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# The Catholic Record.

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

VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, JULY 8 1905

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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 right."

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 anything to do.

### "FREE THINKING" SLAVES.

The journalists who get French news via prejudiced correspondents assume 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 use it, it is but a catch-word that sounds well and may mean anything.

In the days of General La Moriciere there were those who yelled their ignorance or bad faith with liberty. He knew them well—these men who 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 assertion that free-thinkers calling themselves 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-reading 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 convulsion 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 entirely succeeded in gaining his con-

dence. Our contemporary, however, seems to believe that atheism can cure the patient. Else why should he have a benignant eye for those who are opposed to all religion, who declare that "Christianity is an outrage on 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 in hand.

According to many journalists the Japanese are as near perfection as it is possible for human beings to be. They are suave, polite, untroubled with nerves, lovers of home, patriotic, magnanimous to their enemies—and so on through the vocabulary 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., says:

"The two cankers at the core of the Japanese character are deep-seated dishonesty 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 the ethical equal of their backward neighbors of China. The commercial dishonesty of Japanese merchants has become a by-word among the nations. Social impurity is as much a commercial national by-word as commercial dishonesty; and as for deportment, an offensive, even nauseating, conceit often mars the grace of the popular manners."

The late Lafcadio 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 soul-delighting and plaintive melodies, yearned for it as for the Islands of the Blessed. The journalists here are merely trying to keep in tune with the London scribes. And these same gentlemen who are thundering the praises of Japanese and giving them a certificate for deportment showed their qualifications for such an office by jeering at the Boers, and taunting them with being Bible thumpers and psalm droners.

### 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 halls of the domestic hearth and of private meeting places, but the churches, the public places, great crowds and popular assemblies. True piety should be enlightened. You do wisely then in combining study with it. By faithfully fulfilling your duties towards God, by enriching your selves with all the virtues and by defending 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 to 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 Le-laud, Sydney, and Leroy, followed by a surname which leaves no doubt as to the Catholic and Irish parentage of the owner. With a Church calendar complete with a list of the most beautiful names, why need Catholics draw from any other source in naming their children? Many parents, in their attempts to be Yankeeified, make both themselves and their children objects of ridicule."

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

### THE SUPERNATURAL.

FATHER COPPENS IN THE TRUE VOICE WRITES OF ITS CONSPICUOUS SPEC-TACLE.

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 copiousness of facts and figures, such felicity of plan, such aptness of illustration, such richness of language that the entire audience were rapt for the two hours it lasted into a continuous ecstasy of admiration. What was presented to their understanding, and in part to their bodily sight by photographic views of constellations thrown by the stereopticon upon a screen, was indeed so far above the grasp of men's ordinary imaginations that it appeared to carry the hearers into a higher world.

But all these wonders, no matter what their size, their beauty, and their variety, are not supernatural; they are 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 word "nature" so far as to comprise pure spirits. God and all that is immediately related to God we call "supernatural," or "miraculous," and that which is "pertaining to 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 say the supernatural? We mean by the "supernatural"—though this word is often used in other meanings—God Himself and everything that is immediately 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. We do not see God directly, but we see the effects He produces. Just as the sun produces the light of day, and from them intelligent action we see they are intelligent; in the same sense we see the ordinary events of this world to proceed from natural causes and therefore to be natural; so, too, we see certain extraordinary events, to proceed 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 supernatural. So too the powers of inert nature could 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 action of God? Can we see the supernatural? Both the Old and New Testaments are full of events proceeding from the direct action of God, witnessed by men. Take as examples the wonders worked by Moses before King Pharaoh, the miraculous passages of the Red Sea, the giving of the Ten Commandments from amid the thunders and lightnings of Mount Sinai, the feeding of the Israelites 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 Blessed Saviour, giving sight to the blind, healing 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, the man who 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 generations. The ages of the martyrs were full of them. The martyrdoms themselves were often miracles of supernatural courage. And consider that the ages of the martyrs did not end with the tenth general persecution under Julian the Apostate, and various Arian emperors, under Leovigild in Spain, 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 Cochinchina, Africa, North and South America and the islands of Polynesia.

Can we of this land and this generation see the supernatural? We can 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, of rapid successions which has now continued to flow 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 history 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 imagination. Did not the Blessed Redeemer when founding His Church and promising 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 distinguished from the natural? The various counterfeit miracles of modern date are a crafty device of the evil one to prevent the proper impression that genuine miracles should make on every thoughtful mind. This is one of the worst effects produced by such impostures as faith-cures, Christian 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 psychology 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' imagination.

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' imagination, and others which can never be reached by such means. He says, for instance: "No amount of mental resolution 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 say, so long as you speak in a language unknown to him." And, again: "In 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 negligible." 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 manifold references in the visible and tangible events of this world.

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 occasionally in any portion of the Church's pilgrimages, at Saint Anne aux Pres in Canada, at Montserrat in Belgium, at Einsiedeln in Switzerland, at Guadalupe in Mexico, and all the miracles examined and approved by the Church before any saint is beatified or canonized are examples in point.

7. The most conspicuous supernatural spectacle. There is another and more important exhibition of the supernatural to the sight of all who will open their eyes and behold what is before them; it is 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 Church.

Look at her Unity. Is it pride or love of independence that any human passion that makes 250,000,000 souls of the most gifted and civilized portions of mankind, 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 questions of life, about which philosophers may quarrel till the day of doom; 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 understand." 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 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)—shines forth in all ages from then till now in the Unity, the Holiness, the Catholicity and the Apostolicity of the same Divine work. It is a burning furnace receiving from every generation, as it flows along, the crude ore of human hearts, to fuse them, and purify them

and sublimate 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 saint, millions of sinners into millions of saints, canonized and non-canonized; 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 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 races that fall under its magic spell, changing pagan into Christian ideals. The ideals of a race or age are the higher 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 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 so-called Christians, the ideals have been lowered immensely of late; the millionaire, the well-dressed and well-fed gentleman and lady, refined of manners, accomplished in fashionable requirements, this is the ideal the highest ambition 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 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 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 the perfect model. Multitudes do so to a striking extent. In their lives, in the doctrine, in the other marks of Holiness, in the Unity, Catholicity and Apostolicity of the Church we see the supernatural.

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 experiences must go out in the months of July and August with a thorough sense of the necessity of earning their livings.

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 they shall pursue, and have obtained him the chance of beginning work at once. Mary's unchained energy has also been provided for. On the very next day after she has played her piece or read her poem, or said her say on the platform of the old school room, or in the exhibition hall, she enters forth 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 painful indecision. There is no opening. The boy has no special inclination for anything in particular. Often to get rid of the dilemma he is sent to a high school or to a business school, or away to college. 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 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 hesitate? Simply because he must examine the different lines of work possible to him before he can select any 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 vocations open to him. He "does not know" whether he wants to engage in a trade at all. That means manual 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 building, for mercantile pursuits above 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 clothes seems a degradation. Sooner than experiment with the hammer, meddle with machinery, or swing the axe of his pioneer fathers, he will work for a pit-tance at some office employment where 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 of 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 impetuous professional men will continue to increase. The number of intelligent 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 making so much favor in eastern cities. Some solution of the difficulty may be found in the general 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 Kamanatu, 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 Order of Isabel the Catholic, and upon 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 thanking him warmly for the liberty granted to Catholic missionaries in Manchuria, for the permission granted to them to enter the country, and for the assistance 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 assistance from the Russian authorities, and after the Simonski Treaty the missionaries gradually quitted the country.

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 astronomers of the world. This is Rev. M. A. G. Himalaya, of the archdiocese of Braga, Portugal. Father Himalaya came to the United States to erect and operate his great invention, the "Pyro-heliograph" at the St. Louis World's Fair. He is devoting his time to study and research, and makes his home at present in Washington, where in addition to his scientific work he acts as temporary chaplain at the Visitation Convent on Connecticut avenue, as well as assisting at St. Matthew's church.

Another proof of Catholic "narrowness" was given by Manhattan College recently. The famous Christian Brothers' school conferred the degree of LL. D. on a Jew, the Hon. Edward Luterbach, a state regent and prominent councillor.

Bishop Ballard, one of the Bishops Auxiliary of Westminster, died at Nazareth House, Southend, London, England, on Sunday, after a long illness. 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 Greaghty, 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, Liverpool—where he labored—a beautiful high altar. It was blessed and opened with impressive ceremonial on Sunday by His Lordship, the Right Rev. Dr. Whiteside, Bishop of Liverpool.

Unqualified praise, says the Ave Maria, is due to the Knights of Columbus, 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 placed in environments where both faith and morals will be safeguarded. To enable her to accomplish this thoroughly estimable purpose, the Pittsburg Knights pay Miss Carter's salary and expenses. The example is one that may well be followed in many places throughout the country.—Kansas City Register.

Card Drawing

By GERALD DRAFFIN

"Is this my welcome home?"—Sutherland. The first gray light of the winter day-break was streaming through the single pane of glass which was set in the mud wall of his apartment...

"No." "Beskays I met Dorgan now an' a strong party, gone to Ennis, where the assizes are held this week. They say he won't call any witness, an' wants to be tried as soon as they can."

"Prize 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 he remembered with terror the vow of disclosure which he had made in the night. He now stood, however, in very different circumstances; the cheerful daylight was about him, he felt secure in the possession of excellent health and he had resolved in his own mind to postpone the fulfillment 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's what I'll do," he said within himself—"what fear is there of me now? Sure it's time enough to think about it yet."

A singular accident made him alter this opinion. At the moment that he spoke, a large stone, unfixated 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 had only held its place one second longer, his brains would have infallibly suffered the same fate. He started again with the conviction of a present and powerful Providence. What security 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 within his own power than it was already at the tree?

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 fishermen on those coasts) were moored, Kinchola ventured to hint a sensation of alarm, when the rough fellow who accompanied 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 incapable of wanton cruelty or of merciful forbearance. The suggestion filled him with rage.

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

"Well, how your tongue, Fed, an' we'll say nothin more about it. Only I wish I could avoid the double murder, any way."

"What, murder is it, man? E' what nonsense you talk! Sure you know yourself, if Dorgan was there he'd do the very same an' 'twas only to get the start of him you did."

Kinchola did not pursue the subject farther, although the reasoning of his companion did not fully satisfy his mind that Dorgan deserved hanging for being liable to temptation. They had at this moment reached the brink of a long line of rocky cliffs, which were in many places hollowed out to a considerable distance inland. They continued their course over a turf mountain on which the signal tower was placed in a most commanding situation. Its surface was covered with a short scabby moss that afforded pasturage to a number of sheep; while, at another season, it might have furnished the whole country with such rooms. The broken jagged 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 of rock, against whose jutting and uneven sides the bright green waves of the Atlantic lashed themselves (on more boisterous mornings than the present), as if chasing at the stern and fixed rocks which this gigantic natural barrier opposes to their fury; sometimes rushing fiercely up its sides, and leaving their white and foaming waters in the narrow crevices of crag, from which they are seen descending again in a thousand milky streams. They tried to descend here, but found it dangerous; that part of the recess which, seen from a little distance, appeared to be sufficiently broken and slanting, proving, when they came near it, much more closely allied to the perpendicular. A little farther toward the Head, however, they chanced upon the Poul a Dhiol, or Devil's Hole.

It was a recess of gigantic size, formed in the solid cliff by the heaving of the waves, if not originally so mortified, or left as a relic of chaotic matter, unsubdued to the form and uses to which the great mass of the material, of which this beautiful globe of earth and water is compounded, has been reduced. This recess ran at first into the land, and then some hundred yards to the left, as it was viewed from the water.

Perceiving an easy mode of descent, Kinchola and his friends made good their entry into the internal palace, and were stopped about half way down by an enormous rock, which lay across the glen, and seemed to allow no hope of proceeding farther. Acquainted, however, with the facilities of the descent, they entered a small aperture left underneath. The spectacle which viewed

from beneath this arch-way was grand and striking, as well as singular in the highest degree. Through the opening, they looked upward, they could see the cliff heads piled together to the height of some hundred feet, leaving 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 rocks, which were almost polished and rounded by the untrifling dash of the waters. Passing from beneath the rock, the fishermen suffered themselves to drop with little difficulty to the next ledge, and running from one enormous crag to another down to the water's edge, began to make the necessary preparations for their morning's sport, without stopping to indulge in any of the sensations of deep and trembling awe, with which the magnificence and grandeur of the scene, into the centre of which they had intruded, must have impressed the mind of a stranger. They stood in the midst of a vast natural hall, a few yards in width, and walled in on either side to the height of many hundred feet; the solid cliff on the landward side appearing directly to overhang their heads. Opposite, in a dark recess of the cliff, and placed on a ledge of rock at some height from the water, was a large crag, approaching in form to a lobster's claw, based on the obtuse end, which, from the singularity of its appearance, contrived much to the bizarre and fantastic grandeur of the scene. Looking toward the opening of the recess, they beheld the projections of three stupendous and overhanging cliffs, which, the farthest off being the land's end or actual Head on which the light house was still flinging its fading beams against the morning splendor. Close to the opening was a lofty 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 portico. Its hoary and tabular summit was covered with sea-gulls, which kept wheeling and screaming perpetually 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'oeil. The prevailing impression which the scene, contemplated from the place where the fishermen stood, was calculated to leave on an unaccustomed mind, was that of fear, and an anxious and almost tumultuous excitement of the spirits. There was an oppressive sense of confinement and insecurity, which represented the struggling admiration that a spectacle of even inferior power or sublimity might have awakened.

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 allixed to them, touching the use of which they 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 crumches with a remarkably good will, while his enemies muster around and destroy him with staves. For the truth of this story we will not vouch, as it certainly is not very complimentary to the sagacity of the animal.

The groups of moving figures in the crags—the tossing of the light canoes beneath—the dreary waste of the now peaceful ocean spreading in the distance—and the uncertain morning light which at once shadowed and illumined 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 sublimity than Kinchola and his friend, who were too familiar with its beauties, and too deficient in refinement of taste to pause for a moment in their contemplation.

After they had descended, they were met by a man who appeared to have been expecting their arrival. "I declare, gentlemen," said he, "accounting them in the manner of a condescending superior—I have been prepossessed upon this rock the livelong morn', expecting your descension. That's a commendable canoe you have, Fed."

"Oyeh, wista, mididen." "Dear knows, it is. They say the seals are congregated in a very spontaneous manner under the cliffs, at Banninon this morn'."

"O enough, for sport, I'll be bound, Mr. Madigan," said Fed, who recognized at first sight, in the speaker, the accomplished inn-keeper of the Banninon, a man revered in the neighborhood for his knowledge of English, and laughed at now and then for his covariceousness. "You'll go with us, I suppose, sir?"

"I profess to you, my dear, I am an'aly in myself on the prospect of it, I should not admire much to be substituted under one o' them caverns, when the tids were low on the alert with me."

"O, no fear in life, sir. The wathur is like glass to-day. Come along, Kinchola. We'll just take one turn at the sailes, an' get a leewards o' the barnecks."

They put off, and the whole party were presently gliding under the cliffs at the Head, on their way to the caverns, each canoe being furnished with a lighted torch, to enable them, with greater facility, to explore the mazes of the gloomy subterranean, into which they were about to penetrate. As the first boats entered, it seemed to those who were following at some distance, and not yet near enough to distinguish the mouth of the cavern, as if their companions had discovered, and were prosecuting the way to the regions of those subaqueous sprites, who are supposed by the peasantry to people the vast palaces of the deep, and wear out their immortality in a fairy land more gorgeous than that to which the muse

of Southey introduced the protector of his heroine. In a short time our acquaintances found themselves in the centre of one of those lofty natural halls; the roof, irregularly arched above, sometimes at the height of three, sometimes twenty feet, and glittering indistinctly in the light of the numerous torches which were also reflected from the face of the broken waters, with a splendour which presented a brilliant contrast to the dense gloom of the interior of the cavern, and which, 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 you, I think they appear on the verge of suspension, as if they'd exterminate us all into a watery grave. The canoes proceeded to end farther up the cave until the dashing of waters, within a few yards of them, intimidated their proximity to the ledges of rock on which the objects of their search were accustomed to secrete themselves at particular seasons, and where they frequently suffer their pursuers to approach them, without making any attempt to escape or resistance until violence 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 Kinchola and his companion, perceiving that they might be spared from the party, left the cavern for the purpose of gathering barnecks (a shell fish which is here found of a prodigious size) from the sides of a neighbouring cliff which they selected for this purpose was the Bellaun Reek; which presents, from the plainness and smoothness of its perpendicular side, a striking 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 barnecks happens to be most plentiful. Kinchola and his friends made profit of the retiring tide, however, from their canoes, and then proceeded by land to Clausevane, or the Natural Bridge, a piece of scenery with which we will conclude our rather copious sketch of the coast, and omit to mention the place where the fishermen stood, was calculated to leave that sketch very incomplete.

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 Pulling Hole of Ross (one of those natural jets d'eau, which abound on the coast, and which are formed by a narrow opening, inland, over one of the caverns, into which the ocean waves rush with such fury as to force their way through the neck, and ascend to a prodigious height in the air above). In a short time they found themselves on the borders of the precipitous inlet of Clausevane. It was a small bay with a narrow opening toward the Atlantic, and walked round at all sides by a rugged crag, which rose to 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. A very narrow pathway was made on the summit of this singular natural bridge, several hundred feet above the water, and toward the right 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 uncommon wildness to the scene.

Kinchola 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 barnecks, 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 the end of the rope, and grasping it with both hands, launched himself from the bow of the "pernicious" height, a sensation of insecurity, and a sinking of the heart, such as he never before had felt in any situation whatever. He even wished that he had taken the precaution (though it would have had but a cowardly air) to secure himself to the rope by tying it to his waist; but it was now too late for reflection, and he had only to trust his customary chances for a safe return to the firm earth.

While he was occupied in filling his net with the barnecks which he struck from the rock, he suddenly heard a crackling noise above his head, and looking up, saw that one of the divisions or strands of the rope had given way, leaving the whole weight of his person on the faith of a single cord, not more than half an inch in diameter. He was now suspended in mid-air, more than a hundred feet from the summit, and saw, at a fearful distance beneath, the points of the rugged crag, around which the waters were now slumbering in almost a motionless calm. He feared to stir—to speak—to give any indication of his danger, lest it should only have the effect of making the latter more imminent. His limbs trembled, and he became bathed in perspiration, while he cast his eyes on that part of the rope where there the fissure had taken place. He could almost, and only almost, reach it with his hand. Again all the horrors of the preceding night and morning were renewed, and a stupefying terror seized upon his brain. He ventured, at length, to give the signal, at which his companion was to draw him to the summit. While he was

doing so, and while he yet hung suspended between the dreadful alternative of life or death, some of the canoes passed under him from their way from the caverns to their homes, and the fishermen, in their own aboriginal language, began to hoot and jibe him as they passed, making various allusions to his position in the air, and drawing analogies concerning the rope, the humor of which poor Kinchola was in 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 turning the windlass, and approached the brink with marks of alarm and astonishment.

"E' Fyree, 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. Murpher alive, see this."

"I'll pull you up if you like, man, but what harm was there in me tellen you your danger?"

"All o' one 'tisen't too well I knew it. Pull away, an' an'outher to you."

Fed resumed his post at the windlass, and in a few moments after, Kinchola grasped the edge of the cliff; he succeeded in scrambling up, after which, without speaking a word to his companion, he flung down the net of barnecks, and led, as if he were hunted by the fiends, in the direction of his mother's house; while his companion, after gazing after him and at the barnecks for a few moments, packed up their implements, and took to his heels, under the full conviction that the phoca was coming up the cliff to them.

"The Almighty is impatient, I believe," said Fyree, 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 way, so that there'll be no thanks to me in the end."

THE BELL OF SANTA CLARA.

A STORY OF BUENOS AYRES, (1807.)

For three days after the unconditional surrender of the English forces, the city of Buenos Ayres was given over to rejoicing. To Demms 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 serding up rockets, beating drums, playing soldiers, shrieking 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 lazas. The colored element celebrated in a more homely fashion the victory by a more manly display of the virtues, by 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 patriotes' forces, were drawn by lot, received their liberty and the thanks of the people) the sixty "Morenos" (negroes) who were adorned with the double aureole of freedom and heroes.

On the evening of the third day there was a ball—human nature clamored for repose, and as the last stragglers were leaving the Plaza—no longer the Plaza Mayor—but now, and for ever hereafter to be called "Plaza de la Victoria," darkness and silence settled over the "heroic city."

Shortly after the Ave Maria, the doors of a fine mansion near the Cathedral were thrown open, and a broad bar of light fell across the narrow ill-paved street, littered with oranges and banana peels. The windows were protected by handsome iron gratings, the arched entrance opened into a marble-paved hall; negro servants in dark livery were passing in and out the square courtyard beyond, where large tubs of amolias in full bloom were placed at intervals between the low 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 Viceroyalty of La Plata. A princely fortune, cultivated taste, experience of life in many lands, contributed to its few days—the consequences of England's crushing defeat, and the honors and rewards Liniers must receive from grateful Spain.

Black servants carrying silver trays (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 partake of the more modern refreshment.

A youth with heavy black locks falling over his pale high forehead, recited an original poem of many verses in honor of the august gentleman, and then another young man, who was evidently of the new French school of thought, declaimed some heroic lines in praise of Liniers and of the valiant Porteuos, ending with an overwhelming apostrophe against the British Lion and the whole instilar managerie, to the evident annoyance of (Rodriguez Pina was one of the patriots who hoped for the Spanish yoke) Rodriguez Pena and his cousin, who are the uncompromising friends of the English in England," said Luisa mimicking her brother.

The younger ladies, fearing lest some other poetic or patriotic effusion might be forthcoming from the group of Patriotes, talking politics, as was their wont, made a diversion by crowd-

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 Ann 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 time," 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 apron and took down the long coils of braided hair, which she dextrously wound in soft masses round the small head, letting some dusky waves fall low over the temples and twining the ends of the coil in three curls falling over the left shoulder, talking as she worked of the days of pail they had passed.

"At any rate, we can keep the octave. Wait, let me raise it a little on this side. Now look."

"Oh, Luisa, you are a saint!" and Lola springing up gave her sister a hearty kiss. "I never had my hair so beautifully done. Yes, like all great feasts, ours has an octave, thanks to God, else we should have none this year. What a visperate—I shall never 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 Patriotics would conquer. Our soldiers have learned much in a year. There will never be another English invasion. Don't you see, 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 mate! 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. I can't imagine why they—"

"Ninas, ninas, the Seaa calls you," cried a little mulatto girl opening the door unceremoniously—and the sisters hastened to their mother, for a deference to parents was one of the most charming traits in the youth of that period.

The splendid apartments thrown open for the expected guests were soon completely filled.

The idolized Liniers—the hero of the "Reconquistas," came to salute his charming hostess and murmur his felicitations to the "rose and rosebuds," including her lovely daughters in his courteous salutation. Dona Juan Purrodon with his queenly sister Eliza, the fascinating Dona Dolores; Perdes y Oromi, with her dignified elderly husband; Dona Magdalena Segovia de la Correla, a stately matron followed by her two plain but amiable daughters, and her nieces, the "Graces," one of whom, the youngest, Remedios, met her late, some years later—in the immortal San Martin—gay young officers of the pet corps the "Patriotes," all came with kindest wishes and sparkling with to do honor to their distinguished host and dear Dona Catalina.

The grave elders formed a semi-circle in which the place of honor was occupied by a vivacious old lady in black velvet, her abundant, showy hair half concealed by a black lace veil covering her head and shoulders and drawn close under her chin.

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

Well, that tradition had an excellent foundation in fact, was the un-expected reply. "Her family inherit her beauty—look at her grandson Don Jose and his children. I imagine she must have been like the Nina Cayetana." Don Bartolome saw in the 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 minuet, and the graceful waltz 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 England's crushing defeat, and the honors and rewards Liniers must receive from grateful Spain.

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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 barros."

"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 costume, ordered from Seville, expressly for this dance.

When she returned to the salon her beauty, enhanced by her exquisite toilet, brilliant blazoning on her lovely arms and swam-like neck, superb pearls twined in her luxuriant braids, a murmur of applause greeted her; there was but one opinion:

"She is the most beautiful creature in the world," said one.

"Aye, and the happiest," said another.

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

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 no one could adequately express the idea her graceful movements inspired.

Her flower like face, stary eyes and dew-like fingers, a slight smile—the air of being uplifted, as it were, out of her surroundings, and unconscious of the admiration she excited, added 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: "No; even the Duchessa 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!" 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 old-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 Marchal to speak to your father."

"To speak to papa!" she asked in surprise.

"Yes, to ask for the hand of the incomparable Cayetana."

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

"Cousin mine, what could I say to prevent him? I am sorry you are annoyed. I wish to prepare you. I just told him a hard day to-morrow, besides the Marchal 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 viceroyalty—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 for Luisa, some one else will come for her. Luisa is sure to marry a Vicent, or a very good man, and who will be left but me to amuse papa and accompany mamma."

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

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

"It's mistaken you are, Maria Elena," answered her friend, "she is only 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 An Loizca told me they knew his father 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 as my Carmen, but she is plain. It will not be so easy to marry her."

"What heresy! manna," cried a gay voice at her ear. "Don't you know the most sympathetic nina in Buenos Ayres, and the handsome Cayetana smiled and wondered at his good mother's lack of judgment."

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.



The Most Nutritious and Economical

"Daughter mine, I am Manuel telling me An going to sing; see it! We can't escape unnoticed. With a friendly smile missed her cousin, a her aged relative, b had been watching h an adjoining doorwa dely pushed aside chairs and offered h Leaning on her fair accompanied by he Remedio was conv with great care to who Robustiana, a who colossal black w she took her mistres deposited her gently up near a brasero live coals, which large, handsome b brace blessing, t resigned herself to Cayetana went on across the interior broad stairs leadin apartments above. bous moon was visibl from the large arch end of the corridor of the river, a shimmering in the s light."

"How beautiful, how calm and still of Anatlida's madr remote part of the of the window, wh garden, where whit in the dusky sky magnolias, across for it is more a sea mightily estuary the city. On her right but imposing fort of so much valor the left, low hills beyond, tiny glitte ling on the crests that rolled in slow soft rhythmic music beach."

"With a half-sigh window and pass lighted only by a large ivory crucifix. As she closed t out clear and swee "Come," it seem—and after a pau sweetly still it so "Come, come!" silent."

"It's the bell of bell of Santa Cla as if answering h spoke she raised h f. Suddenly sh exclaimed, "The praise Thee, and last Thou indred Give me Thy gr Thy voice." Sh thrice-crowned be the appealing ca bell, which seem in the stillness, come!"

"There at the f gorgeous raiment the girl prayed her generous he might be made v her high vocatio she was called, e Mateo, was calle low Christ."

"Gently as the terities of the for her, and a aside forever h jewels, she long the leathern g dals of the poor cis—those vely divinely appoin she thought to long before t where the Holy another stable His sacred foot in obscurity an world, to atme the coldness an creating, even His faith, sancte

"Make me worthy, General Linier appeal to the t Very early in accompanied h to Mass—not h her wont, but Capuchin chur able to decide resolution for great opposition ing to her, w General Linier hand for the God, inspire it. Holy Ma long and fervo On her ret the household beloved abue father—Misia Robustiana f tations for "Ah, nina," sight of Cay weep. When like her, so happy. "I angel," she s she gave me spoke again bed, I went was sleeping as was her me I brou the same po Senior!" ( faithful coun nelo (mourn head and sh strong dar and wet wit

When all the atrio of Requiem M tana disclos tion to re At first won them mission to prayer and many insta

"Daughter mine, I am greatly fatigued. Manuel tells me Anatilde Moreno is going to sing; see they are moving. We can escape unnoticed, come!"

With a friendly smile Cayetana dismissed her cousin, and rose to assist her aged relative, but Segunda, who had been watching her mistress from an adjoining side the intervening deity pushed her strong arm.

Leaving on her faithful servant, and accompanied by her favorite, Misia Remedios was conveyed slowly and gracefully to her apartment, where Robustiana, Segunda's mother, a colossal black woman was waiting. She took her mistress in her arms and deposited her gently on a sofa drawn up near a brass pot full of live coals, which served to warm the large, handsome bedroom.

Dismissing Cayetana with an embrace and blessing, the venerable lady resigned herself to Robustiana's care. Instead of returning to the hall and Cayetana went on to her room, and across the stairs leading to the family apartments above. The late risen gibbous moon was visible from the landing; beyond the large uncurtained window, at the end of the corridor, she had a view of the river, a real river of silver shimmering in the sad mysterious moonlight.

"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 camellias gleamed in the dusky shade of glossy leaved magnolias, across to the silvery sea, for it is more a sea than a river, that the mighty estuary that lies before the city. On her right rose the irregular city. On her left, the silent witness but imposing fortress of the city.

So much for the thoughts that bubbled and sought in the father's brain as the Marchesa General Liniers expanded on the titles and wealth, present and future, of his candidate. At last in 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. Three weeks ago I promised Marcos to get for him, and intended doing so after your letter; 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 faithfully to wait on you next day and urge his suit, but it was not possible.

"It is clear to me now why I was prevented—that chosen soul is not for earth. The good God asks a greater sacrifice of you, my friend, but you are a Christian and will submit to the Divine Will. What a blessing that saintly 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 thronged with people to see the ceremony, or at least those who assisted at it, when Dona Cayetana Escalada y Seguroña became Sister Maria del Rosario de la Victoria.

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

From time to time news was given of the new nun—she was happy, her health was perfect, her superiors content with her, and soon, except in the Escalada household and in the heart of Don Candido Vergara y Frias, Dona Cayetana was only a beautiful memory, growing daily less distinct, eclipsed, she thought to spend the midnight hours before the humble tabernacle 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 world, to atone by loving devotion for the coldness and ingratitude which increased, even among His sacraments, His faith, sanctified by His sacraments!

"Make me worthy, O Lord, make me worthy," she prayed, and rarely her angel guardian carried her fervent appeal to the throne of God. 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 forebode great opposition. She intended speaking to her parents before the Marchesa General Liniers, came to ask for her hand for the young Peruvian. "O my God, inspire me what to do—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 father—Misia Remedios was dead! Robustiana filled the house with lamentations for her venerable mistress. "Ah, Misia," she cried, as she caught sight of Cayetana, "you do weep 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 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, Señor, Señor!" (O Lord, Lord) and the faithful creature drew her black panels (mourning shawl used to cover head and shoulders) closely round her strong dark face, convulsed with grief and wet with tears.

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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 Remedios' oft-repeated observation: "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.

Meanwhile General Liniers came, on behalf of his young friend, Don Marcos Pacheco Riofrio, to ask for the hand of Dona Cayetana Escalada y Seguroña. 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 Clarissas in the convent behind San Juan. What were the Andes compared with the Andes here? Besides, according to the General, Don Marcos, only son of a family noble on both sides, rich beyond any Porteus (name given to the inhabitants of Buenos Ayres—the Port handsome), traveled—was almost worthy of his peerless child.

Such were the thoughts that bubbled and sought in the father's brain as the Marchesa General Liniers expanded on the titles and wealth, present and future, of his candidate. At last in 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. Three weeks ago I promised Marcos to get for him, and intended doing so after your letter; 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 faithfully to wait on you next day and urge his suit, but it was not possible.

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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 fifty years shut up in a convent."

Tradition says that not one of these left the church as they entered it. Many were converted either to the faith, or from an evil life brought back to the straight path. It is commonly believed that this "santa" (saint) as she was lovingly called, did as much good after her death as she did in life. When the crowd was somewhat lessened about midnight, an aged man, leaning on the arm of a servant came, slowly up the aisle, accompanied by an old gentleman for whom all made way. "Who is that with Don Geronimo," whispered one man to another.

"Some relative, I suppose. He is in such deep mourning, poor old man!" and her fine eyes filled with sympathetic tears. The unknown had with great difficulty knelt beside the humble pier. He stooped over and kissed the pale fingers clasping the wooden cross. A priest kneeling near rose indignantly: "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 the clustering assembly that surrounded the dead nun, he said softly 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 tolled seventy-nine strokes, and in many a poor hotel as well as in the old colonial mansions a fervent prayer was said for the repose of the soul of Don Candido Vergara y Frias.

And on his return from the solemn obsequies of his venerated and beloved sister in law, Carlos Oromiy La Salla told his grand daughter the story of the life 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 E. La Salle, with whom she had a claim relating to the dead nun, she said to her old 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 Clarissas—the same silvery-toned messenger of God's mercy—recalls many a one to better thoughts and a holier life. It is, as one of the friends remarked piously, "the instrument of untold conversions to God."—Mary E. Conroy 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 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 benefited by it. For example, in study, the end which is the attainment of knowledge, and the end to whom is the student. Secondly, the end of the work and the end toward which an action 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 pious often contributes to charitable objects, not always for the good of the name, and favor it will gain for himself. Thirdly and lastly, into proximate, middle and ultimate end. Ultimate, of which there is question now, is the end in which the will rests, all desire or thought of any further end being forgotten. It is divided into negative and positive end—the former meaning the object toward which anything tends wholly by its own nature, and the latter signifying that to which a thing partly tends. Ultimate end is again divided into objective and subjective end. Objective is the object toward which the thing acting tends through the action, and the subjective end, the attainment of the ultimate objective end, of which an end are called those acts which are performed that the end may be obtained. They are the six following: wish, intention to obtain, deliberation as to how, consideration of various means, choice of one particular method, and prosecution of the method chosen. The attainment of the ultimate end is called fruition. There 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 satisfied. Moreover, this object ought to fill completely all the yearnings of man. In a word, the happiness attained 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.

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it is right that there be an ultimate toward which all these lesser ends may flow. Life 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 peace of mind resulting from the attainment of the ultimate end, is not death, but perfect life. End exists for all, but all will not reap its benefits. For end is to be obtained through free acts, and therefore he who opposes free acts to the order ordained by God, excludes himself ipso facto, from the attainment of the end. All are able to attain this end, but still all do not attain it.

Having shown the necessity of an ultimate end for man, the question naturally arises as to what this end is. On considering the subject, it is discovered that nothing created can be the ultimate end of man; not riches, because these are merely means to happiness, they are not lasting, and oftentimes burdensome; not honors, because they do not satisfy all man's desires, and moreover, are not open to all; not pleasure, because as we know by experience, a continuance in such things turns to our ruin; not even virtue for it tends to happiness, and therefore, is not happiness itself. Everyone seeks but pleasure is merely the result of an end, and not an end itself. It seeks to accomplish something, and, therefore, is not an end, but merely a tendency. All earthly things cannot satisfy man; his better nature, patterned after that of his Creator, soars above the things of earth, wishes to be free and with God, for God alone is the ultimate end of man. The intellect and will of man are only to be satisfied by knowing the highest truth, and by the love of the supreme good, and God being both supreme truth and supreme good, He alone is the ultimate end of man.

Man naturally seeks God, but many lack will to exercise this tendency of their nature. God being omniscient, can all the desires of man's will and intellect. He is not the means by which man attains happiness, but He is the object causing happiness. Man cannot comprehend God, for no one is able to consider what is impossible. The portion between God and the intellect is of an external form, that is, the intellect tends to God, as tending to its own peculiar object. Man cannot attain 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 quiet and peace of mind, sweet and consoling, by pursuing virtue and thereby directing all his efforts to the attaining of the great ultimate end, the possession of God, his Creator, redeemer and constant friend.—Bishop Colton in Catholic Union and Times.

"CHILDLESS CHURCHES." AN EPISCOPAL MINISTER VOICES A COMPLAINT 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 churches."

The fact that those churches and churches of other religious denominations are "childless," more especially in neighborhoods where the population is of the richer sort, is not observable in New York. Churches which in the old days used to have flourishing Sunday schools are now able to get together only a paltry number of children for their religious education. The familiarity with the Bible which all children of reputable Protestant families acquired in the Sunday schools of a generation or two generations ago is now possessed by few. 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 judgment and corrodes the heart.—Charles Frederic Goss, in "The Loom of Life."

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Please do not send us poetry, obituary and marriage notices, as by subscribers they will be in a condensed form, to insure insertion.

LETTERS OF RECOMMENDATION. Appointing Delegation, Ottawa, June 13th, 1905.

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

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is inspired with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teaching 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.

I therefore, earnestly recommend it to Catholic 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, 1905.

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

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

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

Blessing you and wishing you success. Believe me to remain, Yours faithfully in Jesus Christ, D. FALCONER, Arch. Deacon, Agent, Delec.

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 CATHOLIC 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.'"

poses to inflict a grave injustice upon Catholics, Jews, Unitarians and others, whose 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 Ontario 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 any new-fangled 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 95 per cent. of the School sections of Ontario, there are no Catholic Separate schools, and in these sections, Catholic 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 Lordship—a 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 means.

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 in 1902.

As the same main principle is at stake whether we advocate religious teaching in the public schools or a system of denominational or voluntary schools, 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 Church of England in St. James' school House, Toronto, to decide upon the school system to be advocated by that Church, the Rev. Dr. Lagrity 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 Bishop of that same Church to endeavor to impose on the Catholics 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 between France and Germany, and which has not yet been settled, the most serious difficulty with which France finds herself face to face is that the anti-Catholic and anti-Christian policy inaugurated by Premier Waldeck-Rousseau 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 evidence 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 directed to report to their lodge officers not the crimes, but the acts of

religion performed by them. Such 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 them."

One officer had been reported as having knelt on the street while a procession 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 attended 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 garrison, as from the circumstances which he was placed, he would thus be forced to resign, and the army would be rid of him."

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 mollified by some modifications of his policy under the administration of 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 feels the present overbearing attitude of Germany to be directed ultimately towards herself, and it is said that Lord Lansdowne 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 dimit 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 amicably 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 arbitration 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 terrible 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 her path to true greatness is not through the darkness of unbelief similar to that into which she plunged

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 times.

THE CONTINUITY OF CHRIST'S CHURCH.

While treating of the address of the Right Rev. Bishop Williams of the Church of England Diocese of Huron, as delivered at the Synod recently held in 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 truth 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 ascension, 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. On the contrary, the Church goes back to Apostolic times. No destruction but purification and revision was the work of the Reformation. The English Church after the Reformation was as much the English Church as Naaman was Naaman after he had washed in the Jordan. Then, lastly, let us thoroughly understand that the Church of England is Protestant. The name Protestant comes from the early part of the sixteenth century; but the attitude which it represents belongs to the continuous protest of the Church against errors and corruptions, and you find it in the 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 of the undivided Church.

And thus we arrive at the distinctive characteristic of the Church of England as at once Catholic and Protestant in the true 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 maintenance of the faith 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 history. On the other hand, she is Protestant in 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 Christ 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 practices 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 the 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 repudiates that title, claiming to be Catholic and not Protestant.

Only two years ago 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 contra-vention 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 Bishop 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 privacy 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 whereabouts? 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 human agency between God and man" in the Anglican Church. Well! necessary or unnecessary, we find in one Church of England pulpits this doctrine inculcated, while in another it is repudiated 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 mediatorialship and priesthood of Christ!

Is this agglomeration of inconsistent ecies 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 VIII 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 England 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 essential liturgy and the daily sacrifice of Christianity was abolished, and the authority of the Church itself which had even 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 Church of Sts. Fagatius, Damian, Augustine, 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, 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 and gain possession of American territory. How one who sees what has just been going on in China can hold such a view it is difficult to understand. Not in 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 the territory south of us from the Rio Grande to Cape Horn; and how easily would excuses be found for conquest in such controversies as have already arisen between European powers and the Spanish-American states?"

The professor further elucidates his views by showing that in 1898 the

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 indemnity, 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 University 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 independence 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 Republics. 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 complaint 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 wholesale firms which the Bishop includes in his perusal 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 no 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 brows" of the Catholic housekeeper or mechanic or

simple day laborer. How is it that while so opposed to the given Catholics in the city of Kingston, the Right Rev. Bishop Dr. are silent on the matter, resides in the city of life there, and surely well qualified to speak of Kingston.

THE RIGHTS OF...

In his speech at the Knights of Columbus recent convention in California, the Right Rev. Bishop of that diocese appealing to his which apply with Catholics of Canada said: "Knights of a have a country to be proud of, and we do not care ask no favors because right. We ask every willing to fight for We are willing to have their rights. tolerance—we came is a manhood of the Church and Columbus, I know character with not

IN REPLY to an him recently on anniversary of his J. B. McNally, California, gave beautiful sentiment jewels are our to be polished with the and God till they know that by zealousness of sacrifice accomplished."

THE AVE MARIA

delivered by the the Quebec Legis in 1893 covers the Tendency of a laicize Christian a word . . . McGee's mind has laicize is now a word, and a co one." So also, th by another Irish Ours," by the Thomas Drum gentleman in dis posed militi org in his opinion " Canada was no or

ANNUAL

TO ST. ANNE DE 25th—HITNERAR The Ontario P of St. Anne de (this year) on T will reach the 20th—the Feast the Blessed Vi will prevail a G. T. R. from V borough, Halbu points east thro and at all stati Myrtle and all ciding Peterbor Stittsville, Carl Prescott, Smit Chateaufort, from Lindsay, take regular mo with special a from Mariposa, at Whitby Ju Toronto, Lond points in West Toronto on Tue Montreal expre return tickets Myrtle station G. T. R. and C east of Toron tickets at eth cost of \$8.05 Myrtle, and which will be sed to St. A shall be reach nesday mornin Exceptional part of the p be good only v but valid on a ing up to August 1st. can leave Que trains of Tues treat by the 2nd; but if a Montreal be timed as to tinuous journe morning of V The pilgrim mediate Dr Twomey, Ball any further intending pil be attached to which meals journey, and the nominal C. P. R. coaches will the track nea at the dispos There will be the first-clas night. Pilgrims Trunk must treat Express Special at V



THE TRUTH ABOUT THE CATHOLIC CHURCH

BY A PROTESTANT THEOLOGIAN. OCCULIX.

We have examined the declaration of the Republican's correspondent, that thousands of admirable men and women 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 religious murders on both sides did not amount to twenty, and were of purely local importation.

We have seen that in England and Holland the persecutions 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 their liberty, rather than disown the Roman primacy. Feckenham, the first of the mixed abbots, and universally beloved for his excellence and his dislike of persecution, might, it is said, easily have been Prime if only he would of foregone canonical institution by the Apostolic See.

So little did averseness to persecution necessarily imply unfaithfulness to Rome, Ireland alone is a conclusive refutation of such a notion.

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 Ranko remarks that the Spanish and Italian Lutherans (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 been sent to Rome, they might have fared differently. Suspicious, angry hyper-orthodoxy may have been characteristic 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 application than the Spanish Inquisition.

Let me except from this commendation Pius IV., who appears to me to have been a gold-digger 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 charged a heretic, or to be degraded, 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 relative 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 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 beneficial in the Peninsula.

Protestants. Indeed, long afterwards, the very men who were grieving the Pope by the approbation of the Dragonnades were talking about setting up a Patriarch of Paris, with substantially papal attributes in France.

Zeal for Rome, even in a Pope, did not necessarily mean a disposition to persecute; and a disposition to persecute did not 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 exhortations 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 persecuted for awhile, but about the necessity of putting them down there was no quarrel between Lutherans and Catholics.

And indeed the first Anabaptists preached, and practised, simple anarchism and promiscuous immorality. Nippold, in his sullenly virulent volume against the Catholics, insinuates that they murdered multitudes of Protestants under the pretext of witchcraft.

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 precisely the same blind fury against imaginary witchcraft. If there was 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 to the trials for sorcery. Indeed, in the wild out-break at Cologne one or two Jesuits fell victims. The three Scandinavian nations show the German 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 can find little proof 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 scourged with rods.

Indeed as late as 1844 a Catholic convert in Sweden was virtually put to death, dying indignant and brokenhearted in Copenhagen, the year after his own country had disfranchised him, confiscated his goods, and banished him. CHARLES C. STARBUCK, Andover, Mass.

KING ALFONSO AT WESTMINSTER CATHEDRAL

The Manchester Guardian's correspondent, in the course of his description of the scene in the Cathedral, writes: "The slender, youthful figure 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 genuflection to the altar, to give, by ever so slight a check before the first step on the dais and ever so slight a drawing up of the slender body, so great a touch of dignity to the ascent to his high place. The Archbishop passed on to his prior-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 a his lofty prior-dieu, solitary, black figure, bowed to and honoured.

But amid all these priests the centuries seemed to be about him. So many a 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 they saw the high figure upon it, there must have been in all their thoughts that great impersonality of the Church which makes bubbles of crown and sceptre."

FIVE-MINUTE SERMON. HOW TO BEAR BURDENS.

Cast thy care upon the Lord and He shall sustain thee. (Gratias de la Mass)

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 difficulties and temptations. If we escape one trial we are sure to find another, and probably a worse one, awaiting us. It is 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 disappointment.

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 sanctification. If we would but cast our care upon the Lord, if we would but willingly submit to what His all-wise Providence designs for us, these apparent miseries would become for us real blessings and bring upon us the choicest of God's gifts—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 make it 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. People cannot be expected to prefer misery to happiness.

We are not asking you to prefer misery to happiness, and we do not intend to do so. 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 disappointed, 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 troubled so harshly? Other people have comfort; why should they not? Oh! what folly, what blindness is there in the hearts of men and women who speak thus! What ingratitude is theirs! Perhaps the God they are abusing has forgiven them hundreds of mortal sins; perhaps He is withholding what they are demanding because He sees if He granted them the things they ask, their salvation would be endangered; 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 ourselves 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 Sacrament 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 incense 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 benediction of His people, as when He lifted up His hands over the children, or when He blessed His chosen ones who had ascended up from Mount Olivet. As sons might come 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 of the day, and He smiles upon them, 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 to 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 judgment 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 Font 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.

SIN OF ANGER.

Next for consideration among the deadly sins is that of anger, which is defined as an inordinate desire for revenge. Against it we should all guard ourselves with the greatest care, because if the many grievous sins which result therefrom. Among these may be mentioned quarrelling, cursing, blasphemy and even murder. It is 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 provoked by pride and corruption of the heart, which resent opposition and resist contradiction. Under its influence passion, not reason, governs and guides us in our action. It robs 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 offend God.

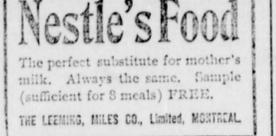
But we should not confound passion of this character with that anger which is justifiable and commendable, sometimes called a holy anger, or zeal. This is a righteous displeasure against those who commit some evil or prevent some good. Such was the spirit which imbued our Lord when He drove the money 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 Saviour 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 mildness, therefore, are the remedies.—Church Progress.

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A HOMELY HOMILY.

Of a truth what homely homily 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 were headed as much as the words of Pius X. will be. The straightforward simplicity of language is well utilized to enforce in the most primary of duties—to teach the word of God to not only the children but also to adults.

The Holy Father claims that rectitude of life is far more likely to follow a fuller knowledge of Christian doctrine and any experience with souls will confirm his judgment. Say's hat we will there is a woeful lack of knowledge of Christian doctrine among the adults of the present generation in this country. Many will say that the Encyclical 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 let us search for facts and leave aside all illusions. Suppose a civil service examination were required on the Baltimore 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 know that a good many would not get 25 per cent.

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

WHAT WOMEN SUFFER.

AT ALL AGES THEY NEED RICH, PURE BLOOD TO SECURE HEALTH AND 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 nature. If anything happens to interfere with that natural course, she goes through unspeakable suffering.

In fact the health of every function and the happiness of every moment of a woman's life depends upon the richness and the regularity of her blood supply. That is the simple scientific reason why Dr. Williams' Pink Pills are worth more than their weight in gold to women of all ages from fifteen to fifty. These pills actually make the rich, red 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. Williams' Pink Pills. 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 suffering women."

Dr. Williams' Pink Pills cured Mrs. Ferguson because they filled her veins with the rich, pure blood so necessary to the health and happiness of every human being. It is for this reason that these pills always cure such troubles as anaemia, neuralgia, heart trouble, indigestion, rheumatism, sciatica, St. Vitus dance, paralysis, kidney and liver troubles. You can get these pills from any dealer in medicine, but you should be careful to see that the full name, "Dr. Williams' Pink Pills for Pale People," is on the wrapper around each box. If you wish you can get the pills by mail at 50 cents a box or six boxes for \$2.50 by writing the Dr. Williams' Medicine Co., Brockville, Ont.

WINDMILLS

POWER AND PUMPING

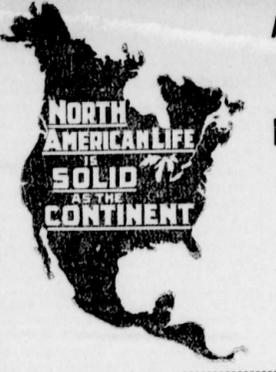


HOBBES MANUFACTURING CO. LIMITED. Manufacturers of Memorial and Decorative Art Windows. LONDON, CANADA.

The "IMPERIAL" won the championship of the world in a two months' trial held by the Royal Agricultural Society in England. There were twenty-one American, British and Canadian mills in the trial.

WE ALSO MAKE GAS AND GASOLINE ENGINES GRAIN GRINDERS, ETC.

GOULD, SHAPLEY & MUIR CO. LIMITED. Brantford, Canada.



AN INCOME FOR LIFE

Is guaranteed to the beneficiary under the Continuous Instalment policy issued by the

North American Life

It is written on the whole life and limited payment life plans, and also on the endowment plan, so that the insured receives the income himself if living at the end of a stated time. This policy gives absolute protection to dependents, and on the endowment plan makes a definite provision for the future. Explanatory booklet sent upon request.

NORTH AMERICAN LIFE

ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

Abbey's effervescent Salt. You know its story of health and happiness to sufferers from stomach troubles—that's all. A teaspoonful in a glass of water in the morning. 25c and 60c a bottle.

Farm Laborers

Farmers desiring help for the coming season, should apply at once to the Government Free Farm Labor Bureau.

WRITE FOR APPLICATION FORM TO

THOS. SOUTHWORTH, Director of Colonization, TORONTO, ONT.

FAVORABLY KNOWN SINCE 1826 BELLS PALE ECLIPSED BLOOD PURIFIER. WEST-TROY, N.Y. BELLS-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

Totally Eclipsed

That ancient relic, the Washboard, is totally eclipsed and entirely displaced by this up-to-date product of modern labor-saving ingenuity.—The New Century Ball Bearing Washing Machine.



The New Century brings light into many a home that was formerly dark and gloomy on wash days. Booklet giving full description will be mailed on application. Sold by dealers for \$8.00. THE NEW CENTURY MANUFACTURING CO. LTD., HAMILTON, CANADA.

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H. E. ST. GEORGE. LONDON, CANADA.

O'KEEFE'S

Liquid Extract of Malt

If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt. The Distaste in the Malt aids digestion, and the Hops insure sound sleep.

One bottle every two days in doses of a wine glassful after each meal and at bed-time will restore your appetite, give you refreshing sleep and build up your general health. W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO.

"Peerless" Webster Dictionary

SELF-PRONOUNCING. FOR THE VEST POCKET 30c. post paid. CATHOLIC RECORD OFFICE, LONDON, ONT.

COWAN'S

Perfection COCOA

[MAPLE LEAF LABEL] Children like it and thrive on it

The London Mutual Fire Insurance Co. of Canada

ESTABLISHED 1859. HEAD OFFICE: TORONTO, ONTARIO.

Losses Paid Since Organization: \$3,250,000.00. Business in Force: 68,000,000.00. Assets: 625,000,000.00.

HON. JOHN DRYDEN, President. GEO. GILLIES, Vice-President.

H. WADDINGTON, Sec. and Managing Director. L. LEITCH, D. WESTMILLER, Inspectors.

Supt. JOHN KILLER.

FREE

A valuable book on Nervous Diseases in a simple bottle to any address. Poor get this medicine FREE! KOENIG MED. CO., 100 Lake St., CHICAGO, Ill. Sold by Druggists. See bottle for full details.

INDIGESTION CONQUERED BY K.D.C.

IT RESTORES THE STOMACH TO HEALTHY ACTION AND TONES WHOLE SYSTEM.

There are backs heavy burdens and disappointment. Don't Struggle with... The Forming... The issues of eter... Upon the battlef... Temptation met me... yielding... terrible prevention... flame of a no mome... matter without a t... precious vase, but... trifle when the lig... soul are abandoned... are collapsed, when... the greatness and... new to gain stre... Persist in the h... until it becomes fi... surprised to see wh... both in increasing... yourself and that o... may make mista... ning, but the stren... will gain in your... more than compen... power to be decid... very narrow of ab... do this, your life... admit; you will... You will drift abou... mercy of storms at... never make your... Success.



SISTINE CHAPEL FRESCOS RESTORED.

The work that has been carried on 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 meet again. This commission was appointed by Leo XIII. in June 1903, for the purpose of consulting as to the best method of preserving the famous frescoes of the chapel, especially the work of Michael Angelo on the ceiling, and to carry out and carefully supervise 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 Com. mandatore Boni, the director of the Roman Forum; Com. mandatore Valles of the Spanish Academy, Prof. Guif of the Academy of St. Luke and Dr. Ernest Steinmann.

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 our aim 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 them, 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 affections are not won serves only to repel from obedience to the truth. We succeed in influencing others for their good only in proportion as we set before them an example fit for them to follow—a meek, gentle, humble, charitable, kind and affectionate in our intercourse with them.

And why shall we not love these neighbors and countrymen of ours who have not the inconceivable happiness of being in the Church of God? Who are we that we should set up ourselves above them—that we should boast over them? What merit is it in us that we are not even as they? or how know we that we will not be the next day in their denunciation? Are they not our kinsmen according to the flesh? Has not our God loved them with an infinite tenderness?

THE CURSE OF DRINK

The victims of the liquor habit are recruited from all ranks of society. Examples illustrating this sad fact are of daily occurrence. We present a recent one: 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 Seventeenth Lancers who marched with Lord Roberts in the famous Afghan campaign in 1880. He took to drink and sank 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. Up to recently he received annual remittances from his sister in London, but

these failed. Following the news of his fortune ten days ago he gave himself over to dissipation 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 indulging in intoxicating drink. The victims of alcohol are unnumberable. Many sink into drunkard's graves unwept 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.—Catholic Universe.

HOW ONE CONVERT WAS ATTRACTED TO THE CHURCH.

In the June number of Truth, a convert writes: "Born in Philadelphia and in a section of it which was intensely '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 right."

A UNIVERSAL CATECHISM.

The last issue of the Civiltà Cattolica confirms the news that the Holy Father intends to publish an elementary catechism for use throughout the universal Church. The Civiltà 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 majority 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 discusses effectively of this and other objections, and gives ten excellent reasons in favor of the new catechism: 1. The present great situation of population between different countries; 2. the removal of doubt about some points of Catholic truth—doubt caused in the minds of children and the ignorant when they find the same truth expressed differently in different catechisms; 3. greater stability in catechism instruction; 4. better guarantees for the unity and 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 catechism; 7. a sure and universal foundation for works growing out of the catechism, 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 Church; 10. and finally, Bishops everywhere would be relieved of a great responsibility. 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 catechism are by no means dependent on its appearance.

New York, June 28.—Mrs. Winthrop Rutherford, fourth daughter of Levi P. Morton, former Vice-President of the United States, was today received into the Catholic Church. She has been considering the step for the last two years, and has been giving much attention to reading on religious subjects. Friends of Mrs. Rutherford, who was Miss Alice Morton, have known for several months that she had an inclination toward the Catholic Church. She had practically completed her preparation when she called three weeks ago on Archbishop Farley for instruction. She was baptized in the Cathedral last Saturday noon by the Archbishop. Mr. and Mrs. Rutherford are now at their farm, Tranquility, which is near Allamuchy, N. J.

COMMENCEMENT EXERCISES.

Loretto Abbey. WINNERS RECEIVE THEIR PRIZES—LIST OF GRADUATES. Loretto Abbey commencement exercises took place on Wednesday in the presence of the parents of the graduates. His Grace Archbishop O'Connor presided. Following is the list of honors and special prizes: Graduating medals conferred on Miss Mary Guilfoyle, Miss Mabel Ewald, Miss Irene Pagan, Miss Camilla Cossery, Miss Alice Rooney, Miss Teresa Roemer, Miss Mary Lusk.

Gold cross for Christian doctrine, presented by Very Reverend J. J. McCann, V. G. ob tained by Miss Ella Hedron. 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 Elna Cooney. Gold medal for Church history, presented by

Reverend G. H. Williams; obtained by Miss Teresa Roemer. Prize for good conduct in senior department, obtained by Miss Mabel Ewald. Prize for good conduct in intermediate department, obtained by Miss Mabel Ewald. Prize for good conduct in junior department, obtained by Miss Mary Guilfoyle. Diplomas for instrumental music teacher's course, awarded to Miss Mary Guilfoyle. Gold medal for proficiency in English Language, obtained by Miss Mabel Ewald. Bronze medal for excellence in English Language, graciously presented by His Excellency the Governor General, obtained by Miss Irene Pagan. Gold medal for English essay, presented by Mrs. John Foy; obtained by Miss Irene Pagan. Gold medal for mathematics, presented by Mr. Eugene O'Keefe; obtained by Miss Mary Lusk. Gold medal for Latin, presented by Rev. Wm. McCann; obtained by Miss Alice Rooney. Honorable mention—Miss Mabel Ewald. Gold medal for proficiency in third year academic, obtained by Miss Mabel Ewald. Gold medal for painting obtained by Miss Helen DeFeo. Gold cross for painting obtained by Miss Yvonne Blouin. Gold cross for painting obtained by Miss Elna Spratt. Special prize for ceramic art obtained by Miss Josephine Baulf. Silver medal in senior leaving French class, obtained by Miss Mabel Ewald. Silver medal in senior leaving French class, obtained by Miss Camilla Cossery. Promoted to the graduating class Miss Helen Corcoran, Miss Blythe Gager, Miss Thecla Clarke, Miss Helen DeFeo, Miss Mabel Mar in, Miss Blanche Ryan, Miss Clara Price, Miss Florence Alison.

First prize in second year academic obtained by Miss Yvonne Blouin. First prize in first year academic obtained by Miss Blanche Ryan. First prize in fourth class obtained by Miss Gertrude Ksake. First prize in junior fourth class obtained by Miss Clara Price. First prize in senior third class obtained by Miss Irene Pagan. First prize in junior third class obtained by Miss Elna Cooney. First prize in senior leaving French class obtained by Miss Teresa Roemer. First prize in part II, junior leaving French class obtained by Miss Mabel Ewald. First prize in part III, junior leaving French class obtained by Miss Lillian Fairbrother. First prize in second French class, Miss Mary Meehan. First prize in first French class, Miss Mary Keogh. First prize in preparatory French class, Miss Sarah Howes. First prize in junior leaving German class obtained by Miss Mabel Ewald. First prize for Italian obtained by Miss Mary Lusk. First prize for pen and ink and color drawing obtained by Miss Thecla Clarke. First prize for pencil drawing obtained by Miss Irene Pagan. Prize for fancy work in senior department Miss Yvonne Blouin. Prize for writing in intermediate department Miss Mabel Ewald. Prize for drawing in intermediate department Miss Mabel Ewald.

Junior matriculation certificates (Miss Mabel Ewald, Miss Irene Pagan, Miss Teresa Roemer, Miss Mabel Ewald, Miss Camilla Cossery, Miss Blythe Gager, Miss Thecla Clarke, Miss Helen DeFeo, Miss Mabel Mar in, Miss Blanche Ryan, Miss Clara Price, Miss Florence Alison). Senior leaving Part II, Miss Mary Power. Miss Department. Gold medal for Toronto University senior department, obtained by Miss Mabel Ewald. Silver bracelet for Toronto University primary department, obtained by Miss Mabel Ewald. Commercial Department. Gold medal in commercial department, presented by Mr. J. Seitz; obtained by Miss Edith Hise. Diplomas for stenography and typewriting obtained by Miss Edith Hise, Miss M. G. Olive Lyne, Edna Foley, Anita O'Hearn, Teresa Morrison, Kathleen Saura, Mary the, Anna Marie, Catherine, Catherine Freeman, Nellie Pakenham, Josephine Pakenham.

Art Department. First prize for painting, Misses Yvonne Duval, N. O'Sullivan, M. E. Ewald. Second prize for painting, Misses R. Kellogg, L. Cannon, L. Fairbrother, H. Hemond, E. Ewald, Mabel. Third prize for painting, Miss Jeane Delisle. First prize in junior painting class, Misses A. Grace and L. Ewald. The following is the programme: Ave Maria. Senior Choral Class. Chorus: Welcome gladdest morning, Bearing victory's prizes, Stars of joy are shining, Feet alighting rise. Hail thou beauteous morning Of the sun and fair, Bearing holy blessing, G'ft from Paradise. Adapted from "The Rose Maiden" by Cowen. Vocal Solo—"The Thistle" (Hensson), White Thorus. Hark the morning lark pours forth her morning lay! Away, while yet 'tis break of day! O'er the fields and meadows gaily go, Up the hills and through the woodlands low; Rise the Morn where tiny waiflets fly, Come away. Bright the morning, Hark the lark's fair voice, Cool the summer air, With joy we hail the dawning, Wander, old the odoriferous pine and brake, Neath the oak where sits the lone owl blinking, While our songs the echoes wake, Ho! ho! ho! all hail the morn! Laughing, singing as we go! Hark to the merry hunter's horn, Greeting us from glen below. Conferring of Medals and Honors in Senior and Junior Academic Class. Lyric from "As You Like It" by De Koven. Violins and Piano. "The Song of the Lark" by E. K. Written by a member of the Institute of the B. V. M. Chorus: When the spring has climbed the mountain peaks, When the glowing sun melts winter's snow, When the first green leaf comes forth to sing, And the earliest flowers, the meadow 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, How fair! oh how fair is the lovely spring.—Well Distribution of Departmental and Toronto University Music Certificates. Invocation: "Iesu mihhi in humilis corda, fac cor nostrum secundum cor tuum."—Melvil. God Save the King. Classes will be resumed Tuesday, Sept. 5th. During commencement week at Loretto Abbey Toronto's lovers of the beautiful had splendid opportunity of admiring a fine collection of art contributed by the pupils of the convent.

The work was in different departments: chess, draughts, pen and ink, sketching, water colors, pencil drawing, and oil work. The quantity and quality of work in the

AGENTS WANTED FOR Benziger's Magazine

Liberal and popular Catholic Family Monthly. Write for terms to BENZIGER BROTHERS, 36 St. Barclay St., New York 1894.

C. M. B. A.—Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Abingdon Block, Richmond Street. Rev. D. J. Egan, President; F. F. Boyle, Secretary.

china studio was astonishing and well worthy of the praise bestowed. The prize-winner Miss Josephine Baulf (Winnipeg) showed great talent and application in her productions. This pen and ink sketching deserves special mention. There were represented there several pictures copied from notable artists, the medalist, Miss Thecla Clarke showing much originality and talent in her various studies. A large number of pictures were exhibited in the water color studio. The gold medalist Miss Helen De Feo shows most exceptional talent and ability in both water color and oil painting. Miss Helen De Feo'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 bring its reward. The unfailing courtesy and consideration of the teachers in charge of the studio have afforded a great deal of pleasure to their visitors, and the Sisters of Loretto should be highly gratified at the obvious success of their pupils.

ADDRESS AND PRESENTATION.

After the regular business was concluded at a meeting of the Village Council in the clerk's office last evening Mr. Teedy, who has held the position of clerk and treasurer for the municipality for the past thirty two years, was presented by the members of the Council with an address and a gold headed ebony case superbly engraved. The following is the address, which was read by Rev. Savage:

To M. Teedy, Esq.: I am pleased to attend the last meeting of our Village Council, of which you are clerk and treasurer, we received your resignation as clerk and treasurer, and I am glad to see you in the position of clerk and treasurer. I am glad to see you in the position of clerk and treasurer. I am glad to see you in the position of clerk and treasurer.

Before we part, the Council of 1905 cannot let this opportunity pass without expressing our thanks to you for your usefulness to them in many ways relating to Council matters at which you were at times their adviser. We will now ask you to accept this case, not for its value but motive, and we know you will accept it in the way it is given and may it be a reminder to you of the Council of the Village of Richmond Hill.

Mr. Teedy 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 retiring from the office of clerk and treasurer of Richmond Hill Corporation, which has been a labor of love to me for the past thirty-two and half years. I have experienced much kindness and consideration from the various councils I have served, particularly those ever which Mr. Teedy, Rev. Savage, has presided as reverend. I shall ever remember your kindness and shall prize this gift during the remainder of my day.—Richmond Hill Liberal, June 25, 1905.

DIED. DUSOME.—On June 3, by drowning near Port Langshere, Mr. D. Alton Dusome, son of Mr. Joseph Dusome, of Port Langshere. May he rest in peace!

TEACHERS WANTED. TO TEACH IN THE R. C. SEPARATE school of St. Andrew. Able to teach French and English. Holder of a local certificate and a Provincial Certificate. For information address O. Lair, Secretary, Pembroke, Ont. 1894-5.

TEACHER FOR R. C. S. school No. 3, A. M. Alden. State salary and qualification of certificates. Duties commence Aug. 1st. Apply to John J. Dufour, Amherstburg, P. O. 1894-5.

WANTED FOR R. C. SEPARATE school, Marmora, teacher holding second class certificate. Salary \$250. Duties to commence Aug. 1st. Address E. D. O'Connor, Marmora, Ont. 1894-5.

WANTED FOR SEPARATE SCHOOL No. 7, Sandwich South. Duties to begin Aug. 21st, 1905. State salary, certificate and references. Apply to John Halford, Sec. Sandwich, Ont. 1894-5.

WANTED FOR THE SENIOR DEPARTMENT of the Separate School of the town of Seaford, a first or second class professional female teacher. Duties to commence Sept. 1st, 1905. Applications stating salary required, experience and references to be in by July 20th, 1905. Address John O'Keefe, Sec. Seaford, Ont. 1894-5.

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394 Richmond Street, London, Canada. Drafts issued. Letters of Credit issued. Money orders issued payable at any point. Transfers of money made by cable. Travellers' cheques payable anywhere. Exchange on foreign countries bought and sold. Collections carefully handled. ALL AT CLOSEST RATES

Interest compounded four times a year

Prompt attention and courteous treatment to all. Our methods please. F. E. KARN, Manager London Branch

TEACHER WANTED FOR THE R. C. Separate School at Woodville, Ont. State qualification of certificate and salary required, experience and other references. Duties to begin Aug. 21st, 1905. Applications will be received until July 20th. Address all communications to F. B. Furch, Sec. Woodville, Ont. 1894-5.

R. C. SEPARATE SCHOOL DOUGLAS. 1st. 2nd. 3rd. 4th. 5th. 6th. 7th. 8th. 9th. 10th. 11th. 12th. State qualification of certificate and salary required, experience and other references. Duties to begin Aug. 21st, 1905. Address J. E. Sullivan, Kingsbridge, Ont. 1894-5.

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