Catholic Record.

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

VOLUME XXVI.

LONDON, ONTARIO, SATURDAY, MAY 28, 1904

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THE " MODERATE DRINKER." To say that the first drink of liquor

failure may seem to some the language of fanaticism. Still there are facts which indicate that it is well within the bounds of moderate statement. We know that in this community, and elsewhere, there are men who have struck the rock-bottom of degradation, and what is the reason. They had opportunities to become self-respecting and respected citizens, and in some instances had equipment enough to be leaders of their fellows. That they would ever become the besotted things they are to-day never entered into their mind at the beginning. The young man fresh from college had visions of noble living. And we have seen him fall by the wayside. We have seen him incredibly mean and selfish with never a thought of his duty to man or so God and a prey to the vices which follow in the train of intemper. ance. To keep a family in sorrow and oftimes not far from starvation, to for which Jesus stood. break the heart of wife and mother, to what the drinker does every day of his and to assist the Church even to the life. And the beginning of it all was consummation of the world. the trip to the "road-house" on Sunprates of taking it and leaving long preceded it." it alone rather prides himself on his sobriety. He may get muddled now to another Anglican, the Reformers and then-accidents will happen-but were utterly "unredeemed villians," he beguiles himself into believing that and the success of the Reformation was he is not within hailing distance of being a drunkard. But what he should understand is that the patronage of the road house and the saloon gains for him a drunkard's reputation. Sensible men regard him as a weakling. He may be popular with the bar-tender and his convivial companions and stand high in his own opinions, but the citizens whose opinions are worth having view him with suspicion-or, as one of them said recently, the drinker, the "moderate drinker," so called, cannot be employed to-day by a business firm in any confidential capacity. Physically and men-

son, of London: "It is the duty of my pro-fession to show, as it can show to the most perfect demonstration, that alcohol is no necessity of man: that it is out of place when used for any other than a medical, chemical or artistic purpose: that it is no food: that it is the most insidious destroyer of health,

THE DANGERS OF ALCOHOL.

The Belgian Academy of Medicine at its meeting of 1896 declared:

In modern society alcohol is in fact the most to be dreaded of all pathological agents. It empoisons individuals by thousands and ruins generations. saps the foundations of social pros-erity—the power to work, the development of intelligence, the moral sense. . We doctors and representatives of the medical profession, who see every day in private practice, in the hospitals, the asylums for the insane, the prisons, the lamentable victims of this great social poison : we, who are witnesses of the degeneracy which affects the progeny of alcoholics, cannot but pro-test against every law that touches alcohol otherwise than for the purpose fighting it and raising a barrier

A NARROW-MINDED WRITER.

against its ravages.

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d, 50c.

A correspondent sends us Gertrude Atherton's impressions of the people of Italy. Among other things she says they are degenerate and degraded. Judged by the D. Annunzio standard they are degenerate enough to suit the tastes of the most pornographic. But there are other standards.

It strikes us that some tourists must get into very undesirable company when abroad. They really ought to forego the sight-seeing which seems to shrivel up their sensitive souls, or if they must do it, they should keep the record for private entertainment. Italians, of course, are degenerate—at gale the faintest whisper of Catholicism least they have not advanced so far as and it recognizes by instinct the presthe water cure and lynching bee, and the most of them know nothing of the delectable pastime of stock-watering. But in the things which make for civilization they can give lessons to those who think that the sky-scraper

AN OUT-OF-DATE NEW YORKER.

In the Pulpit Monthly Magazine for April there is a sermon on "The Church and Society" by Bishop Potter of New York. The sermon is an object lesson in the tolerance which is descanted upon so eloquently in the press, is for many the first step on the way to but which, however, is rarely visible.

But we are not unpleased with that. Far better to have an avowed antagonist than one who smiles from the teeth outwards and waits but a favorable opportunity to put a knife into us. And the Bishop does not mince his words when he refers to the Church of Rome. Instead of the urbanity of phrase for which the gentleman is distinguished we have a crudeness which is archaic and unbecoming to any preacher.

His description of the Church's attiwhen there is question of paying his respects to Rome he is all there with both feet planted on statements that are used by the low-grade controversialist. He takes a good deal of space to say that in the darkest hours of modern history there has always been some heroic witness, some smaller fellowship which has stood for the things

Rather a ponderous way of saying court the danger of damnation -- this is the Lord promised to be present with

"I am not speaking now," he conday, or the visit to the nearest saloon. tinues, "of that disclosure of truth Not every man who observes the and light which we who are the sons of Bishop. Lord's day in this manner is known as the Reformation recognize in that great a drunkard. The individual who movement; but in disclosures which

We may here remark that, according due in Germany, according to Frederick the Great, to self-interest; in England, lust, and in France the love of novelty. He has but to look at his own distracted diocese and to remember how he and his peers fronted the divorce question to get an idea of the disclosures of truth and light of the great movement. The light which enables one Episcopal minister to see Seven Sacraments and the Real Presence, and another to see the opposite, does not lend itself to eulogy. Doctrine which is as mobile as water would not commend itself to the Apostles. And any student of the Episcotally he is, or becomes so, inferior to pal Church in the United States the total abstainer. Said Dr. Richardcannot but be struck by the methods of compromise and uncertainty of doctrine. There, as in England, it is, to quote an Anglican, the

the careers of Savonarola and St. Francis of Assissi. To associate them in any way with the Reformers is absurd. That Savonarola taught the Catholic faith and preached doctrines antagonistic to Protestantism is not denied by any scholar to-day. To claim him as a precursor or harbinger of the Reformation cannot be upheld by any solid argament. From first to last he was unswerving in his allegiance to Rome, and his scathing eloquence was never directed against the Church, but against the Catholics who followed after sin. Lesmondi says that

"Savonarola in no way departed from Catholic teaching, but confined his efforts to the restoration of morals and

The Bishop's assertions that Rome smothered the Franciscans with her smooth and oleaginous patronage, and that they became before a great while the tool of the Papal authority, are out of date on the lips of a gentleman who abides in New York. But it will, we presume, never fall to our lot to record that Bishop Potter smothered anything or anybody. If we remember correctly the Rev. Dr. Briggs, attainted as heretic by the Presbyterians, sought and obtained, without turning his back on the Westminster Confession, admission into the Protestant Episcopal Church. As we read the sermon the words of Cardinal Newman came to our mind. Speaking of the Anglican Church he says: "Heresy and scepticism and infidelity and fanaticism may challenge it in vain, but fling upon the

ence of its connatural foe." The editor of the Pulpit Monthly Magazine should use his blue pencil more judiciously or else we may be in clined to view his declaration that only the sermons containing logical reasonand factory are the hall-marks of pro- ing and originality of thought are pub-

WHO ARE "OUR OWN?"

STRIKING MISSIONARY SERMON AT CON-SECRATION OF MISSIONARY BISHOP, of the RT. REV. THOMAS F. CUSACK. though

The Rt. Rev. Thomas F. Cusack was consecrated auxiliary bishop of New York by Archbishop Farley at St. Patrick's Cathedral Monday morning in the presence of five hundred priests own. and about seven thousand laymen. The ceremony was very simple. Only male voices, rising and falling in the solemn tones of the Gregorian chant, accompanied the service. The usual display of flowers and myriads of lights was absent. The avoidance of all unwas absent. The avoidance of an innecessary pomp was at the request
of the new Bishop. Nine Bishops assisted at the ceremony. Archbishop
Farley read the Pope's mandate elevating Father Cusack to the episcopate,

with the title of Bishop of Themiscyra.

The sermon, a striking discourse, was preached by Rev. Walter Elliot, the Paulist. There is a strong likeness between Father Elliot and Bishop tude towards society is vague, but Cusack. Both have spent their lives in missionary work among non-Catholics, both are noted preachers and what is unusual among Catholic priests,

both wear beards.

At a banquet following the consecration service, the new Bishop was pre-sented with a purse of ten thousand dolars by the clergy of New York. Rev. John J. Kean, rector of Holy Name Church, made the presentation

pledged his interest and labor anew to missionary word, and said that his life and his heart would ever be with such endeavors. A cable dispatch from the ever be but a missionary Bishop?

behold I am with you all days, even to the consummation of the world."
(Matt. xxvii. 18-20.)

Our Redeemer gave to the ministry in whose chosen work he has been privilege of his last command on earth; as if to say,

In his field of labor he has led a band one. This dominion of his spoken word he extended to the end of time to all the nations of the world. And so the Apostles understood their Lord; for "They, going forth, preached everywhere," as ever since their successors, the Bishops of the Catholic

Church have done.

How very proper, therefore, that the head of the Archbishop's band of missionary preachers, the New York Diocesan Apostolate, should be raised to the episcopal dignity, having, by seven years of incessant preaching to non-Catholics and Catholics, proved himself worthy, His ministry of making converts is to-day adorned with Apos-

tolic grace and dignity.
The Church of Christ is essentially
missionary. An attitude that is merely
defensive in the face of error is inconinstitutions now existing in the world."

In connection with the disclosures of truth and light which preceded the Reformation, Bishop Potter alludes to the correct of Savananda and St. East.

Looking mainly to defensive measures against error and vice, is to the Church of Christ but a passing phase. Like her Founder, she goeth forth con-

quering and to conquer. She must force error and vice into forts and ditches. Catholic Truth is

The Lord never said to her: "Hold thy own, stand thy ground, and it is enough." But He gives her all his power for her preaching, and He bids teach all truth, save all nations; and He stakes His honor for her success

to the end of the world. There is no room for racial narrow ness here, nor personal religious sel fishness; no, nor for the tactics of God is mighty to save all by means

of a living organization of preachers, resolutely bent on winning all hearts to Christ's blessed salvation.

The Church's active apostolate must be equal to her charter.

It has been a reproach to the Church

nAmerica that she has had no missionaries among the heathen. Please God, thatblot will soon be effaced. To-day's great event shows the effacement of the deeper stain of the neglect of our separated brethren at home. should now be an end of the objection sometimes made to the non-Catholic missions: Why not expend all our en-ergies on saying Catholics? We need every priest for our people. The Arch bishop of New York answers, with his petition to the Holy See to make his chief missionary to non-Catholies his assistant Bishop, "Well and good," proclaims Pius X., in the Bull of apointment, read an hour ago before you. It all means that non-Catholics are our own " equally with the Catho-ics. Whose own could they be? Shall the adversary have the American nation for his own? If they are God's then they are to be enlightened and saved by God's own and only Church. ' are all people during all ges, for all truth, and with all the ower of Christ the Lord to sustain our

is an important thing to realize that all the non-Catholics who have strayed away are Christ's sheep, "Other also I must bring, and they shall hear my voice, and there shall be one

but they are bone of our bone, children same Heavenly Father, heirs, lost heirs, of the heritage of Catholic truth and love. If we fail to seek them out and save them, we rob them of the Christian faith which is theirs by as clear a title as it is our

ca. Our country is rising stead-the supreme place among the nations of the world. In a commercial age, to be master of the wealth of man-kind is to rule; and we are the richest. America offers the safest sancto liberty, and clothes its aspirations in the robes of order and peace, opening a school of discipline to the unquiet races of the world. In an age of freedom this makes our government queen of nations. Win America is won. Liberty and order, wealth and genius, most all be won into the service of true religion. The justice and peace of Christ are to be found only in

To-day's event is the Holy See's approval of the American Apostolate. Bishop Cusack is Peter's living document. It is a message saying to the Catholics of America, "Go forward with the missions to non-Catholics."

Let the diocesan clergy make every parish a centre of edification and of conversion of our separated brethren. Church, made the presentation

It was in the New York Apostolate
that our new bishop was all unconsciously fitted for the episcopate. He
is heart would ever be with such
is now made a Bishop because he was
so good a missionary. What can he
is now made a Bishop because he was
so good a missionary Bishop 2 God Pope, signed by Cardinal Merry Del Val, Secretary of State, was read, in which the Pope bestowed his special plantified blessing more his special of all the people, a devoted lover of Christie (Christie (Christie)). which the Pope bestowed his special of all the people, a devoted lover of Christ's "other sheep." We knew him as a powerful preacher and as a stal-Father Elliott's sermon was in part wart character, but yet as a humble and poor priest, disinterested, unos-"All power is given to me in heaven tentatious, simple, averse to parade "All power is given to me in heaven and in earth: going therefore teach ye all nations; teaching them to observe all things I have commanded you. And behold I am with you all days, even to the consummation of the world."

diocesan priest winning the affectionate admiration of the religious orders,

last command on earth; as if to say,
My universal sway in heaven and on
earth is given to preachers. By preaching salvation, I make earth and heaven
one. This dominion of his spoken a self-invested inquisitor; yet a terror to scandalous evil-doers, saloonkeepers, bribe-givers and vote-sellers. A priest of all the people and for all the people, but prace sensibly for our heathren but more especially for our brethren outside the Church, so cruelly suffer-

outside the Chirch, so Citally statisting from error and doubt concerning eternal salvation.

And now, O beloved Father in Christ! you are to carry all these gifts and endowments upward. Trim the lamp of priestly and missionary grace and pour upon it the oil of prayer and self-sacrifice, obedience and charity, for you are set upon a candlestick to light the whole house hold of God.

You are to be the main support of him whose heart, by God's grace and the appointment of Christ's Vicar, the appointment of Christ's Vicar, bears the weight of all religious author-ity among us. May both of you measure your zeal by the heart-beats of the Good Shepherd!

SOCIALISM,

THE NATION OF FATHERLESS CHILDREN, By David Goldstein.

As the Boston Herald said: "This book has an eloquent title and it will doubtless attract wide attention." It is unique in its field, dealing forcefully with the principles of Socialism as they stand related to religion, family life, civil government, and to the labor

Mr. Goldstein has a thorough acquaintance with its propaganda, for it quantance with the propagata, it is after eight years of work for that cause, which he now adjures, that the author terminates his connection with the movement. His arraignment of its doctrines is not therefore based upon fanciful speculations, timate knowledge which experience gives of its so-called science and its claims as a bona fide labor movement. He quotes more than one hundred authorities who hold undisputed sway in that party in substantiation of his

The fatalism of Socialist philosophy is brought out by strongly contrasting is brought out by strongly contrasting its materialistic postulates with the principles of Christian philosophy, which oddly enough (Mr. Goldstein being a Hebrew) are put forward as the standard by which to measure the issues raised among us by the formidable presence of "the pest of Socialism." It is notable also that Catholic authorities are quoted as a climax to the arguments upon the vital points of controversy between the ideals of So-cialism and those of Christianity. The author makes it clear that the Catholic Church is the object of especial hatred on the part of Socialists.

The book is popularly written, and its scope may be indicated by the headings of its thirteen chapters. They are as follows: The Material Doctrine of Socialism; Origin of Socialism Opposed to Christianity: Socialism International: Socialist Tactics; Public Ownership Evolution; Morally Irresponsible; Poli tical Atheism; Free Love; Homeless Children; Two Socialist Leaders; The

State: Trade Unions.

Under Morally Irresponsible, the argument that free will is utterly repudiated by Socialist philosophy is amply sustained by quotations from the most highly accredited authors of the most highly accredited authors of the most highly accredited with the most highly accredited authors of the most highly accredited authors of the most highly accredited with the most highly accredited authors of the most highly accredited with the most highly accredited wi

olics are our brethren. They may feel to-day the world over, and that the doctrine of natural rights is alleged to be an invention of crafty ecclesiastics with a view of centering abstract morality in the individual that the masses may thereby be under their control. Consequently Socialism asserts that the individual man is a non-moral and a non-conscious being. Through the a non-conscious being. Through the evolving consciousness of society does the man become conscious and moral. Once Socialism is ushered in, the assertion of the collective will shall enforce duty opon the individual man then, and not until that time, may the law of personal morality justly hold one accountable for his acts. And only then to society; for Socialists gravely declare that science long since "deprived God of His role as Creator deprived God of His role as Creator of the Universe." "It is not the con-scious mind of man that determines the of the Universe." form of his being, but vice versa, the social form of his being that determines the conscious action of his mind " says Karl Marx.

Political Atheism gives the animus of Socialism as purely irreligious while masquerading under cover of a labor movement. The point is made that movement. The point is made that neither at home nor abroad is there a national leader who is not conversedly a materialist proclaiming war to the knife on Revealed Religion. The author appends a long list of names in substantiation of this claim. "Christianity to-day stands for what is lowest and basest in life," says Prof. George D. Herron, the gentleman who holds the highest elective office in the gift of American Socialists, that of International Secretary, controlling the inter national propaganda. While Marx, the founder of Modern Scientific Revolutionary International Social ism," in unmistakable terms sounding in the middle of the last century the tocsin for universal revolt, We shall do well if we stir hatred and contempt against all existing institutions: we make war against all prevailing ideas of religion, of the State, of country, of patriotism. The idea of God is the keystone of perverted civilization; the true root of civilization; the true root of liberty, of equality, of culture, is atheism.'

The matter under the caption Free Love brings out with hideous distinctness the logical practice of atheism when related to its disruption of the marriage bond. The validity of God's law of purity being denied there is left no standard to guide mankind save the inclinations of the fesh and the persua-sions of the devil when under the in-toxication of sensual emotion. Thus it is avowedly the purpose of Socialism to destroy the sacred institutions of family life. The only hindrance to the immediate execution of their philosophy with the thoroughly "class conscious" devotees is found in the presence of the policeman's club. For it is considered an act of heroism in the interest of the oncoming revolution "to establish free families along the Socialist way;" that is, to break families by

divorce, etc.

Homeless Children is devoted to showing that Socialists contemplate supplanting home life by state rearing and education under Godless instruction. In preparation for this canaly the "International Socialist Sunday the arrangement in all the School" is being organized in all the

hapless children—Pray God forefend!
Two Socialist leaders are introduced proof that the application of free Socialist camp. The author tells us that it was the recognition of this fact that against the party and led him to make a study of its philosophical literature, which, he claims, is not generally known by the rank and file of the workmen the shelter of their convent home. who make up the large majority of this political cult, while those in control of the party machine are entirely conscious of the ultimate aim and end the "revolution," citing its 29 articles of abolition in substantiation of this

It is a remarkable fact that this book coming from sources wholly outside the direct influence of the Catholic Church, steps into the purely secular field doing valiant battle for the principles which the Church holds dear. In the preface the author says: "It is my personal conviction that upon the religious aspects of this great issue the fight now centers around the Catholic Church, which is the only Church which has boldly taken up the gauntlet thrown down with scorn and defiance by Socalism. This Church is not only international, or rather universal, and so equipped to meet the power of the international enemy, but it is erected upon a basis—upon religious science-which gives it strength to cope with the aggressions of the approaching foe. There are, I am aware, many persons who would rather see hell reign than that the Catholic Church sould be the victor in so great, so masterful a struggle. They may be assured that if this institution fell in the fight (if that were possible) all religious sects and cults would collapse in its ruins." The book is dedicated to the Ameri-

can Federation of Labor.

Expensive Funerals.

"Bishop McFaul of Trenton, N. J., has advised his flock against expensive funerals," says the Church Progress. "It would be well if all those not of his flock would also follow the admonition. There is no mistaking the fact that many persons incur liabilities far beyond their means, in this particular, merely to avoid criticism of their neighCATHOLIC NOTES.

The Sco'c'ı Catholic Directory for 904 gives the Catholic population Scotland as 513.400.

Up to date 50,000 teaching Sisters and 30,000 teaching male religious have been driven from France and their property abandened.

A number of the French muncipal councils have protested against Combest order taking the crucifix out of court-

The Birkenhead (England) town council has agreed that Catholic Nuns may teach in the denominational public schools and draw salaries as teachers.

The Emperor of China has made Bishop Lavert of Kwang-si a mandarize of the second degree on account of his devotion to the people of that province during a recent famine.

A new Catholic periodical, in Gaelic and English, has been started in Edinburgh with the title Guth na Bliadhna. (Voice of the Year.) - Antigonish Casket.

The provincials of the Dominicans Order in this country sailed this week for Rome, to attend the election of a Dominican Master-General. The election takes place every twelve years.

The Mass for night-workers at 2:30 a. m., which is celebrated in St. Andrew's church, New York, was offered up last Sunday morning by Bishop Cusack, the new auxiliary-Bishop of

Lord and Lady Halifax, with their, son, have had a private audience with the Pope. Dr. Gasquet and the Arch-bishop of Quebec were on the same received in farewell audience by

In testimony to the unexampled virtue and noble Christian life of the late Empress Elizabeth of Austria, Pope Pius X. has ordered the "golden rose" to be deposited at the tomb of the deceased Empress.

The late General Longstreet, who died a Catholic, having been received into the Church after much study and reflection, was formerly an Episco-

On Sunday, June 5, His Lordship Bishop Casey will visit St. Joseph's University, where His Lordship will raise to the dignity of the priesthood one of the two ecclesiastics who were ordained deacons in the Cathedral there on Thursday, March 24.

Archbishop Gauthier, on Thursday last, was presented by the clergy of the last, was presented by the clergy of the Kingston diocese with a purse of \$1000 to be used for purchasing a team of carriage horses. His Grace was deeply affected over this fresh mark of esteem.

on the part of his clergy. Father Walter Elliot says that the appointment of Bishop Cusack in New York is Rome's token of approval of the work of non-Catholic missions. Then let no one any longer hold back. We have 60,000,000 neighbors to convert. It is high time we left the rut of routine work to go after them.—Catholic Col-

Pope Pius X. has appointed Cardinal Vannutelli as bead of the committee of religious defense, just organized at Rome. The committee is to have a central executive and administrative large cities in the country to pour di-luted doses of "class consciousness" upon the plastic minds of innocent and

the civil powers. Mother M. Loyola of Jesus, prioress of the Dominican nuns of the love as far as may be is now no barrier gation of St. Catharine de Ricci, died to holding the highest places within the at the motherhouse, Albany, N. Y., April 23. She was a convert to Catholic faith, and with her sister Lucy occasioned his moral revolt founded this Branch of the Dominica order in our country. Their mother the Catholic Church and died within

A rare volume and one to excite the envy of a bibliomaniac is in the possession of Rev. William D. Hickey, ector of St. Joseph's church, Dayton, O., being the first edition of the Catholic version of the Bible published in the English language. It is a small quarto in three volumes. The first volume, containing the New Testament, was issued in the year 1582, at Rheims. was issued in the year 1582, at Rheims, France, by John Fogny.

Archbishop Farley one evening last-week administered Confirmation in the Colored Church of St. Benedict the Moor, to the largest number of converts ever confirmed at one service in New York City. Of the ninety candidates, sixty-one were converts. the largest gatherings that ever filled a parish church in this city witnessed the ceremony. Nearly 3,000 were unable to gain admission.

Because of the edifying example set by the Catholic girls employed as servants in one of the hotels in Lakewood, N. J., Miss Cornelia Nash, who is prominent in Baptist Church work in Brooklyn, has given \$100 to Father Healy of that village for the benefit of the Church of St. Mary of the Lake Father Healy announced Miss Nash's gift and her reason for making it at all the Masses on Sunday and asked his parishioners to remember such good Christians in their prayers.

One of the curiosities of the Vaticara of which we hear little is the journal published there daily. This journal onsists of brief abstracts of everything of interest which the papers published in Germany, the United States, England, France and other lands have re-corded. A large staff of linguists prepares this newspaper. The resulting publication in Italian is intended not only for His Holiness the Pope, but for hundreds of attaches. Of course such news as would not be of interest to Vatican circles is omitted in the reor The Yankee in Ireland

BY PAUL PEPPERGRASS, ESQ.

CHAPTER XXII.

ELSE AND MARY .- THE SOLITARY AND HER FOSTER-CHILD.

The reader will recollect that when Kate Petersham parted with Mary Lee at the steps, the latter looked some-what alarmed at the serious tone in which her light-hearted friend begged her to remember Randall Barry that night in her prayers. She made an effort, in fact, to detain Kate for an explanation; but Kate eluded her grasp, and bounded down the steps, the oment she uttered the words, with the fleetness and agility of a fairy.

On her return to the sick room, the agitated girl found Else seated on a low stool beside the little cabin boy's bed,

knitting her stocking.
"What ails ye, dear?" said the lat ter, with a tenderness of look and tone she seldom betrayed even to her favor-ite. "What ails ye, Mary? yer so

Pale ! am I pale ?"

"Yer as pale as a ghost, dear—what's the matter?" Nothing. But come to my room I have something to ask you. We mustn't disturb our little patient, you How is he now, Else?

know. How is he no "Better." "You're sure?" "Sure as can be, dear—he's recoverin fast. He got the cool [crisis] this morning, an his pult's quieter now."

" That God," exclaimed the grateful with all the fervor of her pure ig heart. "O, I knew well the loving heart. "O, I knew well the Blessed Virgin wouldn't forget him. Her intercession has saved him. Poor little fellow, he'll see home and friends "Hope so. Won't he, Else ?'

But, Else !"

" What ?' You have a secret for me."

" A secret ? "Yes; I saw it in Miss Petersham's face, and I see it now in yours. You needn't try to keep it from me, Else. Randall Barry's arrested."
"Randall Barry! Why, what in the

world, dear, put that in your head?"
"Else, you needn't try to deceive
me. I know well he's taken."

me. I know well he's taken."

"And what if he is, asthore?" said Else, smoothing down the dishevelled tresses of her lovely protegee with her hard, bony fingers, whilst the muscles of her own face twitched with emotion —what if he is? sure it's only for a day or two. He'll soon be free again."

"Had I only taken my dear uncle's advice, and told him never to come again, this had never happened."

And didn't ye tell him that a hun

dred times?"
"Yes; I told him often how my uncle loved me, and how it would break his heart if I leave him—and how little I knew of the world, and how poor a companion I would make for one like him. I told him all this many and many a time, Else, and begged him to return home to the south, and wait for better and happier days—but he knew my heart belied my words.'

"God love yer innocent heart," ex claimed Else, while her old eyes filled with tears; "God love ye, dear; yer too good for this world."

Had I only prayed fervently to God for strength," continued Mary, "I might have overcome my weakness. But alas! Else, I'm so selfish; I was thinking only of his love for me all the time, when I should have thought of nothing but his safety. And he's now a prisoner on my account, with shackles n his limbs, and the doom of the rebel before him. O, if I had only parted with him forever the last time he clam-

bered up these rocks to see me."
"And if ye had," said Else, "ye'd have nothin' for it. Ye were both in have nothin' for it." Ye were both in-tended for one another, and for that raison ye niver cud part him. So take heart now, and all 'll be well yit."

" O Randall Barry, Randall Barry so brave—so faithful—so true to his country and to me," cried the distressed girl. "Else, Else, could I see him free once more, were it only for ar ever, should my heartstrings break in

There was a sense of desolation in the words or the tones of Mary's voice that touched the old woman deeply. But when the former spoke of her heart breaking, the very idea seemed to call back again into life the better and holfor feelings of her nature, and unable to control any longer the emotion that agitated her soul, the old woman flurg her arms around the neck of her foster child, and wept over her like a mother

" God forbid! God forbid! asthore machree," she cried, "God forbid yer heart'd break. Darlin! darlin! why shud it ever break? for it's little this world can spare a heart like yours. O angel! ye don't know what yer heart is, or what yer pure innecint soul is worth to a sinful earth like this. It's little ye know, dear, what yer are. Modest, wee crather, yer as simple and bashful as the daizy that grows undher the green fern by the mountain strame no one sees ye, no one knows ye, no one thinks of ye down here in the black bins of Araheera-but I know ye bins of Araheera—but I know ye, asthore, I know what yer heart is; och, och, it's I that does, ivery pulse of it. And why shudn't I, Mary, darlin? wasn't it these withered, hands tore ye from yer dead mother's arms, here among the rocks; wasn't it me nursed ye on ould Nannie's milk, and rocked we in war wasle ye have in my poor. we in yer cradle up there in my poor cabin on the Cairn. I know what the valle of your heart is, alanna. An to spake of it brakin for Randall Barry, or sufferin one minute's pain - niver, niver," she exclaimed, suddenly rising, "niver, Mary, while I'm livin and able to prevent it."

The change in Else's look and tone was quick as thought. For a moment her heart had softened under the messperic touch of the augelic being she embraced. But it was only for a mo ment. Again the dark shadow came rushing back upon her soul, and again the relaxed muscles of her face re-

sumed their usual hard and stern ex pression.
"Let me pass, girl," she cried; "

have work to do."
"What work?"

"No matter—let me pass."
"Else, your countenance terrifies
me. O, I know that dark, awful tempta-

tion is upon you again."

"Away, child; take your hands off
my cloak—I must be gone."

"What's your purpose, Else?"

"Purpose! I niver had but one

"Purpose! I niver had but one purpose for thirty years, and the time is come now to execute it."

"You shan't leave me," said Mary, kneeling; "you shan't leave me, Else, till you promise to do no harm to Robert Hardwrinkle or his family."

The old woman folded her arms on her brown, half-naked breast, and looked down on the face of her foster-child.

child.
"Mary Lee," she said,—her voice husky with the passion she strove in vain to conceal, — " Mary Lee, yer vain to conceal,—" Mary Lee, yer tears balked me of my vengeanced twiste before—take care they don't a

third time, for I swear by—"
"Hush! hush! Else," interrupted her fair protegee, holding up the crucifix that hung suspended from her neck, and laying her forefinger on the lips of the figure. "Hush! these lips never spoke but to bless.

'Take it away, girl; take it away,' cried Else, averting her eyes from the image, as if she feared to look upon it lest her courage should fail; "take it away, and listen to me. I'm bound by a vow made a vow made at the siege of Maderia, by the side of my dead husban, niver to forget what Lieutenant Richard Barry did for me that day. Randall Barry is that man's grandson, and he now lies a prisoner in Tamny barracks through the threathery of Robert Hardwrinkle. The time is come to fulfill my promise, and I'll do it; I'll save Randall Barry, should I lose bedy and and in the attents."

body and soul in the attempt."
"Else, Else, this is impious," "remember there's a God above you."

"Paugh!" ejaculated the old woman "I know no God these thirty years;" and as she spoke she wrested Mary's hands from her cloak, and caught the handle of the door. "Let the villain luck to himself now," she cried—"let him and them that brought my only sister to shame and an early grave,that driv my brother from his father's hearthstone to die among the strangers, -that hunted myself like the brock through the crags iv Benraven—hah— let them luck to themselves now, for as Heaven hears me, if Randall Barry's not a free man in four and twenty hours their roof tree smokes for it.

"Else, stop for a moment."

"Away girl!"
"Else, Else," entreated Mary, again attempting to detain her. "Would you commit murder — deliberate murder.

"Murdher! is it murdher to burn nest of vipers?"
"Else, think for a moment. You

have an importal soul to be saved."
"Me! I have no soul. I lost it thirty years ago—let me pass."
"Listen to me."

"No, no, no; I listened to you too long—away!"
"Grant me but one favor. It may be

the last I shall ever ask-for I fear, Else, we must soon fly from this place, and then I can never hope to see you more. Grant me but one favor."

more. Grant me but one lavor. "What's that—mercy to the Hard

"No, dear Else, but mercy to your self—to your own soul, dearer to me than the wealth of worlds. Here," she continued, throwing her resary over Else's neck, " tell these beads to-night before you sleep, and as you pray, fix your eyes on the crucifix."

"Stop, stop!" exclaimed the old woman, her face flushed with passion, while the hood of her cloak, falling back on her shoulders and revealing her gray elf locks, gave her the look of a maniac. "Stop!" she ejaculated, repulsing the pious and affectionate girl -"stop! I can't touch this blissid thing. Eh, what? God of heaven! what's this?"

"The image of Christ," responded Mary, "Whose life was one continuous act of love. Look at those arms extended to bless and forgive the whol world, and tell me, can you behold the image of that dying Saviour, and you feel so hard-hearted as to take the life

of your fellow-creature?"

"Whisht, girl, whisht," said Else, sinking back on a chair, as if her emotions had completely overpowered her:
"whisht! and tell me, whose rosary is

"Father John's—he lent it to me "Good God!" exclaimed the afflicted woman, covering her face with her hands, "this rosary was once mine." Yours!

"Ay, ay; I brought it with me from the West Indees, and give it to ould priest Gallaher of Gortnaglen, Father ohn's uncle. Augh, hoch, it lucks ould and worn now like myself;" and the unfortunate woman burst into tears.

"I wish it had grown old and worn in your own hands, Else, dear," said Mary, sitting beside her, and pushing back the gray hairs from her wrinkled forehead. "I wish it had, Else, for then yourlong life had been better and happier.

May be so."

"How consoling to reflect, in old days, you had served God faith-

'It's useless to think of that now, lanna: I'm lost.

"Lost! O, God forbid. Only forgive your enemies, and God will forgive you. Think how He forgave the Jews who put Him to death: think how He forgave Magdalen and the penitent thief.

"Child," said Else, with a smile "Child," said Else, with a smile that made Mary shudder—it expressed so plainly the depth of her despair; "child, you speak only of sinners, but I'm a devil."

No, no, don't smile and speak to me No, no, don't shine and speak to he so; you are net, you are not," cried Mary, clinging to her old nurse's neek; "you never could love as you loved me, and be so wicked. O, never speak those awful words again, Else; they terrify me. No, no, you are not so wicked,

You are not lost; the friend of the poor orphan can never be lost." As Mary was yet speaking, a knock came, and Roger O'Shaughnessy pre-

sented himself at the door. He had been engaged, it would seem, burnish-ing up the old silver salver, for he held ing up the old silver salver, for he held the precious relic under his arm, and had pushed the chamois leather, with which he had been rubbing it, into the breast pocket of his old bottle-green

oat. "What now, Roger? Has Mr. Lee returned?

Not yet, plaze your ladyship," re "Not yet, plaze your ladyship," replied Roger, bowing respectfully, "O, it's only Else Curley," he added, correcting himself; "I thought you had company. No, he's not come back yet; and I wish he was, for there's strangers approachin, and not as much as a bit or a sup in the house fit to offer them. I wish to goodness they'd stay at home. I declare I don't know, what thouse I declare I don't know what they want down here, the half of them.'

down here, the half of them.

"Never mind, Roger; receive them at the door, and show them in."

"Indeed, then, I won't, plaze yer ladyship," replied Roger; "they'l ladyship," replied Roger; "they'll have to find the way themselves; and if they're any of the master's acquaint-

ances, you know, they'll not expect anything, 'hem! if you only hint, ahem! that the butler's not a home "Very well, Roger; do as And now," said Mary, turning t

Else, "you promise to tell these beads to-night under the invocation of the Blessed Virgin. Do you promise?"
"Ay, ay, ay, I'll say them to plaze ye," replied Else; "but it's of little valie they'll be, for I haven't bent a knee to God since afore you were

born. 'No matter. God is merciful. He has converted worse hearts than yours. Offer your prayers to night, Else, and who knows but the old rosary, once so familiar to your touch, with God's goo

grace, may awaken those better and nobler feelings which so long have lain dormant in your heart."
"God be with ye, child," said Else, tenderly kissing the forehead of the gentle girl. "God be with you, as thore. I tould ye my intintion, that

ye'd know what happened me, if the worst comes to the worst."
"I have no fear of that, dear nurse; there's still a bright spot in your soul to redeem it from the sins that cloud it, were they as numerous as the sands of Araheera. Go, and remember your promise."

"Ay, ay, I'll remember it;" and so

saying, the old solitary of Benraven wrapped her gray cloak about her shoulders and passed from the room.

After paying a visit to the little cabin boy, and finding him still asleep, but apparently much easier, Mary approached a window that looked out upon the iron bridge, and the narrow road leading to the village of Araheera. She expected to see the strangers. whom Roger had announced, coming down the hill; but they had already passed the gate, and entered the light-house yard. Else Curley's tall form was the only object she could see, hurrying back to the Caira, accompanied by Nannie, who had waited for er, as usual, outside, and now bleating and trotting after her.

TO BE CONTINUED.

THE AGENT AT MISSOURI STATION.

HOW THE BUSINESS WAS BROUGHT TO THE BAD LANDS OF THE C. & N.

Jamie Halloran, when a young chap, was different from the rest of the young chaps at Read's Landing. He had little fondness for swinging on to the rear platforms of the outgoing passenger trains, after the manner of the agile conductors. He cared nothing for helping the jolly brakemen of the way-freights to twist brakes and make couplings. Even the pastime of setting out d switch-lamps for the agent attracted him not a whit.

But that's not saying he didn't want to be a railroad man. He did, emphatieally; only he had a different way of

Read's Landing nestles a closely knit village by the Mississippi River, on the line of the C. & N. Railway. Jamie Halloran, an orphan almost from the start, had lived there always. He worked in the general store of his uncle for his board, his clothes, and a

touch of schooling.

Nights, after the store had shut its doors, he was forever poring over railroad maps and guide-books, striving to study out why certain lines were laid between certain points, puzzling over the merits of competitors, pack ing his greedy head with route distances and time-tables. He was continually scanning the transporta-tion columns of the Chicago and St. He was Paul dailies, to which his uncle sub-scribed; pendering with gravest con-cern over the news of strikes and rate wars and alliances. It was not the dash and strain of railroading that interested Jamie Halloran, but—though he, himself, scarcely understood it-tle forces behind, the forces of commerce and migration that make possible that

great industry. Early in his nineteenth year Jamie had a heart to heart consultation with Terry Blake, the C. & N.'s agent at the Lunding, a little weazened old fellow who had ruled that depot since the first train thrilled and shook the silent shores of the Upper Mississippi.

Terry saw very quickly how things were with his visitor. "You'll have to begin at the foot," said he with a were with his visitor. "You'll have to begin at the foot," said he with a grin, "and 'twill likely take you some time to rise to a presidency. But come into the depot with me, if you want. I'll have pleasure in teaching you the

I'll have pleasure in teaching you the very great deal that I know about the foot of the ladder."

So into Terry Blake's depot Jamie went. Straightway his uncle turned him out, because, so he said, he couldn't afford to house the boy now that he had no time for the store. But that he had no time for the store. Jamie got around that. He treated the few clothes he owned with downright reverence, wearing his coats and vests only on Sundays. He earned his vests only on Sundays. He earned his meals by caring for the village doctor's horses. He slept in the baggage-room

Landing years before and never called for, though the baggage-room was not always comfortable. It was noisy with the scratching of rats and chilly of windy nights, and the limited passengers and fast freights that passed with a crash and a roar that was come and gone all in a private as a rock that gone all in a minute, at a pace that rocked the old depot to its foundation, were enough to worry the soundest

were enough to work, sleeper living.
All of every day, sometimes well into the night, Jamie drummed out Morse talk—at first on a dummy key, later on the live ones—and slowly learned to the live ones—and slowly learned to talk—at first on a dummy set, talk—at first on a dummy set, the live ones—and slowly learned to unravel sense from the dizzy blur of unravel sense from the dizzy blur of little by dots and dashes that spun through the clattering instruments. And, little by little, Terry Blake taught him of the sacred Rules, of signals and train orders, of forms and reports, of tickets way-bills-taught him all the ins and outs of an agent's drudgery.

At the end of twelve months Jamie to handle such operators as Lane, of Dabuque, Halsey, of La Crosse, Perry, of Hastings-three of the speediest senders in the country. He knew how to run a depot from day light to dark and from dark to daylight again.

Then two years dragged by with nevera hint of salary or promotion; for all Jamie's ambition the time of private cars and private offices seemed afar off.

But one May day there happened a fuss over wages on the western divis-ions; a lot of the depot men out there quit. The general superintendent at Chicago issued a circular to agents inquiring for promising "students" com-petent to take positions as operators. Examination blanks to be filled in by applicants were forwarded. Ordinarily on the C. & N. "students" are called to division headquarters for examination. But this was a dire emergency; there wasn't time for any red tape.

Jamie naturally filled in a blank in his most owing hand, and Terry Blake penned a strong indorsement across one rner. After a week of waiting a long envelope came back from the gen-eral superintendent for Mr. J. Halleran. The letter inside stated that J. Halloran had been appointed, not operator, but agent at Missouri Station, South agent at Missouri Station, South Dakota, at a salary of \$45 per month. Transportation thereto was inclosed.

J. Halloran and old Terry hunted the big wall map for Missouri Station and found it easily; on the east bank of the Missouri River, the terminus of the Dakota Division; its name printed in type quite as large as that allowed Chicago and Milwaukee. Terry had in the depot only local time-tables which did not cover the western part of the system, so they were unable to get any particulars as to population and train service, but, even though the salary at starting was modest, it seemed most probable that Missouri Station was a ost worth having, located as it was at post worth having, located as it the end of an important division, on a navigable river well known as their own Mississippi.

Gleeful over his good fortune, Jamie squeezed old Terry's wrinkled hand many times that day, and left at 4 next morning on the early north-bound passenger for St. Paul, where he was to take train for his new home. He reached St. Paul at breakfast time, and changed to the conches of the Dakote. changed to the coaches of the Dakota Changed to the conches of the Daniel Division passenger—and very dingy ccaches they were, by the way. In the Union Depot he had had time to secure a general-time table, and as his train pulled out he commenced a study of the pages devoted to the Dakota Division. He discovered shortly that the train upon which he was, as well as its mate, the evening passenger, ran only as far as Bowdle, South Dakota—a point nearly fifty miles east of the division terminus Missouri Station. Between Bowdle and Missouri Station, a train dubbed by the time-table the Missouri Accommodation ran occasionally—Mondays, Wednesdays and Fridays, to be exact. In spite of and Fridays, to be exact. In spite of himself Jamie could not keep from was a fine, sociable old man, overflow-worrying a bit. Read's Landing saw ing with stirring yarns of the flush years twelve trains each way every day—what sort of a station could it be that

saw but three a week? The trip west was a long one. All morning the passenger dozed across Minnesota: all afternoon and all evening it plodded into South Dakota through a prairie country that was always the same-fruitful of wondrous crops, yet tedious to look upon-flat, scantily wooded, seemingly boundless, the farms of immense acreage, the stations scrawny and far apart. Not unti tions scrawny and far apart. Not until 10 o'clock did the train reach Bowdle

and Jamie seek a hotel.

The day following, being a Thursday. was a time of rest for the Missouri Ac commodation ; Jamie was forced to stay fretting about Bowdle. After luncheon, however, he walked over behind the however, he walked over behind the roundhouse, at the west end of the yards, and inspected the track that led to Missouri Station, the "extension," the townspeople called it. Through a growth of tall, rank weeds that mantled the whole right of way, and leaned in the breeze languid as a field of grain, he can that the state of th he caught a glimpse of frayed ties, and rusted iron roails that had done duty elsewhere in the days when steel was unheard of. Jamie smiled ruefully. He was beginning to understand why the Missouri Station appointment

h d c m to him s) easily.

Friday morning at 8 the Missouri Accommolation departed with Jamie the sole passenger. It was not much of a train. There were no freight ears, no coaches; only a little wheezy engine, with a stack that flared wide at the top and a smoked-up caboose that had once been red. It swayed and rolled over the bad roadbed in a way to make a man seasick, and pounded the uneven rails with a din to deafen, although the time-table allowed four hours for the fifty-

mile run. And a scant mile beyond Bowdle the and a scant mile beyond blowlet the land rounds about, as if to follow the fashion set by its railroad, suddenly turned rough, rocky and absolutely barren. Jamie did not know that this neighborhood was scoffingly spoken of throughout the general offices of the C. & N. as the Little Bad Lands, but he felt, nevertheless, that he was ready for

He was mistaken, however. At noor the Accommodation made its first stop.
From the caboose Jamie could see But the train showed no symptom of starting on; he clambered out for a look around

A little distance ahead of the engine the track ended in a shabby wooden turnitable, from which a single short siding ran back parallel with the main line. A hundred yards west of the turn table the prairie ceased abruptly os though it had been looped away by a mighty axe, and beyond, flowing from north to south between low banks, stretched a monster river, slow-moving, mud-laden, vast, almost a mile wide. On its near shore, to the south of the railroad, were a small cottage and a barn-landmarks evidently—and beside them, propped upon the bank, was another relic of days gone by, a steam ferry-boat named the "A Lincoln," fully equipped, but dingy with disuse. Before the cottage a horse power ferry, but little bigger than a row-boat and bereft of its horses, lolled in the river. On the other side of the train, along-side the track, was an ugly wooden shanty, carelessly built, its roof pitched just high enough to clear a man's head, painted with a flaming coat of caboose red. Aside from its shanty bore no earmarks of a depot, but the telegraph wires dipped beneath its eaves and a baggage truck leaned

eaves and a baggage truck leaned against its front. Then, at last, it dawned on on Jamie Halloran. The dreary, deserted flood before him was the Missouri River that he had seen so often pictured in his school geographies as thickly populated with water craft of all sorts. This place of solitude and bleakness and de solation was Missouri Station, terminus of the Dakota Division. Station, the

Some men would have sat down and wept, some would have sworn them elves black in the face, but Jamie merely got out his grip and walked down to the depot to take poss The out-going agent, a pale, sickly fel low-Christianson was his name rendered the station with a lamely put ope that Jamie might "like it here, then bolted for the caboose without los

ing a moment.
Reversing its engine, the Accommoda tion, after a half-hour's lay over, started on its return trip. Jamie watched it shrink into a black dot on the prairie and disappear over a far-off ridge. For a while a wisp of smoke hung above the ridge, then it faded, and the new-made agent sat alone in his depot by the melancholy Missouri.

He gave several minutes to asking himself why a railroad had been built to Missouri Station, then turned his thoughts to his depot. It was a shell the wide cracks between its timbers the summer wind brushed sor rowfully. There was but one room—the office—holding a table for the instruments, a chair, a cot, an oil stove, cupboard for stationery, and another for the tinned foodstuffs upon which it was designed the agent should subsist. A few of these foodstuffs Christianson had kindly left on the shelves to carry his or along until he could arrange for a fresh supply.

Jamie passed a fairly busy afternoon outting things to rights, and retired early to his cot. But the following following morning he could find no duties what ever about the depot, so, after pinning a card on the door stating his where abouts-an act that seemed a wantor waste of ink—he set out to explore the cottage on the river-bank. To his surprise he found it occupied by an old Missouri River steam-boat captain, John Rollins. Rollins owned the ferryboat, "A. Lincoln," that rested beside his cottage. Years back before the C. & N. came, he had navigated her at that point, and had made much money ferrying a great overland travel bound wes for the newly-discovered Black Hills mines. Railroads entering the Hills by the southern route had killed this trade but Rollins had chosen to live on by his river, carrying on his smaller ferry

of the Big Muddy. He told Jamie, too, during the chat, the story of the Missouri extension. Back in the '70's the Dakota Territorial Legislature had agreed to grant the C. & N. Railroad Company great tracts of rich land on condition that it build a line of railroad west across the Terri-tory to the Missouri River. This railroad the company had built; but that part of the line beyond Bowdle, where the fertile country ended, into the region that some official had named the Little Bad Lands, had been constructed only to comply with the terms of the land grant, not for operation or revenue. Thus the tri-weekly train was moved to keep within, or, bluntly speaking, to evade the laws of Dakota.

All through the month of May Jamie grimly guarded Missouri Station; Mondays, Wednesdays and Fridays, snatching a half-hour's gossip with George Reber and Figherty, the engine of the Accommodation, and Pat Harris, the conductor; other days visiting with Captain Rollins; eating his canned meals stoically, save at such times as dined at the Captain's cottage making out, in patience, his ticket re ports which always read "No sales," his freight reports which always read "No shipments." The first week he sent these daily, according to the rules, but thereafter only weekly, the auditor having notified him, in a sarcastic note. that reports of weekly frequency would be satisfactory from that station.

The while he lived in the hope that business would pick up. But it did not. And it was a state of things hard for Jamie to bear; not having any-body to work on after his long study of railroading. True, he planned to the last detail a pleasure tour for the Captain; to New York via the Lakes, the Falls and Boston; returning via Washington and Chicago. He proposed, also, that he sell "Lincoln's" machinery to some eastern foundry, which would make quite a goodly shipment from Missouri Station. But the Captain Missouri Station. But the Captain which and and unload it?" would give ear to neither plan. As for actual traffic—one day a piece of gearactual trams—one day a piece of gear-ing for the ferry boat came in by freight, another day a travelling man and his trunks passed through, heading for the Indian reservations beyond the

and fattened in such a lazy life. Jamie wasn't that sort. He had gone into the railroad world with the idea of

rising.
"Cap'n," he declared solemnly to Rollins the morning of the first day of June, "the business won't come to Missiouri Station of itself. I must go

out and bring it in.' The Captain chuckled. He said he'd

The Captain chuckled. He said he'd lived in that neighborhood going on half a ceatury, and didn't know of a single atom of business anywhere. But Jamie was hard to convince. So Rollins hitched the team of stout reans, that he used betimes on the ferry, to a buckboard, and drove Jamie south over the Missouri River bottoms. They found, as Rollins had predicted, a country rock-bound in some places, swampy in others, totally uninhabited and unproductive. Rollins said that class of land continued south nearly to Pierre. After twenty miles of it Jamie admitted he had seen enough.

Next day was train day, but the norning after that Jamie and the Captain started on a second drive, time steering northward along Missouri. The north-country d Missouri. The north-country devo oped much the same as had the south perhaps the more barren of the two for fifteen or eighteen miles. Then changed. Driving on to a plateau well above the river's surface, Jamie and Rollins saw spread before them, on the eastern shore, a great level land whose soil gleamed black and moist, and everywhere was green-tinted with dense stubble that Jamie knew wheat. At long intervals group farm buildings rose on the proof one group lay within balf a mile.

"This is the kind of country

"This is the kind of country I'm looking for," cried Jamie exultantly, "What's the reason, Cap'n, my road can't carry this wheat crop East?"

"Nothing hard to answer there," growled Rollins. "A farmer couldn't haul a load of wheat, or anything else, a mile over that road we've just come over. This section's as much cut off from Missouri Station as though a wall

big as China's was built between."

'That's so," admitted Jamie, reluctantly, his enthusiasm dashed. Then you mean to say these farm above here haul their grain north to the O. P.'s track? Why, that must be sixty or seventy miles from these places

"Eighty," corrected the Captain.
"Anyhow," said Jamie, doggedly, after a minute's meditation, "I'd like to have a talk with one of those wheat Captain Rollins, nothing loth,

drove down into the valley to the farm house nearest. Jamie found the owner home, introduced himself, and in ha'f an hour learned a great deal about the local transportation conditions. It was as the Captain had said. All the wheat growers along the Missouri from that farm north, and for a distance of forty miles back from the river, we compelled, because of the impassable roads south through the Little Bad Lands, to team their grain across the boundary through North Dakota to the O. P. Rallroad. And worse; the rates of haul to the Minneapolis market levied by the O. P. were mercilessly high—scarcely to be borne: they had cut the profits of wheat raising to practically nothing. The farmer talked earnestly and sensibly, not at all like a man given to grumbling, and the agent at Missouri Station was thinking harder than ever before when he and the Captain turned for their homeward

trip.

For a full hour he said not a word. Then he broke his peace with an odd

query. "Cap'n," he asked, "is the 'A. Lincoln' in shape to navigate?"
"Why, yes," answered Rollins, waking out of a doze—"Why, yes, I guess

"Then," returned Jamie firmly "the wheat crop from that section of the Missouri Valley we've just left will be shipped this season by way of Missouri Station.'

" How do you make that ?" demanded the Captain. "This way: Leaving out the question of these bad south roads, those

farmers who are nearer to the C. & N. than they are to the O. P. would naturally ship via the C. & N., provided rates were equal."

"But more than that. I'm not very well up on grain tariffs, but I believe it's as that farmer claimed; the O. P. rate to Minneapolis is 'way high. If I remember right, our Minneapolis rate is very much lower-perhaps than half that of the O. P. If that's so we ought to command the trade all the way up the valley to within a dozen miles of the O. P.'s track—we wouldn't want to work too near, because if the O. P. people tumble to what we were about they'd meet our rate and spoil our business. Again leaving out of the question these Bad Lands roads."

"But you can't leave them out," protested Rollins. "A man couldn't haul a load of wheat a mile, I tell

you-"
"I know, I know," interrupted
Jamie calmly. "But we're not going Jamie calmly. "But we're not to bother with these roads at all. ing harvest I'll circulate my plan and figures among the farmers interested. figures among the farmers interested Then, when shipping season comes we'll simply bring the wheat of the valley, starting a bit south of Bismarck, down the Missouri River on your Lincoln to Missouri Station, for ship ment via the C. & N. to Minneapolis For your part of the deal—the steam-boat haul—we'll add a little to the rail rate, enough to make the thing well worth your while.'

"Can't be done," snorted the Captain-" Can't be done. The river's terrible condition between my place and Bismarck—choked up with snags and sand; the channel's switched mile from where 'twas when I ran th

"You could hire some barges somewhere to increase your carrying capacity, couldn't you?" argued Jamie craftily, well remembering how such matters were managed back on the Mississippi. "Loading, unloadingfarms to go with the grain, a it at both ends of the stean That's only a fair proposit river—you've got all summer yourself."

'Yes, I know." Rollins contains the proposition of the pr object, though more mildly n I don't think it's practicable still—I don't know, either there are some idle barges up there are some idle barges at way that I could rent for nothing." He began to the white beard, his kindly old ing with excitement. "A iag with excitement. "A Billy Smith down at Pierre a crack engine man. And clever a pilot as ever grippe Their licenses must be They'd go in for the fun of if for nothing more—"
That was but the introduce

That was but the introduction Rollins was conveted through the long drive he Jamie discussed the plan, ward, at the depot, far into Jamie looked into his tariffs, himself correct in his stand the C & N's Minneapolis it was exactly half that cha O. P. from Bismatck. Thi addition of the small amou deemed fair by Captain Ro steamboat haul, allowed J upon a rate most advant attractive to the wheat shi Missouri Valley.
Next day, however, to this ground—his tariffs valetst issue—he wired Burteral Freight Agent at Confirmation. Burton reagging impatiently, wondere confirmation. Burton rea sage impatiently, wondere of an agent there was Station to be worrying rates from the Little Bad

ignored the inquiry. Ji again. A chipper clerk answered that the quotation still, and probably would effect, but further advised. the time of the freight de thoroughly taken up, and that he hereafter limit his tions to matters of importa For an hour or two Jan hot, but he soon got over it to busy himself with the co to busy himself with the campaign. From a real exherdeen he borrowed as maps, which showed triver's course, the national farmers adjacent, the location of their various holomaps he studied until he accommend with the various distributed with the various and the campaigned with the various holomaps he studied until he accommend with the various holomaps are proposed with the various proposed with the vario maps he studied that he acquainted with the va-northward as he had be village of Read's Landing Pat Harris of the Accomming him so hard at wounderstanding, used to "Some day, young fellopany'll give you a real you'll be swamped." Fagent only smiled good-

went on with his maps.

Jamie advising at ever tain Rollins rounded up steamboat friends at Pie towns. He put the "A. prime condition, and slie river. He ordered a ca for her, which arrived in the extension—the first had seen since the beg term in office. A little steamboat inspectors ran Paul and gave the old

Then one morning in tain assembled a dozen for a trial trip. To "look as posting up on the chamong steamboatmen, hade the run with the to Bismarck and return miles in all. While at leased ten barges, the once noted freight fleet. July and August pa day sun and wind and ra

wheat throughout the swiftly ripened it, unti

tiny shoots of green he last to stately stalks of On the first of Septem started cutting. Then Captain's team, and d day and night after nig country north of the Lit returning to the depot Accommodation's half called him. He inte farmer along the eas Missouri from the Sta the line of the O. P. rate and plan of shipme Missouri Station, then and asked all to have sacks, and their me ling, on the river ban A.Lincoln, by sunrise S when it was estimated would be finished. An the owner listened c promised patronage on

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greatly interested.
On the strength of h

wired General Freigh

ept. 13, for two hund wheat shipment. time was out on the lin tion tour; his chief porary charge of this clerk had never seen —in fact, could not re heard its name before directly that a traffic hundred cars at one ti delayed. He passed tion and rushed it into Department. The car new man from the S time to get well acq road. He found that two hundred cars co out of the St. Paul yards, and ordered I erintendent of the with office at St. Par forward them to M Harry Kelly knew a Station, and the or but it bore the initiativice agent and, still is of the general freig hastened to push the He assembled the twelve hours, and th of his district were of borrowed, of the Ri

new Brooks ten-whee the hauling. The e-teenth he sent the

farms to go with the grain, and handle it at both ends of the steamer's trip. That's only a fair proposition. The river—you've got all summer to post tyourself."

Yes, I know." Rollins continued to "Yes, I know." Rollins continued to object, though more mildly now, "but I don't think it's practicable. Still—I don't know, either. I guess there are some idle barges up Bismarck way that I could rent for little or nothing." He began to tug at his white beard, his kindly old face lighting with excitement. "And there's guest of the state of white beard, his kinds there's iag with excitement. "And there's billy Smith down at Pierre—used to be a crack engine man. And Tom Daly, clever a pilot as ever gripped a spoke, clever a pilot as ever gripped a spoke. clever a pilot as ever gripped a spoke.
Their licenses must be good yet.
They'd go in for the fun of the thing,
if for nothing more—"
That was but the introduction—Cap-

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ges someng capaced Jamie how such k on the That was but the introduction—Captain Roilins was converted. All through the long drive home he and Jamie discussed the plan, and afterward, at the depot, far into the night. Jamie looked into his tariffs, and found himself correct in his stand concerning. Jamie looked into his tariffs, and found himself correct in his stand concerning the C & N's Minneapolis grain rate; it was exactly half that charged by the O. P. from Bismarck. This, with the the C & N's Minneapolis grain rate; it was exactly half that charged by the it was exactly half that charged by the O. P. from Bismarck. This, with the addition of the small amount per ton deemed fair by Captain Rellins for his steamboat haul, allowed Jamie to fix steamboat haul, allowed Jamie to fix anged, the crews of farm hands were ready and did their work with a will, afterward coming aboard the boat to accompany the wheat to the cars. There hadn't been a shipment of wheat like that on the Big Muddy for a quarter century. Attimes, even Jamie

attractive to the wheat shippers of the Missouri Valley.

Next day, however, to be certain of his ground—his tariffs were not of latest issue—he wired Burton, the General Freight Agent at Chicago, for confirmation. Burton read the message impatiently, wondered what kind of an agent there was at Missouri Station to be worrying over wheat rates from the Little Bad Lands, and ignored the inquiry. Jamie wired rates from the Little Bad Lands, and ignored the inquiry. Jamie wired again. A chipper clerk of Burton's answered that the quotation named was still, and probably would continue, in effect, but further advised Jamie that the time of the freight department was the time of the freight department was thoroughly taken up, and suggested that he hereafter limit his communications to matters of importance.

For an hour or two Jamie was red-

For an hour or two Jamie was redhot, but he soon got over it, and began
to busy himself with the conduct of the
campaign. From a real estate office in
Aberdeen he borrowed a set of country
maps, which showed the Missouri
River's course, the names of the
farmers adjacent, the location and extent of their various holdings. These
maps he studied until he was as well
acquainted with the valley to the maps he studied until he was as well acquainted with the valley to the northward as he had been with the village of Read's Landing. Conductor Pat Harris of the Accommodation, seeing him so hard at work, and not understanding, used to say in pity, "Some day, young fellow, the company'll give you a real station, and you'll be swamped." But the little agent only smiled good-naturedly and went on with his maps.

went on with his maps.

Jamie advising at every turn, Captain Rollins rounded up by letter his steamboat friends at Pierre and other towns. He put the "A. Lincoln" in prime condition, and slid her into the liver. He ordered a carload of coal river. He ordered a carload of coal for her, which arrived in due time over the extension—the first box car Jamie had seen since the beginning of his term in office. A little later a pair of stembert investment steamboat inspectors ran out from St. Paul and gave the old ferry a fresh

license.

Then one morning in July the Captain assembled a dozen of his cronies for a trial trip. To "look ar the river" as posting up on the channel is called among steamboatmen, he successfully made the run with the Lincoln up to Bismarck and return, two hundred miles in all. While at Bismarck he leased ten barges, the remnant of a leased ten barges, the remnant of a once noted freight fleet.

once noted freight fleet.

July and August passed. Day by day sun and wind and rain caressed the wheat throughout the Dakotas and swiftly ripened it, until the one-time tiny shoots of green had changed at last to stately stalks of gold.

On the first of September the farmers

On the first of September the Mandets started cutting. Then Jamie took the Captain's team, and drove, day after day and night after night, through the country north of the Little Bad Lands, and the country when the country north of the Little Bad Lands, returning to the depot only when the Accommodation's half-hourly visits called him. He interviewed every farmer along the east shore of the Missouri from the Station almost to the line of the O. P., explained his rate and plan of shipment—by river to Missouri Station, thence by C. & N.—and asked all to have their wheat, in sacks, and their men for the handling, on the river bank, ready for the A. Lincoln, by sunrise Sept. 15—a date when it was estimated the harvesting would be finished. And at every farm when it was estimated the narvesting would be finished. And at every farm the owner listened carefully. Many promised patronage on the spot, others wanted time to consider, but all seemed

greatly interested.
On the strength of his canvass Jamie wired General Freight Agent Burton, Sept. 13, for two hundred box cars for a wheat shipment. Burton at that time was out on the line on an inspective was the shipment of the ship time was out on the line on an inspection tour; his chief clerk had temporary charge of things. The chief clerk had never seen Missouri Station—in fact, could not recall ever having heard its name before; but he decided directly that a traffic that needed two hundred cars at one time should not be directly that a traffic that needed two hundred cars at one time should not be delayed. He passed Jamie's requisition and rushed it into the Car Service Department. The car service agent, a new man from the South, hadn't had time to get well acquainted with the road. He found that, by hard work, two hundred cars could be squeezed out of the St. Paul and Minneapolis yards, and ordered Harry Kelly, superintendent of the Dakota division, yards, and ordered Harry Kelly, sup-erintendent of the Dakota division, with office at St. Paul, to collect and ferward them to Missouri Station. Harry Kelly knew all about Missouri Station, and the order puzzled him, but it bore the initials of the car ser-vice agent and, still further back, those of the general freight agent. So he hastened to push the thing through. He assembled the cars in less than twelve hours, and then, as the engines

craft, but each one roomy as a freight train.

At sun-up of the fifteenth the start down-stream was made. After a run of ten miles, Jamie, anxiously watching from the pilot house, sighted his first patron. And thereafter the "A. Lincoln" came upon great piles of sacked wheat, scores of waiting harvest hands, with every turn of the crooked Mis-

and coin. And when the loading of the wheat was done the "A. Lincoln" was completely hidden, save for her pilot house and chimneys, within the towering piles of sacks that freighted the

flanking barges.

But Captain Rollins, Pilot Daly and the rest, on their mettle, brought Jamie's cargo safely down the treacher-James's cargo salely advantage out, neglected river, and tied up before Missouri Station at midnight exactly. And though nothing more could be done until morning Jamie went happy to his berth on the steamer, for, dimly shaped in the gloom, a long string of box cars, with a glant engine up ahead, slept on the main track in front of his

shanty depot.

Meanwhile a flood of wrath and be-

Meanwhile a flood of wrath and bewilderment had swept over the high
officials of the C. & N.; had almost engulfed Barton, the general freight
agent—a flood for which Agent J. Halloran was solely responsible.

On the afternoon of the fifteenth,
while Jamie and his thousands of tons
of wheat were steaming down the Missouri, Burton, in the course of his trip
around the system, had arrived in St. sour, Barton, in the codes of in Str., Paul, and sat in the local offices, running through a batch of belated reports from his chief clerk. On one of these he read: "Demand for cars has been very brisk. On the thirteenth Milwaukee made requisition for 150 for beer, Omaha 50 for miscellaneous freight, Missouri Station 200 for wheat

Burton got no further. An irritable man, with no mercy on the blunders of others, he gaped at the report for a minute as though it were his death warrant, then, bouncing from his chair, he rushed down-hall into the office of

Harry Kelly, superintendent of the Dakota Division.

"Kelly," he broke forth, brandishing the chief clerk's letter, "you didn't send out these cars, did you?"

"What cars? For where?" gasped the superintendent.
"These two hundred wheats for Mis-

souri Station. Why, Kelly, that agent's crazy! He couldn't load two hundred cars at that station in two hundred years—no, not in two thousand. Wheat! There isn't a spear within fifty

"The order originated in your office," answered Kelly pugnaciously. "I sent the cars yesterday, and four of the new Brooks engines with them."

Burton sank into a sent and groaned.

"Halloran. But maybe the fellow's got something for the cars, after all," suggested Kelly, though by the sharpest goading of his imagination he couldn't figure it. The general freight agent silenced the superintendent with a glare of dis-

That evening Burton hitched his private car to the Dakota Division pas-senger, and started for Missouri Sta-tion. When he awoke next morning he was already treading upon the heels of the trouble. His train was lying out-

side of Bowdle, unable to get within half a mile of the depot; so elogged was the yard with the multitude of Jamie's Burton breakfasted hurriedly, walked Burton breakfasted hurriedly, walked into town in a bad humor, and questioned the crews of the three empty sections of the wheat train which were on siding. He learned but little; four sections bound for Missouri Station had come as far as Bowdle the night previous. Three sections had side-tracked according to the division superintendent's orders.

tendent's orders. The fourth had gone on to Missouri

Station, and not yet returned. Burton then took one of the Brooks engines and asked for rights down the extension. But though the dispatcher called and called Missouri Station he could get no answer—Jamie Halloran heing very much engaged autofideers. being very much engaged cut-of-doors that morning—so finally Burton was forced to go without rights.

He assembled the cars in less than twelve hours, and then, as the engines of his district were old and feeble, he borrowed, of the River Division, four new Brooks ten-wheel freighters to do the hauling. The evening of the fourteenth he sent the empties west in After a long-drawn, cautious trip

four sections of fifty cars each, with orders to turn engines and sidetrack at Bowdle; the sections to back down the extension to M'ssouri Station one at a time, as fast as called for.

On this same day—the fourteenth—Jamie and Captain Rollins and the crew of veterans went with the "A. Lincoln" up to Bismarck, arriving shortly after dark. There they worked all night taking on coal, and binding fast to the steamer—five on either side—the ten chartered barges, squat, ugly crait, but each one roomy as a freight train.

At sun-up of the fifteenth the start down-stream was made. After a run of ten miles, Jamie, anxiously watching from the pilot house, sighted his first patron. And thereafter the "A. Lingard and spirit never beaten anywhere.

Speed and spirit never beaten anywhere.
Goatly he sent his engine back to
Bowdle, then buttonboled Jamie and
got his story from first to last though
Jamie cut it short, for he had little time
Jamie cut it short, for he had little time

cars, all loaded barring tan, their way to Minneapolis. The "A Lincoln" had gone up-river to carry home the farmers and harvest hands. Only the gray dust of the wheat that the carry their carry, and the deep path coated everything, and the deep path from the landing that three hundred pairs of rough shod feet had worn told of the day's work. Missouri Station of the day's work. Missouri Station was again bleak and cheerless and de-

only Burton and Jamie Halloran sat

"Halloran," Barton was saying, "I guess we won't ask you to stay out here any longer. I've been looking for a right-hand man with a head like yours right-hand man with a head like yours for three years. Can you fix things to start for Chicago with me to-morrow in my car? Until we can assign a new man we'll let Missouri Station go it alone; it's earned a vacation.—Willis Gibson in the Saturday Evening Post.

ENGLAND'S DEVOTION TO THE
BLESSED VIRGIN.

Know, illuminates; it purifies and changes that which it consumes.
Such was the effect produced upon BLESSED VIRGIN.

Amongst all the nations that have Amongst all the nations that have broken away from the Church of Rome, why is it that England is the principal, if not the sole object of the most fervent prayers of the Catholic world? Why these crusades of prayer and devotion in its behalf? Why this violence to heaven? Why this Archeonfusters. to heaven? Why this Archconfraternity of Pity or Compassion created by the late Leo XIII. for the return of the English people to the faith of its fore-fathers? England alone enjoys the privilege of attracting universal atten-tion and religious love.

Is not the supernatural reason for

Is not the superioral relations this great favor to be found in the intense filial devotion for the Blessed Virgin Mary, that England always had before the Reformation? England has not been the Isle of saints, it is true, but she has always been, and is yet, the special property of Mary. She is the Doucr of Mary.

Traces of this title may be found in a

Traces of this title may be found in a letter of the Archbishop of Canterbury, written in 1399: "We English, servants of Mary, who form her heritage and her dower, as one commonly calls us, we must surpass the others by the tervor of our prayers and of our devotion."

England has always had for its Patroness the Immuculate Mother Mary. In 1893, the late Sovereign Pentiff officially recognized this Patronage in ordaining that England shall be consecrated anew to the Blessed Virgin in presence of all the Catholic Bishops of the country. These consecrations are renewed each year on the Feast of

Burton sank into a seat and groaned. The road was in the thick of the usual harvest car famine—those cars, and engines, too, were sorely needed at a dozen different points along the line. "Well, it's a bad mess," said he sourly after a time. "I suppose I'll have to go out there to night and straighten it up. But," he continued with a touch of returning good humor, "I'll get one scalp anyhow; that lunatic agent's—what's his name?" "Halloran. But maybe the fellow's were of a surpassing beauty. The kingdom; and many of these statues were of a surpassing beauty. The English soul has been so impregnated

English soul has been so impregnated with this grand devotion to its Heavenly Queen, that, in our times, in spite of all that has been done in the past three centuries to destroy every vestige of this reverence for the Mother of God, everywhere this tender devotion is springing into new life and England is fast returning to life, and England is fast returning to its loyalty and affection for its Dower-Lady.

is to this cult of the Mother of God that England owes those sources of delicacy and tenderness, and of real grandeur, and those sources of Catholicism which are ever to be found there, often in the most un-

expected places. * Unknowingly the writers of Great Britain have often exhaled reflections of love to our Blessed Lady. Think of the beautiful verses of Byron for ex-

ample.
The author of Don Juan was at The author of Don Juan was at Rayenna, when one evening he heard the bells of a neighboring convent ringing the "Angelus." "These calm, melodious sounds," appeared to him as so many heavenly voices speaking of Mary to the earth. Much affected by their mysterious touch he wrote the

Angelus."
"Ave Maria! Over land and sea this hour is the most celestial of the heavens and most worthy of you, O Mary. 'Ave Marie!' Blessed be this hour! Blessed be the time, the climate, the places where I have felt the influence of this moment carried to its high

John Keble, who approached even to the doorstep of the Church, but failed to

enter, writes also some stirring stanzas to the Invisible Mother: "Mother of God, oh! it is not in vain that we have long learnt to know your humble countenance. Willingly will we repose in your shadew, and we will kneel with you, and will call you blessed,' and with you will we learn to

magnify the Lord. glory you have acquired up heaven, through the special grace of your dear Son, we can not see yet. We dare not lift our regards to your crowned brow. We prefer to con template you kneeling before the sweet our brow veiled and hidden, or at the moment when the angel salutes you in the name of the thrice holy God, and Jesus descends into your

souri. Not only were all the growers twith whom Jamie had parleyed on hand, but many as well from the seattered farms in the less fertile region on the west side of the river, who had somehow got news of the expedition. And the loading, too, went smoothly.

At every landing, as Jamie had arranged, the crews of farm hands were ready and did their work with a will, afterward coming aboard the boat to accompany the wheat to the cars.

There hadn't been a shipmant of wheat like that on the Big Muddy for a quarter century. Attimes, even Jamie was a bit awed by the vastness of the commerce he had set moving. The freight charges, payable in advance, poured through his hands into the steamer's safe until the rusted iron box was brimming over with checks, bills and coin. And when the loading of the structure of the commerce and coin. And when the loading of the structure of the structure of the thrice had little time to give that way, even to a general to give the to give that way, even to a general to give the to give that way, even to a general to give the whother of God, but to grade the wing in the name of the trine to give the to give the wing in the name of the time to give the wing in the name of the virginal womb.'' Souther, Thomas Dav Mother. May her sweet name be lisped by little ones, and linger on the lips of the aged and dying; may it be invoked by the afflicted and hymned by the joyful, that this Star of the Sea being our protection and guide, all may come to the harbour of eternal salvation. Amen. C. R. I. C.

A PENTECOST THOUGHT.

To morrow the Church throughout the world will celebrate the great feast of Pentecost. Literally, the word means fifty. The feast is so called be-cause of the fact that it was fifty days after the resurrection of our Loid that
the Third Person of the Blessed Trinity
descended upon the Apostles. As we
have learned, the Holy Ghost appeared
in the form of tongues of fire. Fire, we

the Apostles by the Holy Ghost. They were men of no education, must humble origin and devoid of every requisite to origin and devoid of every requisite to continue the work of their glorified Master. They had been commissioned to preach the gospel throughout the world, but had not been trained for the task. Neither were they competent. Ignorant themselves, they could not internet others. struct others. Consequently Christ's commission apparently had been given

into hands that could not execute it.
Until the coming of the Holy Ghost Until the coming of the Holy Ghost on Pentecost Sunday this was true. How different, however, after that event. Then the gift of tongues was theirs. They conversed one with another in words they knew not before. Ignorarice gave way to wisdom, timidity to fearlessness, and understanding no longer halted. They were illuminated, purified and changed. In a brief time, thereafter they had carried God's word to many people of diverse speech. The centuries have multiplied since their mission ceased, World conditions have changed. Places where the Apostles had planted God's law the firmest have long ago gone back to ways of idolatry. Fields where the harvest was richest are now barren. New lands have been conquered by the gospel, it

have been conquered by the gospel, it is true, but some render next, to no worship whatever, while others profess a Babel of beliefs.—Church Progress.

IMITATION OF CHRIST.

GAINST VAIN AND WORLDLY LEARNING.

Master of masters, the Lord of Angels, shall appear to hear the lessons of all men: that is, to examine the con-

sciences of every one.

And then He will search Jerusalem with lamps, and the hidden things of darkness shall be brought to light, and the arguments of tongues shall be

I am He who in an instant elevateth a humble mind to comprehend more reasons of the eternal truth, than could be acquired by ten years study

in the schools.

I teach without noise of words, without confusion of opinions, without ambition of honor, without contention of arguments.

THOUGHTS ON THE BLESSED SACRAMENT.

Jesus in the Blessed Sacrament is our God, but our hidden God. The Word was made flesh, and dwelt among yet lower, taking the form of our food, that He might dwell amongst us still, abiding upon our altars and within our

hearts. O Soul, formed to the likeness of God! how is it possible that thou art not enraptured with joy? Thy heavenly Spouse has, in His transcendent love, opened His inmost Heart to thee, that thou mayest offer Him thine.

Says St. Bernard: "Could our Saviour have better shown us that fire of love which so inflames His Heart than that He would not only let His Body but even His very Heart be transferd with the large a" be transfixed with the lance?"

Love lives upon excesses, and the Sacrament of the Altar is the love of loves. God's love for man is the mystery of mysteries; and that mighty mystery itself inexplicable, alone extense all other mysteries.

agitated with prayer although not a SANG TO THE LAST MOMENT OF breath disturbs the rose tainted air."

CAREER OF MADAME BARR, A GIFTED RELIGIOUS OF THE SACRED HEART. ommunicated to the Philadelphia Catholic Standard and Times.

Standard and Timer.

"When Shall I See Thee Face to Face?" With this sigh of love expressed in clear, sweet song, Madame Annie Barr, religious of the Sacred Heart, fell asleen in the Lord on Thursby, April 7, 1904, at the Couvent, 319 Arch street, Philadelphia. We have read of the song of the dying, but

have read of the song of the dying, but can now witness to the truth of what often seems like poetic fancy.

For twenty five years Madame Barr had consecrated her voice to the praise of God, and it seemed like a reward for her fervor that she was allowed to sing to the last moment of her life. 'Tis a sweet memory for those who have so often been led to God by the clear toward that came from a decay religious. often been led to God by tones that came from a deeply religious soul. As we looked upon the lifeless torm the closed lips seemed to say, "I have seen Him face to face!"

Madame Annie Barr was the daughter

of the late James P. Barr, of Pittsburg, Pa. She entered the Society of the Sacred Heart in 1878, and during her religious career was employed as teacher to the children of the junior department. She was tenderly loved by her little pupils, and for them her time was wholly given in untiring devotedwas wholly given in intiring acvocutness. Long will she be remembered as
the gentle teacher and "mother."
The "dear children," as she called
them, will find in her an intercessor
and watchful guardian. One little girl
when looking upon the face, so peaceful in death, said: "I now have two
mothers in heaven, and as I am very mothers in heaven, and as I am very young you must help me to remember them always."

The Requiem Mass at the convent

was more like a triumph than a dirge. The children surrounded the casket, and as the last Benediction of the and as the last Benediction of the Church was given they sang the hymn which had been Mother Barr's last conscious prayer: "When Shall I See Thee Face to Face?" A sense of peace descended on all present, and when, in the evening, friends and relatives returned from Eden Hall, where the body had been laid to rest, a rain bow spanned the sky. It seemed like a promise that the gates of eternal light had been opened and the face to face vision had been granted to the beloved dead.

oved dead. As pants the hart for cooling springs, Among the rocks and barron sands, S) doth my soul, O King of kings. Long for refreshment at Thy hands.

My soul, O God, doth thirst for Thee, For Thee, the source of every grace; O when shall I Thy beauty see, When shall I see Thee face to face?

Where art Thou, Lord, my life, my all ? Thou art above, around, within; Whate'er betides, on Thee I'll call To save me and to pardon sin.

Why, then, my soul, art thou depressed? God is thy drink, and He thy food; Bequeathed to thee His last bequest— His Body and His precious Blood.

Pertinent to Protestants Also.

While some of the Pope's suggestions are hardly applicable to Protestant churches, like the forbidding of the churches, like the forbidding of the singing in the vernacular in liturgical services, the tendency of his encyclical favors of a more reverent service is pertinent to Protestant as well as Roman Catholic churches—The Watchman (Bar-

FOR ALL CHILDREN.

Baby's Own Tablets is a medicire good for all children, from the feeblest infant whose life seems to hang by a thread, to the sturdy boy whose digestive apparatus occasionally gets out of order. The Tablets instantly relieve and promptly cure all stomach and bowel troubles and all the minor cilments of little ones. Thousands of ailments of little ones. Thousands of mothers have proved the truth of these statements, among them Mrs. Robt. Mor-AGAINST VAIN AND WORLDLY LEARNING.
I am He who teacheth men knowledge, and I give a clearer understanding to little ones than can be taught by man.
Woe to them who inquire of men after many curious things, and are little curious of the way to serve Me.
The time will come, when Christ, the Master of masters, the Lord of Angels, shall appear to hear the lessons of all by medicine dealers or sent post paid by medicine dealers or sent post paid at 25 cents a box by writing The Dr. Williams Medicine Co., Brockville,

Shylock was the man who Price 15c. or \$1.10 per doz., post paid, wanted a pound of human flesh. There are many Shylocks now, the convales cent, the consumptive, the sickly child, the pale young woman, all want human flesh and they can get it-take Scott's Emulsion.

Scott's Emulsion is flesh and blood, bone and muscle. It feeds the nerves, strengthens the digestive organs and they feed the whole body.

For nearly thirty years Scott's Emulsion has been the great giver of human flesh.

We will send you a couple of ounces free.

SCOTT & BOWNE, Chemists, Toronto. O soc. and \$1,00; all druggists.



TALK IT OVER

talk it over with your doctor. You may have been fortunate during the past Summer, but you know of very many mothers who have had serious trouble with their children because the right food could not be found for them. You remember the experiments they made, the constant change from milk to one food or another, and the struggle and danger which it all meant.

We will send you, free of charge, a trial package of Nestle's Food sufficient for eight meals.

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es of Advertising-Ten cents per line each Raiceof Advertising—Ten cents per line each marrifon, agate meastment.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must each London not later than Monday morning.

When subscribers change their residence it is important that the old as well as the new scarce London of the control of the superior paper unless the amount due is paid.

Matter intended for publication should be called in time to reach London not later than Monday morning. Please do not send us occtry. Oblitary and marriage notices sent by subscribers must be in a condensed form, to 42 sure insertion.

LETTER OF RECOMMENDATION.

Ottawa, Canada March 7th, 1993,
the Editor of THE CATHOLIC RECORD,
London, Ont:
Dear Sir: For some time past I have read
our estimable paper, THE CATHOLIC RECORD,
ad congratulate you upon the manner in
said the sublished. and congratulate you upon the manner is ebicht it is published.

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

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

Bleesing you, and wishing you success.

Believe me, to remain.

eve me, to remain.
Yours faithfully in Jerus Christ,
†D. FALCONIO, Arch, of Larissa.
Apost. Deleg.

LONDON, SATURDAY, MAY 28, 1904.

A PATERNAL WARNING AND ADVICE.

The communication recently sent by His Grace Archbishop Bruchesi to the congregation of one of the Churches in the County of Two Mountains, and which was read at Mass by the pastor of the locality on a recent Sunday, is applicable to many other localities beside the one to which it was specially addressed, and the advice given therein should be taken to heart especially by the young men of every locality to which it is applicable.

His Grace tells the people of the parish referred to that his heart has been grieved on hearing that for some time past the people of the locality have been frequenting the hotel to a considerable extent, even on Sundays. Young men, especially, go there in large numbers, and scandalous things occur there which are calculated to make the parish lose its good reputation. His Grace continues :

"We implore you, beloved brethren, o cease those disorders, and in view, we with appeal to the good will of all. We specially pray the young men not to go to the hotel, which is not a proper place for them. There they would almost inevitably contract the evitably contract the habit of drinking, and their souls would be in the greatest danger. They must have the courage ist the solicitations of those who are interested in bringing them there. The municipal councillors have assumed a great responsibility in granting a hotel license, and it now rests with them to see that no disorders take place there, and that the law be strictly enforced. They must more especially see that no liquor is sold on Sundays. must also, in due time, put to them-selves the question, in the presence of God, whether a hotel is really necessary in the parish. Let them remember, besides, that the keeping of such a establishment must not be left in the ands of quite young men, but should be entrusted only to persons of a mature age, conscientious men, worthy of confidence. It will also be very wise to take advice from your pastor on questions so sclosely connected with the interests of amorality and religion."

The letter concludes with a declarathat it is prompted by sincere love and affection, and with the hope expressed that due attention will be given to the paternal advice contained there-

We heartily coincide with the counsel given by the venerable prelate, and strongly urge upon young men throughout the country to follow it, as otherwise many of them will become confirmed drunkards, and will soon be brought to drunkards' graves.

THE CHURCH IN AMERICA.

spondent of the London Times that Car-Satural Satolli is to come to the United neighbors' character. They frequent States on a special mission, to enquire the sacraments and yet they play the Into the condition of Catholicism in role of the "whisperer," who, as that country. The correspondent adds the Holy Ghost declares, is that serious difficulties have arisen be- cursed. They are an abomination Sween Apostolic Delegate Falconio in the House of the Lord and the majority of the American and one of the chief obstacles to the Bishops. The Paris Figaro asserts that spiritual progress of any parish. They enjoy a certain amount of liberty, shall be hated by all." The malignant and finds it difficult to submit to the gossip and dabbler in the cess-pool of defy the faithful people of these absolutism of Rome, which would imt pose regulations entirely at variance they rather plume themselves on being on the anti-Catholic majority sent to with American Customs. The turn that good Christians. But if they can disthings are taking arouses a certain amount of anxiety at the Vatican where devoted-in a polite way, of course a recrudescence of Americanism is

deared." merchaps not improbable, that Cardinal But they cannot discover it. They are the result of the next elections will be Sold may be sent by the Holy Father blinded by presumption and pride and nearly the same as in the past, and perspecial mission to settle difficulties, but the intelligence thus imparted is stot to be implicitly accepted as if the bric-a-brac : and they forget that the many moderate Republicans who affirm

tration of the Church in America which need the special attention of the Holy Father at the present moment; and certainly no one in the Roman satisfactory conclusion than Cardinal Satolli if such exist. This eminent faction by the prudent and paternal manner in which he smoothed many diffiulties in the United States when he resided at Washington as the first Apos. as thyself." However they may pre- for tru tolic Delegate of the country.

We are not aware that there is any eculiar difficulty between Mgr. Falonio and the American Bishops, nor do we believe that any such difficulty surprising if there should be an occasional difficulty in a country which has 11,500,000 Catholies, with 80 Archbishops and Bishops, and over 11,000 priests; and if this is the case, Mgr. Satolli is just the man to bring the trouble to an end. As to the recrudescence of Ameri-

optimistic. The existence of any dissatisfaction among the Catholic hierarchy against the authorever been a more loyal episcopate and council of Trent teaches : clergy to the Holy See than those of the United States. We are certain that if it be really the case that Mgr. Satolli is coming to America to settle difficulties of the kind indicated, he will find the task before him a very easy one in comparison with the difficulties which have arisen in various States in Europe, out of the relations existing between Church and State. The Holy Father expressed an evident truth when he recently asserted that the prosperity of the Church is greatest in those countries in which, as in Great Britain and the United States, there is no Concordat, and no union between the two authorities, the civil and the ecclesiastical.

The Americanism to which the Times correspondent refers was to a great extent a bogey of the imagination, and it is difficult to imagine that there will be any recrudescence in the case. If Cardinal Satolli returns to America the hierarchy will welcome him with one accord.

SLANDERERS AND DETRACTORS

Some of our parishes are infested by the beings that are given to undue talking, Male or female, young or old they are, when addicted to airing their ailments, tiresome and to be avoided by the sensible. When addicted, however, to tearing their neighbors' reputation to pieces and to carting hither and thither every bit of scandal they happen upon they are a pestilential brood, and a disgrace to Christianity. For they propagate distrust and enmities and hate. They are the enemies of man and God, and war against the interests of the Church. They attempt to take God's place as Judge. "Who art thou," says St. Paul, " that judgest another man's servant? To his own Lord he standeth or falleth." It is no exaggeration to say that the venomous tongue of the slanderer and the detractor is a potent instrument of evil. And we have it on the authority of Holy Writ that "the death of a wicked tongue is a most evil death: and hell is preferable to it." Now it oftimes happens that the per-

put it bluntly, such people are hypo- outrageous persecution of the Church, crites, because their practice does not and so often has the statement proved out of their hearts they spew the there is such a reaction contemplated words that wound and kill and breed at the present time. discord and add themselves to the forces which work for evil. They carry to have any idea of right living. They tion has been shown by the people in flock to sermons for the purpose of manifesting their detestation of the criticizing them and they continue to outrages perpetrated by the infidel It is asserted by the Paris corres- draw upon the bitterness and meanness of stunted souls to blacken their the American Episcopate is resolved disturb the peace of many and "they scandal may think otherwise. In fact staunchly Catholic localities, relying cover any trace of Christianity in lives It is certainly not impossible, and normal Christian cannot lay claim to. ions clement to such an extent that fancied security by collecting religious the irreligious party; but there are

stars, charity in word and dood. Scores of these people are in every parish. They Curia is better suited to bring them to a motives, they are not in evidence. me touris to give the people greater out of the Public schools.

they have no respect for the command- the free ment "Thou shalt love thy neighbor under tend to plety, they are the agents of under the devil. They bear the insignia of the powers of darkness. They may prate as eloquently as they please; but the sower of hate is far removed from the Kingdom of God. Our experience warrants us in saying that the society latter gentleman does not approve of Greenway Martin administration, when which has members of this type on its the Pretain ostentations efforts to de- the Protestant population had become it the conroster is doomed to failure or is seriously handicapped as a handmri.! to religion. It may be a good camping ground for gossips, but it is a stench on the Pope in the nostrils of sensible Christians, relations wh and an object of ridicule to the unbe- France and canism, so called, we are quite liever. Our spiritual chiefs do not let known the tit us forget that the detractor is a thiefhighest degree, for nowhere has there to by restitution. Here is what the greatest putions.

"The calumniator or detractor is not pardoned unless satisfaction be made to the representative the injured person—a difficult duty to those who are deterred from its performance by false shame and an empty idea of dignity. He who continues in this sin is doubtless doomed to everlasting perdition. For let no one in-dulge in the hope of being able to obtain the pardon of his caluacties or detion he has depreciated publicly in a court of justice or even in private and familiar conversation.'

CRIME AND EDUCATION.

tist University of Chicago, in an address recently delivered before the Illinois Society of Sons of the Revolution, declared that the public schools ruling Italy with which they desire to of that city and elsewhere, by cultivating individual license, " are responsible for much of the crimo that is so rampant to-day."

The Professor, in continuation, gave the following fearful picture of the state of morality in Chicago:

" More men have been killed in Chicago by bandits and other assailin one year, than were killed Shay's rebellion. Washington thought the country was endangered by this uprising, and the army was called out : yet there were fewer men killed than are murdered by bandits right in this city every year. There is too much of a tendency in the public schools to cultivate individual license. say license in distinction from liberty. individualista that is being de veloped is license, and not lib People display too little consideration danger to the country from this license. "The country has grown so great that we think but little of it when more people were killed by assassins than were killed in a rebellion."

The real trouble is that all teaching schools. There can be no moral trainman are not taught.

WILL THERE BE A RE-ACTION? is still too much apathy among them to

It has been so often asserted that the ons who are regarded as "pious" are French Catholics were organizing to prime offenders in this respect. To punish the Combes government for the square with their profession. They delusive, that we cannot but be dubious renounce the devil with the lips, and that the report is well-founded that

The Archbishops and Bishops have undoubtedly exhibited great courage in big prayer-books, are members of so- protesting against this persecution, cieties, and all the while do not seem and in some localities great determina-Government; but it would appear that these manifestations are too local to attain the result which was hoped for.

Among the most determined opponents of the present Government are the people of Brittany and La Vendee, who during the reign of terror, over a hundred years ago, opposed infidel rule. The people of these departments are as resolute in showing their detestation of infidelity as they were then; but M. Combes appears to be determined to the Chamber of Deputies by the South

and East of the French Republic. It is to be feared that the departure - to harassing their neighbors, of the religious orders from the country they are endowed with vision which the will weaken the strength of the religignorance. They lull themselves into haps even develop greater strength in correspondent of the Times were a safe true Christian is recognized ever by his that the religious orders have right on

heir nice, took way have con cruelly tive of Brigham Young las cated, and that the persecution to ated throug! Manitoba Ca can war sentimental on occasion, but in a high they have been subjected is a the object of becoming bearing one anothers' burdens, in draw- ty carry which is incompacible with the ing the veil of silence over shortcom- R tier! and Republican professions ings, in the kindly interpretation of the the Republican form of Govern- strictions whereby Mormon Do not, do to others that free lot thee they possessed under the which you would not to be done mon reay. Even many of the Repubdiplomatist and prelate gave great satis to yourselves " finds no favor lican empapers admit that the present beauties of the Manitoba godies and their eyes. To all seeming Republican Government has destroyed system should Rev. Mr. Manager tion which the people sployed the Empire and the Monarchy. freedom is a thing unknown and his colleagues.

id that between Premier It is Combes there is low a serious disagreement broken by the Manitoba Legulature arising out of this very question, as the which, stroy religion utterly.

bet's recent visits to Italy without calling lian" school system, with the estentawill intensify the strained tious purpose of crushing out of exists have prisen between the Vatican; and it is ince. the Pope who refused to receive the President and not the the meanest kind of sneak thie! He or President who desired to ignore the she may have the grace to be sorry for Pope on the occasion of his visit. But and spirit of the Constitution, the new are causally the result of the wateres ity of the Holy See is imaginary to the it; but their sorrow must be attested though the Holy Father exercised the mid all the provocation given him by the French Government, he could no in a friendly man cution was going on, and becoming more and more viole at from day to day, Besides, President Loubet was the first chief of a Catholie nation to visit Italy since the Italian Go ernment usurped the States of the Caurch, being thus faction to him whose dignity or reputa- the only hear of a Catholic nation who has practically accepted and approved tions prove to be well founded. of that usurpation, against which every Pope has protested since the n tion was effected. A visit to the Italian

King by the Protestant rolers of Eng-Professor Earle Sparks of the Bap- land and Germany could be tolerated. as King Edward and the Kaiser might be supposed to regard on v the fact that there is a government actually remain on friendly terms; but a Catholie power should take into consideration the hostile demeanor of the Italian Government toward the Church, Hence these two Protestant rulers could be cordially received; but no such cordiality could be shown to the head of a Catholic nation who came to hobnob with the despoiler of the Church's patrimony.

There is also a system of esponiage in France by which the Freemasons and Radicals aim at driving out of the arm all the officers who believe and practic their religion and give their children a religious education. Their reports are sent to the Minister of War, and excuses are soon found for superseding such officers and substituting infidels ia their place, or ambitious men who entertain ambitious designs to be carried out at the expense of the sincere Catholic officers. A grand opportunity was afforded to put these designs into effect when many officers were dismissed of religion has been excluded from the for refusing to act under the orders of civilian commissioners who directed ing given to children when the basis them to expel religious teachers, who of morality is eliminated. There can were for the most part nuns, from their be no morality where the dogmas of schools. It is no great cause for wonder religious faith as revealed by God to if the Catholic people of the country should rise to put this atheistic Government out of office, but we fear there do this. It is said that they are becoming more spirited than they have been for years, and that the time has come when they are seriously organizing for united action, and when such organization produces fruits, we shall believe that the apathetic days have passed; but we have been so often disappointed in this expectation that we shall have very little confidence in the promises which have been made to this effect till there shall be some positive action taken in this direction. What France needs is a Catholic party as earnest as the Centrum of Germany, with a leader as energetic as was Herr Windthorst, when the Catholies of Germany was almost as bitterly persecuted as those of France are at this moment.

MORMONISM IN THE CANADIAN NORTHWEST.

It has been recently stated that in the polygamous sect are still coming in from Utah, Idaho, and other States. In the Northwest Territories the Mormons are proportionately numerous.

Mormon teachers are not employed in the Public schools, but the Rev. D. G. McQueen, a Presbyterian minister of Edmonton, in a recent sermon, declared that the Mormons are now aiming to gain control of the Public

There is a regulation or law in Manitoba by means of which only graduates of Canadian universities are allowed to

and thus "entering the

Thee works out its revenue will be a curious "lilustration presentiment prove to be corpor-Our readers will remember that so

the admission of Manitoba as a province s government of M. Combes of the Canadian Confederation a second system was established whereby lies and Protestants could gard level and the Foreign Minister their own schools, but the compact was made nder the government of L a decisive majority in the presince, It has been said that President Lou- established a nominally " non-sector-

> consistently receive Dr. McQueen that there is danger that Illinois false prophet, of that Government | the secularized schools will fall under r, while the perse- Mormon domination.

We would regret such an outcome of the anti-Catholic legislation of the province, but we recognize that the majority which attempted to paralyze carth men seem to be relaxing the Catholic education of Catholic grasp of the fundamental price children will be justly punished should the Rev. Mr. M Que on's prognostica-

THE EDDYITE SUPERSTITION AGAIN WORKING MISCHIEF.

Another sad death has resulted from Christian Science, which ought to pen the eyes of those who are duped by that folly, though it is perhaps wain for us to expect the votaries of that infatuation to abandon it easily even though the folly of accepting Mrs. reverent and chivalry Eddy's pronouncements as revelations as this regard possesses men they are from heaven has been frequently dc. monstrated.

The mournful event which we have now to record took place in St. all good women to look upon Mary, the Thomas, Ont., on April 22nd, when a Mother of Jesus, as their only we bright girl of claven years bright girl of eleven years of age, bring naturally rel Audrey Merril Kennedy, the daughter | the of R. H. Kennedy, conductor of the particularly of Catholic women; but it Michigan Central Railway, died of is not because they are more capable of Michigan Central Railway, died of diphtheria through lack of the medical than men. It is rather because they reatment proper to such a disease.

previous to the child's death when she

aged six years, was also ill with the same disease, but recovered. As a work in them, that we are led to disconsequence of the sickness this young or child, a son, afterward had paralysis beauty and power of His teaching of the heart, from which it also died.

It should not be understood, how-The evidence showed that the mother f the children is a Christian Scientist, and that she called in Mrs. Helen Chittick, an Eddyite reader and practitioner. The mother declared that she did not pay Mrs. Chittick for her services, as God did that, but she paid her for the time she spent in attending on her daughter.

Mrs. Chittick testified that she was in the habit of treating patients, being the principal reader of the Christian Scientist sect in the city. She had treated the dead girl for sickness several times, and what is needed is faithwhich is sufficient, by Christian Scientist methods, to cure all manner of diseases. If the treatment is not successful, it is because of lack of faith on the part of patients or their guardians.

The mother of the children also testified that she had more confidence in Christian Scientist treatment than in any remedies prescribed by medical

The physicians who attended the child testified that the child must have been ill with the disease from five to seven days before they were called in, and that it was almost sure that if one of them had been called upon in time, anti-toxine would have been successful in effecting a cure.

The verdict of the jury was unanimous to the effect that "Mrs. Helen Manitoba alone there are six thousand Chittick by assuming to treat the child Mormons settled, and many others of had prevented the attendance of a physician, which would have tended to save the life of the patient."

There have been so many instances of negligence on the part of parents in thus neglecting to make use of the means which God has provided for the healing of diseases, that Eddyism is a real danger to the community which it is the duty of the Governmental authorities to suppress, notwithstanding the schools and to dominate politically the frantic efforts of its devotees to excite sympathy for themselves by declaring that they are "persecuted for religion's sake." If the stubbornness of these deluded people injured only them-

se injury is those whom they are based to protest and care for the whele con-munity has the right to be indigrant A, the culpable negligance

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Mrs. Hiddy's religion of ferrodly a human investi Sivine revolution, It, therefore, cryes no consideration at the hands of o public, by whom 4 must be regarded a dangegous and intellerate

the present occasion, both the own of Mr. and Mgz. Morril are thus of this indetuation ; for it is subable that the life of the to well of the older oblid was to the Eddyna dally.

to be protable that both and Mrz. Chitsick will be percented for their neglect or unima?if The Line

religion is quite disprofess that the pseudo-Elijah of tioct from the Zion gity, but v include underlying once the Catholia schools of the prov" John Alexander Eddy's religion is identical. This purpose was only partially at these impostors profess to rely upon tained, but the Public school system faith as the only lawful method of heal was secularized, and, against the letter ing all kinds of human ills; and last gislation aimed at the closing of the large of the human intellect. Mrs. Catholic schools of the province; and Eddy bus, therefore, no butter basis for new we have the complaint from Rev. her pretentions teachings that the the

MUTHER OF CHEIST.

LOVE POR BUR IS SOMETHING NAMED PEATING FOR.

With faith disappearing Loca the rath, and the respect to most noble and pure and most worthy of reverence. Christ has been leveled of reverence. Christ has been in some minds to our own deg all that His teaching had our. womantind most of all, is to the distinction with which had learned to invest it out of gard chiefly to the surpa

auty of the Mother of Christ This is one of the reasons should pray for a love of the sense of regard for the do so much to keep our race less groveling, less conceited, less self-ish. It is enough to inspire the trus cultivate their attachment to the A physician was called in on the day | gin Mother, and through her to all that this attachment implies, chiefly to Christ, Who cannot be so well or so was unconscious and past all aid, and devotion to His Mother. It is not Another child of the same parents, much to say that it is through our ged six years, was also ill with the mothers and sisters, by our perception

> ever, that we are to cultivate for the Mother of God merely because it inspires us with a high regard for womanhood. This is a great deal, but it is as nothing compared to the chief Mother of God is worth praying and laboring for, even i it should lead to nothing greater. were it to do nothing more than actuate men with a supreme regard for the Virgin Mother, what a change would come over the earth! What low and sordid cravings they would abandon! What new and holy purposes they must conceive! What else is there actually nations, highmoving many a patient, fearless, high-principled soul but this very love of the Mother of Christ? In the nature of things such love cannot be spoken of any more than ordinary human love, except to its object; but there are ways of professing love of the Mother of Christ. When men gather together in sodalities, when whole congregations kneel to recite the Rosary, when choirs chaut the Loretto Litany and men and women pause while the Angelus rings to reflect on her annunciation and repeat, even mutely, Pray for us, O Holy Mother of God, that we may be worthy of the promises of Christ—there is no need of further profession of such love. This is why we like to commend sodalities and May services and every form of devotion in which the faithful unite together to practice devotion to the Mother of Christ.

> For devotion to Mary, the Mother of Jesus, implies devotion to Jesus Him-self. A true estimate of her graces and prerogatives enables us to form some conception of His divine and human nature. By His birth from her we know he is Man like ourselves; by her singular exaltation over all other women we are helped to believe that He is God, to be Mother of Whom she was endowed with fullness of grace blessed forever among women. why it is important that our devotion to her should be simple as that of children, but solidly based on the scriptural revelation of her sanctity and mission. No doubt, to help us to discern and appreciate her sanctity, there is so very little said of her in Scripture in order that we may meditate it thoroughly, and not be distracted by many details of her life which could in no way add to her title, Hail, Full of Grace!-Church Progress.

of Canadian universities are allowed to become Public school inspectors, but Rev. Mr. McQueen states that a relational relation might be endurable, but when their negligence injured only them selves their superstition might be endurable, but when their negligence injured only them of our trouble as the littleness of our spirit which makes us complain.—Lucy H. M. Soulsby.

Mississippi, "Loading, unloading

A MODERN MARTIN FERR A

OUNG CHICKE PRIET The Annals of the Propagat on of the Faith, published at Baltimer, every two months to record the work of the missionaries who have good may to pread the faith to the atter ost ends the earth, is a particularly inspiring branicle. Its stories of a roism, on the part of missionaries and catechuons, are almost incredible a contrast the the lukewarm real displayed here home, where the Church has every reantage and every incontrol. It is diffing to read, in the labest number, charging to read, in the last at the ber, the history of the marry chor of a young change pricet at Che Erray. His sufferings and death, in the near of our last 1804, lead up hack it a more glorious group in the history of talth, when the blood of martyrs flowed in torrents

The souching and dravatic story is in a letter from Bish p Reynaud,

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false with fear, it must have on upon Mary, the eir only worthy of women as is, and even call it is true, too, women; but it more capable of nd observance or because they ent to the Virhher to all that es, chiefly to

es, chiefly to e so well or so er means as by

r. It is not too is through our our perception brist's grace at

at its best the steaching.

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Love of the self something

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s very love of in the nature of t be spoken of human love, ex-

there are many of the Mother

gather together congregations

ry, when choirs y and men and Angelus rings

ciation and refor us, O Holy may be worthy st—there is no n of such love.

commend sodal-and every form e faithful unite

votion to the

the Mother of

to Jesus Him-of her graces

es us to form is divine and birth from her

ourselves; by over all other to believe that of Whom she as of grace and

omen. This is t our devotion

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y and mission liscern and ap

ere is so very pture in order t thoroughly,

race!-Church

h the greatness mplain.—Lucy

CHEIST.

C. M.

"For about a year Fither Andre
Tsu tabored to rebuild the rules in the
subprefecture of Ning Hs., about sixty
miles from Ning Po. The revolution of
1900 had left nothing was ring. With
industible energy, he set to work.
New centers were opened and more
than 1900 extechamens know by the
adde of Christians in the newly-built side of Christians in the newly-built

chapels. Father Ten urged me to three and crown his work by a pastoral risit, but he himself was to consecrate his own lakers by his blood.

As the Jews rebuilt the temple in Jerusalem amid sufferings, to he was colliged to keep a constant watch upon an ever eminous horizon folling the plans of a prowing enemy.

This openy was none other than

"This coemy was note other than the scholar Ouang si-ton, the principal author of our losses in 1900, who had more andacious since he resained ar punished, though condemned. mained in punished, though condemned. He had believed our work annihilated and when he saw it rising, even with promise of greater prosperity from its rules, his hatred was enkindled afresh. Calling his accomplices together, he gathered a large number of brigands satisfied with the hope of booty, dis-ributed arms and ammunition among them and gave them flags bearing the inscription: "Death to Christians!" "Father Tsu was at Ning Po when

Onang-si-ton set out on his expedition. He had come to spend the 27th of Sepnber with us and take part in a festival which all, pagans, Christians, and even the mandarins, were celebrating with great enthusiasm. In the midst of general rejoicing, the funeral knell of general rejoicing, the funeral shell was heard. Ouang-vi-ton had struck his first blow and a cry of anguish had broken forth from his first victim. Three neophytes, is neighbors and Three neophytes, own relatives, had been strangled; he could not forgive them for having inroduced religion into his village and

From that time, each day brought from that time, each day brought fresh tales of sadness. The Christians, tracked and hunted down, sought safety in flight. Everywhere fire followed upon pillage and the fury of the bandits

received no check. etite and could not sleep. and day he seemed to hear the cries of his flock, and he was anxious to go to their help, to save them, if possible, or at least to encourage them in tribulaand console them in death.

"I advised the general and the gov-ernor of Ning Po of the situation. They ernor of Ning Fo & Shesthatton. They promised to spare uo effort in suppressing outrages and arresting the guilty. Both were sincere, but their orders were not obeyed. Colonel Tsiou, appointed to re-establish order, came to see me before taking command. He assess we that it hather Tsu incurred sured me that if Father Tsu incurred my danger he himself would die in de-

fending him.

"These words relieved my fears:
moreover, the situation was not hopeless. The insurrection, it is true, was
violent but only local, and incited by a ew hundred banditts that fifty soldiers

could easily have dispersed.
"Spiritual precautions were not neglected. Prayers were offered by all, and, as it was the vigil of the month of October, special petitions were ad-dressed to Our Lady of the Rosary.

"All indications were, therefore, reassuring. Father Tsu left, full of hope and happy in the thought that he was able to save his Christians. able to save his Christians. Alas! He was going to death with them. I did not know why the tears started to my eyes when I gave him my last benedic

"Our beloved brother priest arrived in Ning Hai on October 1. What sad news reached him there! What a sad sight met his eyes! His poor Christians were fleeing without the hope of finding shelter. The bandits were in the city pillaging, burning and billing.

their murderous course.
"The 2nd of October was spent in making applications and presenting petitions to solicit the mandarin's intervention. The least manifestation of their power would have dispersed the

bandits, but nothing was done.

"After consulting together, the sub-prefect and colonel said they would take the Father back to Ning Po. This proposition, they well knew, meant certain death, for all the roads were in the

death, for all the roads were in the hands of the murderers. The perfidious offer was, therefore, refused.

"Moreover, the mandarius were generally accused of complicity. Christians that sought a refuge in their courts were brutally repulsed. The sub prefect himself, upon three different occasions, refused to allow the missionary to enter his office.

sionary to enter his office.

"When all hope was lost Father Tsu applied himself to placing the sacred vessels and valuable papers in a place of safety. At the same time, he saw that the homeless Christian women were sheltered in pagan families upon which he could depend. All the personnel of residence bade one another fare-l. Father Tsu said to the last catechist unwilling to leave :

"The general good demands that you go, otherwise we might risk dying together. Separated, one of us may escape death and be able to warn the Bishop. Since the colonel is responsible for my life and has promised to

protect me, it is best that I go to him." "The catechist was taken prisoner the next day and retained as a hostage to be delivered to Ouangs-ton, who had placed a price upon bis head. Several days afterwards he was released upon the payment of \$500.00. A letter written by Father Tsu a few hours before his death was seized. As it con-tains his farewells and last messages, I

who dismounted and demanded to see the leader, not for the purpose of put-

them to pass.

"A few minutes afterwards our buildings, wet with coal oil, were a mass of fames. From the pagoda Father Tsu could see the fire, distinguish the banners of the brigands, and hear their savage yells. When the waving of their strugs showed that the rebres their stands showed that the robbers were coming in their direction Father Tsu said to his young attendant: "Leave quickly; you are not known: you can still flee; for me, flight is im-

possible."
"While the boy made his escape, the brigands bombarded the great door of the paroda, the soldiers looking quietly on, as they had received orders not to

interfere.
"From the floor on which he had soughtrefuge, Father Tsu heard Ouangsi-ton demand his head. The priest had thought that the mandarins, for their own interest, would not dare give up a missionary for whose life they were responsible. This illusion was

quickly dispelled.
"The bandits were already ransack ing the pagoda when Father Tsu escaped by the roof, and succeeded in gaining a neighboring store. Alas! his flight was discovered and cut off from all sides. Seized and violently dragged through the streets, he was soon cov ered with wounds; two cuts from a dagger split his skull and made a deep gash in his neck. Their victim half dead, his executioners wanted to finish their work on the spot; objections, however, were raised and he was dragged back to the pagoda by his hair and feet, leaving a bloody track on the stones. He was about to be sacrificed before the idols when the sub-prefect made a sign to take him further on. So he was dragged to the field beyond the southern gate. There, after death had undoubtedly already come, he was decapitated. With savage brutality his executioners cut open his body in the form of a cross, because, these monsters in human form said to one another, ' he

One bandit, more savage even than the others, tore out his heart to devour it. The fact is proved and this fiendish act is not uncommon in this country; brigands pretend to discover thereby the secret to greater cruelty. "Two days afterwards, what could be collected of the scattered remains of our beloved martyr were placed in a

"Since then, justice had begun to be meted out, and the mandarins who were so cowardly as to betray their their victim have been deposed and are awaiting a severe sentence in prison. Some of the executioners have been arrested and several decapitated. Ouang-si-ton is being pursued and can-not evade capture much longer."

FATHER MATHEW THEIR IN. SPIRATION.

on Monday evening.

Rev. R. F. Hanagan, president of finding shelter. The bandits were in the city pillaging, burning and killing, and no measures were taken to stem their murderous course. bishop at his inability to be present as he has been invariably in the past. The object of the celebration, Father Hanagan said, was to bring to mind the acts and words of Father Mathew, especially that first great act for the movement, the signing of the pledge, when he said, "Here goes in the name of God." This act has come down the years since as an inspiration to the workers in the cause. "If we need encouragement," said Father Hanagan in conclusion, "we have but to look to Germantown for it: there duced the orator of the occasion.

Rev. M. A. Drennan, C. M., spoke

with telling effect, every word being clear even to those farthest from the stage, yet he did not seem to make any effort. Quoting the words of the poet

Longfellow; Lives of great men all remind us We can make our lives sublime, And departing, leave behind us Footprints on the sands of time.

the speaker said it is this principle or sentiment that prompts Catholic Total Abstainers to venerate one whose memory is near and dear to them. Rev. Abstainers to venerate one whose memory is near and dear to them. Rev.
Theobald Mathew is the father of the
Catholic total abstinence movement.
His life work has been gone over and over time and time again, but its
incidents are so interesting as to be

Theobald Mathew is the father of the catholic total abstinence movement.

Catholic total

deserving of repetition; in them, too, are practical lessons of great value. It hardly seems possible he was born one hundred and four years ago, for so great is the influence of his example that he seems to remain with us yet. The Total Abstinence movement was at first looked upon as a great joke, and when we consider the great oppo-sition it encountered, its growth was

tains his farewells and last messages, I am doubly sorry not to have received it.

"The priest kept one acolyte with his, a boy fifteen years of age. Accompanied by him, he went the same evening to the colonel's headquarters in the principal pagoda a short distance from the residence, where, sick of a laging fever, he spent a night of agony in prayer.

"On the morning of October 3, the brigands directed their steps toward the city. At Fong-tau they halted to burn our church. At some distance from Nang-hai, they met Colonel Jsion, who dismounted and demanded to see the leader, not for the purpose of putting a ston to the third to this earnestness, and i fwe the figure of his earnestness, and i fwe the first action of his earnestness, and i fwe the leader, not for the purpose of put-ting a stop to their outrages, out-singly to interview him.

"When he retraced his way to the city, the mob followed close after him, sure of meeting no resistance.

The gates of the courts, so carefully closed when the Christians sought refuge there, were opened at the second appeal from the band of murderers.
The guard received orders to allow them to pass.

A few minutes afterwards our balls.

SACRED MUSIC.

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PIUS X., POPE.

MOTU PROPRIO. By Our " Motu Proprio" of the 22d November, 1903, and by the subsequent Decree, published at Our order by the Congregation of Sacred Rites on the 8th January, 1904, We restored to the Roman Church its ancient Gregorian Chant, that Chant to all the Churches of the same rite the common text of the Liturgical Gregorian melodies, We have decreed to undertake with the type of Our Vatican printing office the publication of the Liturgical Books containing the Chant of the Holy Roman Church re-University of the Holy Roman Church re-

part of all those who are, or will be, called by Us to offer the tribute of their zeal to a work of so much import ance, and in order that the work may go on with due diligence and speed, We lay down the following rules:

(a) The melodies of the Church called Gregorian will be re-established in their entirety and purity on the faith of the most ancient codices, in such a way, however, that particular ac-count will also be taken of legitimate the course of centuries, and of the

celebrated by representative members of the Catholic Total Abstinence Union of Philadelphia at Horticultural Hall of the French Congregation and to the

Monastery of Solesmes.

(c) The works thus prepared will be subjected to the examination and revision of the special Roman Commission recently established by Us for this pur-pose. It lies under the sworn obligation of secrecy undertaken with regard to everything concerning the compilation of the texts and the process of the press; which obligation will also be extended to other persons outside the Commission who may be called on to help in the work. They must, more-ever, carry on their examination with great diligence, permitting nothing to be published for which a suitable and sufficient reason can not be given, and in doubtful cases consulting, besides the Commission and we see the work of the societies and of the reverend Fathers of the Congregation of the Missions." Here he intro-If in the revision of the melodies difficulties should occur by reason of the liturgical text, the Commission must consult the Historico-Liturgical Commission already established by Us in connection with the Congregation of Sacred Rites, so that both may proceed harmoniously in those parts of the books

Us and by Our Congregation of Sacred Rites to Chant books thus composed and published will be of such a nature

auspices, or at least are not, in the judgment of the Commission, so conformable that the changes introduced can be shown to proceed from the authority of other good Gregorian

nanuscripts.

(c) The literary proprietorship of the Vatican edition is reserved to the lely See. To publishers and printers f every nation who shall make the ret, and who upon definite conwing how to carry out the work. e shall grant the favor of reproduc-g freely as best may please them, make extracts from it, and to circul e copies of it wherever they desire. Thus, with God's help, we confidently pe to be able to restore to the Church unity of its traditional Chant in a anner corresponding to the science, the history, the art and the dignity of turgical worship, so far at least as resent studies permit, reserving to arselves and Our successors the right

Give at St. Peter's Rome, on the 25th April, 1904, Feast of St. Mark the Pontificate. POPE PIUS X.

ÆSOP'S FABLE ILLUSTRATED.

on an account of an interview with M. ombes, the French Premier. In the ourse of it the French Minister gives he story of his life. His father, he ells us, was a "two-by-one" manufac-urer of knitted goods who failed and and to seek employment as any every-lay workman. In the words of his son, ay workman. In the words of his son, 'He had not a single centime, and four

nungry boys—think of it."

The priest of a neighboring parish eems to have thought of it with a Christian sympathy for the unfortunate family, and offered to educate the young Emile when he was twelve years of age. In 1874 the priest sent him to the Seminary of Castres, where he learned Latin, Greek and the natural sciences When he was fifteen years of age charitable benefactor sent him to Paris and placed him in charge of the Car-melite Monks, who in time fitted the young object of charity to earn a living as a professor of philosophy. After a time he drifted into politics, and finally obtained the position which he is now using to pay the same monks for their interest in him and their labors to fit him for a respectable position in life.

One cannot read the story of M. Combes without being reminded of Æsop's fable of the sympathetic, but injudicious man who found a scrpent helpless and perishing from cold. His heart was stirred at the sight of the poor helpless thing. He took it up gently and placed it in his bosom that When it revived it inserted its fangs

into the breast that had cherished it. Had M. Combes the misfortune to which it has inherited from the fathers, which it has jealously guarded in its liturgical codices, and which the most recent studies have very happily brought back to its primitive purity. But in order to complete, as is fitting, lack of education, would have passed his life in obscurity and poverty; or, considering the criminal course to considering the criminal course to have passed his youthful days under a But in order to complete, as is fitting, the work that has been begun, and to furnish to Our Roman Church and to furnish to Churches of the same rite is not beyond the reach of the imagina-tion that he might now be occupying a prison cell—that is, on the assumption

stored by us.

And in order that everything may proceed with full knowledge on the M. Combes and those Frenchmen who sanction his persecution of the religious orders from whom they received their education, opposed to the monks and sisters? He treats it as a dreary, a Dundreary conundrum and gives it

We can account for it only on the hypothesis that those Frenchmen are inoculated with the philosophy of the Hottentots who believe that a youth is not fit to associate with men until he has proved his manhood by beating his mother.

Still another answer occurs on repractical use of the modern liturgy.

(b) Owing to Our special predilection for the Order of St. Benedict, recognizing the work done by the Benedictine Monks in the restoration of the Order of St. Benedict, recognizing the work done by the Benedictine Monks in the restoration of caneers, driven from the seas where Philadelphia Catholic Standard and Times.

The sixty-sixth anniversary of the signing of the total abstinence pledge by Father Mathew was enthusiastically celebrated by representative members of the Catholic Standard and Times.

How do not the genuine melodies of the Roman Church, especially by those of the French Congregation and of the Monastery of Solesmes. We desire that in this edition the editing of the catholic Standard and Times.

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ism and progress.

The religious orders are like the bees in this that they are subject from time to time to be robbed of the stores their industry and economy have accumulated.—N. Y. Freeman's Journal.

THE POPE TO NEGROES.

CALLED NO LESS THAN OTHER MEN TO SHARE IN ALL THE GREAT BENEFITS OF THE REDEMPTION."

Topeka, Kan., April 25.—Editor Chiles, of The Topeka Plain Dealer, a Negro paper to-day received a letter from Cardinal Merry del Val, who wrote for Pope Pius X. The Western Negro Press Association, of which Chiles is president, at its annual meeting adopted a resolution urging the Pope to use his good offices for better treatment of Negroes in this country. Chiles gave a copy of the resolution to Senator Burton, who sent it to Car-dinal Gibbons, he in turn forwarding it to Rome. The letter from Rome, which came through Cardinal Gibbons,

says:
"I have much pleasure in assuring you that His Holiness has read the re-solution with interest and sympathy, which form a common object of the labors of the two.

(d) The approbation to be given by in his name. The Sovereign Pontiff i and all your associates very cordially in his name. The Sovereign Pontiff is well aware that there are many Catho-lies among the Negroes of the United States, and this knowledge increases

ception of the apostolate intrusted to the Church of Christ.

"While frankly admitting that crimes may often be committed by members of the Negro race, His Holiness advocates for them the justice granted to other men by the laws of the land and a treatment in keeping with the tenets of Christianity. I am confident that these sentiments are shared by the vast majority of the great American people and by those who are responsible for the custody of the principles underlying the American Con-

STICK TO THE PRAYERBOOK.

During the past two weeks our opinon has several times been asked concerning an "endless chain prayer," which has made its appearance in this ity. As on previous occasions, we can only advise those into whose hands they all to destroy them. Whence or how they originate is difficult to determine. Not so as to their value, for that is easily discerned. Invariably each macks more or less of superstition

Of course, it is always those who are s that quality is found among the lait, who give them circulation. Anxious to obtain the results promised these people do not hesitate to contribute their multiple copies to the mail, but to one has ever heard of the promise being fulfilled. According to the scheme they cannot be fulfilled if the chain is broken. Yet some one always breaks it. And it is well that it is done, for the whole business is rank nonsense. Our advice in the matter is to stick to the prayers found in the authorized prayerbooks. These are issued under the sanction of the Church authorities. They are sufficiently efficacious for salvation, and no one who says them corstantly and devoutly will be in great darger of damnation. The great trouble with many people is that they do not

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arge all Catholics to be friendly to make use of them frequently enough. Negroes, who are called no less than other men to share in all the great benefits of the redemption. The life and example of St. Peter Claver and of so many other Catholic missionaries are there to show that this is no new conception of the apostolate intrusted to the Church of Chairt.

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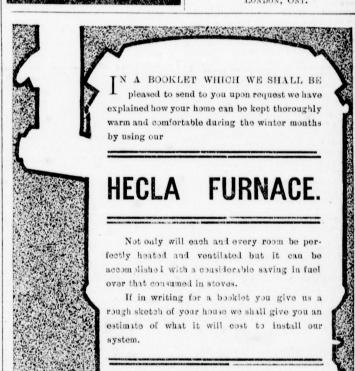
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BY A PROTESTANT THEOLOGIAN. CCCII.

A letter has appeared in the Transcript, from Mr. John Snyder, protesting, with much force, though in a friendly and excellent spirit, and with much command of historical facts, against the proposal to call the Episcopal Church "The American Church," as well as against the contemptuous airs in which many Episco. temptuous airs in which many Episco-palians indulge towards other Protestant churches.

As a Low Churchman and almost a Presbyterian, I must own to being much pleased with Mr. Snyder's letter, although I think he fails to bring out the equal right of the Catholicizing wing of the Church to membership in it. Elizabeth evidently meant her estab-lishment to have room for all English Christians who were willing to abandon the Pope. She herself, as she express-ly declared, was a Catholic otherwise, and she was naturally more indulgent towards her own school than towards the Puritans. Even the articles which were forced upon her, express Protest-antism in its mildest form, besides that they do not bind the laity, and in America bind neither laity nor clergy. Deducting the few Reformed Episco. palians, approbation of the Reformation is no condition of Anglican communion

However, I am only concerned with one sentence of Mr. Snyder's letter. Allowing that for a good while a some what friendlier feeling prevailed in England towards the ancient Church than in most Protestant countries, he ascribes it to the fact that the English had never seen their cities burnt and their homes invaded by Catholic armies.

Does this fact explain the somewhat Does this fact explain the somewhat milder feeling in England towards the elder Church? Hardly. Scotland was very much more hostile towards the Catholics than England, yet Scotland had suffered immeasurably less from Catholic severity. As the late Marquis of Bute remarked, in Scotland there were only nineteen religious executions on both sides, which as he observes with both sides, which, as he observes with grim humor, would barely have kept Mary Tudor going for a month. Elsewhere also the proposition can hardly be made out that hostility to-

the Catholic Church bore proportion to inflictions suffered from her. Next after Scotland (if not rather be fore her) in hatred towards the Cath-olics, was North Germany. Yet here the Lutherans were the aggressors, and the Catholics the sufferers. Lutheran-ism swept in an irresistible wave from the northern sea to the Bavarian moun-tains, turning the Catholics out of their churches, the monks and nuns out of their monasteries, the non-conforming priests out of their parsonages, the ad-hering Catholics out of their homes. Nay, Luther even proposed, although did not carry it through, that the churches should be destroyed, so that the new order might begin from the very foundation. This was going farther than even the French Jacobins This was going went.
On the other hand, in Holland, where

the Inquisition (episcopal and Domin ican) had been more severe than even in Spain, the powerful influence of William of Orange has always availed william of orange ins aways a trained to induce a more tolerant feeling towards the Catholics, who indeed form one-third of the people, although I believe it is not very long since the Dutch Catholics were first allowed to hold office. At present, as we know, the two religions are politically in alliance against Secularism, and the Protestants, I believe, were lately seen following complacently a Catholic prime minister, until his decease. Perhaps he was only leader of the Com-In France, as in Germany, the out-

rages against religion began with the Protestants. Before they had any temples of their own, almost before they were recognized as a distinct body, when as yet few, if any, had been burnt for heresy, they began to break down the images of the saints, to wrest the Viaticum out of the priest's hand to trample It under footachievements which Merle d'Aubigne faintly reproves, and which Dr. Rule, whose book is published by the English Methodists, openly glorifies, as they were reproduced in Italy and

Soon the Huguenot bands began to roam the country, defacing churches, burning monasteries, murdering monks, flaying priests alive, sweeping off the vessels of the altars, breaking open tombs and shrines, and throwing the bones of saints, of kings and queens, of bishops and abbots, about the church-

yards, or burning them into lime.

At last they gathered in a mighty company, with their great teacher Beza at their head, invaded the splendid cathedral of Orleans, hallowed by the memories of Joan of Arc, and blew up three great pillars, thus bringing down he whole western front.

In brief, in both Germany and France

In prief, in both Germany and France from the very beginning, the Reform-ation, as Hallam rightly declares, showed itself implacably intolerant in its very essence. The hatred of the Protestants to the Catholics seems to have been as intense when as yet it was that they were committing out-rages rather than suffering them, as it was after the ingredients of their poisoned chalice were commended to their own lips. Let it be understood that I am not speaking here of the Netherlands, in which their sufferings were great, and in which their revenge, under the restraining hand of their illustrious leader, was comparatively slight.

Dean Hodges has set forth the course in the Low Countries very of events in luminously.

Elsewhere, however, the hatred of

is hard to understand the inner mean-ing of the course of events. Even Pro-fessor Gardiner remarks that we have as yet only a legend of the Thirty Years' War, that the time has not come

when we can have a history.

Of course we have a chronicle of the outward occurrences, but we very im-perfectly understand their real significance. Religious animosity, disinte-grating disloyalty of the princes to the Empire, unremitting French intrigues, collision between the beliefs of the princes and of the people, determination of the Catholics to have back the secularized Church lands, determina-tion of the Protestants to keep them all, per fas et nefas, all these motives, and others still, are so hopelessly in-terwoven, that after reading Schiller, and Ranke and Janssen, and Duhr and Trench, and Gardiner, we are willing to take refuge under the wing of this to take relige under the wing of this last great authority, and to acknowledge that there is something in this terrible break-up of the old order deeper than we can yet fathom. I must own, for one, that the more I have read, the more perplexed I have read, the more perplexed I have been. Even the intrigues of the Jesuits, which have hitherto been esteemed incontestable, begin to be dubious after reading the brief, but very distinct documents,

adduced by Duhr.
One thing, however, is unmistakable, as is remarked by that strong Irish Protestant, Archbishop Trench, namely, "the utterly loveless spirit" in which the German Protestants carried on the great controversy. They were the victors, not the vanquished. The outrages hitherto committed — much less atrocious, it is true, than in France had mostly proceeded from them-selves. The Catholics were as yet a dispirited minority. Yet for at least the seventy years before the final crash, an unremitting storm of vilification and slander rained upon the Cath-olics, from the whole body of the Protestant elergy, and educated laity, the atrocity of which can only be con-ceived by reading the originals, so far as given by Janssen. These are so damning that it is no wonder that some of the German Protestants were for appealing to the Government to sup press his book, while one pious son o the Reformation proposed punishing such unwelcome disclosures by cutting off his ears.

In France everything is plain. Just as soon as the Huguenots gathered a little strength they did their very best to carry out Calvin's exhortation "to put the idolaters to the sword." As we have seen, even counting in St. Bartholomew's, according to their own estimate of it—13,000—their massacres of the Catholics relatively to their numbers, fell little short, if they were not rather in excess, of the Catholic massacres of them. They tried to lay Paris waste, though they failed of their purpose. It was not toleration for their dissent which they asked, but unlimited authority to cut down all who would not come into the true fold. would not come into the true fold. Only when their Huguenot King chose rather to be found a tolerant Catholic than a murdering Protestant, did they, after excommunicating him, discontent edly accept the Edict of Nantes.

Mr. Snyder should revise his sent-

CHARLES C. STARBUCK, Andover, Mass.

DEVOTION TO THE BLESSED

VIRGIN.

The fundamental intention of ou holy Father, Pope Pius X., openly announced at the beginning of his pontificate, is, in St. Paul's words, "to restore all things in Christ." To our separated brethren it may appear very singular that, prominent among the means adopted by the Pontiff towards the attainment of that end, is the old, often-criticized, frequently misunder-stood, Catholic practice of devotion to the Blessed Virgin Mary.

no outburst of ridicule, of dislike, of animosity, has, so far as we have seen, greeted the Pope's words, in any of our non-Catholic exchanges. Possibly it is beginning to dawn upon the minds of men that the old Church has some good reason in thus keeping prominently before her children the name and the history of Mary. They may begin dimly to suspect that the chosen Mother of Jesus Christ was intended to have special influence over the souls He came to save, and over the Church

He came to found. At least, they surely must perceive that the Church that openly honors Mary is the Church of the men and women who sacrifice everything for their brethren; whom they hear of on the battlefield and in the pest-house; and whom they meet face to face on toilsome roads as Little Sisters of the Poor, as Hospital Sisters of St. Francis, Poor, as Hospital Sisters of St. Francis, as Mothers and Servants of the Colored and Indian races, as Brothers of Char-ity, as priests of all races, seeking the sick, the dying and the lost. They must begin to perceive that the Church that honors Mary is the Church that brought forth a Vincent de Paul, a Francis de Sales, a Francis of Assisi, a Catherine of Siena, a Leo XIII.,—the Church that attracted into her fold a Newman's intellect, a Manning's activ-

ity, a Mother Seton's holiness.

They begin to perceive the need of a visible, infallible, central head for a united and powerful Christendom; they flock with singular interest and with moved hearts to the feet of Christ's vicar; and slowly, surely, the conviction is laying hold of them that those saints, those converts, those zealous and selfless laborers, those supreme pontiffs—men and women whom they can not deny to be wise, learned, holy, the fine gold of the universe and the salt of the earth—all these love Mary, honor Mary, invoke Mary, with an unfailing, childlike, daily and hourly love. They can not Protestants against the Catholics seems rather to have been a sense of wrongs inflicted, than of wrongs endured. As of old: odisti quem laceris. ('* Whom you have wronged you hate.'')

Let us not be referred to the horrors of the Thirty Years' War. These were mutual, and came about more than a century after the Reformation, being, moreover, so complicated with purely political interests and motives, that it

archangel's salutation, "Hall Mary, full of grace, the Lord is with thee;" all are repeating the words of St. Elizabeth, "Blessed are thou among women, and blessed is the fruit of thy womb, Jesus;" and all are receiving her, as St. John received her, from the

hands of our Lord upon the cross; "Behold thy Mother."
Our Divine Lord has given to His faithful Catholies the heart of a little child, to know as it were intuitively what and who will best lead us neare to Jesus; and by what means "al things may be restored in Jesus Christ." This one point we would have our readers grasp clearly to-day,—that the Catholic Church and her pon-Catholic Church and her pon-tiffs, and her doctors and her saints, love, honor, invoke the Blessed Virgin as their helper and their Oueen. Let us follow their example with special earnestness during the present month May, and light will dawn yet more clearly on other points in this great clearly on other points in this great and noticeable devotion of the Catholic Church .- Sacred Heart Review.

FIVE-MINUTES SERMON.

Sunday Within the Octave of Corpus

"Jeans said to them: I am the bread of life; he that cometh to Me shall not nunger, and he that believeth in Me shall never thirst." (St. John vi. 35.)

My dear Brethren : There are many profound thinkers interested in survey ing the domain of consciousness, and in making explorations to discover the process by which ideas are formed and process by which ideas are formed and retained in the human mind. Within the brain, where the powers of thought reside, there is a sort of dark continent that has not vet been illuminated by the sunlight, or even by the electric light of modern science. It is more than probable that the masters of scholastic philosophy in the thirteenth century knew as much concerning the laws that govern the process of mental growth as the most pretentious modern scholars. In a mysterious way the sight, the hearing, and the other poreal senses co-operate with the faculties of the mind to produce ideas. Without being able to analyze the process closely, we are nevertheless cer-tain of the results produced. The material world enters into communica tion with our immaterial spirit, and does so through the agency of the senses. The most difficult problem of mental philosophy is to explain how these sensible impressions are transmuted into thought, and to show how we obtain assurance that the inner world of thought is a correct photo graph, and exact representation, of the

During the time of Our Lord's public life He performed many astounding miracles which proved His dominion over the forces of nature, which proved His power in the spirit world beyond the grave. He gave sight to the blind, health to the sick, life to the He multiplied a few loaves of bread and some fishes so that the hunger of five thousand people was peased. All these were miracles that fell under the senses. They are evidences of His power which come to our understanding through the ordinary channels of human thought and knowl

But in the great mystery we celebrate during this octave, my dear brethren, faith and not the senses tells us of the greatest of all His miracles-His pres ence in the Holy Eucharist. Our eyes see nothing that would of itself convince us of His presence. Our senses cannot perceive that Our Lord is truly present under the appearances of bread and wine. It is only by the aid of faith that we can penetrate the veil that hides Him from our view. We believe solely on the testimony of Our Lord; we call to mind the words He spoke at the Last Supper, and remember that He has declared those blessed who have not seen and yet have believed. So when we receive Holy Communion, when we assist at Benediction, when we make a visit to the Blessed Sacrament, we make an act of faith in the Real Pres-

The mysterious life that Our Lord has chosen in the Blessed Sacrament is the greatest of all miracles, and when considered attentively fills the mind with wonder and amazement. By a constant and perpetually recurring miracle He abides with His creatures, He still abides with His creatures, He still dwells among us, and finds delight in distributing gifts and blessings to the children of men. It was not sufficient for the accomplishment of His plan that He should assume our human nature, that He endeared Himself to the poorest and most destitute of the people among whom He lived. He laid plans and appointed ambassadors to secure the peaceful conquest of all nations; He entered into an agreement beforehand with all who should receive His doc-trine: He promised to reward every one who would live righteously, in con formity with the law that He estab-

lished. He is still living with us. He is as really present on our altars as He is in the home of His eternal Father. He is with us because of His personal love for each one of us. His presence among us is a great and unceasing wonder, but it is a wonder that can only be explained by His love. Wherever the Holy Sacrifice of the Mass is celebrated, there is He present not only in His Divinity, but in His ever-adorable humanity as well. Thrones and temples have been built for Him in all nations, and from His presence the sorrowful find comfort, the weak find strength, the cowardly find courage, and all find the pledge of eternal life.

He, to whom I speak, will quickly be wise and will make great progress in spirit.—Imitation of Christ.

A contemporary remarks there are few more severe tests of an athlete's staying ability than such a running match as the so-called Mara thon race held under the auspices of the Boston Athletic Association. This is an event that was suggested by the visit of our athletes to Greece, and their competition in the sports there, and is a trial that grows more popular with the athletes and with the general public year after year. In the Unicorn the official publication of the Boston Athletic Association, the following interesting remarks are made in regard to training for this twenty - five mile run, and the effect of alcohol on contestants:

"There was again an interesting example of the serious effects of alcohol when used as a stimulant in such an event as this. A boy of eighteen years began taking raw brandy at South Framingham. He had four drinks of the brandy, and perhaps more, on the way to Boston. He had never taken liquor before. As a result, he was pale, stupid, with a very slow, poor, pulse, reflexes diminished, and a low temperature for some hours after the finish He presented a picture of extreme ex haustion. The physicians re-affirm their unanimous belief that alcohol taken as stimulant in such events as the Marathon run acts literally as a poison.

Here is evidence submitted not by prohibitionists or unreasoning advocates of total abstinence, but by physicians, all of whom are familiar with athletes and athletic contests. No stronger proof can be furnished than this, that for those undergoing a severe physical strain alcohol beverages, far from being an assistance, actually bring a man to much more exhausted condition than if no stimulant whatever had been used. We commend the testimony of these doctors to temperance advocates, who will find in it strong evidence in sup-port of some of their claims. — Sacred Heart Review.

THOUGHTS ON OUR LADY.

In the spiritual life, Mary can never e far from any of us. As she held Jesus in her arms on earth, so now she is still His mother. Her image stands near His altar. Her name accompanies His name. The Hail Mary follows the Lord's Prayer. The mysteries of His life and passion are commemorated in her rosary. Over every church, over every religious altar, her name is invoked.

Oh, in May how we honor our Lady, Her own month of flowers! How happy we are with our garlands Through all the spring hours! All the shrines, in the church or by wayside, Are made into bowers!

The Catholic seldom kneels for devotion, prepares for the sacraments, begins or finishes an undertaking, or resists temptation, without invoking Mary's intercession. A childlike and affectionate trust in her mercy and her power is characteristic of the Catholic spirit.

Ave Maria! bright and pure, Hear. O, hear me when I pray. Pains and pleasures try the pligrim On his long and weary way. Fears and perils are around me. Ora pro me!

We should, from time to time, read devotional books on Our Lady, and such reading should be followed or accom-panied by effective meditation. The words of the saints place before us the saints as her humble and devoted clients proclaiming in magnificent accord th prerogatives of Mary, and her office in the dispensation of salvation.

Mary, Mary, Queen of Heaven, Teach, O teach me to obey: Load me on, though flerce temptations Stand and meet me in the way; When I fall and faint, my Mother, Ora pro me!

Besides reading and meditation, we should have daily or regular practises which we perform in honor of Mary. These things, though small, both keep up devotion and bring us grace. The rosary should be said daily; and we should not be content with a single decade, but should say the round of the rosary-five mysteries.

Cur Lady, of the Rosary:
What name can be so sweet
As that we call thee, when we place
Our chaplets at thy feet?

The effect of the ros in bringing Jesus and Mary together in our thought and devotion; in causing Mary to shadow forth and echo Jesus, and Jesus to shine more clearly through the magnificence of Mary; and in fill-ing the heart with the Catholic feeling that to salute Mary is, by that very fact, to draw upon us the loving glance of her Son.

In the chaplet, on Jesus and Mary From our hearts let us call; At each Ave Maria we whisper A rosebud shall fall, And at each Gloria Patri a lily, To crown of them all.

Further — seeing how no one can properly take in or estimate the Incar-nation without some adequate idea of nation without some adequate idea of the Mother of God — we should try to spread all around us a solid devotion to her, according to the mind of the Church.

Then shall I—if thou, O Mary,
Art my strong support and stay—
Fear nor feel the threefold danger
Standing forth in dread array.
Now and ever shield and guard me!
Ora pro me!

We should all remember that it is part of her prerogative to subdue hearts to Christ, to promote the faith, and to kill heresy.

Refuge of sinners: many a soul By guilt cast down, and sin, Has learned, through this dear name of thine Pardon and peace to win.

Penance Necessary to Attain Perfection.

Consider how very necessary it is for you to set your face against yourself and to walk in the way of penance, if

ALCOHOL NO GOOD FOR ATHLETES



SAVINGS BANK

LIFE POLICY

In the argument upon this case it has been shown that, while the savings account is very desirable, yet the policy of life insurance has many distinctive advantages. The most ob-vious one is the relatively large amount payable at death. Even if persisted in, which is doubtful, many persisted in, which is doubtful, many years must elapse before the deposits equal the value of the policy. Then again, at any time after three years, the policy-holder may borrow money on his policy if needed. These, and other benefits, are secured by insuring

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r minutes of your time. Send in your guess at once, with your full name and address, to THE MARVEL BLUING CO., DEPT 1478. TORONTO, ONT

Cheerfulness.

To have a smile for all is a great means of doing good, says Father Dig-nam, S. J. But only those who try know how hard it is. We shall succeed better if we learn to smile at God : for He, dear Lord, loves to see us smile at Him, and, like His Creatures, He is pleased with our cheerfulness. Try to get close to our Blessed Lord, and in some sacrifice; and let there be no unwillingness to give up something for fear of what it may cost us.

"By MEDICINE LIFE MAY BE PROLONGED"—So wrote Shakespeare nearly three hundred years age. It is so to-day. Medicine will prolong life, but be sure of the qualities of the medicine. Life is prolonged by keeping the body free from disease. Dr. Thomas' Eclectric Oil used internally will cure coughs and coids, cradicate, asthma overcome croup and give strength to the respiratory organs. Give it a trial.

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MAY 28, 1904

Get out of the r into your work. No is to go behind. Pis shall be improvement

ahead. Keep up you out of the ruts! The Quick Voice

At the least mur of the "still, sma ask yourself what y and whither you ar and whither you are something wrong—c sure. You must rem Don't parley with disturbance; don't with it. Such a c-dangerous as that c-the midst of a storm holding the needle and sailing contra Let the compass of due North and sha accordance with it. Your Own Self is real materia

build your career is self is your great secret of your fut locked up in your br in your muscles, is your determination Everything depend cal and mental cond erns your vitality, y physical and menta to use in your voc your ultimate succ of your achieveme down your usefulne chances of success. For the Your Young man, did

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couple threading der, pale man, makes his way arm of a dapper pale man carries stick and walks with a slightly I s Robert Babcoc is going to th uncheon or gett begin his round Very few people, know of his gre know that the macock himself is qualified and not much as to be podoctor." Dr. B cine in Chicago, many for eleven y in Chicago to p To-day he is one of ities in the Uni of the heart and tions as an expert and his fees are those of any other All of Dr. I

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CHATS WITH YOUNG MEN.

Get out of the ruts. Put new life into your work. Not to make progress is to go behind. Plan new things that shall be improvements on the old. Go ahead. Keep up your enthusiasm. Get out of the ruts!

The Quick Voice of Conscience.

At the least murmur of disapproval of the "still, small voice," halt and ask yourself what you are about to do and whither you are going. There is something wrong—of that you may be sure. You must remedy it immediately. Don't parley with the cause of your disturbance; don't try to compromise with it. Such a course will prove as dangerous as that of a mariner who, in the midst of a storm, should insist upon holding the needle to a certain point and sailing contrary to its warning. Let the compass of conscience point due North and shape your course in and sailing contrary to its warning. Let the compass of conscience point due North and shape your course in accordance with it.

Your Own Self is Your Only Capital The real material with which you build your career is in you. Your own self is your greatest capital. The secret of your future achievement is locked up in your brain, in your nerves, in your muscles, in your ambition, in your determination, and in your ideal. your determination, and in your ideal. Everything depends upon your physical and mental condition, for that governs your vitality, your vigor, and your ability to do things. The amount of physical and mental force you are able to use in your vocation will measure your ultimate success, and whatever lessons this force, or the effectiveness of your achievement capital, will cut down your usefulness in life and your chances of success.

For the Young Man's Eye-

Young man, did you ever put your arms around your dear old mother who has loved and cared for you and tell her that you love her and are grateful for the tears she has shed and the prayers she has offered for you? She may think that you love her without you assuring that you love her without you assuring her that you do, but it costs you but little effort to tell her and your words may bring more joy and sunshine to her heart than you ever dreamed of. Some young men will pay \$2 for a livery rig to ride three hours with a 75 cent girl and tell her all the nice things they can think of that are true, and more that are not true, and don't spend 5 cents or five minutes in a year to show their old mother that they care anythat you love her without you assuring their old mother that they care any thing for her .- New World.

Victory Increases Confidence Every victory over obstacles gives additional power to the victor. A man who is self-reliant, positive, and optimistic, and undertakes his work with istic, and undertakes the assurance of success, magnetize conditions. He draws to himself the unto every one that hath shall be given, and he shall have abundance." We often hear it said of a man,

"Everything he undertakes succeeds," or "Everything he touches turns to gold." By the force of his character and the creative power of his thought, such a man wrings success from the most adverse circumstances. Confidence begets confidence. A man who carries in his very presence an air of victory radiates assurance and imparts to others confidence that he can do the thing he attempts. As time goes on he is reinforced not only by the power of his own thought, but also by that of all who know him. His friends and acceptable with the control of the con quaintances affirm and reaffirm his ability to succeed, and make each success e triumph easier of achievement than

It is interesting to watch the growth of power and strength in a young man as he wins a series of successes in college, or in his business or in his profession. His self-poise, assurance, confidence and ability increase in a direct ratio to the number of his achievements. As the savage Indian thought that the power of every enemy he conquered to the summer of the power of every enemy he conquered to the summer of the property of our neighbor. Here is a way of learn-life, the inner loves. Who can return to us to the number of his achievements. As the savage Indian thought that the property of our neighbor. Here we will am not a child to chat about any-riching you tell me. I promise faithfully, Tonio. Do tell me what it is."

"Well, then, there is a way of learn-life, the ing English, which I think I can manage, who keeps the law will not only be keeping our hearts pure. He ing English, which I think you can do it thought that the first sweet institutes of early life, the savage Indian thought that the property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which property of our neighbor. Here wisdom of God's law, which I wisdom of God's law, which I wisdom of God power of every enemy he conquered entered into himself, so in reality does every conquest in war, in peaceful in dustry, in commerce, in invention, in science, or in art add to the conqueror's power to do the next thing.—Success.

A Successful Blind Physician Almost any day at the noon hour passers by in the down town districts of Chicago turn to look at a strange couple threading the busy corner of State and Washington streets. A slen-der, pale man, fastidiously dressed makes his way along, leaning on the arm of a dapper negro servant. The pale man carries a light, gold-topped pale man carries a light, gold-topped stick and walks briskly enough, but with a slightly hesitating step. This is Robert Babcock, A. M., M. D., and he is going to the University Club for luncheon or getting to his carriage to begin his round of afternoon visits. Very few people, even among those who know of his great skill by reputation, know that the man is blind. Dr. Babcock himself is quite sensitive on the subject and nothing irritates him so subject and nothing irritates him so much as to be pointed out as a "blind doctor." Dr. Babcock studied medicine in Chicago, New York and in Germany for eleven years and settled down in Chicago to practice his profession.

To-day he is one of the foremost authorities in the United States on diseases of the heart and lungs. His practice consists in a large measure in consulta-tions as an expert with other physicians, and his fees are said to be larger than

those of any other doctor in the city.

All of Dr. Babcock's practice is carried on with the aid of assistants who read to him, make bacteriological analyses and do such work as absolutely

requires sight.
Dr. Babcock has nothing of the appearance of blindness. He is a hand-some man, with the face of a writer rather than of a man of science. His eyes are fine, large and brown, deep set under heavy eyebrows. His face is colorless and his hair and mustache are white. Dr. Babcock says that he did not take up the study of medicine be-cause he felt any particular inclination for it. He first thought of law and was discouraged by the difficulties that his friends set between him.

I was helped, I suppose, by my ignorance of the obstacles in my way. Once I began, I kept on doggedly determined not to be baffled."

protecting the products of their brains and their hands by patents and copyrights, and even then their ideas are appropriated and imitated by others. There is one safe way, however, by which we can protect the work of our there on a feata with a friend. It would have to be very enchanting, thought

superiority—doing things a little betont than anybody else can do them.

Stradivarius did not need any patent on his violins, for nobody else was willing. Stradivarius did not need any patent on his violins, for nobody else was willing. On the hard of the thing were content on his violins, for nobody else was willing to take such pains to put the stamp of superiority upon his instruments. Plenty of other makers were content on make cheap violins, and they ridiculed by the standardivarius for spending weeks and months on an instrument when they could turn one cut in a few days. Standivarius was determined to make his name worth something on a violin—to al. make it a trade-mark which would prosteet it forever—the stamp of his charvary acter, of honest endewore—this was he one to whom Teresa state, it is trade-mark. He needed no or body else at that time could make such a perfect timepiece. He learned his trade of Tampian, of London, probably reference to the face of positive of its excellence.

Joseph Jeferson has been all the protection the play, "Rip Van Winkle," has required for a quarter of a century, for he has stamped such superiority upon his part that no one cles has every approached it.

for he has stamped such superiority upon his part that no one else has ever

approached it.

The name of Tiffany on a piece of silverware or jewelry has been all the protection it has needed for half a cen-

The name of Huyler, who, as a boy, began by peddling molasses candy from a basket in the streets of New York, placed upon a package of confectionery has been a protection almost equal to a patent, for a great many years,—Suc-

Opportunity for Doing Good

We sometimes hear it said of young people, "Let them have a good time now. If they do not enjoy themselves while they are young, they never will.

Is it wise to speak thus? May we Is it wise to speak thus? May we not attribute the sowing of many a crop of wild cats to such and similar unwise expressions? Each stage of life holds its own duties and demands, and is but part of the whole. And is it not sad to have no other thought in life but that we are in the world for a good time? If we could but know in the beginning of life that each part is but a stepping stone to the next part, but a stepping stone to the next part, and if we make not the most and best of each as we come to it, it becomes a "I am glad she gone. I want to talk

and if we make not the most and best of each as we come to it, it becomes a stumbling block, an obstacle to us, ever afterward.

"The loom of life never stops" it is said; "the pattern which was weaving when the sun went down, is weaving when it comes up." If we pass over the opportunities of to-day how hard it is to grasp those of tomorrow. So, in youth, if we see only the lights of pleasure and follow its fitful gleams, how difficult, later on, to search out how difficult had been reading a newspaper, one which a customer had given him in the shop.

"Yes: well, I can listen as I mend my shawl;" said Agnese, threading her needle and proceeding to repair a woollen shawlshe wore round her should denote the same had given him in the shop.

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"Yes: well, I can listen as I mend my shawl;" said Agnese, threading her needle and proceeding to repair a woollen shawlshe wore round her should be shawlshe wore round her should be a sum of the shop of th how difficult, later on, to search out the broken threads of a useful life.

enthusiasms, the tender sympathies speech was enigmatical to her.

"What is the way—oh, tell me!" that prompted the words and acts of self-sacrifice? Can aught save a miracle save us?

But may we not continue within that state of child-like confidence toward all, toward the future that is hidden all, toward the future that is hidden from us, ever looking forward to doing something better than we have done?

Surely we have reason for hope. So yet have the specific arms and the servant did not think they were the right ones, so she made me wait. It was at a pension. I waited in a little room by the door and presently the something better than we have done? Surely we have reason for hope. So long as we abide in this world, there is long as we abide in this world, there is ever the opportunity for lifting up our hearts, rising after the ever-recurring falls that trip our weak human nature, by the help we give to others, and, lastly, that hope so precious, that to breathe in its words seems nigh to presumption, of a new and glorious life in the paradise of the redeemed.

And when it is all over, the youth and middle life, the years of old age, what will it matter whether we are known as victorious or defeated in the

known as victorious or defeated in the eyes of the world? Is there not a court within our own breasts that gives us peace or unrest—the peace which passeth understanding, or the gnawing unrest of "the miggot thought," that torture, "whose worm dieth not?"

"I asked a wise man saying: 'Who

torture, "whose worm dieth not "I asked a wise man saying: is the fortunate man and who is the unfortunate man?' He said: 'That man was fortunate who spent and gave away, and that man unfortunate who died and left behind."

I have seldom known any one, who desorted truth in trifles, that could be trusted in matters of importance.—

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE.

The Ascension of Our Lord Into Heaven.

THE POWER OF HOPE. Faith, Hepe and Love took her by the

hands along the road of life and helped her along. It was Faith which made her obey her church as knowing better

her Lord had ascended, far more than those of earth, and when there was a choice between the two, it was more often than not that she chose the

not to be baffled."

Dr. Babcockdid considerable dissecting in his student work, and now handles many instruments which it would seem impossible that a blind man could use. He has a remarkable memory.—Atlanta Constitution.

The Trade-Mark of Superiority.

Men spend large sums of money and a great deal of thought, nowadays, in protecting the products of their brains and their hands by patents and copysichts, and even then their ideas are from Flesole, which she had seen several have to be very enchanting, thought Teresa, if it turned out more lovely than the Valley of the Arno, with its bright river winding through the fair city, with its red-brown dome of the Cathedral, and the spires and towers of

practice of their religion. Their parents had both been careless Catholics, and the home example being a head parents had both been careless Cathoiics, and the home example being a bad
one, Agnese, who had a silly little head,
adored her brother and was often easily
led by him. Teresa did all she could
for them both, working diligently to
earn the money, and praying hard that
they might save their same Coor they might save their souls. Over Agnese she had more influence than over her brother, for the former was only fifteen and very childish for her

"I am going to bed," said Teresa, later on the same evening in which this story opens, "I am tired. Are you

coming, Agnese?"
"I am not sleepy, Nonna," said
Agnese. "I will come presently."

offended voice. "I am not a child to chat about any

" Listen, then. A fortnight ago an English lady came to buy flowers at the padrone's and wanted them sent home, so I took them; and when I did so the lady herself came; she spoke quite in-

Will you be able to go?"
"Yes, I think so. They do not be gin till late, and I can get off pretty early now, the padrone's very easy-

going."
"Why did you not tell Nonna?"
"Why did you not tell Nonna?" "Oh, because it's better not! Tonio, meeting rather uneasily Agnese's big brown eyes which were fixed on

Agnese shook her head. "I don't Agnese snook her head. "I don't think you will keep it from Nonna," she said. "She finds out everything. The other Sunday when I went for a walk with Beppina instead of going to Mass, she found it out, and was very angry with me and she said I must go to Confession soon. So it won't be of

"Yes, but you could not go. Nonna vould not let you. When you are older, perhaps—but, anyway, I am going to learn, at least I shall try. I very nearly let the cat out of the bag tonight!" he added, laughing and showing his teeth, which gleamed white in contrast to his olive complexion and dark hair and eyes. "You will be sure

my going. It will be fine learning English, won't it? then I can get a much better post than I have now, as I must work. I wish I was the Signorino over the way—ah, me!" he added, "with nothing to do but amuse myself!"

"Well, I am going to bed," said Agnese. "Good-night." And she went away to the next room where her grandmother lay fast asleep, her rosary tightly clutched in the withered old ands which bore the marks of hard

For a month Antonio attended the classes, until one day his grandmother told him she knew where he went, and

she disapproved of it.
"Why, Noona, why should I not learn English?" asked Tonio, who,

when she had the two grandchildren in the little home she had made for them.

Their ingratitude to her was one trial, and they resented being kept up to the practice of their religion. Their parents had better.

THE TENTH COMMANDMENT.

As we embraced the ninth commandment in our review of the sixth, fur-ther comment upon the same is not ner comment upon the same is not necessary at this time. Hence we shall pass to consideration of the tenth, "Thou shalt not covet thy neighbor's goods."

It will be observed that between this and the seventh commandment there is a very close relation. In fact the tenth commandment may be considered an amplification of the seventh. As will be remembered, the latter prohibits every possible kind of thievery and robbery. The other forbids us to covet the things which belong to others. That is it forbids us even to wrong our neighbor in

The reason for the commandment is The reason for the commandment is quite evident. For if we cover the goods of our neighbor and feed upon such desire, we may be led to secure their possession by ways that make us amenable to the seventh commandment. Nothing is more dangerous than covetousness. It is at the bottom of all evil. When it takes hold of the heart want of opportunity alone protects the property of our neighbor. Hence we see the wisdom of God's law, which prohibits it and enjoins upon us the neces-

might show us not so free from violations of the commandment as we fancy ourselves. The ruling passion of mod-ern commercial life calls for a rigid enforcement of the law. In fact, man in all pursuits need its protection. There may be thousands who correctly boat that they have never robbed or cheated their neighbor. But have they never coveted his goods in thought?

the necessity for the law.

This closes our review of the commandments. They are God's laws, for the whole human family, and all are bound to shape their lives after them. All, therefore, must do what they en-join and avoid doing what they forbid, if they would attain to eternal happiness. For we are told "If thou wilt enter into life, keep the commandments." -Church Progress.

In Honor of Mary.

in our devotion to our Blessed Mother this year of her jubilee. Say daily some extra prayers in honor of her Im-maculate Conception, such as "Blessed maculate Conception, such as "Blessed be the holy and Immaculate Conception of the Most Blessed Virgin Mary, Mother of God!" with three "Hail Marys" in thanksgiving to God for this inestimable privilege granted to one of our fallen race. St. Cyril saluted Mary as "The scepter and stay of the true Faith." So shall we keep our faith in Christ and His Church intact and inviolable as long as we persyer. much use your hiding where you go to in the evenings. I wish I could go too. Have they classes for girls?"

"Yes, but you could not be of and inviolable as long as we persevere in our devotion and love to His Holy Mother.

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The first full-blooded Indian to be come a Catholic priest in the United States, is said to be the Rev. Albert Neghanquet, born in Kansas in 1874 educated at the Sacred Heart M ssion Oklahoma, and in Rome, and now stationed at Muskogee, Indian Terri-tory. He speaks English and Italian besides his own native Indian toogne, and is assistant missionary to the Creeks and Cherokees, and to the white Catholies living among them.

It may be only a trifling cold, but neglect it and it will fasten its fargain your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti Consumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, bronchitis and all affections of the threat, lungs and chest.

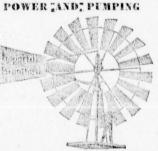
Why go limping and whining about your common, when a 25 cent bothle of Holloway's Compare will remove them? Give its attraland you will not regret it.

SLEEFLESSNESS — When the nerves are un-

and you will not regret it.

SLEEPLESSNESS — When the nerves are unstung and the whole body given up to wretchedues when the mind is filled with gloom and dismal forebodings, the result of derangement of the digastive organs, sleepness comes to add to the distrest. If only the suiject could sleep, there would be oblivion for a while and temporary relief. Parmelec's Veg atbie Pills will not only induce sleep, but will act so beneficially that the subject will wake refreshed and restored to happiness.

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Assets, 9 3,250,000. \$ 3,250,000. \$ 66,000,000.00 628,000.10 Hon. John Dryden, Geo. Gillies, Vice-Pres H. Waddington, Sec. and Managing Directs L. LEITCH, D. WEISMILLER, Inspectors

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CLEANING HOUSE TIME

is near at hand. The question of what to do with your wells to have them sanitary, nent and attractive, has to be decided.

You will not want to use kalcomine, because after it has been on a short time it rubs off on everything that comes in contact with it; and then when you wish to do it over again comes the nasty muss of washing off the old coat, which costs as much as to put it on in the first place. Wall-paper with its mouldy

CHURCH'S COLD WATER

friends set before him.

"There are plenty of people to discourage a blind man in anything he undertakes," said the doctor. "I be-

her along. It was Faith which made her obey her church as knowing better than she did what was good for her; it give her a tender conscience with regard to avoiding sin, and it obliged her to deny and sacrifice herself, because she knew that all she did, united to the merits of her Lord, would one day be rewarded. In her simple soul graces were developed, as there was little in

DIOCESE OF LONDON.

From Strathroy.
RE OPENING OF ALL SAINTS CHURCH. During the past few months the work or remodelling and decorating the interior of the Catholic church here has been in progress, until now the whole is completed. The interior of the edifice presents a most plassing and a viting appearance, the decorating and interior of the edifice presents a most plassing and a viting appearance, the decorating as fine as anything is obtained to the thought of the Holy Ghost, beautifully excused in fire dithe Holy Ghost, beautifully excused in fire like rays of light emanating therefrom. Immediately below this symbol and in a field of which passes around the base of the same tury. The celling is divided into panels. The work thereon is neatly executed in the same tury. The celling is divided into panels. The work thereon is neatly executed the same tury. However, the celling is divided into panels. The work thereon is neatly executed the enemers. Beautifully and thought harmonizing with the free moment the corners of the panels. The celling is divided into panels. The work thereon is neatly executed the enemers of the celling is divided into panels. The waste of the enemers of the celling in the centre panels. The panels had part to the holy place. The waste of the celling is divided into panels. The health of the panels of the celling is the centre panels. The panels is the centre panels of the celling in the centre panels of the celling is the centre panels of the celling in the centre panels of the celling is the centre panels. The panels of the celling is the centre panels of the celling is the panels of the celling is the centre panels of the celling is the panels of the panel

ARCHDIOCESE OF KINGSTON.

ARCHBISHOP GAUTHIER AT DELORO ARCHBISHOP GAUTHER AT DELONG.
During his recent visit to Marmora, where he
fliciated at the ceremony of the laying of the
orner stone of the new Catholic Church, His
race, Archbishop Gauthier of Kingston, acompanied by Rev. Father Murtagh, visited
to Separate school, Deloro on Monday, May Here he was presented with the following

dorees:

Most Rev. and dear Archbishop — When ather Murtagh informed us that you intended to visit our school our young hearts were lied with joy, for we felt that we would revive a father and a friend.

we a father and a friend.

Ye know that we cannot give you a recept be fitting the dignity of your person and be, so we ask you to accept this little ad sand offering as an expression, not of our lity, but of our love and reverence. ability, but of our love and reverence. Your zala in the cause of religion and education shows that your heart is a sanctuary for the young, and we hope that our gratitude will ever keep aglow your affections for us Your presence cannot fail to inspire us to imitate your noble life, and in after years when we are tolling for a livelihood we shall look back in grateful rememberance on this day and occasion.

and occasion.
You have visited institutions more spacious and attractive than ours. You have been received with more applause and more learned

more sincere than that extended to you by the children of Deloro Separate school.

The address was read by Mary Gillen, and at the conclusion May Terrion came forward with a beautiful bouquet of white roses. Carnations and ferns, the gift of the teacher and pupils to His Grace.

Archbishop Gauthier made a brief reply, and thanked the children warmly for the reception they had given him.

After examining the classes in the different subjects, and expressing his satisfaction with the progress they were making. His Grace addressed them on the value and necessity of education. He impressed on them the importance of regular and punctual attendance and of earrestness in their work at echool. These he said, are essentials in education, and form in the pupils, habits which are of invaluable aid in their work of after life.

His Grace also referred to the kindly interest which their good pastor had always taken in the school and expressed a hope that the pupils would respond to his efforts and to the efforts of their teacher by working faithfully and diligently.

By his gentle manner and his ready sympathy

of their feather by working fathath, and diligently.

By his gentle manner and his ready sympathy with the children the Archbishop won completely the hearts of all. Toe only regretable incident in connection with his visit was that it was ended too soon. His Grace will long be remembered by both teacher and pupils of Deloro Separate school, but their feelings are perhaps beet expressed by the words of their address to him, "Your presence cannot fail to inspire us to imitate your noble life and in after years we shall look back in grateful remem brance on this day and occasion."

MUSIC BY A CHRISTIAN BROTHER. MUSIC BY A CHRISTIAN BROTHER.

We are in receipt of a very clever composition written by a Christian Brother of Quebec, Brother Sixtus, of St. Patrick's school, entitled "Memorare" (solo and trio). We trust this good Religious will continue his noble work. In the composition now before us we see evident marks of genius, which, employed in the service of the Church will produce most beneficent results. The Press of Quebec refers to the work of Bro. Sixus in the following manner: "He has received the highest or mmendations from Bishops and other Church dignataries, and also from many of the best known musicians, including the well-known Montreal Church orpanist, Mr. Fowler, and Mr. Joseph Vezina of Quebec." The composition of Bro. Sixtus may be obtained from Mr. Blake, 602 Queen street West, Toronto, Ont.

OBITUARIES.

MRS. CORNELIUS DUGGAN, SYDENHAM.

On Monday, May 9th, Mrs. Duggan passed to her reward. Though known to be in ill-halth for some weeks, the news of her death came as a shock to the whole neighborhood. Only on the day itself had the family begun to realise the danger, Father Shaughnessy was summoned from Owen Sound, and in an hour or two after receiving Holy Viaticum the end had come. Wednesday morning, after High Mass her remains were interred in St. Michael's cemetery, being borne to their last resting-place by B. Traynor, M. Traynor, P. Traynor, P. Doyle, J. Kenefick and J. Reilly as pall-bearers. A large number from different parts were present to offer their sympathy to her sorrowing husband and family. Of the many acquaintances Mrs. Duggan made during a long residence in Sydenham and Beatick no one can ever think of her with anything but the kindliest feelings. She was in every sense the true Christian woman and mother, and her life was spent in unselfish devotion to the duties of her position. She will be long remembered as one of those quiet, unpretending earners and who come in their way. Hers was a privilege nowadays accorded to few, that of seeting all her sons comforts big settled within a nule or two of the old home. Her daughters, with the exception of one—Mrs. Cahoon of N. Dakota—are also in the immediate vicinity.

MISS EMMA QUINN, NEPEAN, Miss EMMA QUINN. NEPEAN.

On Sunday morning. May 8th, 1991, the Angel of Death visited the home of Miss Kmma Quinn, eldest daughter of the late Bernard Quinn of Nepoan, and carried away to the home of her eternal reward, a loving sister, Her ilines, was short, but hers was a infe-long preparation for death. All that loving care and kind attention could do were done, but of no avail. Death came serene and peaceful—a happy termination to a well-spent life. Deceased was of a good and kind disposition a good neighbor, ever ready to lend a helping hand, and many are the regrets at her removal from our midst. Miss Quinn was bighly respected in the neighborhood, and all who had the happiness of her a quaintance were charmed with her nobleness of charactes and kind Christian heart. The remains were conveyed to St. Phillip's church, Richmond, followed by a large concourse of friends, where Solemn High Mass was charated by Rev. Father Newman, after which he delivered a very eloquent sermon. She is survived by four sisters and four brothers: Mrs. J. Driscoll of Manotick. Mrs. J. McCarchy of Richmond, Mrs. C. Driscoll of Long I land and Miss Nellie at home; John and William of Ottawa and Francis and James of this place.

MR. James A. McGee, Ottawa, Ont. MR. JAMES A. MCGEE, OTTAWA, ONT.

Daceased was fifty seven years of age.

May her soul rest in peace!

MR. JAMES A. McGee, OTTAWA, ONT.

One of the seddest deaths that has occurred in the Capital for many years was that of Mr. James A. McGee, in the twenty sixth year of his age, which took place at Water Street Hospital, on the 14th inst. The young man was the son of Mr. John G. McGee, clerk of the Privy Council, a brother of the late Hon. Thos. D'Arcy McGee. On the Monday morning previous to his death Mr. McGee was riding on horseback, and while galloping at a rapid pace he was thrown to the ground on Besserer street near Sussex. He never regained consciousness except to recognize the voice of his parents on Friday, James Aloysius McGee was the fourth son of Mr. John J. McGee, 185 Daly avenue, clirk of the Privy Council. He was born in Ottawa on May 16 h, 1878. He was educated at St. Joseph's school. and afterwards attended Ottawa University and the Jesuit College in Montreal. After leaving college he entered the service of the Canada Atlantic Railway. Mr. McGee was no of the most topular men of the capital and of fine athletic build, He was a brilliant football and hockey player. and for the past two years held the position of captain of the champion Rough Riders Hundreds called at the family residence, 185 Daly avenue, to express sympathy with the household in the lose of a favorite son, carried off in the bloom of early manhood, and at the threshold of an unusually promising career. Many telegrams of condolence were received from all over the province, particularly from athletic clubs and from the faculty of Jesuit College, Montreal. Besides his parents five brothers and two sisters survive. The brothers are: T. D'Arcy McGee of Fripp, Henderson & McGee, Montreal: Charlie, who is ranching in South Africa; Frank. of the C. P. R. offices, May and Lillie, who is ranching in South Africa; Frank. of the C. P. R. offices was crowded to the doors with the friends and assisted by Rev. Father T. P. Murphy and Rev. Bro. Kuntz, O. M. I. During the Offe

C. M. B. A.

An Open Meeting

At an open meeting—which was also a regu-lar meeting—of Branch 24 C. M. B. A., Thoroid Ont., held on Tuesday evening May 17th, in presence of an audience of about 159 persons which included many ladies, President David Battle, delivered the following interesting ad-dress:

which included many ladies, President David Battle, delivered the following interesting address:

Inyted Guests and Brothers —In response to the invitation of our Branch, given by our worthy pastor Father Sullivan—who is also our Spiritual Adviser—on Sunday last, I am pleased to see so good an attendance here to night, at this open meeting.

Some years ago—before my time as a member of the C M.B. A.—I am informed by some of the olders members of the branch, it was the custom to hold occasionally, open meetings of the branch, which were very successful, and considered of much benefit to all concerned So these older members of the branch, with functional to a considered of much benefit to all concerned So these older members of the branch, with functional so, to be frank with you, to put, to branch in the future.

The object of these open metings is, to make us better acquainted one vith another; to have a pleasant social time to the terms of the way of doing some business, and that business is, the adding to its present in mber, by the acquisition of new members. Our esteemed spiritual Adviser, Father So, livan—who, I regret is unable to be with us in a good of the present in the respective beginning of the present person less than 10 for the present person better acquisition of new members. Our estemed spiritual Adviser, Father So, livan—who, I regret is unable to be with us in a good own in the product of the present person less than 21 new members have been added by to Branch 21 new members have been added by to Branch 21 new members have been added by to Branch of University of the present person less than 21 new members have been added by to Branch of Canada, can say the same, on this point as our branch.

As near as I can learn, there is any branch, of our nearly 400 branches, throughout the Dominion of Canada, can say the same, on this point as our branch, and these we are most anxious to secure, and just as soon as we possibly can our branch.

As near as I can learn, there is any branch, of our hearity t

was a widow." Is dying or, has died out; at least such is the case here with us. Our men are recognizing the fact that they have mothers, and sisters, wives, and children of tender years, depending on them for care and sustenance, and so giving this fact proper consideration they are joining our C. M. B. A. to give their loved ones the assurance that they on their death with be left something to help debts if any, and also funeral expenses of the deceased.

want to make 100 b.fore the close of the year 1991.

Let me place before you the history of our C. M. B. A in a few words. It was organized in July 1876. It was incorporated in Ontario in January 1890. It was incorporated in Ontario in January 1890. It was incorporated in the Dominion of Canada in March, 1893. Received certificate of Registration from the Dominion Government December, 1894, and is Registered on the Insurance License Register of our Province of Ontario.

Is complies with all the obligations required by our Canadian Governments, and is to-day the strongest and best of all our Catholic beneficial and fraternal associations.

It has three funds: Beneficiary, Reserve and General.

Total......\$5 75 Total.

The probable yearly cost on a \$1,000 benefit for a member between 18 and 25 years of age being:—

Eighteen Assessments at 50 cents cach...\$ 9 00 Twelve months dues at 50 cents each....\$ 3 00

Total.....\$12 00

C. M B. A. Social.

The local branch of the C. M. B. A. held a delightful social evening in their hall on Tuesday evening. The President, David Battle, and the District Deputy, Thomas F. Battle, of Niagara Falls, delivered very interesting addresses on the work of the order, and Miss Coady, Miss Albina Duseau, Miss Irene Bishop contributed excellent numbers to the evening's oregrammo, which comprised illustrated songs, etc., by Messrs, Phelps and Rushton. Refreshments were then served and the most enjoyable evening brought to a close,—Thoroid column of news, St. Catharines Daily Standard, of May 19th.

CORRECTIONS OF A RECENT LETTER.

The passage quoted from St. Jerome, and adopted by Leo. XIII., as given in the "Month," for January, ran;
"Month," for January, ran;
"Many things are said (in the Bible) according to the control of those times, and not according to the truth of facts."
And the passage from the Catholic Truth Society's tract should have run; "Statements about the age of the world... which no ducated theolgian now maintains,"

REQUIEM AT LOYOLA COLLEGE MONTREAL.

Oa Tuesday, in the Loyola College Chapel, a Solemn High Mass was sung for the repose of the soul of the late Mr. James McGee, of Otlawa, an old student. Father Kavanagh was celebrant, with Father McCarthy and Father Dunn as deacon and sub-deacon. Many friends of the deceased and of the bereaved (amily were present. May his soul rest in peace!

EXILED.

It comes to me often in silence,
When the firelight splutters low—
When the black uncertain shadows
Seem wraiths of long ago;
Always with a throb of heartache,
That fills each pulsive vein,
Comes the old, unquiet longing
For the peace of home again.

I'm sick of the roar of the cities,
And of faces cold and strange it
I know where there's warmth of welcome,
And the yearning fancies range
Back to the dear old homstead.
With an aching sense of pain,
But there'll be joy in the coming,
When I go home again.

When I go home again! There's mustc That nover may die away. And it seems the hand of ages, On a mystic harp at play. Have touched with a yearning sadness On a beautiful, broken strain. To which is my fond heart wording— When I go home again.

Outside of my darkening window
Are the great world's clash and din,
And slowly the autumn shadows
Come drifting, drifting in.
Sobbing the night wind murmurs
To the splash of the autumn rain;
But I dream of the glorious greeting
When I go home again.
—EUGENE FIELD.

Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, on Albiot Block, Richmond Street. Rev. D. J. Egan

MARKET REPORTS.

Hay \$7.50 to \$10.50; straw per load, \$2.75 to \$3; do. per ton, \$5.

TORONTO.

Toronbo, May 26.—Wheat—Market continues dull and unchanged; No. 2 white and red winter, \$1 to \$50 low freights; spring, \$90 to \$10 east, and \$900 set 10 82 east, Manifoba, No. 1 northern \$50. No. 1 hard nominal at \$93 e for \$g. 1, \$16 eart sided to the quotations.

Four—Quo alions are unaltered; \$9) per cent. patent's in buyers' bags, west or east; \$3.65 with choice brands, \$1 to \$20 higher; straight rollers of \$90 cial brands, \$1.25 to \$4.40 in bbls; Manifoba, \$18 sfor Hungarian patents; \$1.40 for strong bakers bags included, on the track, Toronto. Millfoed—Marker is steady, at \$17 to \$17.80 for shorts, and at \$15.59 to \$16 for shorts outside: Manifoba, bran sacked, \$17, and shorts \$19 here.

Barley—Slow and featurel-se; No. 2 is quoted at \$20 middle freights; No. 3 extra 400 to \$40 c.

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Corn—With a dull market prices held steady, No. 2. American yellow has sold at \$60 c.

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Corn—With a dull market prices held steady from the straight of the straights.

Patent Toronto, No. 3 is quoted at \$3 to \$60 c.

there is little Canadian corn offered, and prices are quoted at \$40 c. to \$20 c.

Aus 25 c. 10 \$22 c. 10 \$22 c.

Outs—Steady; with a moderate demand and light offerings; No. 2 white quoted at \$14 c. to \$20 c.

Holide oats steady at \$1.50 for cars of bags and \$4.75 for barrels, on the track, Toronto, and 25 c more for broken lots here, and 40 c.

more cutside.

Peas—Duil, at \$60 to \$62 for No. 2 shipping and \$4.75 for barrels, on the track, Toronto, and \$20 c. east, Butter—Receipts still large; market weak; prices unchanged. Eggs—Steady, at \$5 and \$7.5.

Live Stock Markets.

TORONTO.

Toronto May 28. — The run at the city cattle market to day was 19 loads, with 207 head of cattle, 85 sheep and Ismbs, 509 hogs and 33 calves. The market all round was firm, with business good, and the prospects steady for next week.

Export — The demand continues good, choice cattle fetching from \$4.99 to \$5.10.

Butchers'—Market firm for all good cattle at \$4.40 to \$4.70 for choice picked. Rough cattle and cows were slightly easier.

Stockers and feeders—Market fairly steady, with prices unchanged and a good inquiry at \$2.50 to \$3.75, heavy feeders and short keep \$4 up to \$4.75.

Sheep and lambs—Market steady; prospects steady.

Calves—Market dull.

Hogs—Prices unchanged. Best selects, \$5 lights and fats \$4.75.

EAST BUFFALO.

Rast Buffalo May 26. — Cattle—Receipts—80 nead; active; 10 to 15c higher; prime steers, \$5.18 to \$4 25; shipping, \$5.75 to \$6 10; butchers, \$4.25 to \$5; beffers, \$3.50 to \$4.75; buils \$5.00; stockers and feeders \$3.10 to \$4.50. Veals—Receipts, 1600 head; 25c. lower; \$4.50 to \$5.50. Hoggs—teceipts, 8,500 head; fairly active; 10 to 15c lower; heavy, \$5 to \$5.50; a few at \$5.15 mixed, \$5.10 to 9.50 lower; heavy, \$6.00 \$5.50; a few at \$5.15 mixed, \$5.10 to 15c lower; heavy, \$6.00 \$5.50; a few at \$5.15 mixed, \$5.10 to \$5.00; hoggs—teceipts, \$6.00 head; fairly active; \$1.50 head; \$5.10 to \$5.50; a few at \$6.15 head; \$6.00 \$5.00; a few at \$6.15 head; \$6.00 \$5.00; a few at \$6.00 \$5.00; a few at \$6.00 \$5.50; a few at \$6.00 \$5.00; a few at \$6.00 \$5



13 to 14c. Live Stock — Live bogs, \$4.75; pigs, pair, \$4.59 to \$6.00; stags, per cws, \$2.00 to \$2.12; sows, \$2.25 to \$3.50; grass cattle, \$4.07 Hiy \$7.50 to \$10.50; straw perioad, \$2.75 to \$3; do, per ton, \$5.

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Sheridan, Robert Emmett, Chas.
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VOLUME

A newspaper inf Torontonians rece peaceful burg o marched to the "tables were laid a banquet was held." infer that the civic ilton are very cour er; and the citizen and are masters of t not averse to havin turned into a dinne pleasing to the gen who will cherish d of Hamiltonian hos icle this for the strangers, and we

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The Hamilton

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