.

"Casting all your care upon him, for he hath are of you." (I. St. Peter v. 7.) This spiritual direction of the chief of the Apostles should bring to our inmost souls the greatest consolation. If we but keen these words in our bearts and recall them to our minds the moments we need them, they will increase our faith, arouse our spiritual energies, and secure to us that victory which we must gain in order to pos even a small part of the peace of God in our souls.

But what is meant by "casting all your care upon Him?" These words mean that we are to cast all of our care mean that we are to cast all of our earupon God; not merely a part of it, not
merely this or that care, but all care
without exception. What are the
things that become a care to us? First,
our immortal souls. These are a care
to us, the greatest of all our cares and

the source of our greatest anxiety.

Why is this? Because eternal joy or woo depends upon our own actions in life; because we do not know with positive certainty that the salvation souls will be secured. of our thought of this makes all tremble, even with terror at times, for their salva-tion. We examine our consciences and recall all the sins of our past lives These show to us how small the amount of our merit is. Temptation to give up all and to despair begins to assault us How are we to do then? Cast even that care upon God. But how? By remembering that God's mercy is exalted by Him above His justice. Therefore, making an act of contrition, we must then cast the care of our salva-tion upon that mercy that is never withheld when asked for in sincerity by remembering the fact that "by grace we are saved," and by going to confession to get that very grace which is the eternal life of our souls, insuring our salvation. Follow this by a ing our salvation. Follow this by a good Communion, that by receiving worthily we may again begin fervently a persevering reunion with God. The light by which we see our past lives, our little merit and our great demerit. that light is sent into our souls in order to make us, to drive us to confession, Communion, and a new life. But, some may say, I am sure to do these things again; what is the use of

going to confession and Communion : This is a lie of the evil one and a decei

N. R. Meredith, Chief Justice.

Hon. G. W. Ross. Premier of Ontario.

Rev. John Potts, D. D., Victoria College.

Rev. William Caven, D. D., Kno x College.

Rev. Rather Teefy, President of St. Michael's

College, Toronto.

Right Rev. A. Sweatman, Bishop of Toronto.

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grace for to-morrow. God's grace will not be wanting, but is sure. Those who talk in that way yield to their temptations before they come. This is a form of despair. We are commanded most stringently and most positively never to despair of our salvation at any time, in any place, nor under any circumstances. of a greater and stronger and more spir-itual race than we behold on our planet? Perhaps so! Yet it would be better to restrain our judgments, and imitate "the soft yearnings of infinite pity," conscious that the key to the mystery of so much meanness and so much weakness is somewhere. "Tout comprendre c'est any place, nor under any circumstances. To do so is to add to the list of our sins tout pardonner!"

It is this divine resemblance to the toleration of His Father, this reflex of the gravest of all, final impenitence. Despair of our salvation is the same

divine magnanimity that should put all questions of our Lord's Divinity quite What other things are a great care outside the pale of controversy. He was us? Our bodies, our human life in this world, with all that belongs to it, called worldly advancement and sucamongst men, but not of them. Their querulousness, their jealousy, doubts, their powerlessness to lift them-selves above the merely human are per-We must remember, however, that the great care these things give us comes in great part from our making too much of them. Practically, the vast majority of mankind, and of Catholics also, seem to think and act as if life in petuated in human lives to this day; and are not the characteristics of any race of nation, but are the common and univer-sal inheritance of all. Yet, how calmly God looks down not only upon this provoking meanness and littleness, but even holocaust before His throne! And how this world is our all, and that success, honor, wealth, and social position once secured here, men can die in peace, without any thought of that great future, eternity. When the vast majority start out in life in this world they find they cannot got those things. infinite in His toleration and even benevolence in view of such ingratitude, for His times and seasons revolve as if earth were an altar of sweet-smelling sacrifice, and His sun shines, and His dews fall find they cannot get these things ; try and try again as they may, they fail as alike on the saint and sinner! often, even when about to succeed. Because of these failures, in many cases, even they turn against God and the patience and love of our Lord reflected in the larger operations of His Father! No wonder that men should say: He hath done all things well! No lose their faith. And why? Simply because they did not and do not "cast wonder that the lonely prisoner in St. Helena, once the Imperator and world the care of these things upon God, Who would not and will not permit success in this world to be enjoyed by Cresar, should exclaim: well; and I say that Jesus Christ was more, upon the mighty mass of iniquity that seethes in great cities and in counthose He loves with a special love, when that success will be sure to ruin their souls in this life and in eternity. try hamlets, and steams up a sickening not a man!"—Rev. P. A. Sheehan in Let us, then, stop for a moment and examine our hearts in order to see if we have been regarding this life, with its concerns, as if it be our all. If we The Dophin. THOUGHTS have, let us cease to care so much for it, commit our success or defeat in this human life and its concerns to the lov-

ON THE SACRED HEART.

Devotion to the Sacred Heart of our Lord makes us familiar with the idea that He is interested in me; that I am present to His mind and have my place in the thought of One so full of sym-pathy; that He thinks of me and loves me as is there was no one else to think of and to love.—Father Dignam, S. J.

As this is the month of the Sacred Heart, each member of the League should try to increase his devotion dur-ing this period. It is the month of roses —red like the Blood which was shed for us, and fragrant and beautiful as the love which glowed in the Saviour's Divine Heart. Do we realize what His sufferings meant? Then let us honor Him specially and deeply in this month devoted to His Sacred Heart. Rememovercome us. And how has this come to pass? It is the result of our failure to desire only what God desires us to have, of our failure to live always under ber the general intention—make a par ticular memento for all wandering and sinful and weary hearts. He loved the sorrowful; let us love them, too, for his providential care, by checking our

An inquiry has been received as to the meaning of the "Treasury of Good Works" mentioned in the leaflet. The treasury is a spiritual record of the good actions done specially and actually, as we learn by the Handbook, for the intentions of the associates. The Director-General has decided that the good work must be performed expressly for the petitions of the apostleship, and must follow in order to lead good lives as good Catholics, and by doing as the that it must be offered by an actual intext tells us : casting all our care upon tention for this purpose. For every such good work, whether marked on the Treasury blank or not, there is an indulgence of one hundred days. Hence the Morning Offering does not suffice to make every action of the day an offer-ing for the Treasury, although it does influence and extend its force to all of Paganism conquered by aggression. Christianity conquers by submission, and her victories are more lasting, them and add to their merit and virtue and her victories are more lasting, Attila and Leo: Gregory and Henry: Napoleon and Pins VII.; Bismarck and Pins IX. What mighty duel-lists they were: and how the feeble priests, in the end, by the might that is

The Treasury, properly recommended, can be made a powerful help to perfection. It should be used in all simplic ity, without a foolish dread of vanity or hypocritical modesty, as David: "In the simplicity of my heart I have offered Thee all these things." The good works that make up the Treasury are the ordinary actions of a Christian life, and one should be ashamed of not doing them rather than be vain at having don them. Finally, these blanks always leave a space for "special thanks-givings," for it is taken for granted that associates will always have reason the reason that as lovers of that associates will always have reason to gives thanks and that, as lovers of the Heart of Jesus, they will be always mindful of the special devotion of grat-itude, for which His Heart craves.

THE HEROIC MOTHER LOVE OF SAINT RITA.

To the present writer, there is nothing more heroic in the long life of Saint Rita than her prayer for the death of

Saint Rita was married at an early age to a rude and violent man, terror of the whole countryside," quaint old chronicle describes him. The holy child, for she was little more when she became a wife—was not moved to her marriage by affection for the man or preference for life in the world, but simply because it was the only way in which she could provide for her aged

parents and make to them that return of duty which is acceptable to God.

But woman-like — for the saints are human beings, not freaks - she soon grew to love that which was hers, the more as he at last responded by a better life to her unceasing prayers and devoted ministrations. When he died violent death so common in that violent age she mourned him as a loving wife, and mourned a far better husband.

She had borne him two sons, boys at this time still in their teens, but with the precocious bodily and mental development of Italians. They had inherited their father's passionate and vindictive nature, and their first thought was to avenge his murder. Vainthen? Are we to grow impatient with these little minnies? Are we to dream ly the heart-broken mother besought them to forgive the murderers, after the LIOUOR AND TOBACCO HABITS example of our Divine Redeemer and for the weal of their father's soul. Then, she turned to God, and rising above the natural motherly affection of her warm Italian heart, entreated Him to take both her sons, ere ever they should stain their hands with the blood of their stain their names with the blood of their fellowmen. God heard this heroic prayer, and both were stricken with mortal illness, and died repentant of their evil desires. But their mother She had won her sons' salwas alone. She had won her sons sar-vation, but her house was left unto her

desolate. Braver than the Spartan mother whom

"Every Man is the Architect of His Own Fortune."



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history acclaims, Saint Rita stands with the unnamed Mother of the Mac-cabees, challenging Christian mothers to the end of time to the heroism of mother love, stronger than death and

equal to any sacrifice for the everlast-ing happiness of their children. Sacrifice is of the very essence of mother-love. Alas, that it should so often be reprehensible and pernicious sacrifice! Mothers immolate themselves in their idolatrous affection for their children like victims in a heathen shrine. They are too fond to rebuke evil, too soft to deny unreason. If through their criminal indulgence the ons of their foolish love lose the Heavenly birthright for a mess of pottage, how shall they bear their ever-lasting reproach?—Katherine E. Con-way in The Family.

A Heart of Peace.

Be not startled or surprised at the approach of temptation, and give no outward signs of trouble or alarm. We should move forward on our course, un dismayed by the spiritual storms that Even the rage around us. wind" has within it a "heart of peace." So should we, though temptatio pass us about, have within us a "heart of peace."

With Uplifted Head.

Come, my soul, let us pass with uplifted head above all that takes place within or without us, alway with God, content with what He does with us, and with what He makes us do. Let us take care not to give way imprudently to the multitude of restless brudenty to the mittatte or research thoughts that presents itself to our mind like a labyrinth, to make us lose our straight road and take many useless steps.

IMITATION OF CHRIST. AT WE ARE NOT TO BE CURIOUS IN

INQUIRING INTO THE LIVES OF OTHERS.

Be not solicitous for the shadow of a great name, neither seek to be familiar-ly acquainted with many nor to be par-

if it is a sequence of the seq I would willingly speak My word to thee and reveal My secrets to thee if thou wouldst diligently observe My coming and open to Me the door of thy heart.

Be careful, and watch in prayers, and umble thyself in all things.

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CHATS WITH YOU

STAMINA AND POV COUNTRY-BR ORISON SWETT MARDEN IN

"It is rather curiou why so few native New become prominent," say minent," say Wingate. "In a publis hundred leading citizens polis, over ninety were country-bred. Is it from country-bred. Is to be that or physical vigor that is distanced by these The same conditions ex Paris, Berlin, and otteites, which are filled from the Provinces, which are ready to the provinces, which are ready at the provinces of the provinces. their greater energy an plant the city-bred men.

Replies from forty st collated by a writer, seight were born in citic mainder, twenty-two wer and ten in small village largely amid rural surre moving from farms to boys, but only one going However, at the average these successful mer Thus a great truth

Thus a great truth
Englishman's half jes
little gray cabin appe
birthplace of all your g
reveals the sources of Nature gives a life-dra ficiality knows not how country has become gnewness, its nearness t ditions; through the op-come from tapping the nature at first hand; a nanly qualities as vig iasm, which have in overcoming natura living face to face with Our great cities would own unnatural condition the constant streams vigorous manhood cons from the suburbs and The artificial no more supply the houses will supply the The sun-kissed fields hills must always be and bread.

There are many rea er success of country ina of the forest, the and the valleys is in has more iron in his firmer, and his stayi those of a delic youth, reared amid ur gs, in a wilderness o The chemic forces of sunshine become a pa stitution. The freely-circulat

in great inspirations effort gives him las Plowing, hoeing and to his muscles. The to his muscles. The ium—a manual train hated chores not on cise, but also deve owers and ingenuit plements or toys t to buy, or cannot rea must run, adjust, machines. He is mechanical principl emergency he alway makes him a "handy

Untold benefit, b

cal health and mant He lives closer to touch with the cre brings forth all th real. He touches to a city boy never do stual school of res hanging clouds, th scapes, and the teach him secrets, understandi pen his mind to He gets his ideas of mighty sweep of and hills. He les the mountains' as the clouds. He tranquility from de rushing storms, an him in a thousand ous provisions for animal life. Love

These are some ountry boy's st knowledge of ever fitness for every e The very freedo who roams throug hindrance, is a character-building ing.
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the maternity of

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which a country powerful factor as more self-re faith than a city can do what he equal to the si How often doe rush to the ass

the bar, reinforce geon in a suprer support a mercle cial panic! In of State, or G business, if we which saves the should find the done in perilo without nerves f His

KIE, President,

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sources. Published is Eminence Cardi-ł of an inch thick; al binding; printed dex, ost Paid LIC RECORD Office,

ie Clergy

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CHATS WITH YOUNG MEN. STAMINA AND POWER ARE COUNTRY-BRED.

ORISON SWETT MARDEN IN JUNE SUCCESS "It is rather curious to consider why so few native New Yorkers have become prominent," says Charles F. Wingate. "In a published list of one hundred leading citizens of the metropolis, over ninety were shown to be country-bred. Is it from lack of mental or physical vigor that the city stock is distanced by these competitors? The same conditions exist in London, Paris, Berlin, and other European cities, which are filled with strangers from the Provinces, who, because of their greater energy and ability, supplant the city-bred men."

Replies from forty successful men,

Replies from forty successful men, collated by a writer, show that only eight were born in cities. Of the remainder, twenty-two were born on farms and ten in small villages. The boyhood of the twenty-two was passed largely amid rural surroundings, three moving from farms to villages while noving from farms to villages while boys, but only one going then to a city. However, at the average age of sixteen, these successful men were in cities, ying "trying to make their for-

Thus a great truth lies back of the Thus a great truth hies back of the Englishman's half jest, that "The little gray cabin appears to be the birthplace of all your great men." It reveals the sources of man's power. Nature gives a life-draught that article thems, not how to be my Committee or the state of the sta ficiality knows not how to brew. Our country has become great through its newness, its nearness to primitive conditions; through the opportunities that come from tapping the storehouses of nature at first hand; and through such own unnatural conditions were it not for the constant streams of fresh, honest, vigorous manhood constantly flowing in vigorous manhood constantly howing in from the suburbs and the country at large. The artificial human crop will no more supply the demand than hot-houses will supply the food of the world. The sun-kissed fields and wind-purified hills must always be relied on for men and bread.

There are many reasons for the greater success of country boys. The stamina of the forest, the streams, the hills, and the valleys is in their veins; each has more iron in his blood; his fiber is firmer, and his staying power greater than those of a delicate or flabby city worth a great and most area. youth, reared amid unnatural surround ings, in a wilderness of brick and stone. The chemic forces of the soil, air, and sunshine become a part of his very con-

The freely-circulating ozone breathed The freely-circulating ozone breathed in great inspirations during muscular effort gives him lasting lung power. Plowing, hoeing and mowing add vigor to his muscles. The farm is a gymnasium—a manual training school. The hated chores not only give him exercise, but also develop his practical powers and ingenuity. He must make implements or toys that he cannot afford aplements or toys that he cannot afford implements or toys that he cannot anord to buy, or cannot readily procure. He must run, adjust, and repair many machines. He is a stranger to no mechanical principle or tool, and in an emergency he always has a remedy that makes him a "handy man" in any occu-

Untold benefit, besides mere physical health and manual dexterity, is derived from the life of a country boy. He lives closer to nature, in constant touch with the creating power which brings forth all that is natural and real. He touches the truth of being as a city boy never does. He is in a perpetual school of reality, for the everchanging clouds, the panorama of landscapes, and the seasons' phenomena teach him secrets, and wake in him a wide understanding of life, if he but open his mind to their impressions. He gets his ideas of grandeur from the He gets his ideas of grandeur from the mighty sweep of alternating valleys and hills. He learns sublimity from the mountains' aspiring reach toward the clouds. He absorbs peace and tranquility from deep, winding rivers. The power of natural forces he feels in rushing storms, and hears in the crash of thunder. Providence appears to him in a thousand ways in the ingenious provisions for insect, plant, animal life. Love teaches its lesson in the maternity of dumb animals.

These are some of the sources of the country boy's stamina, his superior knowledge of everyday things, and his

fitness for every emergency.

The very freedom of the country boy who roams through the forest and over the hills and valleys, without let or hindrance, is a powerful factor in character-building, in stamina-form-

"The fields and forests are his playground; the barn, his race-course; the trout brook, his private preserve; the steers and the colts, his co-workers. His gymnasium is in the mows of the barn, or in the woodshed. He is not cabined, cribbed, or confined; his horizon is not the skyline made by rows of brick blocks. He sees the sun rise above the summits in the east and set ehind the everlasting hills in the

The superior training in economy, in frugality, in industry, and in initiative chieh a country boy gets becomes a cowerful factor in his progress. He as more self-reliance and greater selffaith than a city boy; he believes he can do what he undertakes. He feels equal to the situation—master of his

task—because of his reserve power.

How often does this mighty reserve rush to the assistance of a lawyer at the bar, reinforce a physician or sur-geon in a supreme trial of his skill, and support a merchant in a great commer-cial panic! In any crucial emergency of State, or Government, or private business, if we could analyze the genius business, if we could analyze the genus which saves the day in a crisis, we should find that a previous, homely country life plays a prominent part in it. What would our great men have done in perilous situations when the destiny of a nation depended upon them, without nerves of whip-cord and frames in the army.

of iron, which could have been produced only in the country?

One's character and fiber partake of

the quality of his surroundings. People of mountainous countries have always been great lovers of liberty, and possessed of strength and solidity of character. The mountains teach stability

acter. The mountains teach stability and grandeur; the ocean, immensity and change; the plains, broadness, catholicity, and generosity.

If one had the power to analyze the members of congress, he could reproduce the mountains, the valleys, the lakes, the meadows, the hills of their native country through the effect these things have had in shaping their lives. The story of a state, its legends, and its poetry would all be found interwoven in the tissue of each man's mind, and their influence could be traced in every fiber of his being.

Nature makes us pay a heavy price for shutting ourselves up in cities.

Nature makes us pay a heavy price for shutting ourselves up in cities, where we cannot inhale her sweet breath, or learn the secret of power from her mountains, streams, valleys, forests, lakes, and hills. She is the great teacher of the world, developer of mankind, and invigorator of the race. She holds balm for all our ills, and he who shuts himself out from her and he who shuts himself out from her sweet influence must forever be dwarfed in some part of his manhood, have his horizon limited, and his muscle, nerve, stamina and staying powers partially undeveloped.

The tendency of city life is to deter-The tendency of city life is to deter-iorate physical and moral manhood. There is more refinement, but less vigor in city life; more culture and grace, but less hardihood. The grit and pluck of the world have ever ceme from the country. The noises, unnaturalness, and perpetual excitement and undurand perpetual excitement and undue stimulation of city life tend to impair the nervous system seriously. Many a manly qualities as vigor, energy, and enthusiasm, which have been developed in overcoming natural conditions and living face to face with the real world.

Our great cities would decay from their carp upnatural conditions were it not for cess, happiness, and moral vigor depend cess, happiness, and moral vigor depend upon physical soundness and bodily vigor, a part of every year should be spent in the country. No one can afford to take the chances of personal deterioration which come from living constantly in a city. Think of breathing for a lifetime the air of a city, saturated with all sorts of gases and poisonous fumes, and of inhaling the smoke from factories, the unhealthy exhalations of a million human beings, and tens of thousands of animals!

A great many men who have come to cities, after living in the country for

A great many men who have come to cities, after living in the country for years, wonder at their general deterioration, physically and mentally. They are not conscious of any lack of effort to live straight, clean lives, but the unnatural conditions of cities have been slowly undermining their character. slowly undermining their character, physical stamina and mental fiber, and physical stamina and mental fiber, and there is a general letting-down of standards. Some incident—perhaps meeting a fresh, unspoiled friend from the old home—makes them realize that something has gone out of their lives, something practically helpful and inspiring. Innocence has been traded for knowing worldiness, frankness for deceptive policy, kindliness for cringing subservience, and charity and helpfulness for brutal indifference. They did not mean to change so, but contrast flashes truth to the blindest eye, and in their herror and soul-sickness at the discovery they yearn for the old, real country life, and yearn for the old, real country life, and the genuineness that has gone out of their hearts forever.

What does a city youth see or hear that is wholly natural? The rattle of cars and heavy wagons over the pave-ments, the screeching of whistles, and the roar of machinery are all artificial, unnatural sounds, and they are dipned

What is there natural in the human relations of a city? One meets a rushing mass of humanity fighting for the right of way on walks, platforms, and cars. One struggles against these other strugglers, all alive with the worst of passions, in streets, stores, offices, and public conveyances. Buying and selling, and business and pleasure are but struggles between burnances. ure are but struggles between human beings. Every natural good impulse is apt to be ground out in the contest for

comfort, for power, for life.

A city boy is apt to become a cynic.
As a rule, he is not as sincere, and has not the sturdy honesty of purpose and the rugged straightforwardness of the

country boy.

The very abundance of a city youth's intellectual opportunities often proves a disadvantage, tending to dissipation a disauvantage, tending to dissipation of mental energy. On the other hand, in this age of books, and schools, and libraries, a country boy who is not able to secure an education must be deficient in mill ient in will power, determination, or some essential success-quality, the lack of which would handicap him, no mat-ter what his opportunities or environ-

The Young Man who Drinks. ment. The time is coming very fast-indeed, it has already arrived in our commer

it has already arrived in our commercial life—when a young man who has habits of intemperance is narrowing very rapidly the possible range of openings in which he may make a living.

Fifteen years ago, as the trainmaster of a division of one of our large railroads in America told me, he sat in his office one day and saw a freight train stand for two hours waiting for a number of the train crew to recover from intoxication. When the men were able ber of the train crew to recover from intoxication. When the men were able to handle the train it moved out of the yard. Now, the trainmaster said, if the brakeman or any of the train crew were found to be under the slighest influence of light, or if they were seen fluence of liquor, or if they were seen even to enter a saloon, they were instantly discharged. The idea of keeping a whole train waiting for a man to recover from drunkenness would seem perfectly absurd to the railroad corpor-ation now. The time will come when such an idea will seem equally absurd

first offense.

I went with an influential citizen to the head of the department where the young man had been employed, and we stated his case and pleaded for a second trial, but the superintendent simply said: "This railroad is not in the business of reforming drunkards or reclaiming young men. Past experience has taught us that it is useless for us to take young men back in this way." take young men back in this way."

OUR BOYS AND GIRLS. A SOLDIER OF THE SACRED HEART.

J. B. D. IN THE GUIDON.

It is remarkable, too, that the great soldiers of the world have almost invariably been men of deep religious conviction. Mahomet is held as a prophet, Cromwell hardly less by his admirers; Washington appreciated and reverenced religion more than any one of his contemporaries; though Napoleon used religion to further his purposes, he was still a man of faith; Lincoln sought light and strength in prayer; had Gordon been a Catholic, he might one day light and strength in prayer; had dor-don been a Catholic, he might one day the strictest fast during Lent, and never partook of anything till evening. be a saint.

De Sonis was pre-eminently a man of character. From the first day of his career to the last, he never deviated one step from the right line of duty. "I always put the prow of my ship toward God," said he, "and whatever wind blows, favorable or contrary, I keep in that direction; for that is the port I wish to make."

and then only a little rice and water or the like.

During the intervals of peace he studied the language of the country and administered justice to the natives, and by his probity won for himself among them the name of the "Good Governor, the Just Judge."

His sojourn in Africa was intervals.

port I wish to make." He was known as "the man of duty." He was known as "the man of duty."
This duty he practiced whatever the
cost or sacrifice. Heroism was the
natural fruit of such a life. And
soldier as he was it could be said of
him as of the apostles that he "did
not bear the sword in vain." His gallant bravery served as an inspiration
to the army and his heroic virtue will
serve as a model for all time. He was serve as a model for all time. He was a man of heart, a husband, a father, and a friend. He shared all things in and a friend. He shared all things in common with us except our weaknesses. He loved the young, and those under his command regarded him not only as a chief but a father. He loved the poor and oppressed. He loved the army, and to it gave forty years of his life, and all his strength and all his sons. France had no more devoted son, more devoted, were it possible, in her disasters than in her triumphs. He loved the Church as one loves a mother, loved the Church as one loves a mother, but he loved above all God and Him he refused nothing.

Patriotism is universal, religion is Patriotism is universal, religion is eternal, and the consideration of such a life ought to be for the profit of us all. An old Roman poet 1900 years ago wrote the device we use to-day, "Dulce et decorum pro patria mori," ("it is sweet and honorable to die for one's country,") and we can all heartily accord with the sentiment, but we must agree, too, that it is a higher, more accord with the sentiment, but we must agree, too, that it is a higher, more useful, more difficult thing to live for one's country. This is the task worthy of a hero's courage, a philosopher's study or a poet's love. This is what de Sonis accomplished.

Louis Gaston de Sonis was born at Point a-Pitre in the island of Guadeloupe on the 25th of Apgust, 1825, the

loupe on the 25th of August, 1825, the day of the feast of St. Louis, whose name was accordingly given him. His name was accordingly given him. His father was a soldier and his mother a Creole lady of great beauty. The home of his childhood had all the glory of a tropical vegetation. The palms, cotton-tree, cocoanuts, the birds with vivid plumage, the beautiful coral strands, the azure blue ocean studded with little islands, left an empress on his childish mind that was never effaced and imparted a love for God's faced and imparted a love for God's beautiful world that never lessened. His earliest recollection was of soldiers

At the age of seven he embarked for France and shortly entered a boarding school, as is customary in that country. He soon prepared himself with the tenderest devotion to make his first Communion and brought to the alter his munion and brought to the altar his baptismal innocence. The thought of that happy day was a consolation to his last hour. At college he was remem-bered as a tall, well-built but rather bered as a tall, well-built but rather thin youth, singularly well bred and affable. He excelled in games, but his particular delight was horsemanship. To serve France was his one wish

To serve France was his one wish and ambition, and he soon entered the military school of St. Cyr. At this time his father died, leaving a family of five orphans, the eldest of whom was only nineteen years, having neither home, family nor fortune.

De Sonis left college with the reputation of the best cavalry officer there and was commissioned sub-lieutenant of the Hussars. A year after, he

of the Hussars. A year after, he married a Jeanne Roger, the wife of his heart, who survived him. At this time heart, who survived nim. At this time an incident took place which shows the character of the man. He had been induced to join the Masons with the assurance that there was nothing hostile to religion in their teachings or practice. and attended a banquet. Several speeches assailed the religion he loved and practised, and starting up from the table he exclaimed: "Stop! you told me you respected religion, and you insult it. You have not kept your promise. I am freed from mine. You will never see me here again."

would be impossible to even enumerate

by the Italian campaign of 1859, during which time he distinguished himself in the battle of Solferino. On the morning of that eventful day he rose from a bed of fever to direct his squadron. At a decisive moment when the center was exposed to a raking fire of the enemy concealed and protected by the woods, de Sonis received the word to charge. Putting himself ten paces before his men, rapidly passing his sword from his men, rapidly passing his sword from his right to his left hand, he made the sign of the cross and dashed forward. Once within the woods they found them-selves face to face with a magnificent selves face to face with a magnificent square of Tyrolese troops which opened fire and in an instant seemed to surround them like a whirlwind. The bayonets of the enemy shone round them like a fence of razors. The men fell by the score. De Sonis' horse was shot from under him; he parried the bayonet thrusts with his sabre until one of his officers caught another horse one of his officers caught another horse for him and he was able to reach his own line. The loss was severe, but he

vas made general in the army of the coire, but found all disorder and conusion. He was shortly engaged in the attle of Loigny. As he was about to harge with his brigade he saw a great ovement in the line of battle. Some ne cried, "The center is retreating." a bound of his horse de Sonis the midst of the wavering regiments. He threatened, he coaxed, he urged, he twuck them with the flat of his sword to keep them from flight, but to no avail. He then called to Colonel Charzero. He then cannot be command of the zette, who was in command of the Zouaves, and who had fought in the cause of the Pope. "My men," said he to them, "there are some cowards down there who refuse to march and ho will lose the whole army. Let us who will lose the whole army. Let us show them the worth of men of heart and Christians." They unfolded their banner of the Sacred Heart of Jesus with the war-cry of "Vive la France! Vive Pie IX.!" they made a charge squal in valor to any that history re-lates. A ball soon shot away the leg of de Sonis and he was stretched help-less upon the field of battle. The Prussian army passed over him, and soldier as he was, he could not but soldier as he was, he could not out on the and admire their perfect order. It was in the month of December and bitterly cold. Perfectly conscious he lay upon the frozen ground while the snow fell upon him. He was too proud snow fell upon him. He was too proud to make an outery or ask assistance of an enemy. He had long before made an offering of his life to God and his country and did not finch. A few of his poor soldiers dragged themselves to his side to die by him. He consoled and encouraged them to trust God above all. They prayed God to have mercy on their souls and to spare their unhappy country. And thus they passed the night. At 12 o'clock the next day he

His battles for France were over. The study of his profession was his self, but of him as of our own maimed

again for the service of France.

A young man who lost his position in an office of this same company came to me last year and begged that I would use my influence to have him back by the superintendent of the division. He frankly confessed that he had been drunk, and was unable to report for duty one day, but the next morning he was at his desk. When he appeared he received his dismissal. He acknowledged his fault, and promised the superintendent it would never occur again, offering to let the road take his wages and next them to his aged father and offering to let the road take his wages and pay them to his aged father and mother. He pleaded that it was his

It was in Africa that most of the military life of General de Sonis was passed. For twenty years he was stationed in Algeria, that country of dangers and surprises, and almost constantly employed in warfare against hostile Arabs in the most redoubtable of all strongholds, the desert. It would be impossible to even enumerate The life of General de Sonis is more than a rare spectacle; it is a great lesson. It is a lesson easily learned but, unfortunately, often forgotten, that religion and patriotism should go hand in hand, and, far from detracting one from the other, they are mutual aids to the greatest achievements and productive of the greatest good to the fatherland.

It is remarkable to that the in this brief sketch his expeditions, his battles, his forced marches, his vic-

night. At 12 o'clock the next day ne was found and brought to the priest's house of the viilage. Beside his wound, his other foot was frozen and his lungs congested. All he asked of the surgeon was to leave him sufficient stump that he might mount a horse again for the service of France.

He was now only a wreck of his former

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Another of the same kind. Prepay the freight charges and include Home Grinder. The machine you sent me is very satisfactory and works well.

I think it is a first-class machine."

So writes Mr. John E. Connery. Castleford Station. Oat. under date of April 20, 1993. Our price for the 5 drawer drophead Windsor Machine is \$41.59 each, and prepaid freight enarges 60 cents cach to points east of Toronto. This machine has more hardened and tempered parts than any of the high-priced machines, will last longer than any of them, and is guaranteed for 20 years, ery often we receive orders like the above from parties who have bought one machine from us, the second machine being wanted for some friend or acquaintance. However, anyone can test one of our machines for 29 days without any expense, as we send them out for that length of time on as we man the control of the describing testing the styles of sewing machines and giving full information about prices, freight

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veterans may be said the words of Henry IV. to one of his generals: "Of faithful servants like yourself, we

esteem even the bits."

Ever afterwards on the anniversary

of Loigny, de Sonis passed the night in prayer in the church before Our Blessed Lord in the tabernacle.

The rest of his life and labors was still devoted to his beloved army in the various posts to which he was assigned, and so he continued till his death in and so he continued till his death

The life I have traced for you was one full of moving incident and peril and devotedness which was lived before own line. The loss was severe, but he saved the position and the corps of Marshal Neil. Shortly after the armistice was signed and followed by the Peace of Villa-franca and de Sonis had won the cross of the Legion of Honor. Back again to Africa he went to new campaigns against the Arabs. Again he toiled and fought under the blazing sky and on the burning sands and suffered again the pangs of hunger and thirst, of fever and cholera.

At the breaking out of the Franco-Prussian war, de Sonis made his first and only request of his superiors. It was that he might take part in it. He was made general in the army of the passions he knew. The father of twelve passions he knew. The father of twelve children, with a heart as kind and ten-Barristers. Over Bank of Commerce. London, Ont. left them poor as he had been left him-

Like all servants of God, the practice of his religion and his integrity cost him abuse and humiliation even from the hands of those in power. But he the hands of those in power. But he bore all with patience and resignation; he had done his duty. He could await his reward from the Good Master he served and leave his memory to poster-

In the little church at Loigny, no In the little church at Loigny, not far from the battle-field where he passed that night of agony, his mortal remains lie in peace and his cpitaph is these simple words: "Miles Christi," "A soldier of Christ."

All things are artificial, for nature is the art of God .- Sir Thomas Browne. The second of th

There are no more important organs of the body than the bowels

If they are irregular, health must Constipation is the common ailment of the age.

Nothing is worse for the bowels than the frequent use of cathartics.

They do not cure Constipation they aggravate it. A laxative does cure.

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ARCHDICCESE OF OTTAWA.

On Sunday last, the solemnity of the Feast of Corpus Christi, the annual procession of the Biessed Sacrament took place from the Basil lea through an extended area of Lower Town. The rain which threatened all morning for tunately held off till just as the procession had re-entered the Basilica when it came down in a torrent.

OPEN 7 TO 9 EVERY

as grong and Raging Fire. "O Lord 1 am not Worthy" and "Holy God, We Praise Thy Name."

The Solemn High Mass at 10.30 was c debrated by Rev. Father Emery, with Fathers Egan and Dunn as deacon and subdeacon respectively. This was also "Choir Sunday" at the Cathedral, and the music was exceptionally good. Haydo's 2nd Mass being very well rendered, under the direction of Mr. Hube t G Traher. After Mass the usual Corpus Christi procession in honor of the Blessed Sacrament took place around the Cathedral grounds. The following participated, under the direction of Rev. Father Aylward: cross-bearer, the children who were confirmed last Sunday, the First Communicants the Separate school-children, the Sodality of the Blessed Virgin Mary, the Children of Mry, St. Ann's Society and the Consolors of Mry acolytes and altar boyfollowed by Rev. Father Enery carrying the ostenorium containing the Blessed Sacrament, attended by Rev. Father Enery carrying the catenorium containing the Blessed Sacrament, attended by Rev. Fathers Exan and Dunn. The first Communion children and the Sodality choir sang several appropriate hymns during the course of the procession. The canooy-bearers were Messer, Sullivan, Garvey, Murray and Hickey.

The Blessed Sacrament was exposed for public veneral lond during the reach of the day.

Gaivey, Murray and Hickey.

The Blessed Sacrament was exposed for public veneration during the rest of the day, the school children and the various societies being assigned different hours of adoration, while two of the members of the Sodality of the Blessed Virgin, wearing their white veile, knelt throughout the day or pre-dieux in half hours' adoration.

In the afternoon the first Communicants

kneil throughout the day or pre'dicux in half hours' aderation.

In the afternoon the first Communicants re-assembled in the cathedral for the remainder of their bankismal yows and enrollment in the scapular. Rev. Father Aylward again address of their bankismal yows and enrollment in the scapular. Rev. Father Aylward again address of the their things of the thing the holy such the most of the Holy Table at least once every month. He also exacted a promise from the boys not to smoke until they acched the age of twenty-one years. The children were afterwards presented by Father Aylward with a supropriate picture as a souvenir of first Communion.

In the evening, beginning at 7 o'clock, Solemn Vespers were sunz with Rev. Father Aylward, celebran': Rev Father Dunn, dea con; Rev. Father Emay subdeacon. Special music was beautifully rendered by a choic composed of nearly forty voices, the following being the programme:

Prelude-Berceuse. Godari Domine ad Adjuvanaum. Generali Osici Dominus. Generali Confictor Est. Laugate Puerl. Est.

Solo and Chorus,

Ave Verum—Baritone Solo.
O Saluvaris—Quartette....
Tantum Ergo...
Solo and Chorus.

disn of God's Holy Word. To His Apostles
Jesus committed His steaching and there is
nothing in the Carholic Church which has not
come down to us from the Apostles. Faith is a
firm conviction that Jesus Christ is truly God.
This is the faith that was Christ is truly God.
This is the faith that was accept
Such a faith was manifest in the lives of the
Apostles. It was examined in the lives of the
Apostles had been a faith that was a completed in the lives of the Apostles believed
He was God and could change bread and wine
into His Body and Blood. They did not
depend upon their senses, but howed
their number of the Apostles believed
their number of the Apostles that of
Christ's of the Senses, but howed
their number of the Apostles the Real
Presence of Jesus in the Blessed Eucharist
the most magnificent gift which God Himself
could have left us. This union with the Euch
in conclusion, the eternal union which is prepared for us with our Heavenly Father in eterlit. Silver collection was taken up by six

Managing Director.

IAMES MASON.

pared for us with our Heaven's Facher in etc.,

A silver collection was taken up by six young ladies of the choir to purchase new music for the Cathedral.

The altars were exquisitely decorated by the Sisters of St. Joseph with the choicest flowers of the season, together with paims, ferns and wax tapers.

Kathe ine Hughe. The Foregred Father extended in the Foregred Father extended to the Foregred Father extended for the Foregred Father extended fo THE BISHOP AT WINDSOR AND SANDWICH.

DIOCESE OF HAMILTON. FATHER CRINION'S FAREWELL.

Dunnville Press.

Dunnyllie Press.

Father Crinion delivered his farewell sermen on Sunday morning last. St. Michael's church was packed, the rev. gentleman, noted for his humor and eminently social qualities, having made many friends during his long pastorate here. The sermon and the scene was very affecting. WORTHILY REMEM-

Star Transcript, Paris, June 10,
Rev. J. E. Crinton, who, as was announced some weeks ago, was appointed to the parish of the Caurch of the Sacred Heart here, arrived at Paris on Thursday last to take up

Rev. J. E. Chillon, who, as was announced some weeks ago, was appointed to the parish of the Church of the Sacred Heart here, arrived at Paris on Thursday last to take up his new duties.

On the occasion of his leaving Dunnville, where he labored for the past seventeen years, ne was presented with an address and a purse of gold by his congregation there, as well as addresses from the children and from Branch 123, C. M. B. A. A perusal of the different addresses, and of Father Crinion's reply, which appear at length in the Dunnville Chronicle of last week, and which we are prevented from reproducing here only through lack of space, shows that the relations between pastor and people were most cordial and affectionate, and that their separation was to both a trying ordeal. A first resident pastor in the town of Dunnville, Father Crinion, during his stay there, has, by his energy, good management and financing, succeeded in building and furnishing a handsome church, a new house vory finely surrounded, bo h of which are entirely free of debt. His work in providing and basultying the cemetery, as well as his attention to all other interests of his congregation, has earned for him great appreciation and a lasting regard.

With such a record behind him Father Crinion is indeed an addition to the parish of the Sacred Heart, as well as the is attention is indeed an addition to the parish of the Sacred Heart, as well as the town of Paris We are sure than one so well listed, and experience will be of great benefit to that as on highly appreciated by the people of Draville, will not fail to make many warm freends in Paris. Father Crinion's business ability and experience will be of great benefit to flass up a speaker Father Crinion and a speaker Father Crinion of the anniversary of St. Patrick. His very able sermon on Sunday last proved that his ability in this respect has not decreased.

His assiduous work on behalf of the C. M. B. A. has resulted in great benefit to that association throughout Western Ontario. Father Crin

Notre Dame de Lourdes, Man.
On Whit Monday the annual pilgrimage from
the parish of St. Leon, arrived at this well
known shrine of our Blessed Lady. The parish priest of St. Leon, the Very Rev, Father
Mario Antoine S raub, the Rev. Father Maur,
and the Sisters and children of the Convent of
St. Leon, accompanied the large number of
pilgrims. Immediately after the arrival of
the pilgrimage the High Mass was chanted by
the Very Rev. Dom. Paul Benott, C. R. I. C.,
Superior of the Monastery at Notre Dame de
Lourdes, assisted by a deacon and sub deacon;
and aided in the choir by the Religious of the
Monastery. Both at the Mass and at the Vespers and Benediction of the Blessed Sacrament, the Very Rev. Father Benoit gave stir-

ring instructions to the pilgrims on practical devotion to the Blessed Virgin Mary.

Mins annual festival of the two parishes of 5c Leon and of Notre Dame de Lourdes is becoming more and more popular, as is witnessed by the ever increasing numbers of those who take part in the procession each year.

Mr J. de Froment, our local magistrate, has lately returned from an extended trip to France, this visit home has but served to make him be-come most and more attached to this land of his adoption.

ST. JOSEPH'S HOSPITAL, LONDON. LARGEST GRADUATION CLASS IN ITS HISTORY

Largest Graduation Class in its history.

London Free Press, June 12.

An event of considerable importance in the history of St. Joseph's Hospital occurred last night when eight nurses, who have completed the three years course in the training school, received their graduation diplomas and medals. The training school at £t. Joseph's has been in existence for four or five years, but this year's class is the largest that has gone out since its class in the largest that has gone out since its criticient work of the popular hospital, decorated for the occasion, Friends of the class were present by invitation, among them being Miss Mayou Miss Smith and Miss Ran kin, of the staff of Victoria Hospital. In the fourse it is the staff of Victoria Hospital. In the fourse it is the staff of Victoria Hospital. In the fourse, the latter including Miss Margare Lougham, London: Miss Mand McGuire, Joseph Hospital, Hospital, Smith Hospital, Smith Hospital, Hos

"The smile that is worth the praises of earth, Is the smile that shines through tear."

At the conclusion of the address handsome bouquets were presented to the members of the class from the hospital staff and friends in the class from the hospital staff and friends in the class from the hospital staff and friends in the class from the hospital staff and friends in behalf of the medical profession, and congratulated the Sisters on the success that had at temed the nurses' training schools were an institution of comparatively recent date, he thought they were of the utmost importance. Elucation in every case should be commensurate with responsibility, and in no work was the responsibility reater than in that of nursing the sick. Referring to the members of the graduating class, he was glad to see that they had recognized this very important principle. Although connected with other training schools he had seldom seen a higher average of marks than those obtained by this year's class, and standing, were also given by Drs. Short adresses were also given by Drs. Wishart, Mesk, Tilmann and Alexander, each speaker oomplimenting the members of the class and excressing appreciation of the excellent work of the hospital.

The speeches were interspersed with local selections by Miss Rose Coles and Mr. Ed. Webster, accompanied on the plano by Dr. J. WARLIAGES.

MARRIAGES.

DOWNEY-DEVEREUX.

On Tuesday, June 9, an interested audience assembled in St. James' church. Seaforth, to witness the marriage of Mr. James Henry Dewney, of Irishtown parish, to Miss Mary Devereux, of Seaforth parish. The bridegroom was assisted by his brother, Mr. Joseph A. Downey, and the bride by her sister, Miss Ellen Devereux. The nuptial knot was tied by the groom, who also celebrated the Mass and gave the nuptial benediction. he nuptial benediction.

During the Mass the choir rendered several peautiful selections.

beautiful selections.
The Rev. Fathers Corcoran and Northgraves
were present in the sanctuary; also Rev. J. J.
Durkin O. P. of New York, who is visiting
his parents, Mr. and Mrs. Michael Durkin, Hill

street London.

After the ceremony in the church, the friends of the newly married couple were entertained at the residence of the bride's mother, Mrs.

at the residence of the bride's mother, Mrs.

James Devereux.

We wish Mr. and Mrs. Downey every bless-HASTING-LAMBERT.

HASTING-LAMBERT.

St. Patrick's church, Dublin, was well filled on Tuesday morning. June 2, 10 witness the nuptials of Mr. Daniel Hasting to Miss Lambert. It was a pertect June day, with its wealth of sunbine and balmy perfume — a bright wedding day indeed. The Nuptial Mass was celebrated at precisely 9 o'clock by Rev. Father Noonan, and Mendelssohn's Wedding March was played with much brilliancy by the organist, Miss Williams, who also rendered very exquisitely, during the ceremony "Lambillotte's Ave Marie."

The heigh glocked very beautiful in a rich

billotte's Ave Marie."

The bride looked very beautiful in a rich travelling suit of grey, with stylish large white hat, carrying a magnificent bouquet of bridal roses. Her attendant was Miss Kate Redmond, who looked very pretty gowned in a handsome organdie, with pretty hat to match, and also carried a beautiful bouquet of roses. The bridegroom was ably supported by Mr. P. Ryan. Although the wedding was very quiet, the bride received many beautiful presents. The young couple took the east-bound train that afternoon for London to spend their honey moon.

Schooley-McNally,

On Wednesday, June 3, at St. Mary's church, Woodstock, Rev. Father Cooke united in marriage Mr. Frank Schooley of La Salette and Miss Toresa McNally of Norwich.

The bride looked charming in a snowflake suit of blue, piped with white silk and white silk waist and white chiffon hat. She was attended, by the groom's sister, Miss Leona Schooley, of Simcee. She wore a slate colored silk dress piped with white silk and wore a black picture hat. Mr. Frank McNally assisted the groom.

After the ceremony the young couple took their departure for the home of the bride's, father, Mr. James McNally of Norwich, where the members of both families awaited their coming. After congratulations were extended to Mr. and Mrs. Schooley they proceeded to the diring room where a sumptious dinner awaited them. after which the afternoon was spent in music and singing. There were a number of costly wedding presents, among which was a beaufful gold watch and dris. Schooley left in the afternoon for the West, where they will spend their honeymoon.

FITZMAURICE · LEONARD FITZMAURICE LEONARD.

At St. Joseph's Church, Bracebridge, Ont. on Monday, June Sth. 1993, at 8 o'clock, a. m., took place a very pretty wedding. The contracting parties were Mr. James Fitzmaurice of the township of Monk, Muskoka, and Miss Bridget (Bud) Leonard, daughter of Patrick Leonard, Esq., of Deaper to suship, Muskoka, Mr. Laurie Lecey ably assisted as groomsman, while Miss Agnes Leonard, sister of the bride, attended as bridesmaid.

wante Miss Agnes Leonard, sister of the oride, attended as bridesmaid.

Rev. Father Collins administered the hely sacrament, and concluded the ceremony with a few well chosen remarks.

The bride looked very handsome, attired in white silk organdy over blue, and picture hat to match. The bridesmaid also looked very pretty in pink and blue, and hat to match.

Mr. and Mrs. Fitzmaurice were the recipients of many costly presents. After the ceremony the bridal party and guests drove to the home of the bride's parents, where a very sumptuous wedding breakfast was served.

The happy couple took the morning train for Walkerton on their honeymoon, after which they will settle in the Township of Monk, where we hope they will live to enjoy many years of happiness and prosperity.

BRENNAN O'KREFE.

BRENNAN O'KREFE.

A very pretty wedding took place on June 10th, at St. Patrick's Church, Fallowfield Nepean, when Mr. William Brennan, of Ottawa, was united in matrimony to Miss Kate O'Keefe, Ray, J. T. Foley, P. P., cele prated the Nup ial Mass, and Miss Jennie Monaghan presided at the organ. The bride is the third daughter of Mr. David O'Keefe, and is a general favorite with old and young. After the ceremony a large number of relatives and frience were hospitably entertained at the residence of the bride's father, and hearty congratulations were tendered to the young couple. Rev. Fathers Foley and Sloane were among the 1 nests.

A nice collection of useful and ornamental presents were displayed, noticeable amongst which were cheques to the amount of \$200 from Mr. C. O Kvefe and Mrs. Greenhowe. British Columbia and F. O'Keefe. Michigan. The young couple left on the 10:30 train for a honey moon trip to Buffslo and points east. On their return they will take up house in Hintonburk.

C. M. B. A.

RESOLUTIONS OF CONDOLENCE.

At the regularly monthly meeting of Branch No. 124, of Biddulph, Ont., a resolution of condolence was tendered to Mr. Edward McLaughlip, President of the branch, in sympathy for the severe loss e sustained by the death of his beloved muster. Femperance. The motion was most by Rev. D. P. McMenamin, P. P., and seemded by Mr. James Toohey, Reeve of the Township of Biddulph. It was unanimous y agreed that a copy of the same be framed and presented to Mr. McLaughlin, and that copies be sent to the Catholic Record of London, Ont., and The Canadian. Kinkora, June 6th, 1903.

Kinkora, June 6th, 1903.
Kinkora, held June 1, 1903, the following resolution was unanimously adopted:
Whereas it has pleased Alimighty God to remove by death Mrs. John Mahony of St. Charles, Michigan, sister of our most highly and respected Bros. Jeremiah, Michael and Cornelius Crowley, also aunt of Bro. Lawrance and Michael J. Crowley, Chancellor of our branch.

and Michael J. Crowley, Chancellor of our branch,
Resolved, that we, the members of Branch No. 175, hereby express our heartfelt sorrow for the loss sustained by Bros. Jeremiah, Michael and Cornelius Crowley and family, and extend to them our most sincere sympathy and condolence in their sad affliction. Also Resolved, that a copy of this resolution be inserted in the minutes of this meeting, and sent to Bros. Jeremiah, Michael J. Crowley and also published in the official organ and CATHOLIC RECORD.

JAMES MCDONNELL, President.
FRANCIS JORDAN, Secretary.

THE EDUCATION BILL.

The following letter shows that in Newfound-land there are Catholic public men who are not afraid to give expression to their convic-tions when occasion demands i:

The following letter shows that in Newfoundland there are Catholic public men who are not afraid to give expression to their convictions when occasion demands:

Editor Daily News:

Dear Sir.—Oa reading the report of proceedings in the Legislature, I notice that leave has been asked by the Premier to introduce a bill to amend the "Education Act" The proposed legislation as far as I can learn has for its object the secularizing of education in certain pertions of the island. What the motives are which actuate the present Government in interfering in any manner with the educational system of the country, I am at a loss to understand. There has been no demand made by public meetings, putition or otherwise, on the part of the people of this country for interference, consequently the Government has no mandate from the people to justify in any manner the proposed legislation; and the people of the country, or at least the greater proportion of them, are not going to brook interference by the Government, or any other person, no matter what position they occupy, upon a matter of such vital importance. Those who compose the different denominational sects in this country are the best judges as to what system of education is suited to them. With some, if it is separated from the religion which they profess, it becomes intolerable and loathsome. Some of the gentlemen who compose the present Government are well aware of this fact, and how they can with a knowledge of it calmiy and deliberately set to work to force a system which has been manifested upon this all-important matter and the sooner we bestirents, passes the bounds of understancing. I think that too great an indifference has been manifested upon this all-important matter and the sooner we bestire ourselves and serve a notice upon our representatives that "thou shalt not "interfere. in any manner, with the system which has been in force in this country since the days of resentatives that "thou shalt not "interfere. in any manner with the system which has been in fo

St. John's, April 27th, 1903. St. John's, April 71th, 1893.

The writer of the above is a well known Catholic barrister (f St. John's, Newfoundland, and the sentiments expressed in his letter reflect credit upon him as a citizen and as a Catholic,

F. MERCHANT, F. S. C.

MARKIED.

At St. Mary's Church. Lordon, on Tuesday morning, June 16, 193, Mr. M. J. McManus of St. Thomas, Opt., was united in marriage to Miss Sarah H. Ryan, daughter of Mr. James Ryan, of Culloden, by the Rev. P. J. McKeon, paster.

The most fitting deportment consists in showing severity in the actions, serenity in the countenance, and gravity and reserve in conversation.—St. Bernard.

MARKET REPORTS.

London, June 18.— Dairy Produce — Eggs per dozen, 11 to 18c.; butter, best roll, 17 to 18c; butter, best roll, 17 to 18c; butter best crocks, 16 to 17c; butter, creamery, 19 to 21c; honey, strained, per lb. 10c.; honey, in comb, 12c. to 12k.
Grain, per centai — Wheat, new (good) \$1.00 to \$1.22; oats, per cental 92 to 95c; corn \$1.00 to \$1.10; barley, 92 to \$1.00; peas, \$1.00 to \$31.25; rye, 95 to 99; buckwheat, \$1 oo to \$1.10. \$1.10 to \$1.10; barroy so to 99; buckwheat. \$1 00 to \$1.30; rye, 95 to 99; buckwheat. \$1 00 to \$1.10.

Mead—Pork per cwt., \$7.75 to \$8.00; pork, by the lb. 10 to 11.; beef, by the quarter, \$6.50 to \$8.00; veal. \$5.50 to \$7.50; mutton, by the carcass, \$5.00 to \$7.50; lamb, by quarter 10c.; spring lamb, each \$4.50 to 85.

Poultry — Spring chickens, per pair, 45 to \$1; hens, per pair, 70 to 85c.; live turkeys, per lb. 10c.; spring ducks, per pair, 45c to \$1.

Live Stock—Live hogs, per 100 lbs., \$5.65; pige, pair, \$5.00 to \$7.00; fat cattle, \$4.25 to \$4.75; stage, per cwt. \$2.00 to \$2.123; sows, per cwt., \$3.75 to \$4.00.

Farm Produce. — Hay, \$7.00 to \$9.00; straw, per ton, \$5.00 to \$5.50.

Toronto, June 18. —Wheat—The market is

straw, per ton, \$6,00 to \$5.50.

TORONTO.

TORONTO.**

TORONTO



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Toronto.

for export; straight rollers, of special brands for demestic trade, quoted at \$3,35 to \$3.50 in barrels; Manitoba flour steady; No in patents, \$4.10 to \$4.40, and seconds, \$3.90; strong bakers, \$3.70 to \$3.80, bags included Toronto. Millifeed—Bran, \$16.50 here, and shorta \$17; at outside points bran is quoted at \$16 and shorts at \$18 to \$18.50 Manitoba bran, in sacks, \$19, and shorts \$21 to \$22. Oatmeal steady at \$3.50 for cars of bags and \$3.55 for barrels, on the track, Toronto, and 25c more for broken lots. Rye, \$2.50. cast.

for broken lots. Rye, 52\(\frac{1}{2}\)c. cast.

Montreal, June 18 — Grain—No. 1 Manitoba hard wheat. 78c.; No. 1 northern, 78c.; Fort William; peas, 65c birth freights. 78c. here, rye, 52c. cast. 58\(\frac{1}{2}\)c. chere, rye, 52c. cast. 58\(\frac{1}{2}\)c. chere, rye, 52c. cast. 58\(\frac{1}{2}\)c. chere, for William; peas, 65c birth freights. 78c. here, free barley, 84c. No. 3 barley, 71c. Flour—Manitoba patents, \$4.10 to \$4.20; seconds. \$3.50 to \$4; strong bakers' \$3.40; ontario straight rollers. \$3.45 to \$3.60; in bags, \$4.67; \$1.50; patents. \$3.70 to \$4. to \$1.00; horts. \$2.1 ontario straight rollers. \$3.45 to \$3.60; in bags, \$4.67; \$1.50; patents. \$3.70 to \$4. to \$1.00; horts. \$2.1 to \$22 bags included; ontario bran in bulk, \$18.50 to \$19.50; shorts in bulk, \$19.50 to \$20; middings, \$21. Provisions—Heavy Canadian short cut pork \$24; short cut backs, \$21.50; light imported, \$1.50; of \$18; short cut, \$23; compound refined lard, \$1 to 19c; the hams, 13; to 14c; bacon, 14 to 15c; fresh killed abattott hors. \$8.75. Eggs—Now lad. 124 to 13c; No. 2, 104c. butter—Townstips creamery, grass, 184 to 19c; quebec 18c; Western dairy, 164c. Cheese—Ontario, 104 to 104c; Townships, 104c, for colored; white, \$1.00; \$1 MONTREAL.

TORONTO.

Toronto, June 18. — The values of exporters ranged from \$4.75 to \$5 per cwt.; according to the the control of the co

1690 to 800 lbs, \$3.75 to \$4: stock caives, \$3.50 to \$1. Sheep and Lambs — Export ewes, \$3.75 to \$3.90: bucks, \$3 to \$4.25 per cwt; mixed lots of butchers', \$3.50 to \$3.75: spring lambs, \$2.50 to \$4.50 each.

The prices of milch cows ranged from \$30 to \$50 each.

There was a good demand for caives, and prices were firm. Choice veal caives sold at \$15 to 550 per lbs, and at \$2 to \$10 each.

The market for hogs declined 25c and was easy in tone at the close. We quote: Selects, \$5.575; lights and fats, \$6.62).

EAST BUFFALO.

East Buffalo, N. Y., June 18.—Cattle—Good demand; steady; unchanged; veals, 25 to \$6.75. Hege—Receipts. 2.800 head; fairly active; 25c to 30c higher; heavy \$6.60 to \$6.75; mixed, \$6.70 to \$6.85; roughs, \$5.50 to \$6.75; to \$6.95; pigs \$6.75 to \$6.85; roughs, \$5.50 to \$6.75; stage, \$1 to \$4.50. Sheep and lambs—Receipts, \$90 head; steady; top lambs, \$5 to \$5.75; yearlings. \$2 to \$6.55; wethers, \$5 to \$5.35; ewes, \$4.50 to \$4.75; sheep, top mixed, \$2.

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Raieigh Tp., Kent, Co., a female teacher, one holding a 2nd class prof. certs, preferred. Applications will be received till July 15.
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Christ Before Pilate,
Madonna di San Sisto,
St. Joseph.
The Good Shepherd.
Madonna,
Head of Christ.

Madonna.
Head of Christ,
Madonna.
Christ in Gethsemane.
The Holy Night.
Ho is Risen.
A laccent Victim.
Head of Christ at Twelve Years.
Mary Magdalen.
Immaculate Conception.
The Holy Night.

Mary Magdalen.
immaculate Conception.
The Holy Night.
Christ in the Temple.
Christ on Calvary.
Immaculate Conception.
Suffer Little Children to Come Unto Me.
Glad Tidings of Great Joy.
Help, Lord, or I Perish,
Mater Dolorosa.
Madonna di San Sisto (detail square).
Christ Healing the Sick Child.
Christ's Entry into Jerusalem.
Christ Preaching by the Sea.

Madonna di San Sisto (detali square),
1776 Christ Healing the Sick Child.
1980 Christ's Entry into Jerusalem.
1961 Christ's Entry into Jerusalem.
1962 Christ's Preaching by the Sea.
19225 The Accension.
29258 The Cruciffxion.
2926 Madonna di San Sisto (detail oval).
2936 Christ Taking Leave of His Mother.
2937 Madonna.
2938 Madonna.
2938 Madonna.
2938 Madonna.
2938 Madonna di San Sisto.
2939 Madonna.
2938 Madonna.
2939 Madonna.
2939 Madonna.
2938 Madonna di San Sisto.
2947 Mother of God.
3377 Head of Christ (detail from Gethsemane)
2958 Mater Dolorosa.
2959 Daniel.
236 Mater Dolorosa.
2951 E-ce Homo.
2951 The Angelus.
2952 The Angelus.
2953 The Concoling Christ.
2954 The Soul's Awakening.
2955 Madonna Della Sedia.
2955 The Holy Night.
2956 The Holy Night.
2957 The Concoling Christ.
2958 The Holy Night.
2958 Madonna Della Sedia.
2958 Addration.
2958 Addration.
2958 Madonna di Foligna.

Adoration.
St. Anthony and Infant Jesus.
Madonna di Foligna.
St. Paul.
Madonna and Child.
Christ and the Fishermen
Christ's Entry into Jerusalem
Christ Preaching by the Sea
The Ascension
The Crucifixion
Madonna di San Sisto
Daniel
Madonna
Head of Christ (Gethsemane)
Madonna di San Sisto
Arrival of the Shepherd
Madonna
Christ Healing the Sick Child

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VOLUME The Cati

LONDON, SATU

THE KING The Protestar XIII. And who that no publica luded to their save England f pose they keep understand tha out evincing co

social amenity.

But English somewhat since insulted and st Protestant his day have no Reformation as greed. The ground that t auspices En liberties is n ity depicted Commenting not pro-Cath Edward's visi

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