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The Catholic Record.

LONDON, SATURDAY, JULY 8, 1905. SOME VALUABLE INFORMATION.

In the Atlantic Monthly for June Mr. A. F. Sanborn gives in his "The Year in France" information that is needed by some Canadian journalists. We commend its perusal to the editor of the Christian Guardian, who put a short time since the signet of his approval on the Combes' policy. He was hard put to for arguments against the school policy, and so he brought the ex-Premier into the field and exhibited him as a victim of clericalism. He wept over him, and after insisting again and again that we are confronted in Canada with the forces which harried the foreign gentleman, advised his readers to not forget and to "vote

Mr. Sanborn says: He contrived to make it appear that Rome had deliberately violated the Concordat—although he knew perfectly well that what Rome had violated (if she had violated anything) was not the Concordat but the Organic Articles, the force of which she had not only never recognized but had always protested against as a gross breach of good faith on the part of Napoleon I -and he even succeeded in getting an overwhelming vote from the Chamber to the effect that this violation of the Concordat by the Vatican left France absolutely no choice.

M. Combes' separation scheme is looked upon by Mr. Sanborn as a device for paying off old grudges, for facilitating the suppression of religious education: and he goes on to say that the liberty it claimed to confer was not liberty but oppression like all the liberty with which M. Combes ever had

"FREE THINKING" SLAVES.

The journalists who get French news to say that to the most of the men who use it, it is but a catch word that sounds well and may mean anything. In the days of General la Lamoriciere there were those who veiled their ig-

norance or bad faith with liberty. He knew them well-these men wh examined effects but not the cause. He himself had been for a time under the sway of Saint Simon and had sought in science and philosophy some remedy for social evils.

At another time we may tell how and why the intrepid soldier became a chivalrous Christian, a great Catholic. Suffice now his asselves free are slaves. They wish to destroy Christianity, but what have they to put into its place. They have opinions and systems, learning and culture. They have something new. But said La Moriciere to one of them: I prefer the old to the new. For the old is God: the new is yourself. The old is truth: the new is vanity. The old forms citizens and men: the new

forms barbarians. He enjoyed reading and then re-read ing the following extract from Balmes' "Protestantism compared with Catholicity ": How would you have people exercise extensive rights if you disqualify them by perverting their ideas and corrupting their morals? You say that under representative forms of government, reason and justice are secured by means of elections; and yet you labor to banish this reason and justice from the bosom of that society in which you talk of securing them. You sow the wind and reap the whirlwind; instead of models of wisdom and prudence you offer the people scandalous scenes. Do not say that we are condemning the age and that it progresses in spite of us; we reject nothing that is good; but perversity and corruption we must reprobate. The age progresses, true ; but neither you nor we know whither. Catholics know one thing, viz., that a good social condition cannot be formed out of bad men; that immoral men are bad; that where there is no religion morality cannot take root. Firm in our faith we shall leave you to try if you choose a thousand forms of government, to apply your remedies to your own social patient, to impose upon him with deceitful words : his frequent convul- drep? sion and continued restlessness are evidence of your incapacity. And it is well for your patient that he manifests by this anxiety that you have not en. tirely succeeded in gaining his confi-

dence. Our contemporary, however,

seems to believe that atheism can cure the patient. Else why should he have benignant eye for those who are opposed to all religion, who declare that "Christianity is an outrage or nature, an outrage on reason."

THE JAPANESE.

In reply to a correspondent we beg to say that we ought to be able to find some books on Japan in the public library of his town. That the Japanese are wonderful from a material point of view we admit. Their prowess in battle, attention to detail, contempt for death, etc., have been commented on in the public prints. They have now no mean place at the council-board of the world. And by the way, the sight of the yellow-man hobnobbing with England and the United States must surprise the people who believe that the Bible and material prosperity go hand

According to many journalists the Japanese are as near perfection as it is possible for human beings to be. They are surve, polite, untroubled with nerves, lovers of home, patriotic, magnanimous to their enem ies-and so on through the vocabu'ary of compliment. Mr. Colgate Baker, whom we quoted some time ago, says that while it cannot be gainsaid that there are many admirable traits in the Japanese character, all of them together do not counterbalance the absence of true moral principle. In a work "Young Japan," published recently, the author, President James A. B. Scherer, of Newberry College, S. C.,

"The two cancers at the core of the Japanese character are deep set dis-honesty and abandoned impurity: nonesty and abandoned impurity:
either would be enough to wreck the
life of any nation. We must not permit the glamour of their splendid
patriotism to blind us to the fact that the Japanese as a people are not even ethical equal of their backward neighbors of China. The commercial that the French Government is struggling towards liberty and democratic ideals. What this may signify we are at a loss to conjecture, and we venture to say that to the most of the men who mars the grace of the popular manners."

The late Lafcadeo Hearn told a different story. But he donned a kimono and saw things through Japanese eyes. Sir Edwin Arnold bathed it in color and made it appear so beautiful that dwellers in lands where there are no stately palms, no bubbling waters, no quiet, no souldelighting and plaintive melodies, yearned for it as for the Islands of the Blest. The journalists here are merely trying to keep in tune with the London scribes. And these same gentlemen who are thundering the praises of

THE POPE ON TRUE PIETY. Let your piety, said Pope Pius to the French Catholic youth, be thorough, public and active. There are things that cannot be separated and divided into parts. One of them is piety: it cannot be conceived if it is not whole and complete. May your faith have for witnesses not only the balls of the domestic hearth and of private meeting places, but the churches, the public places, great crowds and popular assem-True piety should be enlight ened. You do wisely then in conbining study with it. By faithfully fulfilling your duties towards God, by enriching your selves with all the virtues and by defend ing the truth with courage, you will invite all men to follow your example, and you will win respect and admiration even from your adversaries themselves. His Holiness bade them to perform all their acts under the direction of Episcopal authority.

Naming the Children. "Why do Catholic parents, who ought ao know better, handicap their children at the very opening of their lives by bestowing on them the foolish and meaningless names we hear so often nowadays?" asks Our Parish Calendar of Lawrence, Mass. "One can hardly refrain from smiling on hearing as Leland, Sydney, and Leroy, followed by a which leaves no doubt as to the Catholic and Irish parentage of the owner. With a Church calendar com-plete with a list of the most beautiful names, why need Catholics drawn from any other source in naming their chil-Many parents, in their attempts ed, make both themselves to be Yankee and their children objects of ridicule.'

A home without pictures and books of the right sort is like a house wi out windows to let in light and air.

THE SUPERNATURAL.

FATHER COPPENS IN THE TRUE VOICE OF ITS CONSPICUOUS SPEC-

1. WHAT IS NATURAL? I heard sometime ago a magnificent lecture, of which the subject was styled "A Glimpse of the Infinite." The wonders of the starry heavens were described in it with such copious-ness of facts and figures, such felicity of plan, such aptness of illustration, such richness of language than the entire audience were rapt for the two hours it lasted into a continuous ecstacy of admiration. What was presented to their understanding, and in part to their bodily sight by photographic views of constellations thrown by the steropticon upon a screen, was indeed so far above the grasp of men's ordinary imaginations that it appeared to carry the hearts; into a higher world. the hearers into a higher world.

But all these wonders, no matter what their size, their beauty, and their vamodern date are a crafty device of the part and parcel of the material universe, the world, which is but another name for nature. Nor is the term "nature" confined to the material world; in its wider sense it also embraces the intellectual and the moral powers of man. who is hereby constituted the king and high priest of the world. But we do not extend the world "nature" so far as to comprise pure spirits. God and all that is immediately related to God we call "supernatural" the Angels, good and bad, are "perterna Angels, good and bad, are percenta-ural," i. e., they exist beyond the reach of human and material powers. The human soul, being a substantial

part of man, is part of the universe; its powers of mind and will are natural powers, and it is a great mistake to speak of our soul as "supernatural." How could an essential part of human nature be supernatural?

2. WHAT IS SUPERNATURAL? In the question then which I have undertaken to answer, "can we see the supernatural?" we mean by the "supernatural"—though this word is often used in other meanings also-God Himself and everything that is immedi ately related to Him, everything that He does or produces, and which does not proceed from the powers of man or the material agents of the universe. from them intelligent action we see they are inteligent; in the same sense as w see the ordinary events of this world to proceed from natural causes and there-fore to be natural; so, too, we see certain extraordinary events, to pro-ceed from a supernatural cause, from the direct action of God, and therefore to be supernatural.

To take some obvious examples. The creation of the world did not result from the action of natural causes, for nature and nature's law could not produce themselves; only God could produce them: therefore creation is a supernatural act. So too the rowers of inert nature could not produce life of plants or animals; not produce life of plants or animals; and therefore the production of life was supernatural. Vegetable and animal life could never have produced an intellectual soul, therefore the creation of the human soul is supernatural.

3. Have men ever seen any direct ction of God? Can we see the superaction of God? natural? Both the Old and New Testawho are thundering the praises of natural? Both the old and with 1985.

Japanese and giving them a certificate ment are full of events proceeding from the direct action of God and witnessed a great Catholic. Suffice now his assertion that free-thinkers calling themselves froe are slaves. They wish to tion for such an office by jeering at the Boers, and taunting them with being Bible thumpers and psalm droners.

Bible thumpers and psalm droners.

Either tural. Take as examples the wonders worked by Mcss before King |Pharao, the miraculous passages of the Red Sea, the giving of the Ten Commandments of the supernatural to the sight of all who will open their eyes and behold what is before them; it is from amid the thunders and lightnings and behold what is before them; it is of Mount Sinai, the feeding of the Israelities for forty years with manna in the desert, the fall of Jericho at the sound of the trumpets of Josue; and in the Testament the miracles of the ed Saviour, giving sight to he blind, hearing to the deaf, life itself to the dead, walking upon the sea, feeding thousands with a few loaves of bread; again the miracles of His Apostles, when the shadow of St. Peter cured the sick on which it fell, and handkerchiefs which had touched St. Paul were carried to the sick and the diseases departed by them, etc. All those thousands of men and women who beheld the miracles saw the supernatural.

4. Is the supernatural seen in modern times, or is it all a matter of ancient history? From the time of Christ unto the present day the same supernatural facts have been witnessed by thousands of our race in all the successive genera tions. The ages of the martyrs were full of them. The martyrdoms them-selves were often miracles of superthe ages of the martyrs did not end with the tenth general persecution under Diocletian; they continued under Julian the Apostate, and various Arian emperors, under Leovigild in Soain, under the Mahomedans in Asia and Africa and Eastern Europe, in the evangelization of the Saxon and all the pagan nations on the continent of Europe; in England and Ireland after the Reformation; then in Japan, China, Corea, India and Cochin-China, Africa, North and South America and the islands of Polynesia.

Can we of this land and this generation see the supernatural? in a variety of forms. We have only to take a summer trip to the favored shrine of Lourdes, and abide there a little while, to witness some of those frequent miracles, a rapid succession of which has now continued occur from the apparition of the Blessed Virgin to the child Bernadette Soubirous in 1858 to the present date. To suppose that all this is imposture is to make thousands of witnesses of all ages and conditions in life, learned and

magistrate, soldier and physician, Bishop and priest farmer and merchant, age and youth and innocent childhood, enter into a universal conspiracy of deception and imposture unlike any plot that has ever disgraced the his-

tory of humankind.

Nor is it all a vast and multiple illusion by which cures are supposed to have been wrought which have never taken place, nor favorable effects on health produced by an excited imagin-ation. Did not the Blessed Redeemer when founding His Church and promis-ing to remain with it till the end of time, provide for the visible exhibition of the supernatural to the eyes of men, when He said: "These signs shall follow them that believe: * * * they shall lay their hands upon the sick and these shall recover" (Mark xvi., 18). Did He mean to promise a series of imaginary cures?

6. How is the supernatural distin

guished from the natural?
The various counterfeit miracles of modern date are a crafty device of the Science, mental healing, etc.; they discredit the true supernatural, or miraculous. An instance in point occurs in the current number of Public Opinion (page 587), in which an article is quoted from the pen of James Roland Angell, professor of physchology in the University of Chicago, and published in the April World To day. That writer puts all the miracles of the Saints, Christ and the Apostles apparently included, on the same line with those quackeries, attributing all the effects produced to the workings of the patients' imagina-

Still even from such writings the true doctrine of miracles receives an unexpected confirmation. For being a man of keen scientific judgment, the professor carefully draws the line between the diseases which may be cured or relieved by working on the patients' imagina-tion, and others which can never be reached by such means. He says, for instance: "No amount of mental reso-lution will restore sight to a man whose retinae have been destroyed, and no amount of bodily manipulation will enable a man to understand what you We do not see God directly, but we see the effects He produces. Just as we do not see the souls of men, but all cases of fracture and in all cases of all cases of fracture and in all cases of traumatic lesion, the efficacy of mental factors in the process of recovery is wholly secondary and all but negligi-ble." The region of the supernatural, therefore, lies away from the debatable ground of all natural and doubtful agencies. In it alone the Church of Christ points the eyes of all sincere men to the exhibition of God's manifest interferences in the visible and tangible events of this world.

We should not imagine that Lourdes we should not imagine that Lourdes is the only place on earth where we can see the supernatural in the form of miraculous cures. Such favors are granted at many other shrines frequently, and here and there occasion-ally in any portion of the Church's any in any portion of the Church's vineyard. The pilgrimages at Saint Annes aux Pres in Canada, at Montaigu in Belgium, at Einsiedeln in Switzerland, at Guadalupe in Mexico, and all the miracles examined and approved by the Church before any saint is heatified or canonized are examples. is beatified or canonized are examples in point.

natural spectacle.

the existence from the time of Christ till to-day, all over the face of the earth, of the One, Holy, Catholic and Apostolic Church. That is supernatural which can not result from the powers of any nor from all created agencies combined. Now such is the Catholic Now such is the Catholic Church.

Look at her Unity. Is it pride or love of independence or any human passion that makes 250,000,000 souls of the most gifted and civilized portion of mankind, rather than among the lower races, submit their judgments to the authoritative teaching of the Chair of Peter, spoken through the mortal lips of the Sovereign Pontiff? This teaching decides the most momentous uestions of life, about which philosophers may quarrel till the day and once decided every head bows in humble submission, and that though multitudes of the learned can only say 'I believe, though I can not under

stand." For if we are a mystery to ourselves, no wonder the great God and His dealings with His creatures are full of mysteries. Outside the one Church, everyone doubts or opines for himself, in the Church all believe alike. There is nothing in man that can produce this universal submission of the intellect; it is supernatural, from God. Macaulay strives to explain the unity of the Catholic Church from natural causes : the passage is brilliant, but it only brings out in more striking relief the supernatural wisdom and power of this superhuman institution. The fact is supernatural wisdom and power of this superhuman institution. The fact is that as the Divinity of Christ shone forth through the mortal clay that wrapped Him round, not in rays of bodily but of spiritual light, so the Holy Spirit, Who was poured forth into the Church on Pentecost Day, Who abides with her forever — "because He shall abide with you and shall be in you" (Jo. xiv., 16, 17) be in you" (shines forth in shines forth in all ages from then till now in the Unity, the Holiness, the Catholicity and the Apostolicity of the work. It is a burning fur

and sublimize them, and glorify them, and make them from the vileness of mortal filth into the purity of the Spouse of the Lamb. This is the transformation that is going on before our eyes from age to age, a supernatural work transforming the sinner into the of saints, canonized and non-canonized of saints, canonized a monitoration transforming the proud intellect of learned men into the simple mind of children, the timidity of the maiden into the heroism of the martyr, the wantonness of the youth's carnal passion into the purity of the virgin passion into the partry of the stripts heart, the ambition to be first into willingness to be last, the greed of money into the generosity of prodigal charity. It transforms the ideals of all products the stripts of races that fall under its magic spell, changing pagan into Christian ideals. The ideals of a race or age are the highwater marks that the tide of normal water marks that the tide of normal elevation has reached then or there. No individual can rise higher than his ideal. God incarnate brought to earth the loftiest ideals that human earth the lottlest ideals that human kind is capable of receiving. It takes the perpetual action of the Spirit of God in the Church to keep those Christian ideals in their purity and nobility before us. Outside of Catholicity even among this generation of care licity even among this generation of so-called Christians, the ideals have been

bition of nine out of every ten of the American people.

But the Catholic Church has not abated one jot or tittle from the ambition of her Divine Founder and all-perfect model. "Be ye perfect, as your Heavenly Father is perfect," is your Heavenly Father is perfect," is still the invitation of the Church to-day. So, too, the words: "I have given you an example, that as I have done to you, so you do likewise;" "Love your enemies, be good to them that hate you, bless them that curse you, and pray for them that calumniate you." "Go, sell what you pressess and give to the poor, and you calumniate you." "Go, sell what you possess and give to the poor, and you shall have treasure in Heaven, and come follow me." Many Catholics fall short of the sublime perfection required of them; but millions are, in the main, living lives conformable to this state. Whittings do so to a strikpattern. Multitudes do so to a strik-ing extent. In their lives, in the doctrine, in the other marks of Holiness, in the Unity, Catholicity and Apostol-icity of the Church we see the super-

lowered immensely of late; the mil-lionaire, the well-clothed and well-fed gentleman and lady, refined of manners,

accomplished in fashionable require

ments, this is the ideal the highest am-

natural. CHARLES COPPENS, S. J.

LEAVING SCHOOL.

That annual period has again come around when the usual large number of boys and girls whose lives have hitherto had nothing but school day exper-iences must go out in the months of July and August with a thorough sense of the necessity of earning their liv-

ings. For some there are watchful and provident parents who have done their children's thinking for them: who have sought out places and employment for their boys and girls and exercised a strong disposing power over their future walks. They have taken it in their own hands to decide what trade Peter shall pursue, and have obtained him the chance of beginning work at in the chance of beginning with a property of the platform of the old school room, or read her poem, or said her say on the platform of the old school room, or the platform of the old school room or the platform of the old school room or the platform of the old school room, or the platform of the old school room or the platform of the old school room, or the platform of the old school room or the platform of the old school room, or the platform of the old school room or the platform of the old school room or the platform exhibition hall, she enters forth | Convent

with upon her new life work. with upon her new life work.

Few, very few, however are so well and wisely situated as these. With the great majority of children and with the great majority of parents there is paintul indecision. There is no opening. The boy has no special inclination for any-thing in particular. Often to get rid of the dilemma he is sent to a high school of to a business school, or away to col-lege. The father gets him off his hands the present and feels relieved, but it is only postponing the problem. In a few years the boy will come back with a diploma and the same indecision

as to his future. In many cases the parent throws his children upon their own resources. They are invited to work their way ahead and to use their own judgment, taste and inclinations in seeking their line of work. We are disposed to regard this as, in the abstract, the best course to pursue with the boy if the proper conditions for wise choice were present. But why does he pause and nesitate? Simply because he must examine the different lines of work pos-sible to him before he can select any one. He must make his selection, too, with reference to his talents and his circumstances.

The chief drawback is the complete ignorance of the boy just out of school
his entire want of apprehension of the nature, duties, prospects and the demands of the various trades and avocations open to him. He "does not know" whether he wants to engage in trade at all. labor. Our schools are educating children in a caste prejudice against manual employments. If there is any natural bent in the boy for carpentry, for designing, for engineering, for designing, for building, for mercantile pursuits mere clerking, the course of his education has been such as never to bring it out. He is desirous, first of all things, to continue wearing the good clothes he has been accustomed to wear at school. Putting on working seems a degradation. Sooner than experiment with the hammer, meddle with machinery, or swing the axe of nace receiving from every generation, as pioneer fathers, he will work for a pitit flows along, the crude ore of human tance at some office employment where hearts, to fuse them, and purify them his implement is a pen and his clothes

are in danger of no other soiling than

ink spots.

The school which has pretended to educate him has given him not only a distaste for using his hands, but it has done nothing to exhibit to him the real character for the different trades. It has given him no glimpse of the shops or the forge. It has not directed him to the inquiry "what he would like to be?"

Until this defect in the schools is remedied we shall continue to have young men sauntering idly about at the gate of the avenues of life. The race of clerks, solicitors, agents and impecunious professional men will continue to increase. The number of intellgent mechanics and artisans will remain as lamentably small and as inadequate as

it is to-day. There may be some merit in the scheme of industrial education which is at present finding so much favor in eastern eities. Some solution of the difficulty may be found in the general handledge this knowledge this scheme proposes to give the school boy of the occupations which await him in life. Certainly any well-considered effort to assist the boy leaving school towards the life work for which he is best fitted is deserving of praise,-Catholic Citizen.

CATHOLIC NOTES.

Three Sisters of Charity have sailed from Vancouver, B. C., to spend their lives in the leper colony at Kumamtu, Japan, where there are 400 lepers.

Recently the Jesuits celebrated the centenary of the restoration of the order in the United States. There was but a scattered remnant of the great order in that early day. Now there are 3,000 members. Wonderful has been the work of the sons of Loyola in the vineyard of the Lord.-Union and Times.

The King of Spain, before leaving London, conferred upon the Lord Mayor the distinction of Grand Officer of the Orier of Isabel the Catholic, and mpon each of the Sheriffs of the City— Mr. Alderman Strong and Mr. G. J. Woodman—the insignia of Commander of the same Order, in commemoration of his Majesty's visit to the Guildhall.

The Pope has addressed an autograph letter to the Emperor of Japan thankhim warmly for the liberty granted to Catholic missionaries in Manchuria, for the permission granted to them to the permission granted to them to enter the country, and for the assurance given them in establishing their houses. The letter has been sent to Monsignor Alvarez, Apostolic Prefect of Soikoku, who will deliver it to the Emperor. There were formerly two Apostolic Vicariates in Manchuria, one at Mukden and the other at Kirin. Their work, however, received no Their work, however, received no assistance from the Russian authorities, and after the Simonoseki Treaty the missionaries gradually quitted the

There has been in the United States for some time past, one of the greatest scientists of the age, a Portuguese priest who has made discoveries which place him in the front rank of the asronomers of the world. This is Rev. M. A. G. Himalaya, of the archdiocese of Braga, Portugal. Father Aimalaya came to the United States to erect and operate his great invention, the "Pyrhelio hor" at the St. Luis World's Fair. He is devoting his time to study as assisting at St. Matthew's church.

Another proof of Catholic "narrowness' was given by Manhattan College recently. The famous Christian recently. The famous Christian Brothers' school conferred the degree ILL. D. on a Jew, the Hon. Edward Lauterbach, a state regent and pro-minent counsellor.

Bishop Bellord, one of the Bishops Auxiliary of Westminster, died at Nazareth House, Southend, London, England, on Sunday, after a long illness. Engiand, on Sinday, after a long liness.
The Bishop was formerly a military chaplain, and on one of his Egyptian engagements he was himself wounded. Carried on an ambulance he gave the consolations of religion to the dying and wounded. To him it fell to read the funeral service over the ill fated Prince Imperial who fell in the Zulu War. R. I. P.

The memory of the late Father Thomas Geraghtv, the young Irish priest who, on July 6th, 1903, died from smallpox contracted in the course of his sacred duties, has been fittingly commemorated by the erection in the church of Our Lady, Eldon Street, - where he labored-of beautiful high altar. It and opened with impressive ceremonial on Sunday by His Lordship, the Right Rev. Dr. Whiteside, Bishop of Liver

Unqualified praise, says the Ave Maria, is due to the Knights of Colum-bus, of Pittsburg. To their action the Juvenile Court of that city owes the appointment, as detention officer, of a Catholic young lady, Miss Alice Carter, who devotes her time and attention to the delinquent Catholic youths brought before the court. Miss Carter sees to it that, in the disposal of these young people their faith will not be imperiled, but that they be place in environments where both faith and morals will be safeguarded. To enable her to accom plish this thoroughly estimable purpose, Knights pay Miss Pittsburg Carter's salary and expenses. The example is one that may well be followed in many places throughout the country. arched

Card Drawing

By GERALD GRIFFIN

"Is this my welcoms home?" - Southerne The first gray light of the winter day. break was streaming through the single pane of glass which was set in the muc all of his apartment, when the voice of an acquaintance roused him from his short sleep. For a few moments after he woke, he felt as if nothing had taken place out of the usual course of events, and proceeded to make the necessary

we've everything ready," said the the canoes are at the Poul a man, "the canoes are at the Poul a Dhiol. (The Demon's Hole, near Loup Head) an' we're goen to have some fun besides with Lewy Madigan, the publi can o' the Bee-hive, that's comen wit us -an'-whisht! Is there any body there wit you?'

" Bekays I met Dorgan now an' strong party, goen to Ennis, where the assizes are held this week. They say he won't call any witness, an' wants to

he won't can any whenes, an wants to be tried as soon as they can."

Pryce dropped the net which he had taken up, and remained silent for a moment. The consciousness of his situation came rushing at once upon his mind, and be remembered with terror the vow of disclosure which he had made in the night. He now stood, howover, in very different circumstances; the cheerful daylight was about him, he felt secure in the possession of excellent health and he half resolved in his own mind to postpone the fulfilment of his promise for some time yet.

Before he left the house, he took a small iron pot filled with potatoes, washed and ready for boiling, which he proceeded to hang on the fire. "Yes—that't what I'll do," he said within -" what fear is there o' me now Sure it's time enough to think about it

A singular accident made him alter this opinion. At the moment that he spoke, a large stone, unfixed by the hand of Time from its position in the roof of the wide chimney, fell within an inch of his forehead, and dashed the vessel to pieces between his hands. It it had only held its place one second longer, his brains would have infallibly suffered the same fate. He started aghast with the conviction of a present and powerful Providence. What secur ity had he now?—what was the use of the ingenious scheme which he had contrived to preserve his life and escape all suspicion, when it was no more with-in his own power than if he were already

As they proceeded together toward that part of the cliff at which their canoes (a light boat, as ancient as the days of Ollam Fodhla, constructed of horse skin, which is used by the fisher-men on those coasts) were moored, Kin-chela ventured to hint a sensation of his remorse to the rough fellow who ac-companied him. The latter happened companied him. The latter happened to be one of those cold ruffians, whose crimes are the offspring of interest and not of passion, and who was alike incapbale of wanton cruelty or of merci ful forbearance. The suggestion filled him with rage.

That I may be happy, Kinchela, said he, "but you're just what I always took you for. You wor the cruellest savage among us at the time—an' now I'll lay my life you'll be the fusht

Well, howl your tongue, Fed, an we'll say nothen more about it. Only I wisht I could avoid the double murder, any way."
"What, murther is it, man? E

what nonsins you talk! Sure you know yourself, if Dorgan was there he'd do the very same—an' 'twas only to get the very same—an' 'twas only to get

Kinchela did not pursue the subject farther, although the reasoning of his companion did not fully satisfy his mind that Dorgan deserved hanging for being temptation. They had at thi ment reached the brink of a long line of rocky cliffs of considerable height, the bases of which were in many places hollowed out to a considerable distance They continued their over a turf mountain on which the signal tower was placed in a most com-Its surface manding situation. Its surface was covered with a short scanty moss that afforded pasturage to a number of sheep while, at another season, it might hav furnished the whole country with mush rooms. The broken jags and edges of the great cliffs at the head soon began to make themselves visible. The first on which they arrived presented a broken descent some hundred feet high, at the base of which lay a sloping ledge even sides the bright green waves of the Atlantic lashed themselves (on mor boisterous mornings than the present as if chang at the stern and fixed re buke which this gigantic natural bound ary opposes to their fury; sometimes rushing fiercely up its sides, and leave ing their white and feaming waters i the narrow crevices of crag, from whice they are seen descending again in thousand milky streams. They tried t descend here, but found it dangerous that part of the recess which, seen fro a little distance, appeared to be so iently broken and slanting, proving when they came near it, much more closely allied to the perpendicular. A little farther toward the Head, how ever, they chanced upon the Poul a Dhiol, or Devil's Hole.

It was a recess of gigantic size, formed a the solid cliff by the beating of the waves, if not originally so moulded, or left as a relic of chaotic matter, unsub dued to the form and uses to which the is beautiful globe of earth and water is compounded, has been reduced. This then some hundred vards to the left, as

they were about to penetrate. As the Perceiving an easy mode of descent, Kinchola and his friends made good whe were following at some distance, who were following at some distance, their entry into the infernal palace, and were stopped about half way down by us rock, which lay across the eding father. Asquainted, how-

from beneath this arch-way was grand and striking, as well as singular in the highest degree. Through the opening, r: they looked upward, they could see the cliff heads piled together to the of Southey introduced the protector of his heroine. In a short time our ac quaintances found themselves in the centre of one of those lofty natural halls; the roof, irregularly archedabove, sometimes at the height of three height of some hundred feet, leaving etween the uneven masses of rock the sometimes twenty feet, and glittering between the uneven masses of rock the wild and craggy space through which they had descended. Below them, at a depth of many fathoms, the ocean waves heaved sluggishly against the huge ndistinctly in the light of the numer ous torches which were also reflected from the face of the broken waters, a splendour which presented a with a splendour which present brilliant contrast to the dense gl which were almost polished and rounded by the untiring dash of the waters. Passing from beneath the rock, the interior of the cavern, and which, the fishermen suffered themselves to drop with little difficulty to the next ledge, and running from one enormo

awe, with which the magnificence and

grandeur of the scene, into the centre of which they had intruded, must have

mpressed the mind of a stranger. They

tood in the midst of a vast natural hall,

few yards in width, and walled in or

ward side appearing directly to over-hang their heads. Opposite, in a dark

recess of the cliff, and placed on a ledge

of rock at some height from the water,

end, which, from the singularity of its

scene. Looking toward the opening of the recess, they beheld the projections

of three stupendous and overhanging cliffs, within the compass of a quarter

of a mile; the farthest off being the

land's end or actual Head on which the

light house was still flinging its fading

Close to the opening was a lotty island, perpendicular at all sides, and circular

in shape, of dimensions so circumscribed

that it seemed to rise from the waters

at the entrance like the remaining column of a porch. Its heathy and tab-

ular summit was covered with sea-gulls.

which kept wheeling and screaming per-

petually among the crags and precipices

Close to the Head was a large insular

crag, which rose even higher than the

lofty cliff, from which it seemed at one

time or another to have been separated, and formed a noble termination to this

magnificent coup d'wil. The prevail

ing impression which the scene, contem-plated from the place where the fisher-

en stood, was calculated to leave on

unaccustomed mind, was that of fear.

xcitation of the spirits. There was an oppressive sense of confinement and in-

curity, which repressed the struggl

ng admiration that a spectacle of ever

nterior power or sublimity might have

Several canoes were already made

fast near the rocks, and a number of fishermen were seen in various clefts of

the sullen crag, preparing their poles or wattles with bags of charcoal affixed

them, touching the use of which

ney furnish a rather whimsical account

of the animal's nature. They say that

the seal is very certain to lay hold of the person who first approaches him, and to retain his hold, until he hears

the bone crack under his teeth. In order to deceive him in this matter, the

fishermen extend a long pole with a bag of charcoal attached, which bag he crunches with a remarkably good will,

while his enemies muster around and

of this story we will not vouch, as it certainly is not very complimentary to

The groups of moving figures in the

erags—the tossing of the light canoes beneath—the dreary waste of the now

ce-and the uncertain morning light

beneath—the dreary waste of the now peaceful ocean spreading in the dis-

which at once shadowed and illumin

the whole picture in the manner best

adapted to aid the grandeur of effect which it was calculated to produce,

might possibly have arrested, for a considerable time, the attention of persons

more capable of appreciating its sub

limity than Kincheia and his friend

who were too tamiliar with its beauties

and too deficient in refinement of tast

to pause for a moment in their contem

After they had descended, they were

net by a man who appeared to have been expecting their arrival.

"I declare, gentlemen," said he, accosting them in the manner of a con-

escending superior — "I have been

efixed upon this rock the livelong

rn, expecting your descension. That

commendable canoe you have, Fed.

"Oyeh, wisha, middlen."
"Dear knows, it is. They say the sles are congregated in a very spon-

aneous manner under the cliffs, at Bally bunnion this mornen."

ised at first sight, in the speaker, th

complished inn-keeper of the Bee

ood for his knowledge of English, and

tuted onder one o' them caverns, when the tide would be on the alert with

" O, no fear in life, sir. The wathur

is like glass to-day. Come along, Kin-chela. We'll just take one turn at the

sales, an' then we'll go westwards

piece, an' get a feow bags o' the bar

They put off, and the whole party

were presently gliding under the cliffs at the Head, on their way to the caverns,

lighted torch, to enable them, with

the cavern, as if

each canoe being furnished with

' You'll go with us, I suppose

aughed at now and then for his coward

"O enough, for sport, I'll be bound, r. Madigan," said Fed, who recog-

he sagacity of the animal.

destroy him with staves. For the truth

awaken

the person who

and an anxious and almost tumultuous

beams against the morning

a large crag, approaching in form lobster's claw, based on the obtase

pearance, contributed much to the zare and fantastic grandeur of the

side to the height of many hun

feet; the solid cliff on the land

either

to a lobster's claw,

appearance,

of course, would have reminded the reader of Rembrandt.

'It is a speculation of uncommon perplexity,' said Mr. Madigan, 'those exuberant rocks overhead; I protest to to another down to the water's erag to another down to the water sedge, began to make the necessary preparations for their morning's sport, without stopping to indulge in any of the sensations of deep and trembling ou, I think they appear on the verge suspense, as if they'd exterminate us

The canoes proceeded farther up the cave, until the dashing of waters, within a few yards of them, intimated their proximity to the ledges of rock on which the objects of their search were eccustomed to secrete themselves at particular seasons, and where they freuently suffer their pursuers to apthem, without making any at tempt at escape or resistance un lence had been actually offered. While they pursued their game in the interior, Madigan petitioned to be left on one of the outer ledges, unwilling to trust his English into the perils of the hunt; while Kinchela and his companion, per ceiving that they might be spared from the party, left the cavern for the purpose of gathering barnocks (a shell which is here found of a prodigious size,) from the sides of a neighbouring cliff.

The cliff which they selected for this purpose was the Bellaun Rock; which presents, from the plainness and smooth-ness of its perpendicular side, a strik-ing contrast to the rough and broken barrier, which opposes its irregular strength to the ocean on either side. It is one of the loftiest in the range, and as it affords no path or means of descent in any part, the fishermen are obliged to lower themselves by ropes to its centre, or to any portion of it on which the harvest of barnocks happens o be most plentiful. Kinchela and his friends made profit of the retiring tide, however, from their canoes, and then proceeded by land to Ciaunsevane, or the Natural Bridge, a piece of scenery with which we will conclude our rathe copious sketch of the coast, and the omission of which would leave that ketch very incomplete.

They passed along a precipitous range they passed along a precipitous range of cliffs until they were made aware of the proximity of the place by the thundering of the waters on their left, although the day was calm rather than otherwise. They passed the Puffing Hole of Ross (one of those natural jet eau, which abound on the coast, and hich are formed by a narrow opening inland, over one of the caverns, int which the ocean waves rush with such ury as to force their way through the neck, and ascend to a prodigious heigh in the air above). In a short time they found themselves on the borders of the precipitous inlet of Claunsevane. I was a small bay with a narrow opening toward the Atlantic, and walled round at all sides by a rugged crag which ros o a prodigious height. Across an arm of this inlet was a narrow range of crag, connecting the cliffs at either side, having the bay on one side, and on the other a deep basin, into which the waters flowed through three natural arches formed in the solid crag. very narrow pathway was made on the summit of this singular natural bridge, several hundred feet above the arches, the fall at either side, but especially that toward the ocean, being almost quite perpendicular. In the base of the cliff inside the basin were a number of small caves; and in another corner of the inlet a tall column of rock, not more than a yard, perhaps, in diameter. rose from the waves nearly to the height of the cliff, at a little distance from which it stood. This pillar, which is called the Stick, gives an air of unmmon wildness to the scene.

Kinchela having, with the assistance of his friend, succeeded in securing near the edge of the cliff a kind of rude windlass, for the purpose of enabling them to increase their store of barnocks, made fast their rope in the earth, and

prepared to descend.

This was a feat which he had been accustomed to perform, almost daily, from his boyhood, and he never had, for one moment, felt a greater degree of repugnance or apprehension than he would have experienced in walking on the firm soil. But he was now an altered man, and he felt, as he put his foot in the loop which was made in th end of the rope, and grasping it with both hands, launched himself from the brow of the "pernicious height," a sensation of insecurity, and a sinking brow of the of the heart, such as he never before had felt in any situation whatever. He even wished that he had taken the pre a cowardly air) to secure himself to the cope by tying it to his waist; but it was now too late for reflection, and he and only to trust his customary chances "I profess to you, my dear, I am onaisy in myself on the prospect of it. I should not admire much to be substi

or a safe return to the firm earth. While he was occupied in filling his et with the barnocks which he struck from the rock, he suddenly heard a crackling noise above his head, and ooking up, saw that one of the divis-ons or strands of the rope had given way, leaving the whole weight of his person on the faith of a single cord, not nore than half an inch in diameter He was now suspended in mid-air, more than a hundred feet from the su and saw, at a fearful distance beneath, the points of the rugged crag, around which the waters were now sl in almost a moveless calm, to stir-to speak-to give any indicagreater facility, to explore the mazes tion of his danger, lest it shou of the gloomy subterrene, into which they were about to penetrate. As the first boats entered, it seemed to those and became bathed in perspiration, and became bathed in perspiration, while he cast his eyes on that part of and not yet near enough to distinguish | the rope where there the fissure companions had discovered, and were almost, reach it with his hand. Again prosecuting the way to the regions of those subaqueous sprites, who are supever, with the facilities of the descent, which the passantry to people the they entered a small aperture left vast palaces of the deep, and wear out underneath. The spectacle which the point is mortality in a tairy land more group a Dhiol presented when viewed Poul a Dhiol presented by the peasantry to people the stupitying terror seized upon his brain. He ventured, at length, to give the signal, at which his companion was to great the view of the ventured a viewed by the peasantry to people the stupitying terror seized upon his brain. He ventured, at length, to give the signal, at which his companion was to great view of the ventured, and when the ventured a view of the ventured, and when the ventured a view of the ventured a view of the ventured and view of the ventured and view of the ventured a view of the ventured a view of the ventured and vi

doing so, and while he yet hung suspended between the dreadful alternasuspended between the dreadful alterna-tive of life or death, some of the cances passed under him on their way from the caverns to their homes, and the fisher men, in their own aboriginal language, began to hoot and jibe him as they passed, making various allusions ais position in the air, and drawing analogies concerning the rope, thumor of which poor Kinchela was no condition to appreciate. A cold shivering passed through his limbs, when he saw the feeble portion of it approach the rugged edge of the cliff; and here, as if for the purpose of increasing his agony, Fed stopped turn-ing the windlass, and approached the brink with marks of alarm and astenish

E', Pryce, man," said he, " do you "E', Pryce, man," said he, "do you see the danger you're in all this while? Sure there's the rope med a most two halves of, above you. Sure if that broke you'd be ruined, man."
"Wisha, then, Fed, what news you tell! Is that the reason you stop haulen of it, in dread I'd have any chance at all. Murther alive, see this."

this.

"I'll puil you up if you like, man

but what harm was there in me tellen you your danger?"
"All o' one 'tisn't too well I knew it. Pull away, an' sommer to you."
Fed resumed his post at the windlass, and in a few moments after, Kinchela grasped the edge of the cliff; he succeeded in scrambling up, after which, without speaking a word to his compan-ion, he flung down the net of barnocks, and fled, as if he were hunted by the fiends, in the direction of his mother's house ; while his companion, after gaz ing after him and at the barnocks for a few moments, packed up their ments, and took to his heels, under the

ing up the cliff to them.

"The Almighty is impatient, I be lieve," said Pryce, when he had reached his own door; "He will wait no longer. There is no use in my hoping to escape

—I must do it at last; an' I oughtn't to
be dragged and frightened into it this that there'll be no thanks to me in the end.

full conviction that the phuca was com

TO BE CONTINUED.

THE BELL OF SANTA CLARA. A STORY OF BUENOS AYRES, (1807.) I.

For three days after the uncondi tional surrender of the English forces, the city of Buenos Ayres was given over to rejoicing. To Deums and Masses of thanksgiving in all its churches and chapels were followed by popular feasts in the streets and plazas

Spaniards and Criollo united in patriotic demonstrations. At every street corner boys were sending up rockets, beating drums, playing soldiers, shrick-ing snatches of patriotic songs, in fact, making as great a racket as if it were Easter Saturday, after the Misa de Gloria, and they were burning Indas.

The colored element celebrated in a nore homely fashion the victory to which many of its race contributed, by much feasting and dancing to honor the happy "Sorteados," (after the victory sixty slaves, who formed part of the patrielos' forces, were drawn by lot, received their liberty and the thanks of the people) the "Morenos" (negroes) who the sixty adorned with the double aureole of freemen and heroes.

On the evening of the third day there was a lull-human nature clam ored for repose, and as the last strag glers were leaving the Plaza-no lo the Plaza Mayor-but now, and for ever hereafter to be called " Plaza de darkness and silence settled over the

Shortly after the Ave Maria, the doors of a fine mansion near the Cathe dral were thrown open, and a broad bar of light fell across the narrow ill-paved street, littered with orange and banana peels. The windows were protected by handsome iron gratings arched entrance opened into a marble paved hall; negro servants in dark red livery were passing in and out the square courtvard beyond, where large tubs of amelias in full bloom wer

heavy arches of the open corridor.

The Casa de Escalada was one of the notable edifices in the city, and the most charming interior in the Vice royalty of La Plata. A princely for tune, cultivated taste, experience life in many lands, contributed to its material attractions, which were en-hanced by the frank and gracious hos

pi ality of its inmates.

Don Jose Escaladay Segurolas wa a typical grand Seigneur, and his wife Dona Catalina Lavalla y Oromi, a most beautiful woman, beloved alike by rich and poor. One son, Geronimo, who bid fair to follow in his father's footsteps, and three daughters completed

the family. On the evening of July 10, 1807, Don lose gave a terlulia (evening party) t his friends in honor of the twenty fith anniversary of his marriage, it having been impossible to celebrate that event on the proper date, July 2 as the English troops were threate ing the city. But now, thanks to the French Marine Liniers and his citizen troops to Puyrredon, the Adonis of La Plata and his wild horsemen of the plains, the invader had been obliged, after a crushing defeat, not only to retire from Buenos! Ayres, but even to give up Montevideo; so there was leisure to honor all the family feasts so religiously observed by the Crioll's

In an upper chamber of the Casa de Escalada, two young girls were putting the finishing touches to their simple but elegant toilets.

"Are you ready?" asked a voice from an adjoining apartment—the open door revealed an equally large but simply furnished sleeping room. yet, Cayetana. not yet finished. Paca is very slow. "Well, I shall go to mamma, she ay want me-but don't be much

may want

Lola, the younger girl, impatiently. "Go, you have no hands to night," and the chinita escaped joyfully, for truth to tell, she was tired after the ball at her Aun. Azucena's, where she had danced till daylight with her cousin, one of the "Sorteados" and had no time to rest all day for every one of the servants was busy preparing for the evening entertainment.

"I never can get my hair done in and Lola pulled impatiently at her heavy braids.

"Wait a moment," answered Luisa, "I dress your hair in five minutes," and snatching up a towel she pinned it across her white dress, in lieu of an pron and took down the long braided hair, which she deftly wound the small head, apron and took down the long coils of letting some dusky waves fall low over the temples and twining the ends of the coil in three curls falling over the leit shoulder, talking as she worked of the days of peril they had passed. "At any rate, we can keep the octave. Wait, let me raise it a little

on this side. Now look.'s
"Oh, Luisa, you are a saint!" and

springing up gave her sister a y kiss. "I ve never bad my hair Lola hearty kiss. so beautifully done. Yes, like all great feasts, ours has an octave, thanks to God, clse we should have none this What a visnerate-I shall never rear. forget that sad first of July. I was so frightened. Were you not afraid they would take the city again?"
"Not at all! We knew the Patricians

would conquer. Our soldiers have learned much in a year. There will never be another English invasion."

"Dear me, Luisa, you talk just like Harlos and Geronimo. I almost wish Leniers had kept them all prisoners, as he kept the others last year. It was such fun to hear those English officers trying to speak Spanish-and then, the do you remember?" and she laughed gaily.
"Of course I remember I was in

the sala (parlor) every evening. They were not so bad, some of them at least, but they could neither dance nor talk. can't imagine why they—"
"Ninas, ninas, the Sena calls you,"

cried a little mulatto girl opening the door unceremoniously-and the sisters hastened to their mother, for a defer ence to parents was one of the most charming traits in the youth of that period. The splendid apartments thrown open

or the expected guests were soon com-

pletely filled.
The idolized Liniers-the hero o the "Reconquista," came to salute his charming hostess and murmur his feli-citations to the "rose and rosebuds," including her lovely daughters in his courteous salutation. Dona Juan Pur-redon with his queenly sister Eliza, the faccinating Dona Dolores; Peredes y Oromi, with her dignified elderly husband : Dona Magdalena Segona de la Cerela, a stately matron followed by her two plain but amiable daughters, and her nieces, the "Graces," one of whom, the youngest, Remedios, met her fate, some years later—in the im-mortal San Martin—gay young officers of the pet corps the "Patricios," all came with kindest wishes and spark ling with to do honor to their distin guished host and dear Dona Catalina

The grave elders formed a semicircle in which the place of honor was occupied by a vivacious old lady in black velvet, her abundant, showy hair hall concealed by a black lace veil cover-ing her head and shoulders and drawn

close under her chin.
"Her beauty was a tradition in the court of the first viceroy thirty years co," whispered a dame whose good oks were not improved by the broad age," whispered a dame whose black ribbon which was passed over her swarthy cheeks and tied under her capacious double chin. She confided to her friends that she was "agonizing" with toothache, but she would allow her sufferings to prevent her presence on this occasion.

"Well, that tradition had an excel-lent foundation in fact," was the unexpected reply. "Her family inherit her beauty—look at her grandson Don Jose and his children. I imagine she must have been like the nina Caye Don Bartolome saw in wasted features and parchment-like skin of the nonagenarian vestiges of the beauty that had been.

There was music and dancing;

couple after couple performing the stately minust, and the graceful gavotte to the admiration of their elders. who were discussing in a desultory way the problem they had already debated so frequently during the last few days—the consequences of Eng-land's crushing defeat, and the honors and rewards Liniers must receive from grateful Spain.

Black servants carrying silver trays

laden with cups of chocolate, circulated among the guests. Segunda, the daughter of Miss Remedios' maid, a buxom young mulatto, served the tra-ditional mate (Paraguayan tea, when taken without sugar is called mate amarga—i. e. bitter) to her venerable mistress. Other chinitas presented brimming mates, the silver bombillas (a long silver tube terminating in a pierced bowl through which the beverage is sucked) moist, from their own pouting lips, to elderly guests, who preferred to suck mate amarga in the pauses of conversation, rather than parake of the more modern refreshment A youth with heavy black locks fall ing over his pale high forehead, recited an original poem of many verses in honor of the auspicious annivers

ary. Then another young gentleman, evidently of the new French school of thought declaimed some heroic lines in praise of Liniers and of the valiant Portenos, ending with an overwhelmapostrophe against the British and the whole insular managerie, ing apostrophe to the evident annoyance of (Rodriguez Pina was one of the patriots who hoped for England's health to throw off the Spanish yoke) Rodrignez Pena and his cousin, who are the "un-compromising friends of the English— in England," said Luisa mimicking

The younger ladies, fearing lest some

ing round their genial host to ask a favor.
"Do Don Jose," they cried "do tell
Cayetana to dance. We have asked
her, but she is obdurate. Do tell her

to dance a bolero. At these words, many others, ladies

and gentlemen, hastened to add their entreaties, and the pleased father gave his paternal command.

"My daughter, gratify our friends," and the smiling girl retired with a couple of her intimates to don the co. tume, ordered from Serville, expressly or this dance.

When she returned to the salon her

beauty, enchanced by her exquisite toilet, brilliants blazing on her lovely arms and swam-like neck, superb pearls twined in her luxuriant braids, murmur of applause greeted her; there was but one opinio 'She is the most beautiful creature

in the world," said one. "Aye, and the happiest," said an.

other. "And one of the best," added the generous mother of two good, fat, comnonplace daughters who were staring in round eyed admiration at the lovely

The graceful sweep of the swallow, the soft curves of the waves, the delicate lily swaying on its tender stem each one compared her to what was more charming in motion, and yet ne one could adequately express the idea

her grazeful movements inspired.

Her flower like face, starry eyes and dewy lips parted in a slight smile— the air of being uplifted, as it were, out of her surroundings, and unconadded to the charm of her presence. Those who saw her that night, when she danced her last "bolero," though neither she, not they, knew it then, carried her picture in their memory forever.

When the fascinating dance was ended, and the applause had partially subsided, General Liniers conducted the young lady to Misia Remedios, who embraced her, saying: "Not even the Duchess of Feria y Segovia in the Duchess of Feria y Segovia in the Court of Charles the Third, danced the 'bolero' as well as you do. May God bless you and give you all happiness! bless you and give you all happiness!"
She made place for her favorite beside. "Rest awhile," she added,
taking the girl's slender hand in her
claw-like fingers, and resumed her
conversation with an odd-looking old gentleman in a very full brown wig.

Cayetana," whispered a tall, handsome young man, who had carefully edged his way between the dowagers' chairs and finally secured standing room at the end of the old lady's sofa "I have news for you. Don Marcos has asked the Manchal to speak to your father.

To speak to papa!" she asked in Yes, to ask for the hand of the in-

comparable Cayetana."
"Oh, Carlos!" and her lovely face flushed deeply, "why did you not tell him."

him, tell him—"
"Cousin mine, what could I say to prevent him? I am sorry you are annoyed. I wish to prepare you. Don Jose will have a busy day to morrow, for besides the Marechal who comes to ask for you, my mother is coming to ask for Luisa."

'I am so glad. Ah, Carlos, you and

Luisa will be very happy."
"And you, Cayetana? I know there is no one worthy of you, but so many love you, and you remain indifferent. I told Marcos I hoped your father would not listen to him-for we did not want to lose our peerless Cayetana. But I wish you could look with favor on Candido; he is such a good fellow; there is no one like him in all the vice-

royalty—and he worships the very ground you tread."
"I wish he would worship something else! I am very happy as I am and ask nothing better. When you take ask nothing better. When you take Luisa, some one else will come for Lola; Geronimo is sure to marry Vic-toria very soon, and who will be left but me to amuse papa and accompany

"Look," said a lady opposite them, 'temporada "look, that is a pretty 'temporada' (flirtation) Don Cayetana has with his nandsome cousin, under the old lady's

"I suppose they'll marry one of these fine days. They'll make a handsome the comle.

"How mistaken you are, Maria Elena," answered her friend, "she is nly playing him off, against the Peruvian. Don't you see him over there, eating her with his eyes?'

"Ah, is that Don Marcos? Well, our Porteno young men are better looking. "Tis said he is very rich. Misia Ana Lezica told me they knew his family in Peru; his father is a grandee. How old is Cayetana?"

Over twenty; yes she was twenty last February."
"Is it possible? Well she ought to

marry. There is Luisa coming up, and Lola too. Luisa's the same age of my Carmen, but she is plain. It will not be so easy to marry her.

"What heresy! mannta," cried a gay ice at her ear. "Dona Luisa is the voice at her ear. most simpatica nina in Buenos Ayres, and the handsome Patrico smiled a wondered at his good mother's lack of udement

Misia Remedios soon tired of her companion's platitudes, and pressing Cayetana's hand, she murmured,

> No Breakfast Table complete without

An admirable food, with all its natural qualities intact fitted to build up and maintain robust health, and to resist winter's extreme cold. It is a valuable diet for children.

COCOA The Most Nutritious

Manuel tells me An going to sing; see t We can escape unnoti-With a friendly sm with a friendly sm missed her cousin, a her aged relative, b had been watching h an adjoining doorw deftly pushed aside chairs and offered her Leaning on her fai accompanied by he Remedios was conve

JULY 8, 1905.

"Daughter mine, I am

with great care to Robustiana, S colossal black wo She took her mistres deposited her gently up near a brasero live coals, which se large, handsome bedi Dismissing Cayet brace and blessing, resigned herself to Instead of return Cayetana went on oss the interior broad stairs leading

partments above.

us moon was visibl

from the large uncu of the river, a respinmenting in the s How beautiful "how calm and si of Anatilde's mader remote part of the it of the window, sh garden, where white in the dusky share n the dusky sha magnolias, across for it is more a sea mighty estuary the city. On her right but imposing fort of so much valor the left, low hous beyond, tiny glitte

ling on the crests that rolled in slow soft rhythmic mun With a half-sigh window and pass lighted only by a a large ivory cruc As she closed out clear and swee "Come," it seems —and after a par sweetly still it so Come, come!" silent. "It's the bell o

bell of Santa Cla

as if answering

spoke she raised fix. Suddenly shexclaiming, "The praise Thee, and hast Thou indeed Give me Thy gr Thy voice!" Sh thorn-crowned he the appealing ca hell, which seem in the stillness, There at the f gorgeous raiment the girl prayed her generous h might be made her high vocation

she was called, e Mateo, was call low Christ. Gently as she terities of the for her, and a aside forever h jewels, she long the leathern g dals of the poor cis - those vi divinely appoin the thought hours before where the Holy another stable His sacred foots in obscurity an world, to atone the coldness ar

me worthy,"
her angel gua appeal to the t Very early accompanied to Mass-not Capuchin chu able to decide great oppositi ing to her par General Lini hand for the God, inspire it. Holy Ma long and ferv

the househole

beloved abu

creasing, even

' Make me

Robustina tations for "Ah jnina," sight of Cay weep. When all. Last ni happy. 'I angel,' she she gave me spoke again bed, I went was sleeping as was her when I brot the same po faithful cre

> When all Requiem M tana disclo At first but after won them t

strong dark

mission to prayer and many inst

LY 8, 1905.

enial host to ask a they cried "do tell e. We have asked urate. Do tell her

many others, ladies stened to add their pleased father gave

ratify our friends." irl retired with a tes to don the co:-Serville, expressly

ed to the salon her by her exquisite ike neck, superb or luxuriant braids, ause greeted her; beautiful creature

happiest," said an-

two good, fat, com-s who were staring ration at the lovely

its tender stemder to what was motion, and yet ne ly express the idea nents inspired. in a slight smile—uplifted, as it were,

indings, and unco ration she excited, rm of her presence. er that night, when t "bolero," though they, knew it then, re in their memory inating dance was

plause had partially
Liniers conducted
Misia Remedios, who ng: "No: even the y Segovia in the he Third, danced the as you do. May God you all happiness!" for her favorite be-while," she added, while," she added, slender hand in her and resumed her an odd-looking old ry full brown wig.

hispered a tall, handwho had carefully y secured standing the old lady's sofa you. Don Marcos has nal to speak to your

papa!" she asked in r the hand of the in-

ana. and her lovely face why did you not tell

what could I say to am sorry you are o prepare you. Don busy day to morrow, are chal who comes to mother is coming to

Ah, Carlos, you and

y happy."
retana? I know there
refare in indifferent. I ped your father would -for we did not want ess Cayetana. But I look with favor on such a good fellow; ke him in all the vice. worships the very

y happy as I am and ter. When you take else will come for is sure to marry Vicand who will be left papa and accompany

a lady opposite them, 'temporada' a pretty 'temporada' Cayetana has with his

'll make a handsome

en you are, Maria ed her friend, "she is off, against the Perunis eyes?''
Oon Marcos? Well, our

en are better looking very rich. Misia Ana hey knew his family in r is a grandee. How ; yes she was twenty

e? Well she ought to Luisa coming up, and

's the same age of my rry her. ! mannta," cried a gay
. "Dona Luisa is the r. "Dona Luisa is di nina in Buenos Ayres,

me Patrico smiled s good mother's lack of atitudes, and pressing

nd, she murmured, akfast Table

ete without

ole food, with all

qualities intact, ld up and maintain th, and to resist

lost Nutritious

"Daughter mine, I am greatly fatigued.
Manuel' tells me Anatilde Moreno is
going to sing; see they are moving.
going to see they are moving.

e can escape unnoticed, come?

e can escape unnoticed, come?

With a friendly smile Cayetana dis

with a friendly smile cayetana dis With a friendly smile Cayetana dis-issed her cousin, and rose to assist a ged relative, but Segunda, who d been watching her mistress from an adjoining doorway, hastiy and deitly pushed aside the intervening chairs and offered her strong arm.

Leaning on her faithful servant, and

accompanied by her favorite, Misia Remedios was conveyed slowly and great care to her apartment, Robustiana, Segunda's mother, colossal black woman was waiting. She took her mistress in her arms and deposited her gently on a sofa drawn up near a brasero (brass pot) full of live coals, which served to warm the

large, handsome bedroom.

Dismissing Cayetana with an em brace and blessing, the venerable lady resigned herself to Robustiana's care. Instead of returning to the salon Cayetana went on up the hall and oss the interior vestibule on the across the interior vessibile on the broad stairs leading to the family apartments above. The late risen gib-bous moon was visible from the landing; from the large uncurtained window, at the end of the corridor, she had a view of the river, a real river of silver sbimmering in the sad mysterious moon.

light.
"How beautiful," she murmured,
"how calm and silent." Not a note
of Anatilde's madrigals reached this
remote part of the house. Leaning out
of the window, she looked over the
garden, where white camelias gleamed
in the dusky shade of glossy leaved garden, where white camelias gleamed in the dusky shade of glossyleaved magnolias, across to the silvery sea, for it is more a sea than a river, that mighty estuary that lies before the city. On her right rose the irregular but imposing fortress, silent witness of so much valor and patrictism; to the left low houses, meadows and far the left, low houses, meadows and far beyond, tiny glittering wavelets dimpling on the crests of the long billows that rolled in slowly and broke with a soft rhythmic murmur on the sandy

With a half-sigh she turned from the window and passed on to her room lighted only by a lamp burning before

lighted only by a tamp bathing setore a large ivory crucifix. As she closed the door a bell rang out clear and sweet on the silent night. "Come," it seemed to call; "Come!" "Come, it seemed to the '-and after a pause, clearer and more sweetly still it sounded and repeated, "Come, come!" and then all was

"It's the bell of the Capuchinas—the "It's the bell of the Capuchinas—the bell of Santa Clara," she said aloud, as if answering some one. As she spoke she raised her eyes to the crucifix. Suddenly she fell on her knees exclaiming, "They go at midnight to praise Thee, and I—dance! O Lord, hast Thou indeed deigned to call me? Give me Thy grace that I may heed Thy voice!" She saw nothing but the thorn-crowned head, heard nothing but the appealing call of the silver-toned the appealing call of the silver-toned bell, which seemed to echo and re echo in the stillness, "Come, my beloved,

There at the foot of the cross, in her gorgeous raiment, glittering with gems, the girl prayed with all the fervor of the girl prayed with all the lervor of her generous heart—prayed that she might be made worthy of the grace of her high vocation for she had no doubt she was called, even as her patron, San Mateo, was called to leave all and fol-

Gently as she was nurtured the aus-Gently as she was nurtured the austerities of the Clarias had no terrors for her, and as she disrobed, laying aside forever her priceless laces and jewels, she longed for the coarse habit, the leathern girdle and wooden san-dals of the poor daughters of St. Franvisible tokens of their divinely appointed life. How beautiful the thought to spend the midnight where the Holy of Holies reposed as in another stable of Bethlehem—to follow His sacred footsteps in cold and hunger, in obscurity and labor, ignored by the

Very early in the morning, Cayetana, accompanied by her sleepy maid, went to Mass—not to the Cathedral, as was her wont, but over to San Juan, the Capuchin church. She had not been able to decide how to make known her resolution for which she foreboded great opposition. She intended speaking to her parents before the Marezhal General Liniers, came to ask for her hand for the young Peruvian. "O my God, inspire me what to dc—how to do it. Holy Mary, help me!" she prayed

long and fervently.

On her return from Mass she found the household in dire confusion. The beloved abuela (grandmother) of her

beloved abuela (grandmother) of her father—Misia Remedies was dead!
Robustina filled the house with lamentations for her venerable mistress.
"Ah jaina," she cried, as she caught sight of Cayetana, "you do well to weep. When shall we find another like her, so good, so wise, so kind to weep. When shall we find another like her, so good, so wise, so kind to all. Last night she was so well and so happy. 'La nina Cayetana is an angel,' she said as you left her. Then she gave me her blessing, and she never spoke again. When I was ready for bed, I went over to look at her. She was sleeping, her rosary in her fingers, as was her custom, and this morning when I brought in her mate, she lay in the same position—dead. Aye, Senor, Senor!" (O Lord, Lord) And the faithful creature drew her black pannelo (mourning shawl used to cover head and shoulders) closely round her strong dark face, convulsed with grief strong dark race, and wet with tears.

prayer and penance. They recalled so many instances of abnegation, of in-

difference to those things usually most coveted by young girls, her tender, constant and generous championship of the poor and unhappy.

They began to fear that she might be called, that Almighty God might demand that sacrifice. They recalled Misia Remadios' oft-repeated observa-tion: "Where will you find any one worthy of Cayetana?"

" If Almighty God really calls her His will be done. But may it not be the shock of dear Manita's death that has given her a distaste for the world? At any rate, let us wait. Nothing is gained by haste,' said poor Dona Catalina, wiping away the tears that would come when she thought of her idolized daughter suffering the hardships of the nuns of Santa Clara.

Meantime General Liniers came, on ehalf of his young friend, Don Marcos Pachecory Riofrio, to ask for the hand of Dona Cayetana Escalada y Segurola. Poor Don Jose! He did not want his daughter to be a nun. Neither did he wish her to be carried off to Peru. Yet, better have her married in Peru than shut up for all her life with the Clarisas in the convent behind San Juan. What were the Andes compared with the Enclosure? Besides, accord-ing to the General, Don Marcos, only son of a family noble on both sides, rich the inhabitants of Buenos Ayres-Port (handsome, traveled—was almost worthy of his peerless child."

Such were the thoughts that bubbled and seethed in the father's brain as the Marechael General Liniers expatiated on the titles and wealth, present and future, of his candidate. At last in confidence he told his visitor the confidence he told his visitor the "notion" Cayetana had of becoming a

Sister of Santa Clara.
"I beg God's pardon, and yours, Don Jose," exclaimed the General, "for presuming to ask her hand for any man. presuming to ask her hand for any man. Three weeks ago I promised Marcos to act for him, and intended doing so after your fete; but when I saw her that night she was so lovely, so angelic, I could not say a word in his behalf to you, but I promised the poor youth laithfully to wait on you next day and

urge his suit, but it was not possible.

"It is clear to me now why I was prerented - that chosen soul is not for earth. The good God asks a great earth. The good God asks a great sacrifice of you, my friend, but you are a Christian and will submit to the Divine Will. What a blessing that saint-ly maiden will bring to her family, her

country—to us all."

Don Jose and Dona Catalina were

good Christians, but it cost them a severe struggle to consent to what was evidently a call from heaven.

On the day we celebrate the Presentation of the Blessed Virgin Mary in the temple, the church of San Juan and the adjoining streets, were throughd. the adjoining streets were througed with people to see the ceremony, or at least those who assisted at it, when Dona Cayetana Escalada y Segurola became Sister Maria del Rosario de la

General Liniers, now His Excellency the most noble Marquis de Buenos Ayres and Viceroy de los Territories de la Plata, was sponsor at the touching ceremony. Bishop Lue gave her the habit, and after a brief but im-pressive leave-taking between the new religious and her weeping family, the heavy iron-studded doors swung to, and Sister Mariw del Rosario was "cut off from the world, never to pass those doors again," said her sorrowing

From time to time news was given of the new nun-she was happy, her health was perfect, her superiors con tent with her, and soon, except in the Escalada household and in the heart Escalada household and in the heart of Don Candido Vergara y Frias, Dona Cayetana was only a beautiful memory, growing daily less distinct, eclipsed, one might say, by the admiration and reverence felt for the Sister Maria del Pearlin Synaphics of Santa Clean

Rosario, Superior of Santa Clara.

For in due course of time she had been elected Abbess, and she ruled her house kindly but strictly. The fame of all the good accomplished by the

of the city.

Her daughters in silence, in prayer, often suffering the pangs of hunger—for their properties were confiscated—for their properties were confiscated. continued unceasingly to offer their

In 1854 the beloved Abbess was called to her reward. The bell whose silvery tones had summoned her to serve God in the cloister—that bell, instru-ment of Divine Providence for the con-

ment of Divine Providence for the conversion of many—announced her death.

The whole population of Buenos
Ayres turned out to do her honor.

"Dejanos ver la santa" ("Let us see the saint"), cried the crowds that surged round the convent and church.
One recognited the temporal aid so surged round the convent and children. One recounted the temporal aid so freely bestowed in time of need, another the family honor preserved by employments obtained, of sick restored to health, misunderstandings cleared up advice given which led to a change life or a return to virtue, feuds of a life or a return to virtue, feuds of a century's standing healed, almost interminable lawsuits brought to an equitable ending. There was no one who did not hear testimony to the good, spiritual or temporal, effected by the prayers, counsels, labors of intercession of the holy women living in their midst, and yet rescent unknown. their midst, and yet unseen, unknown

When all was over—the interment in the atrio of the "Catalinas" and the Requiem Mass at the Cathedral, Cayetana disclosed to her parents her resolution to retire from the world.

At first they would not hear of it, but after a time her sweet humility won them to listen to her plea for permission to devote herself to a life of prayer and penance. They recalled so many instances of abnegation, of in
cession of the noily women cession of the holy life and yet unseen, unknown their midst, and yet unseen, unknown their midst,

state in the choir of San Juan.

The few people who knew the beautiful Cayetana as a girl declared there was little change in her lovely face. Strangers who came through curiosity to gaze on the uncovered features of the saintly woman, said incredulously:
"Impossible, this is a young and most beautiful woman, not an old nun, nearly

to the straight path. It is commonly believed that the "santa" (saint) as acts, and therefore he who opposes free she was lovingly called, did as much good after her death as she did in lite. When the crowd was somewhat less-ened about nightfall, an aged man, attain it.

Who is that with Don Geronimo, whispered one matron to another.

bife long love of their dear old friend Don Candido for her saintly grand aunt.

Last year on the occasion of the canonization of St. John B La Salle, with whom they proudly claim relation, that grandaughter, now a charming old lady, related to me in her poetic lady, related to me in her poetic Spanish, this true story of two noble lives which I have tried to tell in

prosaic English. To this day the midnight bell of the Clarisas—the same silvery toned mes-senger of God's mercy—oft recalls many a one to better thoughts and a holier life. It is, as one of the friends remarked piouly, "the instrument of untold conversions to God."—Mary E. Coproy in Rosary Magazine.

ULTIMATE END.

End and cessation, generally speaking, mean the same thing, inasmuch as they both signify that point beyond which nothing extends. The word end applied to action means the object toward which it tends, and where it ceases when it attains that object. Therefore end can be said to be that on account of which anything is done. End is variously divided: Firstly, into end which and end to whom or to which. These are technical terms, the

former signifying the object in view, the latter, the person or thing to be benefitted by it. For example, in study, the end which is the attainment of knowledge, and the end to whom is the student. Secondly, into the end of the work and the end of the worker, signifying the end toward which an action tends of itself, and the end intended by tends of itself, and the end intended by the actor, respectively. For example, the end of charity is to help the poor, through itself; but various ends may be intended by the one giving charity. A politician often contributes to charitable objects, not always for the good In sacred roses. It is always for the good accomplished by the world, to atone by loving devotion for the coldness and ingratitude daily increasing, even among those baptized in His faith, sanctified by His sacraments! Whis faith, sanctified by His sacraments! Whis ene worthy, O Lord, make me worthy, O Lord, make me worthy, '' she prayed, and sarely her angel guardian carried her fervent her angel guardian carried her fervent appeal to the throne of God.

See Helected Windly but strictly. The fame able objects, not always for the good able objects, not alway

tine independence was succeeded by years of civil strife; ruin more than once threatened the country; the long night of the tyranny of Rosas paralyzed the heart and brain of Buenos Ayres. In all this time the convent of the Clarisas was a fountain of refreshment—a light in darkness. Not in vain is Santa Clara the second patron of the city. end. Objective is the object toward which the thing acting tends through the action, and the subjective the at tainment of the ultimate objective end.

The effects of an end are called those acts which are performed that the end

works and suffering in praise and atonement, imploring the mercy of God for their country and its people.

In 1854 the beloved Abbess was called In 1855 the In 1855 the beloved Abbess was called In 1855 the beloved Abbess acts which are performed that the end method, and prosecution of the method chosen. The attainment of the ultimate end is called fruition. There and to be some ultimate and for the some ultimate and some ultimate a ought to be some ultimate end for man for man naturally desires happiness; and since God makes nothing in vain, it follows that there must be something in which that desire will be isfied. Moreover, this object ought to fill completely all the yearnings of man. In a word, the happiness at-tained should be perfect, for a tendency always tending and never attaining its object is absurd. And, also, since man in all deliberate acts intends some end,

CONTINUE

Those who are gaining flesh and strength by regular treat-ment with

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it is right that there be an ultimate

flow. Life requires the principle of activ the requires the principle of activity, either by tending to an end not yet possessed, or by enjoying one already attained. Quiet, which consists of perpetual suspension of every act, and death are the same; but the quiet or peace of mind resulting from the at tainment of the ultimate end, is not tainly were converted either to the taith, or from an evil life brought back to the straight path. It is comments

Having shown the necessity of an leaning on the arm of a servant came slowly up the aisle, accompanied by an oid gentleman for whom all made way. On considering the subject, it is discovered that nothing created can be the Some relative, I suppose. He is in utimate end of man; not riches, "Some relative, I suppose. He is a such deep mourning, poor old man!" cause these are merely means to hap such deep mourning, poor old man!" cause these are merely means to hap piness, they are not lasting, and oft times burdensome; not honors, because they do not satisfy all man's desires, great drilliculty knelt beside the hum great drilliculty knelt beside the hum and moreover, are not open to all; not and moreover, are not open to all; not they do not satisfy all man's desires, and moreover, are not open to all; not the pale fingers clasping the wooden cross. A priest kneeling near rose in dignantly: "Who are you—Ah Don Geronimo," he added, as the latter laid his arm on the old man's shoulder: "I did not know it was a relative."

Aided by his servant and friend the mourner rose, and walked slowly down towards the door. He paused at the holy water font, and looking back to it he clustering tapers that surrounded the dead nun, he said soitly and reverently. "God be praised, I have seen her before I die."

Early next morning before the hour appointed for the Requiem for the Mother Abbess, the cathedral bell toiled seventy-nine strokes, and in many a poor hovel as well as in the old zolonial mansions a fervent prayer was said for the repose of the soul of Don Candido Vergarary Frias.

And on his return from the solemn obsequies of his venerated and beloved sister in law, Carlos Orominy La Salla toild his grand daughter the story of the life long love of their dear old friend Don Candido for her saintly grand aunt.

portion between God and the intellect ellect tends to God, as tending to its own peculiar object. Man cannot at tain the ultimate end in this life on account of his body and its passions. These prevent him from contemplating the supreme truth. Nevertheless, man can attain in this life an imperfect happiness, a quint and reason of mind. tue and thereby directing all his efforts to the attaining of the great ultimate end, the possession of God, his Creator redeemer and constant friend.—Bisho Colton in Catholic Union and Times.

"CHILDLESS CHURCHES."

PLAINT AND SUGGESTS A REMEDY. The tendency in this country toward formality was illustrated again recently in the advocacy by an Episcopal clergyman before a Sunday school convention in this city of the introduction of ritualistic forms for the special benefit of children, the children's Mass and the manger, for example. His reason for making the suggestion was that "Episcopal churches are childless

The fact that those churches and churches of other religious denomina-tions are "childless," more especially in neighborhoods where the population is f the richer sort, is now observable in New York. Churches which in the old days used to have flourishing Sunday sensols are now able to get together only a paltry number of children for their religious education. The familiar ity with the Bible which all children of reputable Protestant families acquired in the Sunday schools generation or two generations ago is now possessed by tew. Then every now possessed by lew. Then every child of decently religious parentage went to Sunday school as a matter of course, and as regularly and punctually as to a secular school on the other days of the week; now there is no such invariable custom.—New York Sun.

It is a fundamental law of a happy and useful life that we must keep sweet, for bitterness perverts the judgcomprehend God, for no one is able to consider what is impossible. The pro-

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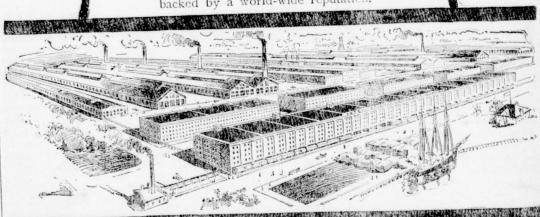
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LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13 h, 1905.

To the Editor of the CATHOLIC RECORD,

London Ont.

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

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

omes.
I therefore, earnestly recommend it to Cath-

olic families.

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

Yours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1960.

To the Editor of THE CATHOLIC RECORD,
London, Ont:

London, Ont:

Dear Sir: For some time past I have read
your estimable paper, The Catholic Recent,
and congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
truly Catholicspirit pervadestike whole.
Therefore, with pleasure, I can recommend
the the faithful.

Blessing you and wishing you success,

ithful.
sing you and wishing you success,
Believe me to remain.
Yours faithfully in Jeaus Christ
† D Falconio, Arch. of Latissa.
Apost. Deleg.

LONDON, SATURDAY, JULY 8, 1905.

A LETTER FROM RIGHT REV BISHOP WILLIAMS.

We have received from the Right Rev Bishop Williams of this city the following letter which owing to the residence of our editor outside of the city, and the early date in the week when we go to press, was not in time for publication in last week's issue of the CATH OLIC RECORD:

London, Ont., June 24, 1905. To the editor of the CATHOLIC RECORD Dear Sir—In your issue of June 24 you state with reference to myself:
"We know that at synods of his own Church held but a few years ago he has strongly advocated 'voluntary schools,' which have the same meaning as Separate schools." That statement is without one word of truth. I have never advocated 'voluntary schools either in or out of synods. Religious i struction in the Public schools I have always advocated, but never the establishment of Separate or sectional schools either for Anglicans or for any other body. I trust that you will give the same prominence to this correction as you did to the mis statement.

Believe me, yours faithfully
DAVID WILLIAMS,

Bishop of Huron. the mistake of interpreting his words differently from their real meaning, and we admit that they may bear the meaning which the Bishop puts upon them in the above letter, though they might equally well bear the interpretation we put upon them.

The source of our mistake lay in the fact that the system of voluntary schools was being strongly advocated in the Church of England at the time when the Provincial Synod met at which Bishop Williams used the words as we have already quoted them, and we anderstood him to approve of the movement by saying, as we have already

"There is now no difference of opin ion as to the need of religious instruc-tion in the schools. A few years ago there was a great diversity of opinion in regard to it. Nowthere is a general recognition of the need of the case. That makes practical action all the easier and more effectual. We have passed resolutions and made speeches at the several dioceses, but nothing has been done. Now I propose something practical, and I hope the Synod will

But is there any substantial difference between the two interpretations ? As to the main principle at stake, which is the necessity of religious instruction in the schools, we hold that there is not a difference; but there is this difference, that if the Bishop bad advocated the establishment of a voluntary or Separate school system he would have been within his just rights, but when his position is to force upon all the Public schools of Canada a com promise system of theology which shall

poses to inflict a grave injustice upor Catholics, Jews, Unitarians and others, hose beliefs are not in accordance with the compromise faith which might be agreed upon between the sects taking part in the conference which would necessarily be held in order that a plan of religious teaching should be adopted, even if a common ground may be discovered on which they may stand.

The Catholics of Oatario cannot under any consideration enter into the proposed compromise, as our unalterable faith must be the foundation of all our religious and moral teaching, and we must oppose the introduction of any attempt to impose upon us any newfangled creed which may be patched up between various sects on the basis of recent resolutions passed by synods, presbyteries, etc.

The bishop must know that in about 93 per cent. of the School sections of Ontario, there are no Catholic Separate schools, and in these sections, Catholis children are mingled with the Protestant children at school. There are besides Jews, Unitarians, Deists and Atheists at these schools, and there is no possibility of finding a common creed which can be taught to all the children in attendance, whose parents support these schools, by their taxes, equally with those who might agree upon the creed which the Bishop of Huron would force upon them, willy nilly. The enormity would become greater if the pupils now attending the four hundred Catholic schools of the Province were attending the Public schools, as would necessarily be the case under the compulsory National school plan advocated by his Lordshipa proposition which Catholics will resist to the last extremity.

While mentioning this fact that many of the Public schools have Catholic children attending, it is proper we should add that the reason of this is not what is asserted by many of the agitators who are ever on the alert to attack the Catholic schools of Ontario. It is not because Catholics prefer the secular or non-religious schools, but because in the great majority of rural Public school sections they are not numerous enough to maintain efficient Catholic schools, so that they are obliged by the necessities of their situation to make use of the Public schools, and to supply religious instruction to their children by other

That what we have said above in reference to the advocacy of voluntary schools by the Church of England, at least in some dioceses of Canada, is correct is evident from the fact that Mr. Lawrence Baldwin had elaborated a plan for such schools so far back as the very date when the Right Rev. Dr. Williams spoke as above in the Quebec Provincial synod, and this plan was in substance adopted by the Synod of Toronto

As the same main principle is at ake whether we advocate religious teaching in the public schools or a system of denominational or voluntary chools, our error was not very great in interpreting Dr. Williams' words as approving of the former system, especially as it is the least unjust of the two.

We may add to these considerations that at a conference held by the We willingly insert this letter in our | Church of England in St. James' school columns, and make apology to the House, Toronto, to decide upon the Bishop for having, not wilfully, made school system to be advocated by that feels the present overbearing attitude Church, the Rev. Dr. Largtry attacked the plan now advocated by Bishop Williams as "monstrous and not becoming a churchman." In England, also, the Church of England is at the present moment engaged in fighting most strenuously the whole non-conformist body to sustain the system of Voluntary or Separate schools, as against secular public schools. Is it honest now for a Bishon of that same Church to endeavor to im pose on the Catholies of Ontario and the North-west Provinces a system which his colleagues of England denounce as irreligious and unchristian?

THE EUROPEAN WAR CLOUD.

In the trouble which has arisen be ween France and Germany, and which as not yet been settled, the most erious difficulty with which France finds herself face to face is that the anti-Catholie and anti-Christian policy inaugurated by Premier Waldeck-Rosseau and pushed to an extreme by Premier Combes, has brought both army and navy to a troubled condition unparalleled in French history. The army especially has been demoralized by the espionage and gossip system which was the cause of the overthrow of Premier Combes. The Masonic lodges were shown by the sworn evi dence of the Masonic officials to have become the medium whereby Combes and his colleagues in the Government were enabled to spy upon the conduct of all Government officials. The Free Masons throughout the country were her path to true greatness is not be agreed upon between a number of directed to report to their lodge through the darkness of unbelief

acts, even if they were done in the privacy of the home, were visited by the anti-Christian Government with dismissal from office. Officers of the army were shut out from promotion, and were even so persecuted that they were forced to resign their positions so that "the army might be rid of

One officer had been reported as hav ing knelt on the street while a proces sion of the Blessed Sacrament was passing. Others were active members of that most well-known charitable organization, the St. Vincent of Paul Society. and visited the poor. Others had Christian wives, or had read anti-Ministerial papers; others had attended Mass, or endeavored to induce their soldiers to receive the sacraments Others sent their children to Catholic schools, and one was punished because he was married to the daughter of an Opposition member of the Chamber of Deputies. In none of these cases was it charged that they were unfit for their positions, but in every case they were marked down as unworthy of promotion One Captain Sylvestre of the 12th Infantry Brigade was reported by the spy as being so close a character and so careful that no one should learn from him his religious and political beliefs that the spy could only conjecture that " most probably he was not of advanced ideas." It was recommended that "he should be excluded from the Paris gar rison, as from the circumstances which he was placed, he would thus be forced to resign, and the army would be rid of

The spies in these instances were brother officers of the persecuted parties. But the Freemasons were the most energetic, persistent and reliable spies, as it frequently happened that the officers of the army refused to carry out the wishes of the Government by becoming spies upon the private life of their brother officers, and thus the plans of the Government were frustrated, and recourse was had to the Masonic Lodges, which readily furnished the required means of espionage. One of the meanest and most unexplicable acts of the Combes Government in this respect was the dismissal

of a ferryman who had been reported as having ferried over the river a Christian Brother who had been expelled from his school by the Government! This was a criminal act which could not be overlooked, and the guilty party could not be continued longer in the Government service.

We can have but little confidence in the efficiency of the army when such a state of affairs exist, even though the popular indignation which led to M. combes' resignation may have been mol ified by some modifications of his policy under the administration Premier Rouvier. Where one half of the population of the country carries its persecution of the other half to such an extent as this, the country itself, and especially the army and navy, must be in a deplorable condition. It will not surprise us at all should France be obliged to humiliate herself before the demands which Germany is making in regard to the Moroccan question, and unless she is positively backed by England's whole power by land and sea, her humiliation seems to be inevitable.

Nevertheless it seems that England of Germany to be directed ultimately towards herself, and it is said that Lord Landsdowne has declared that she will sustain France's attitude towards the Sultan of Morocco with the whole force of the British Empire. This fact being known, the German Emperor will probably not be so ready to domineer over France as he might otherwise do. The question of peace or war thus still hangs in the balance between England. France and Germany. We do not wish to see France humbled as she was thirty four years ago, yet should it be the case that this should happen, we cannot but admit that the suicidal anti religious policy of the nation has merited that this should be the result.

We hope that the trouble between these three great powers may be ami cably settled, and that no war may break out between them. The present prospect is that their difficulties may be peacefully settled; but it is admitted on all hands that they have been for the last two or three weeks perilously near the arbitrament of the sword for the settlement of their difficulties.

Just at the moment when we have witnessed the dreadful character of modern warfare in the terrific struggle between the great modern nations of Russia and Japan, it would be an incalculable disaster if an equally great struggle should break out between these three Christian civilized nations. We hope and pray that such a disaster may be averted We cannot help coupling with this wish the hope that France may learn that

religion performed by them. Such a century ago, but through the way of Christian faith with which her true glory was inseparably connected in past ages.

We have not lost faith entirely in the return of France to her traditional position as the chief protectress of the Church of God on earth for we believe that the spirit of self sacrifice of her hierarchy and priesthood will be crowned by the triumph of religion, though the days are now dark, and the skies lowering. We believe that the first daughter of the Church will yet become as glorious in her maintenance of religion as she has been in former

THE CONTINUITY OF CHRIST'S CHURCH.

While treating of the address of the Right Rev. Bishop Williams of the Church of England Diccese of Haron, as delivered at the Synod recently held 11 this city, we were obliged to defer any lengthy comments on the claim put forward by his Lordship that "the Church of England holds the trath of the visible Church-that Christ founded an actual outward society which we call the Holy Catholic Church to carry on His work on earth after His ascen sion, and endowed it with illimitable powers for growth and expansion to meet the needs of all the ages and all the races and all the climes," and that

When the Church of England reformed herself in the sixteenth century it did not make itself a new Church. the contrary, the Church goes back to Apostolic times. Not destruction bu purifications and revision was the worl of the Reformation. The English Church after the Reformation was as much the English Church as Naamar was Naaman after he had washed in the Jordan. Then, lastly, let us thorough ly understand that the Church of Eng land is Protestant. The name Protest ant comes from the early part of the six teenth century; but the attitude which elongs to the continuous it represents belongs to the continuous protest of the Church against errors and corruptions, and you find it in prophets of the Old Testament, in the writings of St. Peter and St. Paul, in the pages of the New Testament, and in the utterances of the great Councils o the undivided Church.

"And thus we arrive at the distinctive characteristic of the Church of England as at once Catholic and Protestant in the truest sense of those terms, and in fact occupying a mediatorial position between the extremes of reformed and unreformed Christendom. She is Catholic by her doctrine-the mainten ance of the fulness of the Catholic faith; by her polity—the propagation of the historic episcopate and the principle of authority; by her liturgy, her expansive power and worldwide position, by her continuous and unbroken his ory that she makes Holy Scripture the one absolute standard of Christian doctrine and conduct in her insistence upon complete liberty of conscience and the right of every believer to direct and immediate access to God in without the necessary intervention of any human agency."

These are undoubtedly astounding claims, inconsistent with each other, and nullifying each other, and which cannot be substantiated by Holy Scripture, history, whether ecclesiastical or profane, or reason and common sense. We admit that the Church of England is Protestant-very much so, as it protests against the doctrines and prac

tices of the Holy Catholic Church which have been handed down throughout the ages to the present day-the faith which St. Paul declares to be that faith which once or primarily given to Church of Sts. Fugatius, Damian, Augthe saints. But even this title the Right Rev.

Dr. Williams has no right to claim for his Church; for at the present moment one half of his mother Church repudi ates that title, claiming to be Catholic and not Protestant.

Only two years go the Rev. C. Fillingham, a recognized clergyman of the Church of England who is still Vicar of Hexton, visited New York, and declared publicly that "the Church of St. Mary the Virgin of New York is a contravention of the Protestant Episcopal Church and a flagrant defiance of Protestantism " - " openly celebrating High Masses, to get rid of which the Church of England was formed especially." " The elevation and adoration of the elements of bread and wine are there practiced" which a large section of the Church of England's adherents declare to be "gross idolatry, which, as the Prayer-Book declares, should be abhorred by all Christian men." Nay, the probability is that Bishon Williams himself would scarcely hesitate to make the same pronouncement. Yet the local Bishop Potter declared in an open letter that :

"The Rector of the Church of St Mary, the Virgin possesses my respect and confidence, and though his modes of worship may be as little to my taste as yours, he is not following them without my privity and knowledge."

Where is the "authority of the Church " when it cannot be decided that the teaching of the Church is one thing or the other?

St. Paul tells us that the " Church of the Living God is the pillar and ground of Truth." Where is the truth when even the Bishops cannot tell its where diverging Protestant sects, he pro- officers not the crimes, but the acts of similar to that into which she plunged abouts? When even in our Canada we

have two colleges in one city, both of which train ministers to teach the Gospel of Christ but from opposite points of view?

Bishop Williams admits that to be Catholic, the Church must put into operation the principle of authority. Where is that principle when the adherents of the High and Low, Broad and Erastian sections or rather factions in the Church are constantly ready to fly at each others throats? Bishop Williams tells us that "there

is no necessary intervention of any hunan agency between God and man' in the Anglican Church. Well! necessary or unnecessary, we find in one Church of England pulpit this doctrine inculcated, while in another it is re pudiated as anti-Scriptural: in one, people are told to confess their sins to a priest that they may obtain forgiveness; in another, they are told that to do this is to destroy the mediatorship and priesthood of Christ!

Is this agglomeration of inconsist e icles that Church of the primitive Saints which the Apostles of Christ planted over all the known world, and to which, according to the Acts of the Apostles, the Lord added daily such as should be saved?" The Church of England under Henry

III. had a new head proclaimed. Edward VI. and Elizabeth were made successively heads of that Church, contrary to all the discipline of Holy Scripture and tradition which has always recognized the succession of St Peter as Head of the Church to the present day. Could a Church thus constituted be called one and the same Church with that which had previously acknowledged that the Pope is the true successor of St. Peter? Where did the local civil government of Eigland get the authority to change the headship of the universal Church? And is not this change in the essential constitution of the true Church sufficient to constitute a novelty and a monstrosity in religion? But the Church of England not only

changed the Headships of the Church. It introduced new doctrines, a new list of sacraments, operating in a different manner from the sacraments which had been recognized for fifteen centuries as the sacraments of Christ. The essen tial liturgy and the daily sacrifice of Christianity was abolished, and the authority of the Church itself which ven Dr. Williams acknowledges to have been continuous, was rejected. How can we confound the true

Church of Christ with an organization which has not authority to preserve the unity of the faith from generation to generation, and which at the present moment dares not define what is and what is not the teaching of Christ? The fact that the modern Church of

England is called by this name is no proof that she is entitled to it. It was a name taken by virtue of the physical force which a powerful civil government can exercise, and not by any authority derived from Christ. There can be only one Church of

Christ true and continuous, and that one must be the Church of Christ which goes back with an uninterrupted history and an unchanged faith to the days of the Apostles. The Church of England is fifteen centuries too young to have any title to this name. The modern Church of England is not the ustine, Anselm, Bede, Langton and Thomas a Becket.

SPANISH AMERICA AND THE UNITED STATES.

President Jas. B. Angell of the University of Michigan at Ann Arbor, while addressing one of the University clubs a few days ago, speaking of the concert of European powers and the Monroe doctrine, said that "the development of the European concert suggests the question whether ultimate ly, perhaps in a future somewhat remote, the larger states south of us and Canada, if she becomes entirely independent, might join us in a kind of friendly American concert to promote general continental interests, and to prevent foreign intrusion. Is it not conceivable." he adds. "that Mexico. Brazil, the Argentine Republic, and Chili might reach a development that would make this possible?

" I know that we are told that there is no longer any danger of an attempt by European States to come up gain possession of American territory. How one who sees what has just been going on in China can hold such a it is difficult to understand. the colonization frenzy of the sixteenth century was there a more voracious greed for the acquisition of foreign territory for the purpose of developing and controlling trade.

"What ground is there to believe that if we withdrew our objections we should not see a similar scramble for all the territory south of us from the Rio Grande to Cape Horn; and how easily would excuses be found for conquest in would excuse be better that the conquest in such controversies as have already arisen between European powers and the Spanish-American states?"

The professor further elucidates his

European powers which took part in settling the questions which arose out of the war between Turkey and Greece, the only thought of the ambassadors who took part in the conference was simply: "What settlement will be best for Europe?" Questions of indemn. ity, boundary, administration, etc., were settled with reference to the quiet, order, peace and convenience of Europe generally and no thought was given to the desires of the belligerent nations. His inference is that these powers would deal with America North and South in a similar way.

There is certainly much truth in

what the President of Ann Arbor Uni-

versity speaks, but there is likewise very good reason to fear that the big Republic of North America has also aspirations to increase the extent of its possessions at the expense of the Latin-American States where it can safely do so. The Mexican and Spanish wars both of which resulted in a considerable accession of territory to the United States were due chiefly to the aggressive policy pursued by the United States. The hasty recognition of the independ. ence of Panama, the backing up of the same by the United States was another instance in which it was proved that this power thought more of promoting its own interests than of acting in the interest of the Spanish Republies. At all events these Republics have had such experience of the friendship of the United States that they as strongly suspect the sincerity of its friendship as they do that of the European powers which may look with longing eyes toward them in the hope of establishing European colonies on their territory.

It is for this reason that many South American statesmen entertain a hope that a union of some kind, a Federal, if not a complete union of the Latin. American States may be effected as a barrier against encroachments by the United States, of which they are more in dread than of any encroachments by the European powers.

TO WHERE DOES THE MONEY BELONG?

Bishop Mills of the Anglican diocese of Kingston has availed himself of the holding of the Synod to speak on the subject of the Autonomy Bills now before the Dominion Parliament.

Bishop Mills takes ground that, looked at from a reasonable and common sense point of view, is entirely fallacious. He complains of an alleged unfair distribution of the proceeds of the Educational tax in the Province of Quebec. His ground of com plaint is that in the Province of Quebec there is a " Neutral" panel on which School votes are collected-that is the votes on Corporations composed of Protestants and Catholics-the former in the great majority-but the proceeds of which, he says, are in a large proportion applied to Catholic school purposes, whereas, according to the Right Rev. Bishop, they should be applied to Protestant schools support, as the great majority of the members of these corporations are Protestants, and therefore the money, so to say, is Protestant money. But surely a prior question should be: whence the origin

of this so called Protestant money? The corporations in question are in existence by reason of the support given them by the great Catholic majority, hence that majority have some claim on the profits. The same argument implies to those wealthy wholesa's firms whom the Bishop includes in his purview of school matters in Quebec province. It is all very well, and at first blush seems reasonable to say that the means invested in these firms is the money of the Protestant owners. But here again comes the question: whence the origin of the money so invested? Is it not the fact that without the custom in trade of the people these firms would never have come into existence? Is it not reasonable that a portion of the wealth so accumulated-and a considerable portion at that-should go back in the indirect manner indicated to those who had originally contributed it-who had kept these wealthy firms in existence? To put the matter in a nutshell, it would be a fair question to ask: how many of these wealthy merchants or their ancestors "whose means are invested in their business' came to Canada as millionaires, or even with a capital sufficient to start business, or how many, on the contrary, landed with the proverbial solitary "one sovereign" in their pockets? The answer would be a conclusive one showing where the " means invested " came from originally. It is most remarkable how forgetful of these facts, as a rule, are those wealthy individuals in their ante-mortem distribution of their wealth. How rarely does it happen that the name of a Catholic orphanage, school or church is to be found in the "last Will and Testament" of those who have stored up their thousands, or their millions, on the custom of trade or on the "sweat of their brovs" of the views by showing that in 1898 the Catholic housekeeper or imechanic or

simple day laborer. How is it that while is so opposed to the given Catholics in th his confreres of Qu Right Rev. Bishop D are silent on the ma resides in the city of latter spent the gre life there, and surely well qualified to spe ship of Kingston. THE RIGHTS OF

JULY 8, 1905.

In his speech at t Knights of Colum recent convention California, the Righ Bishop of that dioce ing appeal to his which apply with Catholics of Can said: "Knights a have a country to are proud of it. W be proud of, and and we do not care ask no favors beca right. We ask ev willing to fight We are willing to have their rights. tolerance-we cam is a manhood de Church and Cou Columbus, I kno character with no

IN REPLY to an him recently on niversary of his o J. B. McNally, California, gave beautiful sentime iewels are our ch be cut with the to polished with the and God till they know that by zea estness of sacrific accomplished."

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oper or mechanic or

simple day laborer. How is it that while Bishop Williams is so opposed to the slight advantages given Catholics in the Autonomy Bills,

his confreres of Quebec and Ottawa, Right Rev. Bishop Dunn and Hamilton, are silent on the matter? The former resides in the city of Quebec, while the latter spent the greater portion of his life there, and surely they should be as well qualified to speak as is His Lordship of Kingston.

THE RIGHTS OF CATHOLICS.

In his speech at the banquet of the Knights of Columbus during their recent convention in Los Angeles, California, the Right Rev. Dr. Conaty, Bishop of that diocese, made the following appeal to his audience -words which apply with equal force to the Catholics of Canada. The Bishop said: "Knights and Ladies: We have a country to be proud of, and we are proud of it. We have a Church to be proud of, and we are proud of it, and we do not care who knows it. We ask no favors because we have every right. We ask every right and are willing to fight for it if necessary. We are willing to fight that all may have their rights. We are not here by tolerance-we came here first. There is a manhoo'l demanded of us for Church and Country. Knights of Columbus, I know you are men of

IN REPLY to an address presented to him recently on the thirty fifth anniversary of his ordination, the Rev. J. B. McNally, pastor of Oakland, California, gave utterance to this beautiful sentiment: "Our purest jewels are our children, and let them be cut with the tools of education and polished with the love of Jesus Christ and God till they shine forth to let all know that by zeal for truth, and earnestness of sacrifice everything may be accomplished."

character with noble characteristics.

THE AVE Maria says: "In a speech delivered by the late D'Arcy McGee in the Quebec Legislature (Old Canada) in 1863 occurs the following sentence: The tendency of all modern forces is to taicize Christian society, if I may coin a word . . . ? The product of Mr. McGee's mind has been duly honored laicize is now an excellent English A MEDITATION ON MARRIAGE word, and a comparatively common one." So also, the expression first used by another Irishman: "This Canada of Ours," by the late Honorable Louis Thomas Drummond. This same gentleman in discussing the newly proposed militia organization stated that in his opinion "the best ornament for Canada was no ornament at all. "

ANNUAL PILGRIMAGE

TO ST. ANNE DE BEAUPRE, TUESDAY, JULY 25TH-ITINERARY OF SPECIAL TRAINS. The Ontario Pilgrimage to the Shrine of St. Anne de Beaupre will take place (this year) on Tuesday, July 25th, and will reach the Shrine on Wednesday. will prevail at all stations of the Morther of the Blessed Virgin. Excursion rates will prevail at all stations of the G.T.R. from Whitby, Lindsay, Peterborough, Haliburton, Mariposa and all stations of the borough, Haliburton, Mariposa and all stations of the borough of the stationary of the statio east thereof, as far as Aultsville; d at all stations of the C. P. R. frem Myrtle and all points east thereof, incost of \$8.05 from Whitby and \$8 from Myrtle, and then take special trains which will be awaiting them and proceed to St. Anne de Beaupre, which shall be reached at 7 o'clock on Wed-

nesday morning. Exceptionally low rates will prevail at all stations throughout the Eastern part of the province, and tickets will be good only on the special train going, but valid on any regular train return-ing up to and including Tuesday, August 1st. This means that pilgrims can leave Quebec city by the trains of Tuesday, August 1st, and Mon-treal by the morning trains of August 2ad; but if a stop-over at Quebec or Montreal be desired, it must be so timed as to leave Montreal for a continuous journey home not later than the morning of Wednesday, August 2nd. The pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Belleville, Ont., who will give any further necessary information to intending pilgrims. Dining cars will be attached to the C. P. R. special, in which meals may be procured on the journey, and whilst at St. Anne's for the nominal support 95 corts normal

c. P. R. sleepers and first class coaches will be conveniently placed on the track near the Basilica, and will be at the disposal of the Ontario Pilgrims. There will be no charge for the use of the first-class coaches on Wednesday

Pilgrims from Toronto via Grand Trunk must take the 7.45 a. m. Montreal Express, and await Pilgrimage Special at Whitby Jct. until 1 p. m.

The 9.15 a. m. C. P. R. Montreal Express will make immediate connection with C. P. R. Pilgrimage Special at

DIOCESAN MISSIONARY BAND A NECESSITY.

Washington, Brooklyn Station, D. C., June 24, 1905.

Some of the diocesan missionary bands at the close of their year of activity are making public the results

of their labors.

The Dabuque Apostolate consisting of Fathers Dougherty, Lenihan, and Drumm have had so successful a year that they have been continuously employed right through the year, and have engagements for the greater part of the year to come. These Missionaries usually give a mission to the non-Catholics immediately following the mission to Catholics. They report having heard in the diocese of Dubuque 17,678 confessions and their preaching has reached and influenced as many non-Catholics, while by distribution of literature they have reached probably of converts who have manifested a desire to become Catholics amounted to state and now that the missionaries have got down to very practical work, the number of converts will increase

The Pittsburg band is in a more populous part of the country where the cities are larger and the Catholics more They report having heard numerous. They report having heard 34,654 confessions and having attracted to the Church 215 nephytes. The amount of literature they distributed is simply wonderful: 44,000 tracts and 13,200 bound volumes. One can hardly imagine what a tremendous influence

for progress this literature will be.

These reports are from but two These reports are from but two of the Apo tolic bands or less than oneof the Diocesan Missionary forces of the country. It is probably no exaggeration to say that by the diocesan missionaries alone there have been 300,000 confessions heard and 5000 converts drawn to the Church during the year just ended. This simple state iency of this Mission movement just now, and it gives indication of the pos-sibilities ahead of it. In ten years from now we may easily add another figure to the number of confessions heard and of the converts received.

It has now come to be understood that no diocese is well equipped for its work until it has its diocesan band of

Missionaries.

The number of applications for admission to the Apostolic Mission House for the next year show that the Bishops are beginning to consider the establish of diocesan bands an absolute necessity.

olitary pilgrim, and dost thou feel that by thyself thy journey to thy Heavenly home is too toilsome for thee, that thou art in need of a partner to aid thee on thy path, but thou hast not yet found thy help-mate; fear not, it may be thy journey is well nigh ended, and thou art nearing thy longed for rest but if thy journey is not yet near its close, thy God will supply all thy need in due season, and when it shall seem good to Him. Only trust to Him, and set not thine affection upon the creature, but upon thy Creator, and love not anything but what thou can's; love through Him. "Seek not thine own, but that thou mayest find thine own," says St. Augustine. Be not led own, but that thou mayest find thine own," says St. Augustine. Be not led away with the spirit of the world that would induce thee to find thy rest where the world seeks its rest; thou mayest indeed find pleasure therein, but it will not satisfy the cravings of thy self some creature speedily who will perchance charm thy fancy and minis-ter abundantly to thy material necescluding Peterborough, Perth, Manotick, Stittsville, Carleton Place, Brockville, consolation of the world if thy compan-Stittsville, Carleton Place, Brockville, Prespott, Smith's Falls, as far as Chesterville, included. Passengers and typ heart will be restless still. take regular morning train and connect with special at Port Hope, and those from Mariposa, etc., will board special at Whitby Junction. Pilgrims from Toronto, London, Hamilton, and other points in Western Ontario will leave Toronto on Tuesday morning by regular montreal express trains, procure regular return tickets as far as Whitby or Myrtle stations on the main lines of the G. T. R. and C. P. R. a short distance and to the consolation outside of the truths proposed. Therefore, this commandments and to fullful His will, the carnestly to observe His commandments and to fullful His will, defluents by the frequent application to thyself of the holy sacraments, commandments are fallible. Hence they assert their him with all thy might, and He will, if it be good for thee, in due season enable thee to find a proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the find the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to teach men with the same authority which He Himself possesses. He was characteristic to the truths proposed. Therefore, Christ has established a tribunal to the truth proposed. Therefore, Christ has established a tribunal to the Mystle stations on the main lines of the G. T. R. and C. P. R. a short distance east of Toronto, purchase pilgrimage tickets at either of these stations at a control \$2.05 form. Whither and \$2.05 form. Whither and \$2.05 form. lighten thy steps on thine earthly pilgrimage, and assist thee most power fully against the temptations and trials which beset thee in thy journey to the promised land; and thy children which shall be born to thee shall praise the

BISHOP MEETS MINISTER'S ATTACK.

IGOROUS UTTERANCE ELICITED BY BAPTIST PASTOR'S DISCOURSES TO "NON-PROTESTANTS."

Correspondence of Philadelphia Catholic Standard and Times. Trenton, June 13.—Bishop McFaul in a sermon Sunday at the Cathedral took issue with the Rev. A. W. Wishart, who has been preaching a series of ser-mons against the Catholic Church to the members of the Central Baptist congregation. Wishart's lectures are announced as being particularly suited to "non Protestants." The significance of this title is apparent when it is remembered that a mission to "non-

Catholics" was given in the Cathedral some weeks ago.

The Bishop said it would be more in keeping with a Christian spirit if the critics of the Church who were delving into ancient history to find weaknesses would bend their energies toward re-

claiming the great army of "church-less" people in this country to day.

"We have it on reliable authority,"

East had been settled by arbitration? So far as civil and spiritual allegiance are concerned both Catholics and Protestants hold the same principle. ing their missionaries abroad to conwert the heathen would seek to convert this great body of Americans they would be more profitably occupied it is only necessary to point to the actions of Catholics in the Spanish-

always obey God rather than man. It a clash should arise between Pro testants and the United States Govern-American War to refute the slanders as to the lack of patriotism of our people. Before that war we heard a great deal of the A. P. A; but where were they did not warn the during the war? That war had the same effect on the A. P. A. that Paris ings next.'

The allegiance of Catholics to the ope was explained by the Bishop. He CATHOLICITY AND SOCIALISM told how in spiritual matters Catholie looked to the Pope for guidance, but they were free to use their own judg-ment in temporal affairs. With reference to socialism, towards which the Wishart is said to have a tion of the Church, but rather en-couragement. But socialism as at present advocated by its leaders attacks government, society, the family marriage and the holding of private

green has on a crop of potato bugs."

THE CHURCH AS SHE IS.

and it appears that a very favorable impression was made by the missionaries in this community. There were some converts, which is not unusual at The missionaries explained the doctrines of the Church so as to remove misrepresentations. The Catholic Church has been painted in such revolting colors by her enemeis that were sensible, God-fearing Pro testants to learn what she really is they would be attracted toward her. I am satisfied that could we reach by sermons or tracts the thousands of God-fearing

acknowledge the truth of Catholicity. "The attempt has been made to test the claims of the Catholic Church by the New Testament. I wonder how the test would have been made before the New Testament was written or by the thousands in every age who cannot read? Now any one who knows any-thing about Catholic doctrice knows that we do not subscribe to that test. It has no convincing value when addressing Catholics; and, it may be added, it has a very slight force among Protestants who are questioning the truth and inspiration of the Bible.

NO AUTHORITY IN PROTESTANTISM. "Who is to decide, for instance, be-tween two Protestants, the one affirmng and the other denying the necessity of baptism? They may go to ministers and each one of those disputing the question will find one agreeing with him. No decision can be reached with certainty. Why? Because the min-My soul, art thou a lonely and ister has no more authority to decide the question than either one of the dis-putants. If a doubt arises in the mind of a Catholic he finds a duly authorized body by speaking as the mouthpiece of Christ. How does he know that this body is speaking in the name of Christ? I answer that reason and history of Scripture shows that Christ established an intallible teaching body. The rule of faith adopted by Protestantism, namely, Scripture interpreted by private judgment, has no foundation in the Word of God; on the contrary, it is condemned by it. It is the cause of the numberless sects which we find around us, all claiming to be the Church of Christ and teaching contradictory doc trines. The State is much wiser Protestantism and approaches closely to the system of the Catholic Church. It enacts laws, but it does not allow each citizen to interpret them to suit himself. It licenses its lawyers, it

establishes court, it appoints judges. When the highest court has spoken for all practical purposes, its decisions are regarded as infallible, although in reality they are only fallible opinions. Now in the supreme and most important thought' and alleging that Catholics are not allowed 'freedom of thought.' not allowed 'freedom of thought. The truth is that every man enjoys 'free-dom of thought' and the Catholic Church has never trespassed upon its legitimate domain, nor has she power to do so. There is such a thing as physical freedom. All men are free by nature. By creation they have a soul and body That soul has certain faculties-will, tellect, memory. The will is physically free. Jones can go out upon the street and murder Brown, but he is not morally free to adhere to error or to commit free to adhere to error or to commit sin. Further, in so far as he embraces truth, his liberty is diminished. The wild Indian on the plain is no freer than the man of education. Truth added to truth widens his horizon, it is true, but restricts the field of his speculation. In like manner, if the dogmas of Christianity are true, then within their range there can be no room for

freedom of thought. CHURCH AND STATE.

"I say the Catholic Church has never claimed that the Pope by divine right can depose civil rulers and absolve subjects from allegience. You may reply But Popes have done so.' That is true. but when a Pope did it he did not ex ercise his power as Pope; he exercised the power conferred upon him by the constitutional law of the Middle Ages. By the common consent of Catholic na-tions he had been made their supreme arbiter and judge. That was the condi tion of things, and I am not sure but its revival in modern times would be beneficial. How much blood might have been spared if the troubles in the far

"The Protestants and Catholics must ment they would be traitors to God if had trespassed its legitimate field of action. God and His doctrine are always first, The State and its teach-

N. Y. Freeman's Journs article under the above heading, pub lished in the current number of American Catholic Quarterly Review starts out with the frank admission that decided bearing, inasmuch as he charged the Church with opposing democracy because she does not favor socialism, the Bishop said: "If socialism, the Bishop said: "If of doing so is paramount. "The two specialism keeps within the bounds of seeking only the advancemen; of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the of the people it will not meet with the other people it will not m already well under way, and the world is not large enough for the supremacy of both as they now stand. Defendress ough she be of the social order against e aggressive aspirations of Socialism militant, the Church stands alone in property, and as these involve social and moral questions, socialism is condemned by the Church.
"Some time ago," the Bishop continued, "a mission was given in this church by the Redemptorist Fathers, lesson of Calvary, as the only remedy which can withstand the enroachments the arena, with the undisguised antiwhich can with tand the enroachments that fell destroyer of the Socialist doctrinaire, with Athe ism in his heart and Materialism in his mouth. An advocate simply of the material improvement of his fellowmen and with a disavowal of authority, earthly or divine, the funda mental basis of his creed, he enters the ists with an array on his side of every worldly influence that can appeal to the fleshly aspirations of mankind. With him he has the bulk of the secular press; the greater part of educationists: the majority of researchful scientists and men and women in the sects they would every political apostle of that baneful type of degeneration, modern liberty, such as is exemplified, for instance, in the French Government of the day, for whom Liberty, Equality and Fraternity are euphemisms for Intolerance, Preju dice and Oppression. Brimful of entice

ments, he allures the poor of spirit and the weak of faith with pledges that promise the oppressed the attainment of prosperity in the path that offers the least resistance to human weaknesses the path that knows no God but the flesh. It is hardly to be wondered at then hardly to be wondered at, then, that he gains adherents by the million that he is a mighty rival of the Church that works by, and with, the Spirit; that teaches her children that this life is but preparation for an eternal one hereter, that sorrow and suffering are the heritage of those who seek the everlast ing. And yet, says Doztor Kerby, "not Socialism, but the age, fivors Atheism, lossens the bonds of the family object."

The sense of personal responsibility he dividualism having developed wonderheritage of those who seek the everlastosens the bonds of the family, chalonges authority and teaches false econ-mics. * * * This philosophy is so lose to the facts of life, so satisfying to one who looks at the present merely, and not at past or future, at individual r class and not at race; it is so soothing n the freedom from self-discipline which it promises that it is a real vital power to its believers." Modern evils, it is not hard to discern, spring from the paramount ery of Industrialism, the forcing to its furthest extreme of that supreme doctrine of selfishness—the survival of the fittest. The law of the modern indastrial world is that weakness shall serve strength-a law diametically con trary to that of Christ's teaching, which

is that strength shall serve weakness. In the pursuit of wealth and in its accu-

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days the principle of power and worldly | niable it is in the main a protest aggrandisements, namely money. Legis against the supremacy of the lation, it is true, has attempted to imdustrial order in life and an prove the lot of the victims of the Industrialist. To little avail, however, and legislation in all countries is forced to confess itself subsidiary to the aims confess itself subsidiary to the aims and workings of the capitalist. Here the Socialist steps in with the reversiting condition of thins; he will establish equality, social as well as industrial, by giving to the community the control of all capital. In his opinion not only legislative bodies, but also the Church, is the slave of the capitalists. He will therefore raise his political structure without reference to the word of God or to a belief in him. He will have no Church,

is fighting tooth and nail. Doctor Kerby very justly finds that Industrialism predominates the age and has given birth to Socialism and its concomitant anti-Christian tend encies, not because it was the natural evolution of Industrialism to finally overcome the influence of the Church, but because the "Christian order and Christian forces are greatly weakened" because man's susceptibility to Chris-

tianizing influences has not kept pace with his desire for material progress. with his desire for material progress.

In support of his contention the doctor adduces the following results of his experience and observation. He finds that "the spiritual sense is becoming that men in their good actions, or beneficient measures, are influenced by no considerations of a "soul;" that mind is recognized everywhere to the total exclusion of emotions or impulses arising from the soul. Again, he sees that the sense of sin is becoming dull; that conscience only exists in remant that conscience only exists in form; that there are no sins of omis s'on, but of commission only, and that these are fewer. He finds in society an increasing tendency to choose the line of least resistance; be sees that there is little regard for self-discipline, self-denial penance; that indifference and denial, penance; that indifference and neglect overwhelm us on all hands. fully strong men, but produced many weak ones; that men throw the blame on "environment," crying out that circumstances have shaped them. ally, he is conscious of a dulling of the ense of duty-one social class believin its own rights and in duties of the other classes. absence of these five spirit ing senses, which are the realiza tion of the soul's existence, in the world of to-day demonstrated clearly the domination of materialistic tendencies the and since the Church exists because there is a soul, she cannot but condemn the present condition of things and urge drastic measures of reform, conceived on an obedience to the five senses of that soul. "Here," says Doctor Kerby, final-"Catholicity enters judgement of So-

equalize conditions of life for men. Its essential tenet is collective ownership of capitaltain, unfailing means, it is claimed, of social salvation. We may take the most extreme and hopeful form of the propoin him. He will have no Church, and I think must do so. Catholicity which to him, seems to embody the aristocratic principle against which he is to discipline and shape life. Socialism in its least offensive form is a phil osophy based on life ; and the two philosophies are, here and now, to a great extent, exclusive. Socialism's philosophy certainly tends to eliminate the spiritual senses by diminishing emphais, if not always by exclusion. What Catholicity regrets and condemns as an accident and an abuse in the present order is found in Socialism enthroned as a principle and sanctioned as a law. Socialism comes with no sense of the soul's reality, no sense of sin, of discip-line and penance, of individual responsibility. Its analysis of social wrongs omits sin as a factor, its constructive reform contemplates no spiritual power, no reassertion of the supremacy of God and the sanctity of His law.

"Catholicity believes that man's heart is chiefly to blame for social wrongs; Socialism blames our institutions, our environment. Catholicity looks on the social question as mainly one of sin, Socialism sees no sin, sees only social questions. The Socialist takes advantage of class hate and appeals to it, Catholicity would extin-guish it by the charity of God. Thus Socialism presents an analysis of social questions which includes no element of sin; it proposes a plan of reform which makes no note of grace. Catholicity sees sin omnipresent, and the redeeming power of Christ intended to conquer She looks to conscience in final hope—conscience whose torch is lighted by the hand of God, but in ocialism she hears only of institutions to replace it, and these built on an aspiritualized humanity. looks for repentance in the heart, con-trition on the lips and love in the eyes of all reform, but she finds in Socialis the heart unmoved to feel its guilt, lips speaking only words of spiritual forgetfulness and eyes brilliant only with the hope of present conquest."

The Jesuit Father Young, of New York believes that Gregorian music and congregational singing could be restored to their place in church in this country, fully within ten years and partially within five years, if the peing, but a machine, without heart or soul, working always and incessantly for the acquisition of that which is nowachildren in our parochial

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THE TRUTH ABOUT THE CATHO LIC CHURCH.

SY A PROTESTANT THEOLOGIAN.

CCCLIX. We have examined the declaration of the Republican's correspondent, that thousands of admirable men and wo-men have been tortured and murdered for refusing to accept the papal primacy, and, as the context plainly implies, that the chief impulse to these persecutions has come from Rome.

We have seen that this is not at all true of Ireland, and only in an infinitesimal degree true of Scotland, where the re-ligious murders on both sides did not ount to twenty, and were of purely local instigation.

We have seen that in England and Holland the executions of Protestants were essentially impelled from Spain, not from Rome, and that in England the Papal Legate appears to have done his best to mitigate them, while the English Bishops, mostly, were with difficulty brought to concur in them. Yet these same prelates, a few years later, surrendered their Sees, and even liberty, rather than disown the Roman primacy. Feckenham, the first of the mitred abbots, and universally helpyed for his beloved for his excellence and his dis-like of persecution, might, it is said, easily have been Primate if only he easily have been Frimate it only he would of foregone canonical institution by the Apostolic Sec. So little did averseness to persecution necessarily imply unfaithfulness to Kome, Ireland alone is a conclusive refutation of such

In Spain there were so few Lutherans (some forty or fifty, I believe) and they were so quickly disposed of, by pure Spanish zeal that Rome did not come into the account at all. Indeed Ranke remarks that the Spanish and Italian Lutheranizers (rather than Lutherans,) however divergent some of their views might be from the prevailing opinions in the South, were immovably attached to the See of Peter. Had these victims en sent to Rome, they might have fared differently. Suspicious, angry hyper-orthodoxy may have been char-acteristic of Spain, but Spain was not the Papacy, nor the Catholic Church. That convicted heretics should be punished was the law of the time, but Rome was infinitely more cautious in its applica-tion than the Spanish Inquisition. Let

me axcept from this commendation Plus
IV., who appears to me to have been a
coldly crue! man.
The relations between the Papacy
and Madrid in this matter are well illustrated in the process of the Inquisition against Carranza, Archbishop of Toledo. The Holy Office was bent on the Primate's condemnation, the Papacy earnestly desired his acquittal. Spanish obstinacy prolonged the Archbishop's trial for eighteen years, and finally broke his heart. Yet although the Popes were pushed a good deal farther than they desired by the sour zeal of Valdes and of Philip the Second they would not suffer the Primate to be de-clared a heretic or to be deposed, and after his death they secured that his name should be honorably graven over the portal of his cathedral among the pastors of that illustrious See. This is a very fair exemplification of the re-lative tempers of Rome and Madrid

over accusations of heresy.

In fact there are now multitudes of priests in Germany and elsewhere of undisputed Catholic orthodoxy, and under the protection of Rome, whose lives would have been mostly vary little lives would have been worth very little had they been living in Spain in the sixteenth century. Even now, remarks a Catholic writer, all the efforts of the Jesuits have only had imperfect success in overcoming the externalizing temper of the Spaniards, although, remarks Canon Mozley, of the Church of England, there is no question that their influence was most beneficient in

Most of the transactions betwee Rome and Spain concerning heresy had reference to the trials of Maranos, or baptized Jews, and Moriscoes, or bap tized Moors, and here the influence of the Papacy was steadily directed towards securing for these two oppressed classes something like equity and charitable ness. The Inquisition met these miti gating efforts of the Popes with suller evasiveness, and, often, indeed, with flagrant disobedience. Yet notwith standing, remarks Hefele, the Popes succeeded in saving numbers of lives, and the estates and honor of numbers o

However while it is true that the many Protestants put to death in the Netherlands fell victims to Spanish intolerance, I may be reminded that we can not inpute to Spain the buchery of the 31,000 Huguenots, the number authentically murdered in France, according to Protestant researches. cording to Protestant researches. suredly Spain is not guilty here. yet Rome. The responsibility of the rel gious murders of France belong to the French, and to the French alone, and, as we have seen by careful comparison of authentic statis ties, about equally to the French of both religions. Should we take Dean Hodges' estimate, we should make out the French Protestants to have been infinitely more bloodthirsty than the Catholics. Should we take Coffin's reckening, we should reverse our opinion, Should we take the better authenticated mean between the two computations, we come to Guizot's judgement, that in point of ferocious-ness there was no essential difference between the adherents of the two religions, although, which Guizet, as a Protestant, naturally shrinks from em phasizing, the Huguenots exhibited towards the priesthood a devilish ingeunity of slow torment which cannot be paralleled on the Catholic side even by bringing up the tortures of Francis I.

Moreover we must remember that the chief agent against the Huguenots, tae Sorbonne, while Catholic in general doctrine, was all the time skirting the very border of schism pre-cisely in that very point of which the bligated Gallican persecution of the -Church Progress.

Protestants. Indeed, long afterwards, the nery men who were grieving the Pope by the approbation of the Dragon-nades were talking about setting up a Patriarch of Paris, with substantially papal attributes in France. Zeal for Rome, even in a Pope, did not neces sarily mean a disposition to persecute; and a disposition to periecute did no necessarily mean zeal for Rome.

I need not say that in Germany there can be no talk about thousands of men and women tortured and murdered for abjuring the Pope. There were few murders and fewer tortures in Germany on this account. Even the furious ex hortations of Bucer, to stone or burn the Papists, or to put them, their wives their children, and their cattle, to the sword, were unheeded. The national mildness of temper, as Miss Yonge well remarks, appeared even at the sack of Rome, after the first fury was over, and still more at home. The Anabaptists indeed, were severely persocuted for awhile, but about the necessity of putting them down there was no quarrel be tween Lutherans and Catholics. indeed the first Anabaptists preached, and practised, simple anarchism and

oromiscuous immorality.

Nippold, in his sullenly virulent volume against the Catholics, insinu ates that they murdered multitudes of Protestants under the pretext of witch craft. Of this accusation he does not give a particle of proof. Dr. David Muller, an enthusiastic Protestant, but an honest man, says expressly that the two religions were possessed of pre-cisely the same blind fary against imaginary witcheraft. any one special class against which it was directed it was rather the Jesuits, who were actually threatened by a furious witch hunter with banishment, on account of their known dislike the trials for sorcery. Indeed, in the wild out-break at Cologne one or two

Jesuits fell victims. The three Scandinavian nations show the Germanic disinclination to religious murder still more strongly. They seem almost worthy of comparison with the Irish. I have read Bishop Mynter, Cornelius, Nolin, and other Scandinavian authorities, and car find little proof of capital persecution before, during of capital persecution before, during, or after the Reformation, except that a few Calvinists were beheaded in Sweden, while the Archbishop on his rounds caused Catholic recusants to be courged with rods. Indeed as late as 1844 a Cathelle convert in Sweden was virtually put to death, dying indigent and brokenhearted in Copen agen, the year after his own country had dis franchised him, confiscated his goods and banished him.

CHARLES C. STARBUCK. Andover, Mass.

KING ALFONSO AT WESTMINSTER

CATHEDRAL. The Manchester Guardian's corres condent, in the course of his descrip-tion of the scene in the Cathedral, writes: "The slender, youthful figure writes: with the light step that has had to learn to be slow and stately, the face that looks so young and so happy, the dark eyes that look so courteous, have all an extraordinary charm. He seemed so young to be able, after the genu flection to the altar, to give, by ever so slight a check before the first step on the dais and ever so slight a draw ing up of the slender body, so great a touch of dignity to the ascent to his high place. The Archbishop passed on to his prie-dieu, the long line of caped dignitaries stretched their masses of color along the rows of seats facing the king, and the celebrant, the Bishop of Southwark, in a chasuble of white brocade, passed up to the altar, bowing to the king. He was at his lofty prie-dieu, a solitary black figure, bowed to and honoured. But amid all those priests the centuries seemed to be about him. So many king must have sat enthroned like that at the Mass and known that all that was about him was mightier than he, that he should perish but it should endure, that even as the priests set the throne there, even as the priests set the high figure upon it, there must have been in all their thoughts that great impersonality of the Church which makes brubles of crown and sceptre.

SIN OF ANGER.

Next for consideration among the leadly sins is that of anger, which is defined as an inordinate desire for re venge. Against it we should all guard ourselves with the greatest care, be-cause of the many grievous sins which result therefrom. Among these may result therefrom. Among these may be mentioned quarreling, cursing, blasphemy and even murder. It it well, therefore, always to bear in mind the injunction of St. James: "Be slow to anger, for the anger of man worketh not the justice of God."

As a general rule, it may be said that it is provided by pride and cor-

that it is provoked by pride and cor-ruption of the heart, which resent op-position and resist contradiction. Under its influence passion, not reason, govern and guides us in our action. It obs us of the dignity of mankind and places us on a plane with the brute creation. It causes us to injure both ourselves and our neighbor and to ofoffend God.

But we should not confound passion of this character with that anger which is justifiable and commendable, sometimes called a holy anger, or zeal. This is a righteous displeasure against those who commit some evil or pre vent some good. Such was the spirit which imbued our Lord when He drove the money changers from the temple.

The evil effects of the vice are too

plain to require enumeration. Every day they are thrusting themselves upon our observation. Hence it is only necessary to be reminded of the constant care to be used in preserving ourselves from this dreadful sin. The means to such an end we may find in the exercise of the virtues of patience and mildness. The life of our Savious is the surest model. Those who will keep it before them under all circumstances are not likely to be provoked to the sin of anger or any of the sins which result therefrom. Patience and correspondent makes so much, namely, to the sin of anger or any of the sins the papal supremacy. It was certainly which result therefrom. Patience and mildness, therefore, are the remedies.

FIVE-MINUTES SERMON.

HOW TO BEAR BURDENS. Cast thy care upon the Lord and He shall usuain thee. (Gradual of the Mass)

Which of us, dear brethren, is with-Which of us, dear brethren, is without his burden or his care? Whatever
our station in life, however high or
lowly we may be, to each comes his
portion of sorrow, to each come difficulttes and temptations. If we escape one
trial we are sure to find another, and
probably a worse one, awaiting us. It
sour lot here upon earth to suffer, and s our lot here upon earth to suffer, and we ought to expect nothing else, for if we hope for perfect happiness in this world we are doomed to bitterest dis-appointment. The way in which to carry ourselves with regard to our difficulties is not to seek to avoid them, or when they come upon us to run away from them, but to accept them as the portion of our heritage and to make them a source of merit and sanctifica-tion. If we would but cast our care upon the Lord, if we would but willingiy submit to what His all-wise Providence designs for us, these apparent miseries would become for us real bless ngs and bring upon us the choicest of God's gitts—an increase of His holy grace in our souls. God will help us sustain our burden if we receive it with resignation; if we love it He will m !e even sweet to bear.

But, you may say, this doctrine is very pretty in theory. How about the practice of it? It is not so easy to be indifferent to the things of this life, to the wants of the body, so as to be quite as willing to be poor as to be rich, to have a good, substantial meal or a morsel of cold victuals. Psople cannot be expected to prefer misery to happiness.

We are not asking you to prefer misery to happiness, nor even to be in different as to what shall happen you. Although this would be far more per-fect and would soon make him who had such disposition very holy, still we do no ask so much. What we would wish you to do is what we think all are bound to do—namely, to have con fidence in the providence of God; to recognize His hand guiding the course of events in our behalf. We know that He is good and merciful and ready to help us in our need; we know that even when He punishes it is not so much in anger as in love that He does so; yet we complain and are discontented, and some even go so far as to blaspheme the God Who, at the very moment when we are treating Him with such indignity, is lovingly working all things together unto good, Who is doing for them more than they would ever hope for.

Oh! what pride is theirs, who set up their judgment against God's and insist upon the Almighty doing things according to their fancy. They see no reason why they should suffer this or that. Why should they be treated so harshly? Other people have comfort; why should not thus? ? Oh! what folly, what blindness is there in the hearts of men and women who speak thus! What ingrati tude is theirs! Perhaps the God they are abusing has forgiven them hundred of mortal sins; perhaps He is withhold ing what they are demanding because He sees if He granted them the things they ask, their salvation would be en dangered; yet all that He is doing in loving kindness is being misunderstood because men are unwilling to bow down to the holy and adorable will of God.

Dear brethren, let it not be said of us that we are ingrates or that we are so foolish as to think ourselves wiser than God : but let us turn to Him with all our hearts and recognize in all He sends us His unspeakable mercy; let us ever see in Him the All-wise God, our Father, and never permit onrselves to be deceived by the rebellion of our lower nature. Let us, in a word, "cast all our care upon the Lord."

BENEDICTION.

The Benediction of the Blessed Sac rament is one of the simplest rites of the Church. The priests enter and kneel down, one of them unlocks the Tabernacle, takes out the Blessed Sacrament, inserts It upright in a Monstrance of precious metal, and sets It in a conspicuous place above the altar, in the midst of lights, for all to see. The people then begin to sing meanwhile, the priest twice offers in cense to the King of Heaven, before Whom he is kneeling. Then he takes the monstrance in his hands, and turning to the people blesses them with the Most Holy, in the form of a cross while the bell is sounded by one of the attendants to call attention to the ceremony. It is our Lord's solemn bene-diction of His people, as when He lifted up His hands over the children, or when He blessed His chosen on when He ascended up from Mount Olivet. As sons might com-before a parent before going to bed at night, so, once or twice a week, the great Catholic family comes before the Eternal Father, after the bustle or toil of the day, and He smiles upon the and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites: "The Lord bless thee and keep thee; the Lord show His face thee and have mercy on thee; the Lord turn His countenance to thee and give thee peace." Can there be a more touching rite, even in the judge ment of those who do not believe in it? How many a man, not a Catholic, is moved, on seeing it, to say, "Oh, that I did but believe it!" when he sees the priest take up the Fount of Mercy, and the people bent low in adoration! It is one of the most beautiful, natural and soothing actions of the Church, Cardinal Newman,

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Of a truth what homely hemily that was which the Holy Father gave us on the teaching of the Catechism. It was simple but very much to the point. It had all the rugged lines of the great mountain that looms up and so fills the eye that we cannot get away from it. How different were the learned and high sounding encyclicals of Leo XIII. but it may be doubted if with all their learning they vere heeded as much as the words of Pius X. will be. Tie straightforward simplicity of language is well utilized to enforce in the most primary of duties -to teach the word o follow a fuller knowledge of Chris tain doctrine and any experience with

the adults of the present generation in this country, Many will say that the Eucyclical will be of great service to the Bishops of Italy and will undoubtedly stir them to more effective measures for instructing people. The emigrants who come here from Italy are dreadfully ignorant of even their prayers, but there are others too. Come et us search for facts as d leave aside all illusions. Suppose a civil service examination were required on the Balti more Catechism, and 75 per cent. were exacted as a condition of passing the examination, how many of the laity, if put to the test, would be able to pass? I know some who would, but I also knew hat a good many would not get 25 per

not lay the flattering unction to our souls that it is only the priests and Bishops in Italy who need to take practical measures to instruct their people in the fundamental doctrines of the Church .- The Missionary.

AT ALL AGES THEY NEED RICH, PURE HAPPINESS.

A woman needs medicine more than a man. Her organism is more complex her system more delicate. Her health is disturbed regularly in the course of If anything happens to inter fere with that natural course, she goe through unspeakable suffering. In fact the health of every function and the happiness of every moment of a wo-man's life depends upon the richness and the regularity of her blood supply. That is the simple scientific reason wh Dr. William's Pink Pills are worth more than their weight in gold to wo men of all ages from fifteen to fifty blood that brings health and happiness blood that brings health and happiness and freedom from pain to every woman. Mrs. Neil Ferguson, Ashfield, N. S., says: "In justice to you, and in the hope that what I say may benefit other suffering women, I take pleasure in stating that I have found wonderful benefit from the use of Dr. William's Pink Pills. When I began using the Pink Pins. when I began using the pills I was so badly run down that I could scarcely go about; at times I suffered very much and felt that life was a burden. Thanks to Dr. Williams' Pink Pills, I can now say I am enjoying better health than I ever expected to have again, and I can most heartily recommend these pills to other suffer-

Dr. Williams' Pink Pills cured Mrs.

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of God to not only the children but also to adults. The Holy Father claims that rectitude of life is far more likely

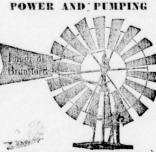
souls will confirm his judgment. Say v hat we will there is a woeful lack of knowledge of Christian doctrine among

Yes, they learned their Catechism when they made their first Communion but they speedily forgot it all. Let us

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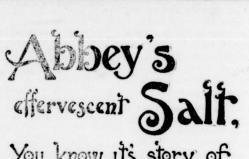
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CIATS WITH YOUNG MEN. Don't Strike-Lift.

There are backs breaking under heavy burdens and hearts sore with heavy burdens and nearts sore with disappointment. Do not break hearts with criticism or break struggling men's back's by adding to their bur-

The Forming of Character

The issues of eternal life are at stake pon the battlefields of the heart. Temptation met means the molding of character; yielding means its sure and terrible prevention. Consider it a matter of no moment when a tongue of fime destroys a canvas beyond price, break without a thought an infinitely precious vase, but do not call it a trifle when the higher faculties of the soul are deadened, when lofty ideals are eclipsed, when one is severed from the greatness and the glory of life.

Bow to Gain Strength and Self-Reliance Persist in the habit of firm decision until it becomes fixed and you will be surprised to see what it will do for you, both in increasing your confidence in yourself and that of others in you. You may make mistakes in the begin-ning, but the strength and reliance you will gain in your own judgment will more than compensate for these. The power to decide firmly strikes at the very marrow of ability. If you cannot do this, your life ship will always be witt; you will never be anchored.
ou will drift about on the seas at the
ercy of storms and tempests, and will never make your port .- O. S. Marden in Success.

Some Helpful Thoughts.

Let your aim be to keep cheerful al-You may fall short of the " always. You may fail stort of the always," but you will achieve more by taking this highest standard than by trying to be cheerful merely "most of the time." Learn to make an atmosphere of joy for yourself, and not only for your own sake, but for the good of

the people you meet. Remember that all this world can be atow will be assured by seeking, as God intended we should seek, the kingdom of God. For to seek the kingdom of d consistently, it is as necessary to and industry will bring all in the way of worldly wealth, that your capabilities can accumulate. Honesty, truthfulness, candor and sincerity must characterize the dealings of him who really seeks the kingdom of God. with this array of virtues embodied in practical life, pleasure, honor and cul ure are assured .- Rev. Thomas A

Ah! No man knows his strength or his weakness till occasion proves them. If there be some thoughts and actions of his life from the memory of which a man shrinks with shame, sure there are and remember ; forgiven injuries, con quered temptations (now and then) and difficulties vanquished by endurance. Thackeray.

It has been said of some persons that they are slow to make up their mind, but that, once they have fixed on a course to pursue, they will tollow it to the end.
This characteristic is not necessarily

The true maxim is: Be sure are

right, then go ahead.

It a man goes ahead before he is right, although for a while he may feel sure that he is right, it is noble of him, as soon as he perceives that he was not even exactly or altogether right, to modify his decision accordingly. And the more exalted his position, the more is he bound, not simply to justice but

to courtesy-to a scrupulous concern for the rights, the feelings, and the interests of those who are subject to him. Noblesse oblige. The obligation to give a Christian example lies first on those who are nearest to Christ.

once thought was proper, but later has become convinced was not fair. The finest consistency is a loyalty of the soul to its own highest duties, regard soul to its own highest duties, regard-less of consequences to self-love, and giving the benefit of the doubt always to other men of good will. Better than No matter how deformed your body right.-Catholic Columbian.

Beware of entangling alliances!" said George Washington to the young (U.S.) nation. There are the u ands of victims of entanglements of all kinds in this country to day who, if they could only gain the ears of the young just starting out in life, would repeat to them Washington's works of warning. hington's words of warning.

Is there a sadder picture than that of a promising young man of great ability, tonscious of power which he has no op portunity to use to advantage, and by an ambition which he can not satisfy, because he is is hopelessly in debt or so bound by other self-forged ains that he cannot extricate him-Instead of being a king and dominating his environment, he is a slave his entanglement, or is dogged for

years by creditors. Keep yourself free. Keep clear from compromise your man attorney, as he begged for ientency, attorney, possibly its nature, is imprisonment, no less terrible because it is voluntary. If our brain is intact, your mind unbur ened, your hands and all your faculties free, you can do great things even with small money capital, or, perhaps, even without any. But when you are ground under the heel of debt and are not at liberty to act of your own accord, but are pushed hither and thither by those to whom you are under obligations or with whom you have formed entangling ailiances, you can not accomplish much. You are a bondman, not a free man, -O. S. Marden in

Energetic Young Men Wanted. It is hard to imagine anything more

when this last statement was true : and when this last statement was true; and ever since that day shiftless young men have been repeating it, in order to cover up their own inability and to shield themselves from the accusation of indelegation. of indolence.

Catholics nowadays do have a fair chance: often they have the best pos-sible chance. It is true, there are still some instances where young men are kept out of positions because they are latholics, but these cases are comparatively few. On the other hand, it is also true that hundreds of valuable places give the first preference to men faithful in the practice of their relig-

Young man, if you can not find employment, the fault, probably, is not because you belong to the Catholic Church, but rather because you fail to live up to the teaching of that Church. It is not religion, but a lack of religion, that keeps you from success. If you would conform to the precepts of the Catholic Church, if you would be sober honest, industrious, energetic, the cause of your complaint would be soon

If you observe, you will see that the world to day is looking for energetic men—men who can be trusted, men who know how to work and who are willing to make a strong effort to succeed. Are you that kind of a man? Take the energy you are now wasting and apply it to the training of your heart and mind and hand, and you will soon have plenty to do. You may not, at first, find the work you would like: but do what comes, do it well; don't be afraid to spend your effort, and then you will see how false is the statement that see how false is the statement.

"Catholic young men don't have a fair chance."

Humor as an Element to Success I am strongly of the opinion that a quick and abiding sense of humor is a great element of success in every de-partment of life. I do not speak merely of success in the more strictly artistic fields of human work, but am ready to maintain that, even in the prosaic and practical concerns of human existence, the sense of humar is an inciting and sustaining influence to carry a man successfully through to the full develop ment of his capacity and the attainment of his purpose. It is so in the art of war—it is especially so in the business of statesmanship. Mortal life, at the best, is so full of perplexities, disappointments, and research disappointments and reverses that it must be hard work indeed for a man who is endowed with little or no sense of humor to keep his spirits up through seasons of difficulty and depression and maintain his energy,-living despite the disheartening effects of common place and prosaic discouragements. nan whe is easily disheartened does not appear to be destined by nature for the overcoming of difficulties, and nothing is a happier incentive to the maintenance of good animal spirits than the quick sense of humor which finds something to make a jest of even in something to make a jest of even in conditions which bring but a sinking of the heart to the less fortunately endowed mortal. In the stories of great events and great enterprises we are constantly told of some heaven-born leader who kept alive through the most trying hours of what when the conditions are the conditions of the conditio might have been utter and enfeebling depression, the energies, the courage and the hope of his comrades and his and the hope of his comrades and his followers. One can hardly read the story of any escape from shipwreck, any dritting about in an open boat over wintry seas, without learning of some plucky and humorous mortal who kept his comrades alive and alert through all dangers and troubles by his ready humor and animal spirits. Read any account of a long-protracted siegs, when account of a long-protracted siege, when the besieged had to resist assault from without and hunger within, and you will be sure to be told how the humorous sallies of some leader were able to prevent those around him from sinking into the depths of despair. There are place. ho are nearest to Christ.

Consistency is not a jewel when it times when no good whatever is done times when no good whatever is done by taking even the most serious things by taking even the most serious things of a sudden flash of

give new spirits and new energy amid the deepening gloom of some consistency to self is consistency to right.—Catholic Columbian.

Entangling Alliances.

No matter how may be, it is possible for you to throw such a wealth of character—of love, of sweetness, of light,—into your face that all doors will fly open to you and you will be welcomed everywhere without introduction. A beautiful, sweet never been introduced to him. The coldest hearts are warmed, and the stubbornest natures yield, under charm of a beautiful soul.—Justia Mc

Carthy, in Success. A Young Man's Companions. A Young Man's Companions.

A Young Man's Companions.

A few days ago the doors of a prison opened to admit a man whom I had known intimately for eighteen years, writes william A. Maher in the Saturday Foreditors.

A few days ago the doors of a prison opened to admit a man whom I had known intimately for eighteen years, writes william A. Maher in the Saturday Evening Post. He had been tried and trusted, and was looked upon as proof against any temptation that could assail him: but he had falles. His story was told in one sentence by his attorney, as he begged for leniency:

The business man who writes to the young men out of his own experience teels as if it were unnecessary, and a mere waste of time, to say a word to them about the influence upon their lives of the company they choose-just as he would consider it superfluous to write an essay to prove that two and two make four. Yet every business man, in his dealings with his own clerks, is largely influenced by his knowledge of the man they associate

young man say: "Oh, what is the use of trying? They won't give that position to a Catholic." After an expression of this kind he usually adds, as if it were an admitted fact: "Catholics don't have a fair chance anyway."

There was a time—many years ago—

keeps." A little further on he writes:

keeps." A little further on he writes:

keeps." A little further on he writes:

Eddy, but as she looked at the frescopainted by the angelical brother, she led that she would do her best to iming the because of the vertures of the holy Mother of sented to him in varying forms at every sented to him in varying f

after his busy workday, and he looks upon each new acquaintance as a means | first joyful mystery had been as an anby which he widens his world and nunciation to her of the new life that or which he widens his word and increases the avenues to social pleasure. He imagines that he is safe in Although they had only intended to accepting every offer of acquaintance-ship that is made to him, because there is nothing to prevent him, at a later able friends.

for and the men he works with know him fairly well—indeed usually far better than he knows bimself-but outside of his workshop, of his place of business, men judge him by the occasional glimpses they have of him. They

By his bearing, whether it is modest By his manner, whether or no it is

giet, courteons and thoughtful. By his language, whether or no it is clean and refined, with evidence of

ducation. And last, but probably the most important of all by the company he keeps. There is no greater mistake than to suppose that employers are indifferent to what a clerk is or does out of work hours. This state of affairs might be true in very large offices, but these are few as compared with the legions of smaller concerns that cover the busi-ness world. One of the brightest men of my acquaintance—one fast working to the head of a large concern, a place that meant a good salary and honors in the community—was brought face to face with this question when those in authority over him demanded his resignation, because they thought a man who was filling his position should not turn Sunday into day of carousal. A man was found with very little trouble to take his place, but the discharged man was out of work for a year or two, and then accepted a situation at one

An officer in an institution who was: mirvel of rapidity and accuracy, who never left his desk with any task lying there undone, fancied he had the right to make such acquaintances out of business hours as he pleased; but he lost position through an unwarranted as-sumption and his future is probably

ruined. When a merchant sees his employer nod in a friendly way to a man who known to be a gambler he does not feel so easy in his mind thenceforward. He wonders where the acquaintanceship was made and how far it has gone. When he knows that a good friend of his clerk is one who is regular in his visits to the saloon he fears that his young man is starting on the same When the boon companions of course. his clerk are a crowd of loud fellows who shift from one job to another at frequent intervals he begins so look for someone else to take that clerk's

OUR BOYS AND GIRLS. STORIES ON THE ROSARY BY LOUISA EMILY DOBREE.

The Annunciation.

went to San Marco, and Dorothy looked with especial interest at Fra Angelico's fresco of the "Annunciation." strange indeed how different the pic-ture now seemed to her. Naturally the photograph she had at home was at its best but poor compared to the beauty which lives in the mellowed soltness of

"that it's very wonderful how one man can take the same paints and the same wall or canvas and paint with them these lovely pictures, while another with the same materials can do horrible pictures that arealong way from art or

beauty. "That's so," said Dorothy. "You're right there, Bess." And as her mind was running very much on her Rosary, she thought to herself that the same clerks, is largely influenced by his knowledge of the men they associate with out of business hours.

The first copy-book in which the boy practices writing tells him that "A man is known by the company he keeps." A little further on he writes:

"Byil communications corrupt good is the thought to herself that the same principle might be applied to the beads which to her had been so meaningless, and which now seemed so changed by the way she used them. She had never feit much sensible devotion to our Lady, but as she looked at the fresco, painted by the angelical brother, she

every boy—except himself. He is quite confident that he may make an occasional exception in his own line of action, and run no risk in doing so.

Very few young men settle down to their lifework in the community in which they spent their boyhood. They seek a chauge, usually from a small to a larger place, and in going to a new locality have it in their power to make new acquaintances and an entirely fresh circle of friends.

discovered.

Directly had hitherto been so ignorant of her own faults that it was quite a new state of things for her to view the meditations suggested by the simple use of her Rosary. In sharp contrast to all her pride of life was the Passion of our Lord; beside her own sense of importance was His humility and that of His holy Mother, and as she tried diligently to gain some practical lesson an entirely fresh circle of friends.

A young man is a sociable person.

He enjoys being with other people.

He needs the relaxation of association after his how weather said he leads to be the distribution of association after his new weather said he leads to be the distribution of association after his how weather said he leads to be the distribution of the dist

In a sense that first meditation on the first joyful mystery had been as an au Although they had only stay a week in Florence, their plans were upset by Mrs. Fuller spraining her ankle so severely that the doctor

date, from winnowing out the undesir- insisted on her taking complete rest But every older man who has passed they had to remain where they were. through this same experience will tell Mrs. Fuller, who was fond of society, him that this winnowing process is much simpler in theory than in practice. Some men, yes, many men, do should enjoy herself all the same, and put this to the test, and in looking go out a good deal. They found some back see that though they were old American friends who had come for to unable to untangle themselves from associates that were undesirable and with introductions, and so very soon associates that were undesirable and becoming dangerous, they shudder at becoming dangerous, they shudder at the risks they ran as they also wonder how they escaped. They never recommend the experiment to others.

Not many people know a young man as he actually is. The men he works for and the men he works with know for and the men he works with know with the change, and thought herself the state of the change, and thought herself the change and the change and thought herself the change and the disloyal to the memory of the past Dorothy in finding the present one so much more charming. She was all the more attentive to her mother, as Mr. Fuller had gone to America on business, and was not expected to return until

March.
"What are you going to wear to inquired Mrs night, Dorothy?" inquired Mrs. Fuller, who was stretched on her sofa one afternoon just after She referred to a ball which was to be given by some Italian acquaintances iately made, and to which Bess and Dorothy were going. For the Helstones had elected to remain in Florence with the Fullers.

Dorothy blushed a little.

"My new white."
"The one Worth sent you two weeks

Yes, mamma. But I don't much

'193, mamma. But I don't inden like going and leaving you."

"Dorothy Fuller, you're just going to that ball right away, so don't let me hear any nonsense about it," said Mrs. Fuller. "I shall think of you all the while, and don't fear, I shan't be dull away if they's what you are thinking." any if that's what you are thinking.'

said Dorothy, who lately had seen how very indulgent her parents were to her, and how dearly they loved to give her pleasure. And she bent over her mother's sofa, and kissed her. "I'll loan you my pearls, Dorothy," said Mrs. Fuller, "they will look real well

"Thank you, momma," said Dorothy, who knew that Mrs. Fuller thought a good deal of lending her precious pearls even to her beloved Dorothy. And Dorothy had her own reasons for

wishing to look well that evening.

When in Scotland in the early summer they had met a Mr. Stevens, who was the impecunious heir of a large estate in Perthshire. His father had been in New York once, and had known Mr. Faller, so that both families were to a certain extent acquainted with each other. Mr. Stevens was very much taken with both girls, and for a time Dorothy made sure that he had set his affections on Bess Helstone, a fact which, as she was very much fascinated with him herself, somewhat deepened her jealous feelings toward her friend, and was the back of much of the bitterness that she often felt about her. A certain shyness that existed between the girls had prevented the discussion of this individual between them excepting in the most cursory manner; and Dorothy had noted, without satisfaction, that Bess was very cold to him, as to all her admirers, and sometimes she wondered if she had been As soon as they reached Florence they went to one of the best hotels, and began sightseeing in a systematic fashion, as it was their intention to spend only a week there.

On the fourth day of their visit they that they are the same and Deported below the series of th

meet him, and her heart beat fast under her silk bodice, and her eyes had in them a lovely light, so that altogether she never had in her life looked so well. Accustomed as she was to the society of men in America, and the greater treedom of intercourse that is accorded to American than English girls, her the original fresco. And not only did itstrike her with her a new admiration, but it suggested many thoughts to her much indeed. He was a Catholic, a mind. mind.

She knew now that the devotion she had condemned as commonplace was in reality not so, and that the holy beads rightly used can be a great means of grace to the soul. Even a few days' better use of it had done that.

"I an't it heart the holy beads and may be the soul of the soul of the soul."

"I an't it heart the soul of the soul o "Isn't it beautiful?" said Bess, as it all, for she was chained to her room they stood before the freeco.
It is, indeed," said Dorothy, who
was thinking of many things.
"Seems to me," said Bess slowly,
"Seems to me," said Bess slowly,

it was possible to be.
Poems took new meaning to her; and she made a pilgrimage to Mrs. Barrert Browning's house, Casa Guidi, and her grave, which is in the Protestant cemetery. Mr. Stevens gave Dorothy a complete set of her poems so marked that she could not mistake his meaning

As yet, however, no word of love had been spoken between them, but the intuition which Dorothy, like all her sex, possessed, told her that very soon some thing would be settled.

The ball was a very brilliant one, and Dorothy, who was a conspicuous figure as the rich American heiress, had her card very speedily filled, one name being repeated several times.



heard of it, and she blessed Dorothy with all her heart; the news was cabled to Mr. Fuller, who replied with a cautious "if all things were satis-factory, he asseated," and Dorothy's

TO BE CONTINUED.

BABY'S DANGER.

A mother cannot watch her little ones too carefully daring the hot weather. Dysentery, diarrohoea, cholera infantum, and disorders of the stomach are alarmingly frequent during the summer months, and unless the mother has at hand an efficient remedy to check and cure the trouble a little life may go almost before you realize the case is serious. At the first sign of any of these ailments the wise mother any of these alments the wife above, will give her little one Baby's Own Tablets, which promptly cure all hot weather ailments. Mrs John Lineaster North Portal, N. W. T., says: "My Marches and Michael and Micha baby was attached with diarrhosa and vomiting. I at once gave Baby's Own Tablets and the next day she was as well as ever. I am never without the Tablets in the house as I find they are he only medicine a little one needs Other wise mothers will follow Mrs. angaster's example and keep the Lancaster's example and keep the Tab-lets always at hand—their prompt use may save a little life. Sold by all medicine dealers or sent by mail at 25 cents a box by writing the Dr. Wil-liams' Medicine Co., Brockville, Ont.

Of all the base and senseless calumnies heaped upon Catholics that of being image worshippers is not the least ing image worshippers is not the least uncommon. And that for no other reason than because they preserve in picture and stone the memory of God's most favored children. But if this make them image worshippers is not all civilized humanity idolatrous? What means the putting of parents on can-vass? What means the chiseling of heroes in marble and giving them pro tection in public places? What means love of country, devotion to its flag and sacrificing of life in its defense? Is it not strange that the calumniators can not eatch the distinction if they be honest ? - Church Progress.

Nearly all infants are more or less subject to diarrhoes and such complaints while teething and as this period of their lives is the most critical, mothers should not be without a butle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by these who have used it. The proprietors claim it will cure any case of cholera or summer complaint.

of cholera of summer compiant.

IN FIRLDS FAR OFF—Dr. Thomas' Eelectric Oil is known in Australia, South and Cintral America as well as in Canada and the United States and its consumption increase each year. It has made is own way, and sithat needs to be done it to keep its name before public. Everyone knows that it is to be had at any store, for all metchants keep it.

sometimes she wondered if she had been mistaken in her idea about him. However, as a matter of fact, Mr. Stevens had been very much epris with Bess, whose beauty and charm were certainly

THEY WAKE THE TORPID ENERGIES.—
Machinery not properly supervised and lett to
run itself very soon shows faith it is working.
1-la the same with the dignetive organs. Using continue to time to time to become torpic and the working of the continue of the same with the whole system out of goar. Parmicros Vegetable Pilis were midd to meet same cases. They restore to the full the digneting faculties, and bring into order all parts of the mechanism.

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A Metal Ceiling Calk

To Those About To Build.

Do you realize the possibilities of "METAL WALLS and CEILINGS"?

When they are put up, they can't crack-"sag"-or fall-as plaster often does. They are absolutely FIREPROOF. Being fireproof, they prevent flames from spreading

from room to room, thus saving the entire house from burning. Instead of straight, bare walls, "METAL WALLS and CEILINGS" are moulded in

hundreds of artistic designs-from the severely plain to the gorgeously elaborat: for banquet halls and ball rooms. We also originate special patterns to order. Nothing else is so artistic, and at the same

time so durable and hygienic.

If you are planning to build, let us send our free catalogue. It tells facts in detail about METAL WALLS and CEILINGS and show many rich designs. At the same time send us sample sketch of the space to be covered, with actual measurements and we will



ality and taient in her various studies.

A large number of pictures were exhibited in the oil and water color studio. The gold medal ist Miss Helen De Foe shows most exceptional talent and ability in both water color and oil painting. Among her many pictures a tapistry reproduction. The Egyptian Princess, deserves very high commendation. The talent depicted in the coloring and treatment is marvelous. Miss De Foe's exhibit is large, and the work is admirably done, showing an eye for detail, an accuracy in coloring and a talent in drawing and composition rarely seen. Too much cannot be said of this able young artist whose persevering genius will soon

non much cannot be said of this able young artist whose persevering genius will soon bring its reward. The unfailing courtesy and consideration of the teachers in charge of the studies have afforded a great deal of pleasure to their visitors, and the Sieters of Loretto should feel highly gratified at the obvious success of their purils.

ADDRESS AND PRESENTATION.

DIED.

DUSOME. — On June 3, by drowning near Peneranguishene, Mr. D'Alton Dusome, son of Mr Joseph Dusome, of Penetanguishene. May he rest in peace!

TEACHERS WANTED.

MINT

The work that has been carried or during the last two years in the Sistine Chapel is now completed, and the unsightly scaffolding will be at last removed. The commission held its last sitting on Wednesday and will not meet again. This commission was appointed by Leo XIII. in June 1903, for the process of consulting as to the the purpose of consulting as to the best method of preserving the famous frescoes of the chapel, especially the frescoes of the chapel, especially the work of Michael Angelo on the ceiling, and to carry out and carefully super vise any course of restoration which it might recommend. Besides the experts who belong to the Vatican establishment, the co-operation of the outside world was invited, and the commission included as members Commission included as members Commission included as members to the mission included as members Commendatore Boni, the director of the Roman Forum; Commendatore Valles of the Spanish Academy, Prof. Guf of the Academy of St. Luke and Dr.

Ernest Steinmann.
The first report of the commission was fairly favorable. The condition of freeces was found to be no worse than that of others of a corresponding age elsewhere, and all that was necessary was the strengthening of the hold of the laster upon the roof. This was effected y means of an old system, successfully uployed before in the Sistine Chapel itself. Metal clamps, T. shaped, were driven here and there through the plaster into the solid roof, preventing further detachment of the plaster the crevices between the plaste and the roof, and the interstices an cracks in the plaster itself were filled with a mixture of lime and finely powdered porcelain, so that the fres-coes present an even and compact sur-

This work, delayed at first by the death of Leo XIII. and the use of the Sistine Chapel by the Conclave, was finally completed last month. The question was then raised as to the advisability of attemping to clean the aintings by the removal of a coating f paste which has become blackened by age. Careful experiment showed at once that such an attempt would be dangerous. The work of the commission has, therefore, strictly limited itself to strengthening the hold of the plaster and preserving it, as far as possible, from breaking away or falling. No painting of any kind has been done and no color has been added. During the course of the work the frescoes have been repeatedly photographed as a proof that no change had been effect-

THE ONE GREAT AIM.

The object of the Church in all her dealings with those without as well as within, is the salvation of souls. This must be ours also as her faithful children. This object we shall be able to further only as we live in accordance with the spirit of our religion. It requires no deep or extensive knowledge of mankind to know that the road to their convictions lies through their affections. If we would be instrumental, under God in converting then, we must begin by loving them and by our love winning their love.

Nothing is gained by convincing a man against his will; often the very logic that convinces where the affections are not won serves only to repel obedience to the truth. We succe in influencing others for their good only in proportion as we set before them an example fit for them to follow—are meek, gentle, humble, charitable, kind and affectionate in our intercourse with

And why shall we not love these we that we should set up ourselves children and the ignorant when the above them—that we should boast over find the same truth expressed differ them? What merit is it in us that we are not even as they? or how know we that ours will not be the greater con-4, better guarantees for the unity and demnation? Are they not our kins-men according to the flesh? Has not our God loved them with an infinite

Repelled by the bigotry, fanaticism and hardheartedness of some, attracted by the sweetness, affection and kind offices of others, are we not prone to look upon these countrymen of ours who are out of the Church, either as per sons whose conversion is hopeless or as persons who need no conversion —ex cusing ourselves from zealous labors to bring them to God by persuading ourselves that their conversion is not possible or is not necessary—forgetful and charity, and in both show ourselves wanting in true love of our neighbor and therefore of God? Is not here, in this double error, the reason why so few comparatively of our countrymen, are brought into the one fold, under the one Shepherd? - O. A. Brownson.

THE CURSE OF DRINK

The victims of the liquor habit are recruited from all ranks of society. Examples illustrating this sad fict are are of daily occurence. We present a

Frederick Canning, said to be a nephew of Earl Canning once Governor General of India and grand-nephew of George Canning, Prime Minister of England, died last Monday night in a lodging house at 5 Thompson street, New York. Within ten days he had received a remittance from lawyers in London and the information that he had fallen heir to entailed property in Ireland. The annual rentals of the

estate are said to amount to \$15,000.

Alcoholism was the cause of death, and it tells the story of ten years in America of the kinsman of the famous Canning. He was educated at Harrow and Oxford, and was one of the Seven teenth Lancers who marched with Lord Roberts in the famous Afghan campaign in 1880. He took to drink and sand lower and lower his friends say, until at length he found a friend for his orgies in a man who had been his father's hostler. This man got him employment at racetrack stables. Un to recently he received annual remit-

these failed.

Following the news of his fortune ten days ago he gave himself over to dis-sipation that brought on his death. He had practically no friends in this country, and his death in the mean little room in the lodging house was pitiful

in the extreme.

This is one of the many deplorable cases that show that the danger of in-dulging in intoxicating drink. The victims of alcohol are unnumerable. Many sink into drunkard's graves un-Many sink into drunkard's graves un-wept and unmourned and unknown. People say: "Why don't the fools let it alone when they find they are going too far?" We have heard of men who tempted the current of Niagara, but did not know it to be so powerful until they heard the roar of the cataract that announced their doom .- Cath-

HOW ONE CONVERT WAS AT-TRACTED TO THE CHURCH.

In the June number of Truth, a con-ert writes: "Born in Philadelphia vert writes : and in a section of it which was in-tensely 'Native American,' among my earliest recollections are scenes of the riots of 1844, I being then a boy of ten years. I grew up among the prejudices born on such events, and early learned to look upon a 'foreigner' with suspicion, and upon a 'Roman Catholic foreigner' as one who lived in this country by tolerance, not by any just

Time passed by, however, and the fu Time passed by, however, and the future convert became "reader" in a book-printing office, where many Catholic books passed through the press, and thus many things hitherto unknown came into his notice. "Gradually," he says, "my mind opened to and absorbed these facts: . . . that the history of the Catholic Church was identical with that of medern civilizaidentical with that of modern civilization, which was molded by her; that heroic charity had always marked her religious orders, as is splendidly illus-trated by the lives of such saints as St. Francis and St. Vincent de Paul, who especially excited my veneration: that f abuses had at times crept into the Church they were due to human weakness or the meddling of laymen, but in no way invalidated the divine infallibility of her doctrines; that she had been, in the days of her greatest power, the benefactor and protector of the poor and humble. This latter the poor and humble. This latte point especially impressed and won me and this impression has been deepene by subsequent reading upon the Middle Ages, the monastic orders, and the guilds. Indeed, I am fixed in the belief that the Catholic Church can and will solve the social problems now everywhere pressing for solution, and I re exceedingly that the best and highest Catholic minds are now earn estly striving to this end."

A UNIVERSAL CATECHISM.

The last issue of the Civilta Catho lica confirms the news that the Holy Father intends to publish an element ary catechism for use throughout the universal Church. The Civilta devotes an exceedingly interesting article on the subject, and points out that the Fathers of the Vatican Council approved of the project at that time by a major ity of five hundred and thirty-five Bishops against fifty-six Bishops who opposed it on account of the difficulty of composing a really good universal catechism. The Jesuit review disposes effectively of this and other objections, and gives ten excel-lent reasons in layor of the new catechism: 1. The present great catechism: 1. The present great fluctuation of population between difneighbors and countrymen of ours who have not the inconceivable happiness of being in the Church of God? Who are children and the ignorant when they purity of doctrine; 5, greater authority in the eyes of the faithful; 6, the universal application of the subsidiary means for the explanation of the cate chism; 7, a sure and universal founda tion for works growing out of the cate chism, and for popular works of piety; 8, and for higher courses of religious instruction; 9, a stronger and deeper sentiment of the unity of the faithful; 10, and finally, Bishops everywhere would be relieved of a great responsi-bility. It is of course impossible to say when the new catechism will be ready, and the Holy Father's recent prescriptions for the teaching of the that in either case we sin against faith | catechism are by no means dependent on its appearance.

New York, June 28 .- Mrs. Winthron New York, June 28.—Mrs. Winthrop Rutherford, fourth daughter of Levi P. Morton, former Vice-President of the United States, was to-day received into the Catholic Church. She has been considering the step for the last two years, and has been giving much atten-tion to reading on religious subjects. Friends of Mrs. Rutherford, who was Miss Alice Morton, have known for several months that she has had an

inclination toward the Catholic Church. She had practically completed her preparation when she called three weeks igo on Archbishop Farley for instrucago of Archishop Farley for instruc-tion. She was baptized in the Cathe-dral last Saturday noon by the Arch-bishop. Mr. and Mrs. Rutherfurd are now at their farm, Tranquillity, which is near Allamuchy, N. J.

COMMENCEMENT EXERCISES.

Loretto Abbey.

RECEIVE THEIR PRIZES-LIST OF GRADUATES. Caratto Abbay commencement exarcises took lace on Wednesday in the presence of the tarents of the graduates. His Grace Archishop O'Connor presided. Following is the ist of honors and special prizes: Graduating medals conferred on Miss Mary Julfoyle, Miss Mabel Ealand, Miss Irené Zoelan, Miss Camilla Casserly, Miss Alice Rooney, Miss Teresa Roesier, Miss Mary Jacock.

oss for Christian doctrine, presented Reverend J. J. McCann, V. G. ob Miss Ella Heffcon. tained by Miss Ella Heffron.
Silver cross for Christian doctrine in intermediate department, obtained by Miss Julia O Sullivan.
Silver medal for Christian doctrine in junior department, obtained by Miss E-ina Cooney, Gold medal for Church history, presented by

china studio was astonishing and well worthy
of the praise it received. The prize-winner
Miss Josephine Bauft (Winnipeg) showed great
talent and application in her productions.
The pen and ink sketching deserves special
mention. There were represented there several
pictures copied from notable artists, the medal
ist, Miss Thecla Clarke showing much originality and talent in her various studies.

Reverend G. H. Williams; obtained by Miss Teresa Roesler.
Prizz for good conduct in senior department, Miss Mary Morrissey.
Prizz for good conduct in intermediate department obtained by Miss Mamie Fraser.
Prizz for good conduct in junior department, obtained by Miss Mary Sullivan.
Diploma for instrumental music teacher's cours; awarded to Miss Mary Guilfoyle.
Good cross for proficiency in undergraduat ing class, obtained by Miss Elsen Corcoran.
Bronze medal for expelience in English Literature, graciously presented by His Excellency the Governor General; obtained by Miss Irene Pheisan.

Phelan.
Gold medal for Eiglish essay, presented by Mrs. John Foy; obtained by Miss Irene Phelan.
Gold medal for mathematics, presented by Mr. Eggene O'Ke. fe; obtained by Miss Mary December 19

Mr. Eugene O Ke. fc; obtained by Miss Mary Power.
Gold medal for Latin, presented by Rev. Wm McCann; obtained by Miss Alice Rooney. Honorable mention—Miss Mabel Eakand.
Gold medal for preficiency in third year academic, obtained by Miss Sadle McArdle.
Gold medal for painting obtained by Miss Heien Defce.
Gold cross for painting obtained by Miss Mabel Dutton.
Gold cross for painting obtained by Miss Yvonne Blouir.
Special 1124 for painting obtained by Miss Yvonne Blouir.

Yvonne Blouin.
Special prize for painting obtained by Miss
E iza Spratt.
Silver medal for ceramic art obtained by Miss
Josephice Bawif.

After the regular business was concluded at a meeting of the Village Council in the clerk's office last evening Mr. Teefy, who has held the nosition of clerk and treasurer of the municipality for the past thirty two years, was presented by the members of the Council with an address and a gold headed ebony cane suitably engraved. The following is the address, which was tread by Reeve Savage: Josephine Bawif.

Silver medal in senior leaving French class,
merited by Miss Camilla Casserly and Miss
Blythe Gager, obtained by Miss Camilla
Casserly Blythe Gager, obtained by Miss Camilla Casserly.
Promoted to the graduating class Miss Eileen Corcoran. Miss Blythe Gager, Miss Thecis Clarke, Miss Helen Defoe, Miss Mable Mar in Miss Susie Ryan, Miss Clara Pheian, Miss Florence Alston.

Clarke, Miss Helen Diele, Miss Maile Main Miss Susie Ryan, Miss Florence Alston.

First prize in second year academic obtained by Miss Irene Gribbin.

First prize in first year academic obtained by Miss Ileanch Stewart.

First prize in Stewart.

First prize in year of courth class obtained by Miss Gertrude Kaake.

First prize in junior fourth class obtained by Miss Clare McCool.

First prize in senior third class obtained by Miss Clare McCool.

First prize in junior third class obtained by Miss Kathleen Cosgrave.

First prize in junior third class obtained by Miss Erina Cooney.

First prize in part I senior Leaving French class obtained by Miss Teresa Roesler

First prize in part II, junior leaving French class obtained by Miss Pearl Foley.

First prize in eight french class, Miss Blanche Stuart.

First prize in third French class, Miss Mary McGee.

First prize in third French class, Miss Mary McGee.

First prize in first French class, Miss Mary Eoright.

First prize in preparatory French class, Miss Sarah Boweb.

engraved. The following is the address, which was read by Reeve Savage:

To M. Teefy, Eq:
Respected Sir-At the last meeting of our Village Council. of which you are clerk and treasurer, we received your resignation as such having heid that position some incorp pration (n fact you are the father) and during that time you have filled the position with such faithfulness and your labors so well performed it is un wonder we very reluctantly accept your resignation. Some of us who have been with you in municipal work so long feel that with "other business and declining years" is a good excuse for a rest, yet it is hard to part, but we must yield to the laevitable.

Before we part, the Council of 1905 cannot let this opportunity pass without expressing our thankfulness to you for your usefulness to them in many ways relating to Council matters at which you were at times their adviser. We would now ask you to accept this cane, not for its value but motive, and we know you will accept it in the way it is given: and may it ever remind you of the pleasant ties that are broken as between yourself and the Council of the Village of Richmond Hill.

Our prayers are that you may long be spared to use it.

(Signed) P. G. Savage, Reeve; Wm. Innes, Thos. Trench, J. P. Glass and Isaac Crosby, Councillors.

Mr. Teefy expressed his appreciation of the

First prize in first French class, Miss Mary Eoright.
First prize in preparatory French class, Miss Sarah Bowet.
First prize in junior leaving German class obtained by Miss Edith Hass.
First prize for Italian obtained by Miss Mary Leacock
First prize for pen and ink and color drawing obtained by Miss Fheela Cla. ke.
First prize for pencil drawing obtained by Miss Frence Charles
Miss Irene Charles
Miss Irene Charles
Prize for ancy work in senior department Miss Yvone Blouin.
Prize for needlework in intermediate department of the miss Miss Miss Rita Wheaton.
Prize for witting in intermediate department Miss Matilda Irwohey.
Prize for drawing in intermediate department Miss A. Robinson.
Departmental Examinations.

Thos. Trench. J. P. Glass and Isaac Urosby, Councillors.

Mr. Trefy expressed his appreciation of the gift and presentation in the following words:

"I thank you for this manifestation of your good feeling towards me in retring from the office of clerk and treasurer of Richmond Hillicorporation which has been a labor of love to me for the past thirty-two and a half years. I have expresenced much kindness and consideration from the various councils I have served, particularly those over which my friend, Mr. Savage, has presided as reeve. I shall ever remember your kindness and shall prize this gift during the remainder of my days,"—Rich mond Hill Liberal, June 29.

mens Miss A. Robinson.

Departmental Examinations.

Junior matriculation certificates (Miss Mabsi Exland, Miss Irene Puelan, Miss Teres Roesler, Miss Mary Leacock.

Music matriculation, Miss Elicen Corcoran, Junior Jeaving certificates, Miss Alice Rooney, Miss Lulian Bayington, Miss Violet Boyington, Miss Forence Coulin Senior leaving Part I and II, Miss Mary McGurn. McGurn. Senior leaving Par. II, Miss Mary Power.

Music Department. Music Department.

Gold medal for Toronto University senior grade certificate with first class honors, obtained by Miss Mabel Dutton.

Sliver braceles for Toronto University primary grade certificate with first class honors obtained by Miss Toress Montesey.

Gold medal in commercial department, pre-ented by Mr. J. Seitz; obtained by Miss Edith Hass.
Diplomas for stenography and typewriting obtained by Misses Edith Hass. Mary McGee, Olive Lynn, Edna Foley, Anita O'Hearn, Teresa Morrissey, Kathieen Shera, Mary Moran, Anna McNaughton, Either Freeman, Neilie Pakenham. Josephine Pakenham.

Commercial Department.

Art Department Art Department.
First prize for painting, Misses Yvonne
Duval, N. O'Sullivan, M. Fulton.
Second prize for painting, Misses R. Kellogg,
L. Canmee, L. Fairbrother, H. Hemond, E.
Corcoran, Mahaffey
Third prize for painting, Miss Jeanne Deliste
First prize in junior painting class, Misses
A. Grace and L. Elliott.
The following is the programme:

A. M. D. G.

Ave Maria Senior Choral Class Crowning of Graduates

s:—
Welcome gladdest morning,
Bearing vict'ry's prizz,
Stars of joy are shining,
Festal anthemerise.
Hall! thou beauteous morning
Of the azure skies,
Bearing holy blessing,
G ft from Paradise,

Adapted from 'The Rose Maiden '....Cowen Distribution of Graduating Medals Vocal Solo—"The Throstle" (Fennyson). White Chorus :--Hark the soaring lark pours forth her morning

lay!
(ay!
(ay, while yet'tis break of day!
(ay, while he ided and meadows gaily so or the fields and meadows gaily go, p the hills and through the woodlands low y the Brook where tiny wavelets flow,

ome away. right the morning, recess light and fair

Breezes light and fair
Cool the summer sir,
With joy we hall the dawning,
Haste away.
Wander 'mid the edorous pine and brake.
'Neath the oak where sits the lone owl blinking,
Reaming where our fancy leadeth on,
While our songs the echoes wake,
Ho ! hith ho ! all hall the morn!
Laughing, singing as we go!
Hark to the merry hunter's horn,
Greeting as from glen below.
Conferring of Medals and Honors in Sarior and

horus:-When the spring has climbed the mountain height.
When the glowing sun melts winter's snow.
When the first green leaf comes forth to

When the lirse green ran eight, sight.
And the earliest flowers, the meadows show, When on hill and plain ends old winter's reign, And the earth revives from lingering pain. Hark, a voice, rejoicing through the welkin ring: ring; How fair! oh how fair is the lovely spring."

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