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VOLUME XXV.

The Catholic Record.

LONDON, SATURDAY, SEPT. 12, 1903.

OUR RULERS.

We hope we are not unduly censorious when we say that some of the editors who champion the cause of either political party in Canada are hopelessly narrow-minded. They seen to be incapable of approaching any question connected with politics with any measure of impartiality, and as a result we have exhibitions which cause our critics to remind us that we are but a few removes from the original possessors of this country. For their leaders the editors have but fulsome eulogy; for their opponents but vituperation, and they go on from year year. For argument they rely on forced witticisms, and, for courtliness of phrase and judiciality of treatment, of which we hear much and see rarely, but poorly fashioned sarcasm. All schemes, undoubtedly, have not a pleasant flavor in the mouths of party editors. But why not give a sensible reason for their displeasure. Why content themselves with nonsensical guffaws or the silly petulance which sit ungracefully on anyone who pretends to manhood. Shafts winged with rhetoric and pointed with logic are always in order, and will, if they find the weak spot in an opponent's armor, be always applauded. But the weapons employed by some gentry of the press for the purpose of downing an antagonist-the things born of party-crazed brains and ornamented with filth raked up from the cess-pool of journalistic thuggery-are unfair and contemptible. We are sure that every fair-minded citizen will rejoice when these crudities, to put it mildly, disappear from Canadian journalism. There are, as we intimated above, some editors who, though they have pinned their faith to a cause, can meet its adversaries in gentlemanlike fashion. They can break a lance in knightly style. They play the game according to rule. They attack the argument and not the arguer. Their views may not meet with approval, but then these views are never given to the public garnished with the expedients resorted to by the individuals whose "copy" is plain proof that "however we brave it out, we men are a little breed."

But they can descant on occasion the evils of "yellow" journalism. We are not going to impeign their motives, though if so inclined we might be able to advance ample reasons for so doing. But, bad as is the chronicling of sin, bad also is the flippant and discourteous treatment of public men. Honest criticism is a duty, but the newspaper which undertakes to diminish the respect which every citizen should have for those in authority should be denied entrance into the household.

We should endeavor to prevent our children from entertaining the idea that the representatives of the people are all knaves and tricksters. We should teach them to reverence them because they represent authority. And let them also be taught that personalities are a coward's weapons, and the journalist who uses them is beyond the pale

BROTHERLY LOVE.

An exchange which is devoted to the interests of a fraternal organization exhorts those concerned to come together socially. This, we believe, is sage advice, because pleasant gatherings do something towards eliminating misunderstanding and promoting unity. How well our esteemed contemporary exhorts the members to avoid everything that may engender the suspicion that their "fraternity" means little or nothing. We are well aware that many of us are sincere in our professions of brotherly love, because we have given proof of it times without number. But distance lies between him and the there may be a few who prate of goal. fraternity and know it not. They are the noisiest at public meetings and the most silent when the occasion for the manifestation of fraternity arises. They talk of assisting a brother in his upward way, but they are the first improvement. How is it possible, to hinder him. They have honey on you ask, to live without recreatheir lips, and poison in their heartsthese eloquent gentry who have a knife up their sleeves for the individual who steps out of the rut and comes between them and the sun. No. We do not expect the angelic from any mortal, but we have a right to demand that they who plumed themselves on love for their brethren should prove it or troubles which make weaker men go out of the talking business.

SOCIETY-HELPERS.

However, an earnest character who believes that an organization should be a centre of light and power, and a valuable auxiliary of the Church -that it should labor to develop manhood and to further every interest of those who come within its sphere-is of more value than the many who go in for the social side. The gentleman who can talk pleasantly and smile at the right time and call off the dance figures with an ama ing facility is always with us. There is also a great many of him. However, they are not to be despised by any means. They are perhaps a little expensive to those who own them, but they are useful on occa. sion, and would be a joy always were our sojourn on the planet marked by a series of festivities. But the fact is that we are harnessed to work, and the man who can show us how to do it more efficiently is our benefactor. Hence the man who helps an organization to divest holds of the Baptists in Texas. There holds of the Baptists in Texas. itself of the trappings of childhood, and to concentrate its energies upon higher and nobler things than junkelings, is its truest friend. And this same earnest gentleman may be able to inject into the heads of some of our society magnates that an organization is judged not by what the members say of it at convivial gatherings, nor by what politicians say of it before elections, but by its contribution to the life and progress of the community. A backboneless organization may be able to ofer us a miscellaneous assortment of sports" more or less rapid, but the society that is alive gives us men. And this is our need. We have children and to spare. We need the Catholic who realizes the necessity for self. improvement and what may be had for the asking, the glory of promoting the cause of God's Kingdom on earth. But this kind of Catholic will never be graduated from among those who attach undue value to "feeds," to the eloquence of the kicker and orator and who have an exaggerated idea of their

TWO EXAMPLES.

A man who is thoroughly in earnest can do much towards increasing a society's usefulness. It is trite, this remark, but it is always true. He will encounter obstacles of various kindsthe derision of those whom he strives to benefit and of the outsider who does not understand. So was Ozanam treated when he began to press into the service of Christ, some of the energy that was squandered on nothings, and Dom Bosco when he set out to feed and to educate the street gamins of Turin. Every man who does new things is the target of gibe and taunt. An earnest man may not have the talent or zeal of those whom we have mentioned, but he can exert by missed a great deal. We only get our

Grit and work have ever the same value. We fancy we hear the pessimist sneering at this assertion, but look around and see if the men who stand high in the community have not these things in abundant measure. They did not shuffle around like some of this generation, waiting for a nice salarylined job to turn up. Nor did they stand as suppliants before politicians for civil service berths. But they did the work given to them with the energy of their being. They met and conquered difficulties. And work, to the man who loves it, is the best kind of recreation. It may mean money, but, better still, it stands for content. It is the master that brings sweetest music from the human heart. It has many attendants, for he who strives to perfect himself in any department realizes how little he knows and understands with each step forward what an immense

There are few, says Bishop Spalding, whom routine work keeps busy more than ten hours in the twenty-four. Allow eight hours for sleep and two for meals; and there remain four for selftion and amusement? Find them in the effort to upbuild your being-Learn to think, and you shall never lack pleasant occupation. As in the midst of battle the soldier is often unconscious of his wounds, so they who have a purpose, and seriously pursue it, easily become indifferent to the wretched.

applause-provoking panegyrics of departed worthies. An informing talk on some of the questions of the day would be acceptable and appreciated.

NON-CATHOLIC MISSIONS.

Since my summer vacation I have of the preachers: "There is an 'old priest' in this town who said last night that all unbaptized infants went to the preachers. Tex., and next Denton, Tex., there where being the total the priest is shouldn't be allowed in this these three places being in the diocese

were rumors of war, and "blood was on the moon," so to speak, from all that I had heard; but happily I passed un-scathed, for the enemy was entirely

were rumors of war, and "blood was on the moon," so to speak, from all that I had heard; but happily I passed unscathed, for the enemy was entirely tranquil.

Father Vernimont, the pastor, said that "on hearing that Father Brannan was to be here in the near future, the D. D's.' began arming themselves to him up. One travelled ten miles with this determination; but before one lecture was finished all these presented 'D.D's.' who are not few, found that "on hearing that Father Brannan that "on hearing that Father Brannan was to be here in the near future, the 'D. D's.' began arming themselves to do him up. One travelled ten miles with this determination; but before one lecture was finished all these pretended 'D.D's.' who are not few, found themselves in a deep ditch.

themselves in a deep ditch.
"Not one objection was brought forward, though each evening the reverend missionary repeatedly called upon them to bring their objections forward. truth was too plainly told to be refuted.
To many, who had received their information about the Catholic Church from sensational books and lying preachers, these lectures were a new revela-tion. They admitted their irrefutable logic — which was plain to the poorest understanding. It was surprising that after two hours' lecturing the audience had forgotten all about time, and seemed still anxious to continue listening.

"The reverend missionary made many friends here, who, no doubt, were not his friends when he arrived, but his strong convictions, his eloquence and broad-mindedness, soon won their hearts, especially those of the lawyers and indices.

and judges. "Truth, fearlessly and, at times, vehemently told, gains the heart of our better disposed Protestant friends. As a rule, the American people are honest, and which the truth is brought home

and which the truth is brought home to them they will begin to think.

From Denton, Tex., I went to Marshall, Mo. This is a strong anti-Catholic town, and was a hot-bed of the A. P. A. when that organization flourished for a brief season. The non-Catholics were a little slow in the beginning. An intelligent Protestant editor Catholes were a little Protestant editor put in an appearance to see what was going on, and the next morning wrote and the pext morning wrote and applying the little protestant editor. the following and published it in his paper. It is hardly necessary to that it greatly exaggerates the abilities

of the missionary:
"Those who have not heard Father
"Those who have not heard Father attacks on any one, and argues along the line of high development of Christian thought, only, of course, as all de-nominations do, fits the argument to prove his side. Whether logically or prove his side. Whether logically or conclusively he leaves the public to say. He is an actor, most entertaining, most moving, whether to tears or laughter. Like Demosthenes, he be-lieves in action — first action, second action, third action, as the three requisites of an orator At least that is his style; vehement at times, always forceful. He is a great friend of ex-Attorney-General Clark, of Texas; Colonel S. W. T. Lanham, and next governor of Texas, and other prominent men of the South, and his anecdotes of the days of the Confederacy are most vivid, animated with humanity and humor, and entertaining, with the vigor and force and magnetism of lively, strik-ing narration. He tells a story, makes an illustration, and points an argument with equal skill. Withal, he is a man with equal skill. with equal skill. Withal, he is a man of the world, and shows to have moved easily among the leading men in camp and court and all public life. He is worth studying as a model for his masof rhetoric, oratory, logic and tive presentation of his subject. tery of rhetoric, oratory, logic and effective presentation of his subject. No young men who are fired with a desire to use their tongues to persuade and convince, and their presence and magnetism to attract and sway others, should fail to hear Father Brannan.

The night of the day on which this was published witnessed the largest congregation that was ever in church. One hundred and sixty extra chair were provided, every seat was taken, the standing room was all taken, the vestibule of the church was filled, and the audience extended from the front steps to the street, and many went home. This was one of the best

missions I ever gave.

My next mission was at Bridgeport,
Tex., I have had many experiences in
the missionary field in the last ten
years, but none like the one at that
place.

A LECTURE COURSE.

The country around Bridgeport is filled with people who call themselves "Sanctified." In other words, they May we hope to have a lecture course this winter. We advocated this before, but were told that it would be in respect to auditors a dismal failure. Supposing, however, that few would attend them, it would still be a beginning. But we believe that the course would be regarded by many as a desirable innovation and the lecturers would face well-filled auditoriums. If we make the venture, let us have lectures and not applause-providing account of the strength of the course would applause-providing account of the same time stress say they cannot sin. Arrangements had been made for me to preach in the stopol-house, the largest building in the town. I left Decatur in a snow storm and went across the country to Bridgeport in a buggy. I did not realize how cold I was until I tried to get out of the buggy. While I was thawing out a Catholic gentleman came, and when I got warm I went to the hotel. That night had a fairly good audience, nearly all Protestants, and nearly all "Sanctified." My coming was sudden, but that night the "Sanctified" brethnearly all Protestants, and nearly all "Sanctified." My coming was sudden, but that night the "Sanctified" brethren sent for three "Sanctified" preachers to "do me up," as they expressed it. They came, and next day I saw several men and one woman in the street, and a great number of people on the sidewalks. I went up to see and hear what was going on. I got there in time to hear the following from one of the preachers: "There is an old

Gentlemen, you ought to stop it shouldn't be allowed in this gospel preached." I was not dis-turbed, except as to the school-house.

sent this Catholic to see the trustees, not wishing to assert my rights until I was certain I had them. After some parleying there was a compromise effected. The "Holiness" people were to have the room till 8 o'clock, and I was to have it afterwards. This was satisfactory. I reached there as they concluded. They all remained. There was not standing-room. The windows was not standing-room. The windows and doors were filled, and people vere listening on the outside. Many of them had never before seen a priest. I suppose I got a "going over" before I arrived, judging from the scowling countenances which were turned upon me. A Catholic gentleman heard several of the wemon, who were sitting together in the rear of the building, refering to me, say: "Let's pray for him that the Lord may show him the truth," "May the Lord have mercy on him,"

fering to me, say: "Let's pray for him that the Lord may show him the truth," "May the Lord have mercy on him," and other ejaculations of similar import.

Two preachers sat at my right and one on the left. I began by denying the doctrine imputed to the Church, that she taught that unbaptized infants went to hell, and explained the matter thoroughly. My subject that night was "The Invocation of the Saints and the Blessed Virgin Mary." Their attention was obtained from the start. After I had been talking about fifteen minutes I was startled by a fervorous exclamation on my left. "Glory to God!" was the expression, and it came from the preacher on my left. In a few minutes more I heard, "The Lord be praised!" A little later, "Amen, brother!" I kept them listening intently for an hour and three-quarters. When I concluded the preacher from the left came forward, extending his hand, and said, "My name's Kelly"—a name that would revive a withered shamrock saddled on a Protestant preacher! taunt. An earnest man may not have the talent or zeal of those whom we have mentioned, but he can exert by his life some influence upon his fellows, and mayhap find the means to awaken souls that are asleep to all the glorious possibilities of life.

SELF-IMPROVEMENT.

Grit and work have ever the same lattacks on any one, and argues along a mission there this week, have missed a great deal. We only get our first impressions Wednesday night, and so can scold ourself as well as others, so can scold ourself as well as others. His style is intensely dramatic as well as argumentative. Lawyers should especially hear him argue his case. He was a lawyer all his early career and into middle manhood, and stepped from the bar into the pulpit. He makes no that a would revive a withered shamrock saddled on a Protestant preacher! Then the other two came and gave me hearty shake hands—Mr. Briggs and Mr. Templeton. Then I had to shake hands for half an hour with the people. This was a new experience. My enemies an awayer all his early career and into middle manhood, and stepped from the bar into the pulpit. He makes no the latting would revive a withered shamrock saddled on a Protestant preacher! Then the other two came and gave me hearty shake hands—Mr. Briggs and Mr. Templeton. Then I had to shake hands for half an hour with the people. This was a new experience. My enemies an approximation of the city, attending the latting of the control of the city, attending the latting of the control of the city attending the latting of the control of the city attending the latting of the latting of the city attending the latting of the city attending the latting of the ed every night, and when I was leaving he said: "We want you back here again; and when you come don't stop hotel, but come straight to my hotel, but come straight to my nouse, where you will have a good bed and plenty to cat." Some good, I hope, will come from this later on. My next mission, I expect, will be in Hickman, Ky., for which I leave to-morrow.—Father Brannan in the Missionary.

That sports are all right in their place, but all wrong when they are allowed to interfere with school studies, the opinion of Rev. Father William Murphy of St. Joseph's church. The ed in a strong and pinion was express timely sermon on education preached Sunday morning. Father Murphy urged Sunday morning. Father Murphy urged on parents the necessity of seeing that their children receive a thorough education in order to equip them for the battle of life. It is a duty, he said, which parents owe to their children, as without a proper education, the latter will be handicapped through life. Passing on to the question of athletics, Father Murphy said he deplored the ranger Murphy said he deplored the tendency there was nowadays to over-estimate the value of outdoor sports. They are all right in as far as they proports boulds but the control of the c promote health, but when they are allowed to interfere with studies they are detrimental, and a positive sin. Parents, said Father Murphy, should ee that their children are properly and fully educated along moral, mental, spiritual and physical lines. He urged the wisdom of keeping the children indoors during the late hours of evening, and regretted that so much street runallowed. Father Murphy's ser mon is bound to have a beneficial effect as it was listened to by large congregations.—Ottawa Citizen, Sep. 1.

One soul is worth the blood of the Redeemer. God loves all that exists, and in the immense family of His creatures His heart makes no exclusion.

A DENIAL FROM FATHER MATURIN.

STATEMENT THAT HE IS INCLINED TO RETURN TO THE CHURCH OF ENGLAND

Editor Catholic Standard and Times. Dear Sir—I think that Father Maturin's many friends in Philadelphia will be interested to see his letter to me, will be interested to see his letter to me, of which I enclose a copy. Only recently the diocesan paper of the Protestant Episcopal Bishop of Milwaukee stated definitely that Father Maturin was not contented in the Catholic Church, and it is well that the slander should be refuted.

should be refuted.

JESSE ALBERT LOCKE. Ventnor, Isle of Wight, Aug. 11, 1903. (Copy of Father Maturin's letter.)
St. Mary's Church,
Cadogan Street, Chelsea.

London, July 25, 1903. Dear Mr. Locke-You ask me if there say are very persistent in America that I am inclined to return to the Church of England.

this; it shouldn't be allowed in this community! Come over to-night at the school-house and hear the pure gospel preached." I was not dishow any persons can take it upon them-

selves to say such things merely be-cause they imagine them or wish them to be true I cannot imagine; if they say them in order to influence others from doing as I have done, I think their conduct can only be characterized by a very ugly word.

very agly word.

However, as you ask me, I will answer you. There is absolutely not one fragment of truth in such statements. I could not imagine any conceivable circumstances inducing me even to consider for a moment such a step; in fact, I have found in the Catholic fact, I have found in the Catholic Church all that I desire, and the question has for the last six years ceased to be a "question" with me any more. I am pertectly happy and at peace in the Roman Catholic Church. From the day I made up my mind and went to Beaumont to be received, the English church melted before my eyes and as a church has never taken substantial form again. As Newman said: "I went by, and lo! it was gone; I sought it and its place could nowhere be found." Perhaps I could convince some of those who say the kind of things you mention how untrue they are by telting them in unmeasured words what the English Church has seemed to me since I left it, but I will not stoop to such means, either to convince or silence them. It affords me no consolation to abuse what once was a great reality to me and what most of my dearest friends still belong to, and I have never been able Church all that I desire, and the queswhat most of my dearest friends still belong to, and I have never been able to understand or respect those who seem to think that it does honor to their present condictions to ridicule what once they reverenced. It has been enough for me to try and follow our Lord's words: "Let the dead bury their dead bury control of their control of the control of the control of the control of the control of their dead bury control of the control of their dead, but go thou and preach the kingdom of God," and I have en-deavored to use what powers I have in preaching what I know with a certainty (that I believe and pray may never be less) is the kingdom of God in truth, and I believe and pray may never be and I believe such positive preaching in the long run must be more effective than any bitterness towards what to me is dead and buried.

THE INDIAN VILLAGE OF ST.

through Osprey in quest of traces of through Osprey in quest of traces of ancient Indian habitation. Rev. Father ancient Indian habitation. Rev. study number of creeds it has engendered we number of creeds it has engendered we Jones has made a twenty years' study of this interesting question, chiefly, rom records in possession of the Catholic Church in Quebec. It is shown from these records—called Jesuit Relations that Jesuit missionaries were laboring among the Indians of the Huron tribe to the east and north-east of this place three centuries ago. The researches of Rev. Father Jones in Indian lore are considered of such authentic value that the results of his work are used from time to time by the Ontario Minister of Education in the Archaelogical Report which are published annually. Rev. Jeffrey Hill of this place last year called the Herald's attention to his belief in the Herald's attention to his belief in the proximity of the site of an ancient Indian village. We presume his in-formation was procured from Govern-ment reports. The old records give an account of an invasion of the Huron territory by their enemies, the Iroquois, in 1649, and the torture and murder of Father Charles Garnier, a murder of Father Charles Garnier, a missionary, by the latter tribe, at St. Jean. The missionary's body was bunied at this place and the hope is expressed that in finding the exact location of the old site, that the grave may be the grave may be marked and the bones of the martyr recovered. St. Mathias, another Huron village of ancient date, has been located near the townline of Nottawasaga and Collingwood townships, and the records give St. Jean as about four leagues south-St. Jean as about four leagues south-westerly from St. Mathias, or anywhere within the triangle marked by Sing-hamton, Shrigley, and Port Law. The recent tour of enquiry was not without results and it will be followed by a a more thorough search, later. It a more thorough search, later. It might be stated that at both Shrigley and Port Law, observation and enquiry brought to light evidences of Indian habitation. Ash-beds, pottery and bones usually mark the old village sites of the Indians, and excavations in other localities bring up the relics from a depth of 7 to 22 inches and sometimes beneath the

up the relics from a depth of 7 to and will commence a Mission next 22 inches and sometimes beneath the week for Father Boubat of Ridgetown.]

roots of very large trees. If any farmers within or near the district named, who have found any traces of the work of the red men would make their discoveries known, much valuable information and history might in this way be revealed.—Dundalk Herald, Sept. 3, 1903.

THE RULE OF FAITH.

must believe under pain of eternal perdition. He finds it alone in the Catholic Rule of Faith. Salvation is for all. The Catholic Rule of Faith alone places salvation consults within the reach of

The Catholic Rule of Faith alone places salvation equally within the reach of every man. In the Catholic Church, whether a man is rich or poor, scholar or ignorant, he can save his soul with the same facility by Our Rule of Faith.

The miner and the laborer, working entire days at the sweat of their brow, may follow the Catholic Rule of Faith as well as the commentor who devotes his life to the study of floly Scripture.

It comes to this: all are asked to "hear the Word of God" to accept it and believe it as explained by the

"hear the Word of God" to accept it and believe it as explained by the Church and at the same time "prac-tice." Believe and practise. "Be ye not hearers only but doers."

Let us suppose our enquirer after a religion now comes under the influence of a Catholic guide. The Catholic mentor in turn invites him to admire the great number of grand Catholic mentor in turn invites him to admire the great number of grand Catholic churches in the metropolis, and on a Sunday morning to witness the large congregations from an early hour re-turning home from Mass.

They may be known as English, French, German, Italian, Polish churches, but he is told that they are Catholic all, with this only distinction that the sermons are preached in these

that the sermons are preached in these different languages according to the complexion of the respective congrega-If there happens to be but one tion. If there happens to be activated a catholic church in the particular place, then English, French, German, place, then English, equally at home

And the Catholic can inform him that

on no subject pertaining to the domain of Faith and Morals is there one iota of

Bible? He is told the Catholic Church only proposes to be believed what is to be found in the Word of God; but the Word of God is written and Unwritten. The Written Word is styled the Bible and the Unwritten Word Tradition, Every Doctrine taught must have its foundation in one or both of these sources. It matters not which, as both alike, when interpreted or taught by the Church, are the Word of God, and of equal value.

My Dear Brethren, the union of all men on such a vital question as Faith—since without it, it is impossible to please God,—should be the fervent wish and prayer of all Christians. Such a union is only possible by the

JEAN.

The Herald made reference last week to the presence here of Rev. Father Jones and Rev. Father Quirk, who with Rev. Father Murphy and Mr. J. D. Morgun, drove for a couple of days through Osprey in quest of traces of may be allowed to qualify it as the mother of discord.

Christ, Whom all Christians must recognize as their Chieftain, insists cognize as their Chieffall, insists of charity and union; but the principle of Private Interpretation will always be an obstacle to that charity which must ever be the distinguishing charac-teristic of the children of God. It will continue to be, as in the past, a stumbling block to Union.

Adopt the Infallible Tribunal of the

Church as the Divinely appointed Custodian and Interpreter of God's word, whether contained in the Bible or Tradition. Accept this Divine Arbiter of all religious differences, and speedily, with the Psaloist we shall exclaim (Ps 132-1) "Behold, how good and how pleasant it is for brethren to dwell topleasant it is for brethren to dwell to-gether in union." Then truly will the world witness a Church according to God's plan—a Church professing "One Lord, One Faith One Baptism." Then will many a soul like Augustine salute the Church in these words, "Oh beauty ever ancient and new. Too late have commenced to know thee. Too late to love. Then will all the children of God intone the glorious profession "I believe in the One Holy Catholic and Apostolic Church."

[The above lecture was delivered by

the Rev. O. B. Devlin, S. J., a member of the Canadian Jesuit Missionary Band, in the Catholic church of Wallaceburg. He commenced the lecture at the 10:30 Mass on Sunday, August 30, speaking some forty-five minutes, and that evening before a large congregation, finished the lecture, speaking

over an hour.

The rendering of the "O Salutaris" by Miss Dunlop, as well as organ ac-companiment by Miss Coughlin, con-tributed much to the beauty of the impressive services. Father Devlin has been engaged in Wallaceburg in Mis-sion work for the last couple of weeks,

HOMAS COFFEY ecord Office, London, Canada

NOTHING LIKE K.D.C.

R VOUS DYSPEPSIA

HE, DEPRESSION OF SPIRITS, Etc.
LES K. D.C. AND PILLS. Write for them.
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ANNA HANSON DORSEY,

AUTHOR OF "COAINA," "FLEMMINGS," "TANGLED PATHS," "MA BROOKE," ETC., ETC., ETC.

CHAPTER XIII.

A BLOW-REVOLT OF THE SLAVES OF HIPPOLYTUS-FABIAN'S VIEWS.

True to his word, Valerian gave re-newed impetus to the persecution by the increased severity of his edicts, threatening extreme penalties to those charged with their execution should they fail to carry them out to the let-ter. Throughout the Roman Empire the tempest raged, losing no iota of its savage cruelty by distance from its

Daily, from the prisons and the dun geons of Rome, like sheep led to the slaughter, the victims of his wrath were offered two alternatives—to deny Christ, or to be given over to the torturers, to the wild beasts of the arena, and to the flames; to be stifled in the cloacoe or drowned in the Tiber; their places ever replenished by others, who in their bonds, fearing not those who destroy the body; while, as through broken prison bars, their glad souls escaped to their eternal triumph, to receive their palms from Him in the likeness of whose Passion they had suffered.

Can we not imagine the angelic sen tinels on the outposts of the celestial country ecloing the plaintive threnody of the Prophet as that multitude, radi nt with solemn joy, approached: Who are these that come from Edom, "Who are these that come from I with dyed garments from Bosra? Why is their apparel red, and their garments like theirs that tread in the wine-press?" (Igaine wine-press?" (Isaias, lxiii. sacred text reads: "Who this that cometh from E Edom dyed garments from Bosra Why is thy apparel red and thy gar-

ments," etc., etc. (By Edom and Bosra, commentators say may be understood cities and places the wicked.)

And yet the daily business of life, its whirl, its struggles, its petty ambitions, went on as usual in Rome's ambitions, went on as usual in Rome's spacious streets; sounds of mirth were in the air, music and laughter in her palaces, peace and love in her homes. The games went on in her amphitheatres; gladiators contended in her circus arenas; the festivals of the gods were celebrated with gorgeous rites; the smoke ascended from her altars of sacrifice in the temples; her Forum resounded with oratory, her theatres rang with applause; while the golden sunshine crowned her hills with splendor, and the tide of human passions rolled on, undisturbed by the fact that rolled on, undisturbed by the fact that a few miserable Christians, who defied the gods and conspired against th were being torn to death by state, were being torn to death by savage beasts, or tortured until life, like the Arctic sun, seemed about to be swallowed up in darkness, but which straightway arose out of the midnight to a new and brighter day.

Fabian had left the place of Nemesian at the praceding ovening, highly

ius on the preceding evening, highly encouraged in his theory that, by cer-tain methods, Fate could be circum-vented in Claudia's case, and her life be made happy notwithstanding her blindness; and he was quite willing to bide the time which it would require to realize his hopes.

Stepping gayly along in the moon-light, a thought crossed his mind which

light, a thought crossed his mind which had once or twice before, in the course of the day, annoyed him. He had a of the day, annoyed certain protege to whom he was much attached, and in whose career he had taken a great interest, but whom he had neither seen nor heard from for aeveral days. This was Evaristus, the several days. of the day, annoyed him. He had a certain protege to whom he was much young orator whom he had one night at the imperial palace pointed out to Lao dice as a budding Cicero, and who since illed the ex pectations of his friends. Fabian, in the scene of tumult—that old house with his own delicate and irresistible way, a tower, which has a tradition of having had assisted him liberally—for Evaris-tus was poor—determined that the money should not retard his studies, and consequently his advance-ment; in fact, he was his good genius, and felt that he would be more than rewarded by the success which would crown his efforts to renew the golden

age of Roman oratory.
But what had become of Evaristus It was now five days since he had seen him, and as it was not late, he con-cluded to go to his house and inquire what had become of him ; but on arriving there, he found it closed and dark, and to his repeated knocks there came no response whatever. Remembering that this was a reception night at the imperial palace, he turned his steps thither, assured of meeting among the guests some mutual friend who could give him the information he desired.

He was successful in his quest, but that which he heard took away his breath, and moved the very centres of Evaristus had his being. with the Christian craze, and in a ringing speech had publicly denounced the gods, renounced paganism, and de-clared himself a believer in the Christus. He was at once arrested, taken before the prefect, where he repeated his blasphemies, and was cast into a subterranean dungeon to await his sentence. He went away, between his sentence. He went away, between his rough guards, smiling as if he were marching to a triumph. That is all Fabian could then learn, and wrapping his toga around him, he drew his head over his head, and went away, speechless with grief and rage. "Fool! fool! insensate fool!" he at last utterred, "to have so recklessly sacrified a noble career!"

ficed a noble career ! He arose the next morning—the fever of his mind not allayed by a sleepless night — resolved to shake the dust of night — resolved to shake the dust of Rome from his feet, and get away for a day, at least, out of this atmosphere of eruelty; for Fabian was an amiable and, secretly, a liberal pagan, with an so sensitive that every thing like violence was as a physical hurt to him—a fact which did not deteriorate the courageous qualities of his nature. If Evaristus was mad, he argued, it was a madness that had a method in it, as the Christians daily leave the city?"

exemplied,—a method like adamant, which could neither be bent nor broken; how, then, could he hope to influence him, especially since, conspicuous for his brillant talents, it would be the policy of his judges to make a signal example of him?

Fabian wrote, however, to the most noted lawyer in Rome to discover the whereabouts of his friend, and to spare whereabouts of his friend, and to spare neither money nor pains in the endeav-or to effect his release; then he break-fasted, and mounting his horse, put him to a brisk canter, which soon brought him to the Urban Way, where it trends up and along the Viminal, towards the rocky and wooded heights beyond. rocky and wooded heights beyond. He meant to visit an old friend of his father's, the Senator Lentulus, who passed a dreamy, secluded life in his cient villa up there among the beauty and silence of the hills.

His long ride had given time for the tumult of his mind to exhaust itself, in a measure; and now the shadows cast by the great trees over the winding road, and the unbroken quiet, refreshed and soothed him.

In the meantime, as Nemesius, who had gone at an early hour to the camp of his veterans, to his daily inspection of their discipline and drill, deter-mined that both should reach the highest point of military tactics before the war began, was riding leisurely down the Viminal, he saw Fabian approaching by a side road that joined the Urban Way, and also observed that his ountenance wore an unusually grave

preoccupied aspect. Fortune has favored me, Nemesius for I was returning to the city to seek thee," he said, after the usual saluta-tions. "Had we not met, I must have gone home and impaled one of my slaves, by way of relieving my mind. "What new absurdity burdens it, Fabian?" asked Nemesius, with a grave

smile.

"No absurdity this time, but thoughts which, by the infernal gods! I must pour out into some friendly ear, or perish," he replied, his usual genial smiles exchanged for an expression smiles exchanged for an expression which Nemesius could not understand. Do me a kindness, my Achates : turn back, and go with me to thy villa on the Aventine, where I may say all that I have it in my mind to say, without danger of crucifixion or something

"Willingly; I am at leisure," h answered, turning his horse's head.
"How far has thou been to-day?" he hoping to find a clue to his friend's strange mood.

"Only to visit that grand old Roman Lentulus, a well-preserved fossil of nobler and better times. He's still harping on the old subject of the Greek conquest, and the evil effects which he insists it has produced on the Roman haracter. It is a strange coincidence that Ben Asa, the Jew, also imputes the first decadence of his people to their intermingling with and living among the Greeks. History is full of singular problems, which are only solved when it is too late for the mistakes of nations to be repaired. Eheu!" signed Fabian.
"I agree with the sage Lentulus.

Greece has avenged herself by the en-ervating potions she has held to the lips of her conquerors," answered Nemesius. "Except her learning and art, she has brought us no substantial good. But such topics have gone out of fashion; they are left to old men who live in the historic Past, and believe that the Present is going to destruc-

When I left the venerable man was so elevated, I assure thee, by the nobility of his sentiments, that I felt as nobility of his sentiments, that I felt as if I had been listening to the utterances of an oracle. The theme composed me, and raised my mind to a more exalted plane than the turbulent one on which it is our misfortune to exist; but, by Hercules! as I approached the Urban Way, my dreams were upset by such a howling and shouting, that I thought Erebus had broken loose. Quickening the speed of my horse, I soon reached the scene of tumult—that old house with once served as a fortress, and is nov once served as a total the property of a rich man named Hippolytus. Thou must have noticed it in passing."

"I know it," said Nemesius. "It has not hear long since my late duties

has not been long since my late duties led me to observe it more closely than I desired. I inspected the horrible dungeons under it."

dungeons under it."

"Those dungeons served Hippolytus a good turn to-day. The tumult was caused by his slaves, who anticipated the ides of August, and prematurely began the Saturnalia. It was, in fact, a revolt. It did not last long. The keepers, well armed, and the taskmasters with whips, assisted by laborers from a stone quarry near by soon from a stone quarry near by, soon brought them to subjection, after some of them were killed and others wounded. They were then manacled, and thrown into the old dungeons under the tower. It was highly exciting, and brought down with a jar from the heights to which Lentulus had sent me soaring," said Fabian, who, as Nemesius thought, still held in reserve a deeper cause of disturbance than the occurrence he disturbance than

had just related; but he only said:

'Slaves require strong discipline;
for, being human, the restraints of bondage must sometimes become in tolerable." Then for a little while Then for a little while

tolerable." Then for a little white they rode along in silence. "Would my sweet little lady Claudia ever forgive me," said Fabian, present-ly, "if she knew that I neglected to ly, "if she knew that I neglected to ask for her before everything else a How is she?"

"Well, but rather timid and fearful," answered Nemesius. "She is as one who has been suddenly deprived of sight, instead of having been blind from her birth. I left her very happy this morning, having told her that, instead of going away to the sea, we should spend the summer on the Aventine, if she preferred it. The excess of her joy was so great that I could readily measure by it the pain it would have

cost her to go elsewhere."
"I rejoice in the change of plan. I soon discovered that the one fixed upon filled her mind with a vague dread; but up there, in the beautiful gardens, she will sip nepenthe, while the birds sing her welcome home. How soon wilt thou

"Almost immediately. I intended to make no change—the weather being pleasant—until we started South; now the sooner we get back to the villa, the better for my child."

"And the Princess?" questioned Fabian, with just the ghost of a twinkle

in his eyes. " She will spend a week at the villa, then return home, where she is sure everything is going to wreck and ruin for want of her presence. She has made me a promise, Fabian, of which I will tell thee presently, as it is connected with an affair with which I am about to tax thy friendship," answered mesius, as they began to ascend the Aventine.

" I am thine unto death, my Achates Princess to throw the matrimonial noose about my neck," said Fabian, laughing. "In all else, I repeat, I am laughing. "In all el Words spoken, but faithfully kept, as event

Such friendship as thine, Fabian takes much of its curse away from life I believe and trust thee," replied The old steward, who had observed

their approach, went out to receive them, welcome beaming on his counten-"I fear, Symphronius, thou hast had lonely time of it lately," said Nemes-

ius, greeting him kindly.
"That is not to be wondered at, my noble sir ; for we miss our sweet little lady more and more every day.
double loss, truly; for when she
away, we see thee but seldom."

"She is nowhere as happy as here, and is pining for home, for which reasons we shall return to the villa in a few days, to stay until the October frosts have killed the flowers." (Nem-esius little dreamed, as he spoke of the wonderful flowers that were to bloom for him and his child amidst the October frosts.) "Canst thou find us so thing to eat and drink?" he asked. " Canst thou find us some

"That is joyful news—the best I have heard for many a long day. The re-past will soon be served, and the oldest lask of Cacuban wine in the vault before thee," said Symphronius, taking down his keys, over which a busy spider

was spinning its web.

During the prandial repast of cold meats, salads, fruits, and snow-cooled wine, Fabian's wit sparkled and flashed fitfully; one moment he was silent, the next exhibitanted. Never had Nemesius seen him in such a mood, and taking it in connection with certain things he nad said on the Urban Way, he concluded that his gayety was forced; but seemed not to observe anything un-usual, and when they had finished their repast, proposed adjourning to the ardens Fabian swore that it was a happy in-

spiration, and they went out together, sauntering slowly through those scenes, whose lavish beauty was intensified by the fragrance of a thousand flowers, the lickering, golden shadows, the of fountains, and the songs of birds, until they reached the ilex grove, near the grotto of Silenus, where the knarled, mass-covered roots of the ancient trees afforded resting-places of the most gro tesque forms, where one could either sit or recline. At another time Fabian's ensitive nature would have been in harmony with surroundings so perfect, but the sudden shock of the before had struck a note of discord, which still jangled painfully out of tune, and clouded even his love for the beau-

Now my Nemesius," said Fabian, when the two friends had taken seats in the ilex grove, "I will unveil my sorrow.

sorrow."

"Sorrow! Why hast thou kept it back until now, my friend? It is, indeed, difficult for me to realize Sorrow and thee hand in hand."

"It is true, nevertheless. Not all my vaunted stoicism has made me impervious. Thou hast heard me speak of Evaristus and his wonderful elocateore?"

"Yes; not only that, but I myself are been entranced by it. What of im?"
"Thou hast not heard, then?"
"Thou hast not heard, then?" have been entranced by it. What of Thou hast not heard, then?'

"Since my return yesterday, every moment of my time has been so occu-pied, first with the Emperor, then at the camp of my veterans, that no curthe camp of my veterans, that no cur-rent news of any sort has reached me. I trust that no ill has befallen Evaris-

"Thou mayest judge: he has become a Christian! Not satisfied to be one secretly, he was mad enough to declare his error openly from the rostrum, when the Forum had hardly standing room for the people who had come to hear his speech. Swept away by the torrent of his eloquence — how well I can imagine it!—they at first failed to catch the significance of his word; and even when they did, so grand was his effort that their impulse was to applaud. But the fact that he had blasphemed the gods, denounced the cruelty of Valer-ian, and declared himself a Christian, was not to be ignored; and with sudder fury they rushed upon him where he stood smiling and fearless, dragged him from the rostrum to the prefect, who heard the accusation and his dauntless confession, after which he was beaten on the mouth with a heavy stone, and on the mouth with a new underground cast into one of the filthy underground cast into one of the filthy underground cast into one of the nitry underground dungeous, to await sentence. That is all I know. I loved the boy; I was proud of his genius, and the glory his renown would have shed on the Roman name," said Fabian, while a slight tremor quivered around his sensitive

Except that his mad act has brought re Except that his mad act has brought pain to thee, Fabian, I should say he is rightly served. He knew the penalty of his offence, and his audacity in declaring it in the manner he did proves his willingness to accept the consequences," said Nemesius, in grave, low

tones.

"By the furies! I say it's a small thing to extinguish such a life for; and the extinguish such a life for; and the extinguish such as the extension of proportion. altogether out of proportion, if measured by the honors his brilliant career would have brought the State, to nothing of services which might some day save it. The loss is Rome's, not his," exclaimed Fabian.

"Rome can afford to lose disloyal men," said Nemesius.

"I deny that Evaristus is a disloyal nar. No citizen of the Roman Empire ed its glory, its power, its prosperity, nore at heart than he," replied Fabian, in tones of positive conviction. "How can one be loyal who defies the law and insults the gods?"

"I deny that loyalty is a matter of sentiment: it is a principle that is proven by a man's acts, not his beliefs. If he prefers to worship one god or none, instead of twelve or a thousand, I do not see how it affects his loyalty, his acts all being loyal. History give us many examples of men, who were devout worshippers of the gods, overturning the Empire by their treasons; but, Nemesius, no treason has ever yet been proven against a Christian. It is beyond question of doubt that they have been brave in war, wise in council, just in administering the laws, and invulnerable to corruption, until some edict against their sect is published, or it is suddenly discovered by envious and covetous persons that they have all along been Christians—then all past services are forgotten; their lofty virtues, so often compared with Cato's, are ignored; they are pronounced traitors, tortured and put to death like the vilest criminals—aye, far more cruelly—for—a belief!"

"I trust thou art not infected with the insidious poision of their belief," said Nemesius, a dark glow rising to

"No," replied Fabian, laughing; "I am a loyal Roman citizen according to thy own definition, and worship only the gods — with a reservation, however

"Even so, my Fabian, these are dangerous times to indulge in eccentric sentiments," said Nemesius, with a sense of relief; "but explain—"

"My reservation? I may presently, interrupted Fabian; "provided thou wilt patiently bear with me while I dis-burden my mind of its long-accumulated impressions. It is better that thy friendly ear should hear them than that friendly ear should hear them than that I should explode them some time in public. Thou dost kindly assent? Well, then, the first question I would have solved is; To what end is this dreadful slaughter of the people known as Christians? If it is, to exterminate them, do not results prove the attempt a failure? If the gods willed to avenge their insulted majesty on the Christians for refusing to worship them, being gods, could they not exterminate them by a single blow? That they do not do so proves, in my opinion, that the gods are not so jealous of their own supreme honor as mortals suppose, or that—which honor as mortals suppose, or that—which seems incredible—they are not omniscient. Or it may be they know that all fallacies expend themselves, as flame expends the fuel on which it feeds, leaving only aches; and with sublime indifference leave mankind to the folly of their own concentions. These things their own conceptions. These things may or may not be; we can only shape hypotheses where there's a lack of dogma. Therefore, we will leave the gods, and descend to things we do know, and consider the war against the Christians as a measure of state policy.

"Yesterday," continued Fabian,

"Yesterday," continued Fabian, "Evaristus was the idol of Rome. By some inscrutable agency he becomes a Christian: to-day he is chained in a into which no ray of noisome dungeon, light can penetrate, and will doubt explate his mistake by a cruel death, which he will bear with undaunted heroism, as they all do. We know how the Roman people deify heroism—how they adore that higher quality of cour-age which yields nothing except mortal-ity to death, looking upon the sacrifice not as a defeat, but a triumph. The boute courage of gladiators, which sometimes makes a spectacle for a Roman holiday, is quite a different thing: for their motive, like their courage, is ignoble: they risk their lives or a price : to kill or be few ounces of gold, is their trade. spectators bet on the chances of their struggle; money is lost and won on the bloody game; the savage instincts of the people are satisfied when it is over,

will be cast to the lions, without a weapon to defend himself against their hungry rage; he will meet his fate with exalted heroism; he will even chant the exulting hymns of his faith while his flesh is being torn and his bones cracked by their cruel teeth, until he dies-not for gold, like the gladiator, my Neme-sius, but for his belief. Nor does it end here, as in the other case when the spectacle is over; for in the minds of many who witness it the questions arise: 'Why does this man die? What is this belief for which he suffers,-a strange belief that is of more value than life, and stronger than death? It must be

something greater than we know of.'
"One such death — one Christian dead - and ten are converted by his example. For every ten converted by fits one, a hundred may be safely counted. From this induction, it is plain that computation by numbers is an impossibility for so it has been going on since the days of Nero. But it is a statistical as well as historic fact that this sect multiplies and increases its followers a thousands times more in times of perse-cution than in the few decades of peace cution than in the few decades of peace that occasionally intervene. I look upon these persecutions—I call them such for want of a better name—as more destructive to the strength of the Empire than its wars, by the profuse waste of good human material, which might otherwise be used for its defence and the glory of its arms. Under certain emperors it has been so utilized. tain emperors it has been so utilized, and inone were found more loyal, and brave, and just, than the Christians in the performance of every duty assigned them, whether civic or military, until the hue and cry of a fresh persecution cut short their usefulness by their sud-den destruction. I contend that there is no government so powerful that it can afford such wholesale destruction of

"They deny the gods, which is incompatible with true loyalty. The religious system of a State is the keystone of its safety. The link that binds the two together must be indissolubly preserved," said Nemesius, with lowering how.

"Consider, as I said before, my Nemesius, the power ascribed to the ods. Is it omnipotent? Evidently they are indifferent to a sect so con-temptible that it has but one God, and according to report, the most senseless forms of worship; otherwise they would

TO BE CONTINUED.

THE REAL PRESENCE.

SECOND SERMON OF FATHEF M'DERMOTT'S COURSE ON THE BLESSED EUCHARIST.

Philadelphia Catholic Standard and Times, 1I. (CONTINUED.)

When, however, an investigation proved that the marriage was valid, that Henry's trouble was not, as the poet says, that "his marriage with his brother's wife had crept too near his conscience," but that "his conscience conscience," but that "his conscience, but that his conscience, but that his conscience, but that his conscience, but that "his conscience," but the but that "his conscience," but the but Church realizing what great evils an abrupt refusal might bring on her chil-dren, in order to avert these calamities and at the same time maintain the law, acted prudently. She courted delay in the hope, no doubt, that time, which cures all things, might remove the difficulty by bringing Henry and Anne to a sense of duty, or that death might change the situation by the removal of one or the other party to the sinful love.

But when the question had to be faced of granting a divorce from a lawful wife and sanctioning an adulterous union, the Pope peremptorily refused, maintained the law of Christ and the right of a lawful wife though to do so cost him the friendship of Henry, the loss of England and brought upon the children of the Church a relentless persecution which lasted for centuries.

Thus Henry's attempt to evade the law of Christ on marriage has made it impossible for all time for any civilized man to be ignorant of the unlawfulness of divorce, has made it impossible to misrepresent the position of the Church on matrimony, has made it impossible to say that the hope of extending her dominions, or fear of losing them, con induce the Church to attempt to put asunder what God has joined together, has made it plain that the Church would no more try to prevent the operations of Christ's law on marriage she would try to stop the motions of

the solar system.

This illustration shows how opposi tion to a doctrine may fix its meaning, prove it, make it universally known. This illustration will enable you to understand how the opposition to the teaching of the words of promise concerning the Eucharist not only elicited from Christ a repetition of it in stronger and stronger terms, and thus proved its meaning beyond doubt, but it will also show you that Christ would not modify that teaching in order to keep with Him the disciples who, scandalized at this doctrine, went away and walked no more with Him. Before showing this in detail it will be nece sary to give a brief description of the events which preceded the of to Christ's teaching. And in opposition in this matter it is well to bear in mind that noth ing in all the circumstances happened fortuitously, that Christ made the promise after events which ought to have enabled those who listened to it to regard His promise as both credible and possible.

PREPARATION FOR THE PROMISE. Christ's personality and preaching had drawn all classes to Him, had made men declare that no man had ever men declare that no man had ever spoken as He spoke, had made men so eager to hear Him that great multitudes had followed Him into the wilderness and remained with Him for days without having taken thought of the wants the body. Seeing the multitude suffer ing from hunger, having no bread for them, and fearing they would faint on the way if He sent them home, our Lord worked a miracle by which five loaves and a few fishes were so multiplied that they sufficed to feed five thousand men, besides women and children. After this miracle, when the multitude wished to make Christ their King, He went in a boat to the other side of the lake. The next day when the multitude followed Him Christ upbraided them for following Him, not because of His miracle, but because they did eat and were filled. He told them that their fathers had eaten manna and were dead, but that those who would eat the bread He should give would not die. He exhorted them, therefore, to seek not food for the body that perisheth, but food for the soul,

which shall live. We cannot imagine a better preparation for the promise of the Eucharist than the teachings which approved Christ as a teacher of truth to them and the miracle which prefigured the Eucharist, which made it easy to be lieve that He who multiplied five loaves so as to feed to satiety five thousand men could also multiply His Body so as to feed the souls of all men; we cannot imagine a more propitious moment for announcing that He would give them His Flesh to eat and His Blood to drink as at this time when they were so enamored of those teachings which prepared the way for belief in His promise by accrediting Him as a prophet, when they were in such ad-miration of His power that they be-lieved that in His miracle God had risited His people.

It was under those circumstances that

Christ said : "I am the living Bread which came down from heaven. If any man eat of this Bread he shall live for ever; and the Bread which I shall give is My Flesh for the life of the world." But so astounding was this promise, the Gospel tells, that the Jews on hearing it began to dispute among themselves, to contend and murmur against it; they began to declare this promise both incomprehensible and impossible, to ask: "How can this Man give us His Flesh to eat?" to say: "This is a hard saying!" and ask: "Who can hear it?" The Gospel tells us that His promise caused the Jews and disciples to forget His teachings and miracles, to lose sight of the authority of the Great Teacher in the difficulty of it began to dispute among themselves of the Great Teacher in the difficulty of the doctrine He proposed; caused them to refuse positively to believe Him, to go away and walk no more with Him.

The objections which the Jews urged against the words of promise find an echo in the objections which our separated brethren urge to-day against the Real Presence. The Jews asked: ated brethren urge to-day against the Real Presence. The Jews asked: "How can this Man give us His Flesh to eat?" and said: "This is a hard saying," and asked: "Who can believe it?" This is precisely what our dissenting brethren say about the Eucharist. They tell us that the literal interpretation of the words: "This is My Body" involves an absurdity, that the Real Presence as a matter of fact is an impossibility; that no one can believe the Catholic doctrine without denying his senses, insulting his reason. denying his senses, insulting his reason; in the words of a minister, that no one can believe it unless he has reached that state of credulity which renders hims incapable of deciding between truth and error.

We contend that the Jews and disciples understood Christ's language, that they possessed every means of arriving at the true meaning of His words, and that they understood Him to promse them His flesh to eat just as non-Catholies understand that in receiving the Eucharist in the Catholic Church we are taught that we receive the Body and Blood of Christ. We contend that the Jews and disciples objected to Christ's promise for the same reasons that non-Catholics object to the Real Presence, because they consider it incredible and impossible. They objections were: "How can this Man give us His flesh to eat?" "This is a hard saying, who can believe it?" We contend if Christ's words do not teach the doctrine of the Real Presence then there is nothing in the whole range of His teaching against which the objections of the Jews can be urged.

THE JEWS UNDERSTOOD HIM. From the fact that there is no doctrine but the Real Presence against which the objections of the Jews and of non Catholics also can be urged, it follows beyond a doubt that the Jevys and disciples understood Christ to promise them His flesh to eat. We contend, further that they made no mistake in so understanding Christ's promise, that this is evident as well from what Christ

this is evident as well from what Christ failed to say in reply to their objections as from what He did say.

Our Lord's invariable rule in dealing with men was this: When they objected to His teaching because they misunderstood it, He always removed their objection by correcting their their objection by correcting their mistake. For example, when He said : Unless a man be born again he cannot enter into the kingdom of heaven, and Nicodemous, who understood Him literally, asked; 'How can a man be born ngain when he is old?" Christ removed the difficultly by saying Unless a man be born again of water and the Holy Ghost he cannot enter into the kingdom of heaven. But when men correctly understood His teaching and objected to it as something hard to believe or difficult to practice, He invariably répeated the disputed doctrine in the most positive parties. terms. For example, when the Phar-isees said; "This man blasphemeth, isees said ; no one can forgive sin but God alone, because Jesus had said to the man sick of the palsy: "Thy sins are forgiven thee," He immediately replied: "Is it easier to say thy sins are forgiven thee or to say arise and walk? That you may know that the Son of Man nath power on earth to forgive sins, He said to the sick man: arise and walk Thus proving the correctness of their understanding of "thy sins are forgiven thee "and vindicating His power

to forgive sins.

According, then, to this rule which followed by all men, Christ would have been bound to correct their mistake, if mistake they had made, in order that His teaching might be properly understood: and He would have been bound to defend His doctrine, if they understood it aright and objected to it because it appeared incomprehensible to

them.

If they had objected because they misunderstood Him Christ would have

been bound to say to them; "You do not understand My meaning; you object to something I did not say; I am not promising you My flesh to eat; if I did you could well say that My promise is impossible for Me to perform and for you to believe; on the contrary, I am only promising to give you bread as the figure of My flesh; certainly there is nothing in this promise difficult for Me to fulfil or for you to ise difficult for Me to fulfil or for you to believe." Had they misunderstood Him Christ would have removed their objection to His teaching by correcting in this way their mistake. Did Christ thus correct as erroneous

their understanding of His promise?
No; on the contrary, He not only confirmed their understanding of the promise as correct, but with asseveration amounting almost to an oath He repeated that the bread He would give them is His flesh, and commanded these very ones who were murmuring against His promise that they must eat His flesh and drink His blood or they could not have life in them. In reply to their objections, Christ said: "Amen, objections, Christ said: Amon, amen, I say unto you who contend about this promise, who refuse to believe it; amen, amen, I say unto you who say it is impossible for Me to fulfill this promise. ise and for you to believe it; amen, amen, I say unto you who ask: 'How can this Man give us His flesh to eat?' to you who say: 'This is a hard saying,' and ask: 'Who can believe it?' Amen, Amen, I say unto all you that unless you eat the flesh of the Son of Man and drink His blood you cannot have life in you. He that eateth My flesh and drinketh My blood hath everlasting life, and I will raise him up at the last day. For My flesh is meat inthe last day. For My flesh is meat in-deed and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me and I in him."

When the Jews heard Jesus thus positively and solemnly reiterate that He would give them His flesh to eat they saw there was neither escape from their understanding of His promise nor escape from participation in this sacrament except by not only rejecting the promise but also Him who made it. They then did what every one who has imitated them in rejecting the doctrine of the Eucharist has sooner or later done, they reject us : " After this went away and CHRIST'S PERSIST Can we imag ing the Jews had labored to by one word have retained Him whose Div allowing them t

SEPTEMB

these souls wi correction of have retained Him who said God the Fathe of all He hath Can w His disciples turn, because trine if He co without sacri we imagine Hi self as the G the ninety and in quest of the gathered into lost without them? Can a most cruel c tributing to ciples by all from Him becatheir misund As the sa than grant H the indissolu

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en, Christ would correct their mis-had made, in order ight be properly would have been doctrine, if they and objected to it comprehensible to

cted because they Christ would have " You do meaning; you ob-did not say; I am My flesh to eat; if ell say that My le for Me to perpromising to give gure of My flesh; othing in this promo fulfil or for you to ney misunderstood ave removed their ching by correcting stake.

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heard Jesus thus emnly reiterate that tem His flesh to eat s neither escape from ng of His promise nor cipation in this sacraot only rejecting the Him who made it. at every one who has rejecting the doctrine has sooner or later

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done, they rejected Jesus Christ and all His doctrines. The Gospel tells us: "After this many of His disciples went away and walked no more with CHRIST'S PERSISTENCE IN TEACHING THE

SEPTEMBER 12, 1903.

CHRIST'S PERSISTENCE IN TEACHING THE DOCTRINE.

Can we imagine Jesus Christ allowing the Jews and disciples whom He had labored to instruct to leave Him if by one word of explanation He could have retained them? Can we imagine Him whose Divine Heart yearned after these souls with an everlasting love allowing them to leave Him, if a simple correction of their mistake would allowing them to leave Him, it a simple correction of their mistake would have retained them? Can we imagine Him who said: "This is the will of God the Father who hath sent Me that of all He hath given Me I shall not lose one?" Can we imagine Him allowing His disciples to go away never to re-turn, because scandalized at His doc-trine if He could have retained them, without sacrificing the truth? Can we imagine Him who has pictured Himself as the Good Shepherd who leaves the ninety and nine in the desert to go in quest of the lost sheep; can we imagine Him allowing those already gathered into the fold to be eternally lost without making an effort to save them? Can we imagine Him who died a most cruel death to save all men contributing to the damnation of His dis-ciples by allowing them to separate from Him because He would not correct their misunderstanding of His teach-

As the sacrifice of England rather As the sacrince of England rather than grant Henry a divorce proved how inflexible the Church is in maintaining the indissolubility of matrimony, so the loss of disciples which Christ suffered the control of the cont rather than modify His promise to give us His Flesh to eat proved how persist-ently He taught the Catholic doctrine

of the Eucharist.
When Christ saw the multitude whom He had labored to instruct and whom He had labored to instruct and whom He had wrought a miracle to feed, when He saw them leave Him never to return, with a sad heart He turned to His chosen twelve and asked: "Will you also go away? Do you think this promise impossible? Do you also refuse to believe it? Will this promise to give you. lieve it? Will this promise to give you My Flesh to eat not only cost Me the loss of Jews and disciples but the loss of My Apostles also?" They answered in the words of Simon Peter: "Lord, to whom shall we go? Thou alone hast the words of eternal life, and we have known and believed that Thou art Christ the Son of God."

The Apostles answered as we Cathon

Christ the Son of God."

The Apostles answered as we Catholics would answer this question were it propounded to us. We say of the Eucharist: "Lord, this promise is a stupendous word, an impenetrable mystery; we cannot see how it can be fulfilled; like those who are leaving Thee on account of it, we too, would reject it did one of less power and authority than Thyself make it. We know that Thy power is greater than its difficulty, Thy authority is a sufficient reason for Thy authority is a sufficient reason for believing whatsoever Thou teachest, however incomprehensible it seem; we know that with man this promise would be impossible, but with God all things

As the Apostles through Peter said that there was no one to go to for the truth if they abandoned, on account of this promise, Christ Who alone had the words of eternal life, so we say that there is no place where truth can be sought if, on account of the doctrine of the Real Presence, we abandon the Catholic Church, which is the pillar and

It was because the Apostles made their act of faith in Christ's divinity at Capharnaum that they unquestioningly believed the doctrine of the Real Presence when ground of truth. ence when at Jerusalem Christ's promise to give them His flesh to eat was fulfilled at the Last Supper in the words: "This is My Body. This is My Blood." It was because the Jews and disciples refused to believe Christ's

NON-CATHOLICS OF TO-DAY ARE LIKE

THE JEWS OF OLD. In this the Apostles were the proto-types of Catholics of to day who pre-serve their faith in Christ's divinity by believing that He, in the Eucharist, fulfilled His promise to give men His flesh to eat. Whereas they who refusified His promise to give men His flesh to eat. Whereas they who reused to believe this promise, who left Christ on account of it, were the prototypes of those who to day implicitly deny the divinity of Christ by refusing to believe the doctrine of the Real Presence. Catholics in the contro-Presence. Catholics in the controversy concerning the Eucharist take oncerning the Education of the place with the Apostles who asked: "Will you also go asked: "Lord, to whom the place of the shall we go? Thou alone hast the words of eternal life, and we have known and have believed Thou art Christ the Son of God." Non Catholics in this controversy must take their place with those who asked: "How can this man give us His flesh to eat? This is a hard saying, and who can hear it?" who on hearing Christ re-peat that he would give His flesh to peat that he would give His flesh to men to eat "went away and walked no more with Him." These say: "This man cannot give His flesh to eat!" but we say the Son of God can give us

His flesh to eat.

Hence we can tell those who now refuse to believe the doctrine of the Real fuse to believe the doctrine in incredible. Presence who say that it is incredible, impossible, when men first doubted, denied it, that it was not the Catholic Church that was then teaching it; that it was Jesus Christ Who was teaching it we can tell them if Christ's authority as a Teacher is not strong enough to as a Teacher is not strong enough to compel them to believe this doctrine, compel them to believe this doctrine, that it is not sufficient to justify them in believing any of His doctrines; that they must, to be consistent, like the Jews and disciples reject Jesus Christ and all His doctrines. We can tell them that the rampant inadelity of today began in the denial of the Real them that the rampant infidelity of today began in the denial of the Real
Presence is logically advanced by
denying the divinity of Jesus Christ,
and it has ended in the insolent
denial of God's existence. We can tell
them that the words of St. John:
"They went back and walked no more
with Him" are as true to-day of those
who reject the doctrines of the Real

Presence as they were of those of old who at Capharnaum disputed Christ's power to give men His flesh to eat. We can tell them that those who of We can tell them that those who of Christ say with Simon Peter, "Thou alone hast the words of eternal life, and we have known and have believed that Thou art Christ the son of God" never have any doubt of the doctrine of the Real Presence; that those who dispute this doctrine have yet to realize meaning of Simon Peter's words: "Thou art Christ the Son of God."

NOW IS THE TIME TO PRAY.

Sacred Heart Review. What a wonderful manifestation of sympathetic interest has been, and is still, taking place throughout the world in consequence of the death world in consequence of the death of Pope Leo XIII. and the election of his successor, Pius X. If this state of things had been foretold even twenty things had been foretold even twenty years ago the prophet would have been reckoned a madman. Pope Leo was evidently a providential man, raised up by God for the special work of breakby God for the special work of the ing down prejudice and recommending the persecuted Catholic Church to the nations. We have every reason to believe that his successor will walk in his lieve that his successor will walk in his footsteps, and carry on the work of re-conciliation and fraternal charity which

he so successfully inaugurated.

What then is the duty of Catholics in view of this wonderful movement? Is it not to recognize the manifest designs of Providence, and pray and cry might of Providence, and pray and cry might-ily to God for the outpouring of his Holy Spirit upon the people every-where, that souls may be truly con-verted and return to the waiting, longing bosom of holy Mother Church? We must have faith in prayer. God does hear and answer the fervent prayers of those who call upon Him sincerely and in earnest. What higher motive can we have, what more powerful, pressing claim to our deepest powerful, pressing claim to our deepest interest and most loyal devotion, than the extending as the unspeakable bless-ings of Holy Church to the poor souls who are wandering in devious paths of error, heresy and sahism, encompassed with the clouds of doubt, skepticism and infidelity, and longing for some certain, reliable authority to tell them what to believe and what to do in order to secure the salvation of their souls in the

world to come? Thoughtful men everywhere are becoming more and more convinced that the Catholic Church is the only really effective breakwater to the tide of corruption and degeneracy which, with increasing force, threatens to submerge society. At this very time it is loom-ing up as the only true home of ing up as the only true home of liberty, tempered with authority, which Leo XIII. so ably and forcibly recommended, and which is absolutely essential to the peace and good order of society. The barriers of prejudice are being broken down, the importance and necessity of neity are being proventions. necessity of unity are being everywhere necessity of unity are being everywhere earnestly advocated. Protestants them-selves are being convinced that the so-called Reformation was a great mistake, and anything but a blessing to man's and anything but a blessing to man's spiritual nature. The success of our missions to non-Catholics shows clearly and unmistakably that Protestants are glad to listen to the exposition of Catholic truth.

can, at least, all pray; and new is the time, as it seems to us, for special and earnest prayers to Almighty God for a conjens outpossing of this Halv Spirit non the nations, that they may be converted and brought back into His Holy Church from which their Protestant ancestors so unnecessarily and so reck-

The Church answers them distinctly and authoritatively:
"Send them to Catholic schools where

This answer is good for two reasons:

Our schools give just as good an education in the regular branches of study as do the public schools.

Resides that they give what is in-

study as do the public schools.

2. Besides that, they give what is infinitely petter—that is, moral training.

Over and over again, when our pupils have been pitted against students of the public schools, they have won the prize.

And it is unquestionable that there is less lying, less insubardination, less less lying, less insubordination, less thieving, and less impurity in schools where the moral sense of the children is systematically cultivated than where the

onscience is not trained. So there are good reasons why Cath-oic parents should send their children to Catholic schools and not one good reason against that duty. - Catholic Columbian.

Promoters.

Your duties do not consist solely in handing out the monthly leaset to your members. You should also col-lect each month the intentions or requests for the prayers of the League for spiritual or temporal favors, and number them in the blank on the back of each bunch of leastets and hand them to the secretary so they can be sent in to headquarters before the last Sunday of each month.

Furthermore, a promoter should have a Hand Book of the League and read it carefully so he can instruct members and be able to answer questions. Put your heart in the work, and act

as if you understood the importance of this, the greatest society on earth. Some are very industrious when it comes to the earning of money, but work of the League is slighted the as if it was too trivial to pay attention

What a privilege to help our fellow-countrymen to believe the doctrines which our Lord taught to His apostles, and to accept the means of salvation which through their successors He ad-

CHRISTIAN EDUCATION. Why does the Catholic Church

Why does the cathoric desire for her children a religious education? Primarily and fundamentally, because she wishes them to learn, in all their studies, the truth and not falsetheir studies, the truth and not have hood. You do not begin a child's secu-hood. You do not begin a child's secu-lar education by teaching him that twice two is five, or that the letter a twice two is five, or that c-a t spells mind and conscience of the people twice two is five, or that the letter a pronounced b, or that c-a t spells hen. Certainly we ought to be quite as careful, then, to teach him the truth about the existence of God, about the facts of Church history, about the articles of the Christian faith, about the realities of another world than this. The intuitions of faith should be nurtured and trained in the child's soul as delicative voice. "A chief executive "A chief e and trained in the child's soul as delicaand trained in the child's soul as deflected and finely as we train his ear for music, or his eye and hand for technical skill in any kind of scientific work or manual labor. He should be grounded in loyalty to his God and to the Church, not by faith alone, to the Church, not by fath alone, but by right reading, sound thinking, the development of that faculty which detects a fallacy or scents a lie on the part of the Church's enemies as part of the Church's enemies as quickly as the bodily frame feels the turning of the soft south breezes to the bracing east winds. You should wish your children to know the truth, in its cause to lay life down at the stake or in the arena. Implant this high ideal in your little ones from the very start of their education; forter it throughout all their school days; let the love of truth be their incentive. That noble quality them will make noble; it will preserve them from trivial pursuits, slothful habits, imperfect recitations, sham knowledge, the veneer of a spreadfair. to love the truth, to defend the truth, tions, sham knowledge, the veneer of a superficial miscalled culture. The boy superficial miscalled culture. The boy who makes truth the pole-star of his education; the girl whose parents have trained her to consider no work done well that is not faithfully and truthfully performed without slurring; the children, in fact, who are taught truthfully performed without starring; the children, in fact, who are taught that God's truth is higher than the knowledge of any fad or fashion of our day, will make the strong loyal, upright citizens.-Sacred Heart Re-

AN ECCLESIASTICAL SENSATION.

Great is the sensation which has been reated not only in Ireland, but likewise throughout the United kingdom, by the action of King Edward, when at Dublin the other day, in granting predence to the Roman Catholic Archbishop of Dublin, Dr. Walsh, over the Protestant Archbishop of Armagh, who is the Anglican primate of Ireland, at the levee held at Dublin castle. In fact, Arch-bishop Walsh was accorded the "pas" bishop Walsh was accorded the "pas" immediately after the white-haired Lord High Chancellor of Ireland, before any of the other great dignitaries and no

of the other great dignitaries and no-tables present at this cermony.

In paying this compliment to Arch-bishop Walsh, King Edward took the pisnop Waish, King Edward took the ground that whereas Dr. Alexander has only been Anglican Archbishop of Ar-magh and Protestant primate of Ireland since 1896, Dr. Walsh has been Archbishop of Dublin for close upon twenty years.

glad to listen to the exposition of Catholic truth.

What we want is more zeal among Catholics generally, more interest in the blessed work of saving souls. We can, at least, as pray; and new is the Indeed to this day Roman Catholic

earnest prayers to Almighty God for a copious outpouring of His Holy Spirit are barred by statute from filling the many the nations, that they may be confilled of the lord justices who are intrusted with the powers of the viceroy whenever the latter had occasion to leave the island.

ancestors so unnecessarily and so reck-lessly wandered.

Of course, the ultra Protestant ele-ment of King Edward's subjects in Eng-land are loud in their denunciation of this concession on the part of the sovdisestablshed more than thirty years ago by Mr. Gladstone, and since more than three-quarters of the population of Ire-land are Roman Catholics, it was only just that the monarch give preference to Dr. Walsh as an Archbishop of con-siderably older standing than the Protestant Archbishop of Armagh.

> The Church's Hardest Precept. Cardinal Bellarmine, the great Jesuit theologian, is of the opinion that confession is the hardest requirements of the Christian religion. His words are "If there is anything in the Catholic Church that seems severe and difficult, without doubt it is confession. For what is more disagreeable, what more burdensome, than that all men, even the great and powerful, even kings and rulers, must declare their sins, how-ever secret or shameful, to priests who are themselves men and must submit to judicial sentence and punishment? So manifestly difficult is the law of confesmanifestly difficult is the law of confession that it is quite incredible that the pastors of the Church would have deared to introduce it or would have been able to induce the faithful to accept and observe it for so many centuries if it did not rest on divine ordinance and inststution." It is the duty of pricets, therefore to make confession priests, therefore, to make confession as easy as possible, so long they safe guard its integrity.

The Promises of Our Lord.

Every member of the League of the acred Heart should have a copy of Sacred Heart should have a copy of the. Promises of our Lord to Blessed Margaret Mary. Keep it in your prayer-book and read it often. See how much it offered you for so little! See the great love of our Lord in mak-ing these promises! Get a pumber ing these promises! Get a number and distribute them to your friends and you will be sowing the seed of devotion to the Sacred Heart that will produce a great crop. Study this devotion great crop. Study this devotion every day of your life, and each day you will find new beauties in it. You can never exhaust it.

Take time to rest in order that you may do more work, or you may have to give up work in order to take time to rest.—Catholic Columbian.

WANTED: A PROTESTANT EPIS-COPALIAN POPE.

The Churchman, which may be looked upon as the leading organ of the Protestant Episcopal church, has a rather unusual editorial in its last issue. The President's recent letter on lynching and its accordance on all a similar authoritative and interpretative voice. "A chief executive," says the Churchman, "is as necessary for the church as, for the nation." In other words the Churchman comes out boldly for a Protestant Episcopal Pope! It does not say Pope, but it mentions the Papacy as an example of a truly representative executive system. "As a national church we have no

such representative," says the Churchman, "though the history of Christianity justifies it, and the experience of every organization demonstrates its necessity." The claim to be a "national church " on the part of a com munion which is among the smallest numerically of the chief sects in the and in history of the Papacy evidence that such a great and influential office may be wrongfully used, but it de-clares: "The time is passed to point complacently to the Papacy as a warning against such a development;" and "if it be dangerous for the Church to have a constitutional and representative head, it is more dangerous not to

have one."
The Churchman deplores at some length the lack of such an authorita-tive head, as a natural consequence of which, it says, Protestant Episcopalianism " has not been, and is not felt to be, a corporate national force to be counted on and dealt with as such by industrial, social or political organiza-tions;" it glances at the evils of diocesanism, parochialism and individualism which afflict the communion, and it concludes that some more effective form of organization "with an executive head for the national Church has be-come a necessity."—Sacred Heart Re-

What a Little Act May Do.

A few weeks ago a non-Catholic strayed into Heaffey & Heaffey's store and engaged Mr. Blaylock in conversation, indicating both an ignorance and a curiosity concerning the teaching of the Catholic Church, and before he left, in addition to you hal instruction he in addition to verbal instruction, he received a little book from Mr. Blaylock giving briefly the teaching of the Church. Last week he called to tell his chance acquaintance that the Sunday following (last Sunday) he and his wife were to be baptized in and re-ceived into the Church at the Cathedral. The incident is an illustration of the far reaching effect of little acts, and also demonstrates how much a layman may do if he has the work of the Church and the conversion of sinners at heart. -True Voice, Omaha.

A Lesson from "Goa's Acre."

Hence it is that to this voiceless city of the dead, we should come for precepts that will teach us how to act in that will teach us how to act in the noisy cities of the living. Our thoughts will be turned from things altogether material to those of imperishable value. The real end of our existence will come to the foreground, and we will have before us the great truth that the one words: "This is My Body. This is My Body before us the great truth that the one hear the dread summons and heed it, and we shall be borne to our last resting place, in the silent hallowed inclosure of God's acre.-Rev. Albert Reinhart,

HEALTHY HAPPY BABIES.

Every mother most earnestly desired Every mother most earnestly desires to see her little ones hearty, rosy and full of life. The hot weather, however, is a time of danger to all little ones, and at the very first symptoms of uneasiness or illness, Baby's Own Tablets should be given. It is easier to prevent illness than to cure it, and an occasional dose of Baby's Own Tablets will keen little one healthy and hanny. occasional dose of Baby's Own Tablets will keep little one healthy and happy. If sickness does come, there is no other medicine will so quickly cure the minor ills of babyhood and childhood—and you have a guarantee that it contains no opiate or poisonous stuff. Mrs. John Nall, Petersburg, Ont., says: "I have used Baby's Own Tablets and find them a superior remedy for troubles of the

used Baby's Own Tablets and find them a superior remedy for troubles of the stomach and bowels. From my own experience, I can highly recommend the Tablets to other mothers."

Mothers should always keep these tablets in the house, ready for any emergency. Sold by medicine dealers or sent postpaid at 25 cents a box, by writing the Dr. Williams Medicine Co., Brockville, Ont. Brockville, Ont.

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cook ing climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering, and frequently valuable lives. This Cordial has gained for itself a widespread reputation for affording prompt relief from allsummer complaints.

Mother Graves' Worm Exterminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing.

adults. See that you get the genuine when purchasing.

To Those of Sedentary Occupation—
Men who follow sedentary occupations, which deprive them of tresh air and exercise, are more prone to disorders of the liver and kidneys than those who lead active, outfoor lives. The former will find in Parmelee's Vegetable Pills a restorative without question the most efficacious on the market. They are easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering their excellence.

Holloway's Corn Cure destroys all kinds of (or is and wards, roos and branch. Who then wild endure them with such a deep and effectual remedy within reacn!

Confession of Sin.

An open acknowledgment of sin is an aid to virtue. It is a courageous deand to virtue. It is a courageous de-claration of the truth. As Sacred Scripture says, if any one denies that he is a sinner he is a liar and the truth is not in him; but if, like the wayward younger son in the Gospel, he gets up and goes to his father and says to him, and goes to his lather and says to him,
"Father, I have sinned against Heaven
and before Thee, I am no longer fit to
be called Thy son," his confession will
be rewarded, and life, vigor and a robe
of innocence restored to him. "He

Consumption

The only kind of consump tion to fear is "neglected consumption."

People are learning that consumption is a curable disease It is neglected consumption that is so often incurable.

At the faintest suspicion of consumption get a bottle of Scott's Emulsion and begin regular doses.

The use of Scott's Emulsion at once, has, in thousands of cases, turned the balance in favor of health.

Neglected consumption does not exist where Scott's Emulsion is.

Prompt use of Scott's Emulsion checks the disease while it can be checked.

> Send for free sample. SCOTT & BOWNE, Chemists, Ontario soc. and \$1.00; all druggists.



When the Lamp of Life Burns low

the strain on all the delicate organs of the body is very great. The stomach and bowels are weaker— the liver more sluggish. Constipu-tion paves the way for dreaded kidney and liver diseases.

Abbey's Effervescent Salt

Nature's own aperient, is extracted Nature's own aperient, is extracted from the pure juices of fresh fruit. It is not a purgative but a gently effectual and insistent laxative. It relieves the system of all impurities and acts upon the most sensitive organism without discomfort. Abbey's cleanses and purifies the blood, reg lates the bowels and brings sound refreshing sleep. It cures constipa-tion by removing the cause, and brings the entire system back to tion by removing the cause, and brings the entire system back to healthful vigor. Directions on the ottle. At all druggists 25c. and 6oc.



go d and keeps just as go d time? Here is your chance. Just send us your beautifully colored pictures of His Holiness Pope Leo XIII. each 11x14 inches, worth 50c to self for only 155. When sold return us us honey and for your trouble we will send you a handsome watch finished in 14k. Gold elexantly engraved, beautifully ornamented, stem wind and set, fitted with reliable American works and positively tuar antied by the maker. If you could altord to pay \$50.09 for a watch you could not get one that would look better than the one we here offer you absolutely free. T. P. Dunbar. Renfrew. Ont, said, "I sold the Watch for \$6.00 as secon as 1 got it." Now is the time to earn this hondeome watch. The death of His Holiness created a great demand for nie pictures and ones are so cheap at 15c that everybody buys. We also give a 50c Certificate free with each picture. Write us at once and you will be wearing a handsome Gold Watch in a short time that will be envied by everyone. Address, The Pheto Art Co. Dept. 510, Toronto.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.
Ottawa, Canada. March 7th. 1990.
he Editor of The Catholic Record,
ondon, Ont:
me time past I have read
estimable paper, The Catholic Record,
congratulate you upon the manner in
https://doi.org/10.1001/j.j.com/

Four estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

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

Therefore, with pleasure, I can recommend its to the faithful. e faithful.

ssing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ,

† D. FALCONIO, Arch. of Larissa

Apost. Deleg.

LONDON, SATURDAY, SEPT. 12, 1903.

CHRISTIAN UNION.

The question of union between divers sects is at this moment being widely discussed in the United States, but though the opinion appears to prevail among the members of most of the sects to the effect that a union is desirable, very little progress appears to have been made in the desired direction, and even where something has been done toward the end in view, it would appear that the advance made is due not to any advance toward a stronger faith, but rather to an indifference to all religious truths and dogmas, and therefore to a loss of faith.

The New York Sun, while treating recently of the union movement, said "The trouble now is not due to the obstinacy of people in their special religious beliefs so much as to their tendency to fall away from all religious belief."

This is exemplified in a recent determination of three religious sects to unite, not precisely as one body at present, but as three distinct churches forming a federal union with special objects in view. These are the Congregationalists, the United Brethren and Methodist Protestants.

A representative committee of these three bodies in the United States recently met and decided upon a union, which will not, however, be completed until next year, when the question will be laid before each congregation for decision, and if a majority of the congregations of each body decide in the affirmative, the union will be declared to be effected. The Rev. Dr. William Hayes Ward, editor of the New York Independent, who is one of the committee, explains that the denominations will for a while preserve their identities and machinery, but will form one general council which will plan for further union with a view to their complete amalgamation after a time. At present the differing methods of Church government will be preserved, but hereafter it is expected that these methods

A fourth body, named the Christian Connection, was invited to participate in this union, and its representatives attended the meeting at which the union was agreed upon, but they found themselves unable to co-operate, as they are firm in their opposition to all doctrinal symbols, and therefore could not consent to accept the basis of union agreed upon by the other denominations which have each a definite creed, and have agreed to waive all points of difference, and to insist only on those points on which all have a common belief. Thus the Congregationalists will not insist upon those points of the Westminster Confession which have been a stumbling block to Presbyterians themselves, and which have recently been explained away under the explanatory supplement which the General Assembly a short time ago added to the Confession.

We cannot deny that this readiness on the part of the sects to put aside doctrines which they have hitherto maintained to be part of the divine revelation, for the sake of patching up a union, will have a tendency to make agreement between sects possible, but it will certainly not conduce towards the fulfilment of the commission given by Christ to His Apostles to " teach all nations all things whatsoever He commanded."

St. Paul taught the Ephesians in the fourth chapter of his Epistle addressed to them, that the object of the institution of various degrees in the Christian ministry is to preserve the faith intact, that we may not become as immediately stopped. The crowd here outsider in regard to the management

little children tossed to and fro by every wind of doctrine. But, according to these modern plans for attaining union, the purpose of the ministry appears to be to find ways to exempt Christians from all obligation of believing in what these new-fangled notions, the less of doctrine we believe, the more thoroughly Christian we are supposed to become

We have many times said in our columns that the only way in which Christian unity is to be obtained is by the acceptance complete and entire of the whole doctrine of Christ as taught by the Catholic Church. The more we see of the vagaries of sectarianism the more and more convinced we be come of the correctness of what we so often advanced on this point.

While talk of reuniting Christendom

is thus " in the air." the Presbyterian sects, which are twelve in number, are also meditating, or at least talking about uniting among themselves. There are important differences of faith among them, but it will of course be an easy matter to ignore them also. The Lutherans are similarly placed. There are 1,696,268 of them in the United States, but these are divided into twenty-one distinct branches. The Lutherans have been approached by some of the other sects with a view to union, but so far these advances have met with no encouragement as the Lutherans are quite unwilling to take any step toward uniting with other bodies till they succeed in sodoing with each other, which ought to be much easier than uniting with other bodies which differ from them very

considerably. It has hitherto been the boast of Protestantism that the multitudes of sects within its pale is an evidence of its efficient Christianity, because thus every Christian may find a suitable haven wherein to rest their souls. The tendency is entirely different now, and it is admitted that Christ did not intend that His Church should be diviided into sects.

The number of Protestant sects in the States is now 150.

A CREDIT TO CANADA.

In this issue we publish an extract from the Ottawa Citizen of Sept. 3rd, giving a synopsis of an eloquent speech delivered by Mr. Charles R. Devlin, M. P. for Galway, Ireland, at St. Patrick's Hall, Ottawa, on last Thursday evening. On this occasion the most prominent Irishmen of the Capital were present as also a large number of ladies. The Irishmen of Ottawa were desirous of extending a warm welcome to Mr. Delvin, and they did it in a real Irish fashion. The address was read by Dr. Freeland, who made a neat and appropriate speech in introducing the speaker of the evening. The speech of the member for Galway re-

minded us very forcibly of some of the greatest efforts of noted Irishmen of other days. Indeed while listening to his oration we felt confirmed in our conviction that Irish oratory is not on the wane. Charles R. ssociate for the great Edward Blake Canada has indeed abundant reason to be proud of her two talented sons Imperial Parliament. Irish Canadians particularly should take a just pride n Messrs. Blake and Devlin.

PASSIVE RESISTANCE.

The London Daily Chronicle tells of ome new cases of "passive resistance" to the payment of school rates under the recently passed English Education law. Seventeen recalcitrants were summoned at Highgate in the Friern Barnet district on August 12. Inside and outside the court there was a dense and excited crowd. The police endeavored to diminish the crowd inside, but there were cries "This is a public court," and the police allowed the crowd to remain.

There was a great outburst of cheerng on the appearance of the Rev. Dr. Clifford, one of the leaders of the passive resistance movement, who took a promnent seat. Then the dock was thrown open to the resisters, and there was considerable amusement when one of them, an elderly gentleman, attempted to sit on a chair, whereupon he sudden-ly disappeared. There was no chair there, and he unexpectedly sat on the floor.

Mr. Walter Reynolds, chairman of the bench of magistrates, reminded the audience that the court was not a theatre, adding that the bench had no intention of clearing the court, nevertheless it would adjourn the hearing of the cases to another day if the noise were repeated.

The business had not proceeded far when the crowd outside interrupted the court by singing "Oh, Let us be Joyful." The Police Inspector informed the singers that he would arrest them if they did not desist, and the noise was

was much less unruly than at previous hearings on similar occasions.

One defendant, a Mr. E. C. Staker, when asked what reason he had for not paying the rate, replied: "I cannot consent to pay for the teaching of re-Christ taught. In fact, according to ligious doctrines which I hold to be untrue." He was vociferously cheered by the crowd. Again the chairman said that if the noise were kept up the cases would be adjourned. Mr. Staker declared that he had tendered part of the rate and he proffered it again now, but the collector refused to receive it.

We have been frequently told of late years that the Church of England and the Sects known as Dissenters or non-Conformists are all branches of the one true Church of Christ, but this does not appear to be a doctrine in favor with the crowd present on this occasion, since they cheered Mr. Staker's denunciation of Church of England teaching. The bench disagreed here on the amount of tax which should be paid,

and the cases were adjourned. In Sheffield, seventy-seven passive resisters were summoned on the same day, and in each case orders were made for distress warrants.

A KENSITITE AT LARGE.

The Rev. R. Fillingham, Vicar of Hexton, England, has created quite a commotion in Protestant Episcopal circles in New York by a letter which he wrote to Bishop Potter, charging the Rector of St. Mary the Virgin's Church in that city with "idolatrous practices in defiance of Protestantism.' His complaint was that he attended the service of that Church in the expectation that it would be similar to those he usually conducted or assisted at, but found that instead of what he had been accustomed to, " what was openly and cynically termed high mass was performed, vestments were worn, incense was burned, genuflections were made." He earnestly appealed to Bishop Potter to put an end to these proceedings, and declared that he "hoped" that "it may not be his duty on his return to New York to protest publicly with a by taking forcible action."

The Rev. Vicar belongs to the Kens tite or Low Church section of Anglicanism, and his threat of taking orcible action is interpreted as meaning that, "a la Kensit," he proposes to interrupt the services of the church in question, and forcibly to prevent them from being carried out.

As might have been expected, the Ritualistically inclined clergy are naturally very indignant at this Anglican clergyman, who dares not attempt at home to put a stop to Ritualism by forcible means, but comes to America to express his indignation at the progress of a rival faction in a Church which, though deriving its origin from the Church of England, and claiming to have the same doctrines therewith, is entirely distinct therefrom. It is no wonder, therefore, that he has been told by clergymen and some newspapers that he is "an impertinent meddler," and that the conduct of the Devlin, M. P. for Galway, is a worthy Church of St. Mary the Virgin is none the Vicar of Hexton, England, than it 1649. does the Pope of Rome or the Grand who occupy such prominent places in the Llama of Thibet. " The New York World says, "the trouble with Mr. Fillingham is that he has not learned the difference between an established Church and one based on voluntary association. The Church of England is subject to the laws of England in doctrine and discipline. In this country the churches make their own laws and pay their own way. If we do not like our neighbors' religious observances, we

keep away from them. But the most forcible answer given to the Rev. Mr. Fillingham is from Bishop Potter, to whom he made his direct appeal, as head of the Protestant Episcopal Church, to put a stop to the

proceedings. Bishop Potter answers this meddler. You call yourself a clergyman in the Church of England, but I doubt it. That you are a lunatic is much more Caurch of St. Mary the Virgin posesses my respect and confidence. . I have advised him, therefore, to apply for a detail of police, and have instructed him, in case you or your followers venture in any way to interrupt or interfere with his services, to direct the police to throw you and your associates

into the street. Bishop Potter is not by any means a Ritualist, but rather a Broad Churchman, as his cordial reception of the Rev. Dr. Briggs into the clergy of the Protestant Episcopal Church by ordaining him a few years ago shows. It may be remembered by our readers that Dr. Briggs was condemned by the Presbyterian General Assembly for practically rejecting the divine authority of Scripture. Bishop Potter is therefore for removed from High Churchism or Ritualism, but he evidently does not wish to be interfered with by an

of his duties as Bishop, and this accounts for the snappish manner in which he has received Rev. Mr. Fillingham's cemmentaries on the way in which Church services are conducted in New York.

It is perhaps not very dignified for the Bishop to pretend to doubt whether the Rev. Mr. Fillingham is a clergyman of the Church of England. He must be aware that the Vicar is what he represents himself to be and that the latter is simply of the class of rabid Kensitite clergy who think to put down the Ritualistic movement by force. He is one of a body of clergy whose beliefs are of the most opposite character, and which are nevertheless taught without hindrance within the Church, according to each one's fancy; and in fact, he has replied to the Bishop's letter,

"I note that you condone and are privy to the illegalities and idolatry practiced by the rector of St Mary the Virgin." He further promises that, notwithstanding the Bishop's sarcasms, he will return to New York next spring to adopt "forcible measures" for the cure of the Ritualistic disease. The whole affair is simply an episode in the violent factional quarrel which is going on both in England and America on account of irreconcilable differences of belief within the Anglican Church and the Churches which are derived from

The secular press have taken up the discussion of the case, and Rev. Mr. Fillingham is almost universally condemned and mercilessly ridiculed for his intolerance and meddlesomeness. This does not change the inwardness of the situation, which is that the Church of England and the Episcopal Church have no settled creed, but every minister of them follows his own fancy as to his teaching, and the Bishops tolerate these fancies because they have no authority to suppress them.

THE EARLY JESUIT MISSIONS IN THE COUNTY OF SIMCOE.

We have received a copy of the Annual Archæological Report issued band of friends against the proceedings, by the Ontario Educational Department for 1902, being an Appendix to the Annual Report of the Minister of Education. The addition of a great number of antiquities to the Educational Museum at Toronto is a prominent feature of this volume, and the explanations of purposes for which many of these articles, especially those used by the aborigines of both Canada and the United States, are very interesting to all who take pleasure in the study of the customs and manners of the Indian tribes who occupied the country previous to its settlement by immigration from Europe.

To us the most interesting part of the report is the treatise of the Rev. E. A. Jones, S. J., of Mentreal, on the identification of the old Indian villages of St. Ignace and St. Mathias which were the homes of a considerable Indian population of the Huron tribe, the first named village being the scene of the martyrdom of the Jesuit Fathers Breboeuf and Lalemant, who were tortured to death by the Iroquois enemies his business, and no more concerns of the Hurons on March 16 and 17,

Even before this date, the Iroquois, a ferocious confederation of Indian tribes, had become tolerably familiar with the use of firearms, and the Huron and Algonquin tribes, who were friendly to the early French settlers, were threat- The fort is overgrown with trees of over ened with extermination by their deadly enemies the Iroquois, who consisted of different tribes inhabiting principally the State of New York, and the territory around the great Western lakes of Upper Canada. The Hurons were settled on the North and East of Lake Huron and the Georgian Bay, but were so beset by their enemies who invaded their hunting grounds that they were at this period wasted by famine and pestilence, and lived in mortal fear of their enemies, who slew them without mercy wherever they could find them.

In 1645 the French settlers had treated kindly some Mohawk prisoners who were ransomed from their Algonlikely. . . . The rector of the quin captors, and had treated them so well that the whole tribe were touched and the peace-pipe was smoked.

The Mohawks were one of the Iroquois tribes, and with the Cayugas of Brant and some Eastern counties they constitute the principal remnants of the Iroquois now in Ontario.

Owing to the caprice of the Iroquois the peace was soon broken, and in 1647 the tribes were again on the war-path. and on the Jesuit missionaries to the Hurons the brunt of the renewed hostilities fell. These devoted preachers of the gospel of Christ braved every danger throughout the vast country reaching from Nova Scotia to Hudson's Bay and the mouth of the Mississippi to make known to the untutored aborigines the doctrine of our salvation by the sufferings of our Redeemer.

Father John de Brebœuf had established a mission among the Hurons as early as 1626, and at Sault Ste. Marie, now known as the "Soo," Fathers good for the site in Medonte.

Jogues and Raymbault were settled among the red men of that locality, telling them the story of the cross of Christ.

Father Jogues was captured by Iroquois on Lake St. Peter in 1642 and after suffering every conceivable indignity and torture, was dragged from village to village to be harassed as a plaything by squaws and Indian boys. His comrades were burned at the stake, but by the kind disposition of Providence, he was himself rescued by some Dutch explorers at Fort Orange. Thence he went back to France, but soon after returned to the very scene of his sufferings to convert the Mohawks, and in 1644 he received the martyr's crown. Father Bressani, an Italian Jesuit, and many others met a similar fate, some being martyred, and others enduring tortures to which death would be preferable.

In a letter written by Father Brebouf to his superior at Quebec, he said: But amid all, my soul enjoyed a sublime contentment, knowing that all I suffered was for God. . . . I offer myself to our Lord with all my works for the salvation of these poor people.

In 1648 the Iroquois attacked the Huron village of St. Joseph, which was near Barrie, Ont., and massacred all the inhabitants, together with Father Daniel, who was struck down by a ball from an arguebuse, and an arrow which pierced him at the same moment. Father Raguenan, who wrote an account of this martyrdom, says: "He fell uttering the name Jesus, giving his soul to God-truly a good shepherd who gave his life for his sheep."

A thousand Iroquois attacked the village of St. Ignace on March 16th, 1649. The inhabitants were massacred, and with them Fathers John de Brebœuf and Gabriel Lalement, who occupied themselves in baptizing the catechumens, and absolving those who had previously accepted the Christian faith.

The two missionaries were stripped of their clothing and compelled to run line to strike them with clubs as they passed between, and they received a storm of blows. Then their nails were torn off, their hands pierced, and their flesh torn with knives. At last Father Brebœuf's throat was cut, and Father Lalement was covered with burning pitch, his eyes torn out, and boiling water poured over his head in mockery of the sacrament of baptism. He was finally despatched with a hatchet.

The next night the village of St. Marie, six miles from St. Ignace, was attacked. There was at this place a French fort in which was a garrison of forty Frenchmen who fought all night in aid of the Hurons, and the allies succeeded in driving off the Iroquois, but the Huron nation's fate was already sealed by the destruction of their other villages. The discomfited Iroquois returned to St. Ignace to kill the prisoners whom they had not yet slain, and the remnant of the Huron tribe moved for better protection to Isle St. Joseph, which is now known as Christian Island, in memory of the Jesuits who labored there to complete the conversion of the Hurons.

The ruins of the little French fort the small band of French soldiers may still be seen at a short distance east from the Penetanguishene road, on the banks of the River Wye, near the point where the road crosses the river. two centuries growth.

The treatise of Father Jones, S. J. describes how he succeeded in identifying the spot where stood the village of St. Ignace. The late Dr. Tache, Dominion Prison Inspector, who was very much interested in the search for the true site had fixed it to the old Fox farm " on the tenth concession of the Township of Medonte, lot 20 Not far from this farm, on lot 18, concession 9, there is an old bone pit which indicates that there was a village near at hand, and almost certain on the Fox farms and it is highly probable also that this was among the villages destroyed on this occasion by the Iroquois. But Father Jones gives excellent reasons for his conclusion that the site of St. Ignace was on the east half of lot 4 in the 7th concession of Tay, and not in Medonte. The reasons he gives are the following:

1. St. Ignace was in a place strongly fortified by nature, and encircled by a deep depression in the land, according to the Relations of the Jesuits, published half a century ago by the Dominion Government. This description tallies with the site in the Township of Tay.

2. The site in Tay is at the distance from Ste. Marie designated in the Jesuit Relations, namely six miles.

3. The same site is in the direction from Ste. Marie which is indicated in the Relations. It will be noted that the Ste. Marie here mentioned is the site of the old French fort already mentioned.

These conditions are said not to hold

Father Jones has likewise located a large rock which is called " Ekkarencondi " in the Jesuit Relations. This word means in the Huron language " the Rock that stands out." It was here that the village of St. Mathias stood where the Jesuit Father Charles Garnier was martyred. Another form of this word was Ecaregniondi. Father Jones fixes this site to the Township of Nottawasaga, close to the south-east corner of the Township of Collingwood.

THE DIVORCE QUESTION.

The Ontario Law Library Association held a meeting in Toronto last week at which many subjects of interest to the profession were discussed. and resolutions passed which will be forwarded to the Dominion and Provincial Governments with the hope that Legislative enactments will be passed to carry out the views expressed.

The subject among these which is of most importance to the general public regarded the establishment of a Divorce Court, on which a great variety of views was expressed. The resolution as finally carried was moved by Mr. W. Proudfoot, K. C., and was as fol-

"That a Divorce Court should be constituted, or powers given to exist-ing High Courts in the various Provinces, to grant divorces; and that a copy of this resolution be forwarded by the Secretary to the Dominion Government and to John Charlton, M. P."

We shall not throw out the imputation that the Association has been influenced by the expectation that lawyers would have an additional source of revenue bringing to them largely increased fees if such a law were passed. but we are undoubtedly reminded by the fact of the well-known fable of the besieged city whose municipal council discussed how it was to be fortified to resist the approaching enemy. The dealer in leather declared that to make the city impregnable, "there was nothing like leather." between the savages placed in a double matrimony more endurable "there is nothing like law."

We would remind the gentlemen of the Law Library Association and the public generally that the sanctity of the marriage tie is a most important factor to the welfare of our country and that great care should be taken not to make divorces too easily obtainable as they are in the great Republic over our Southern border. So far we in Canada are happily free from the dreadful evil of having numerous divorced couples and broken up families in every hamlet. This will not be long the case if it becomes competent for our Courts to grant divorces, and we hope the Provinces of Canada may never be brought to the sad condition of the State of Michigan. where every twelfth marriage has been followed by a divorce.

THE PROPOSED CHANGE OF NAME OF THE P. E. CHURCH.

The question of a change of name of the Protestant Episcopal Church of the United States is expected to be brought up in the next general convention of that Church which will meet in Boston one year hence. The general opinion of the religious papers is that the matdebate between the Low and High Church sections, the former being to a man in favor of the present name, while the so-called Catholic or extreme High Church party are in favor of a new name, the name generally favored being the American Catholic Church.' Nevertheless there are papers, such as the New York Sun, whose editors are convinced that if the proposed change be not made in the near future, the "Catholic party" will not rest satisfied with the result but will continue the agitation until its object shall be finally attained. A Boston paper, however, the Transcript, declares that the proposed change is unpopular because it is sought for only by a party who aspire to give an authority to the Church which the laity and the Low Churchists dislike. The obtaining of a new name for the Church, according to the view of the opponents of a change, would enter the wedge for other changes which would completely transform the Church itself.

The party desirous of a change is influential, but scarcely so to the degree of obtaining a majority in the convention; for while some States have actually in their synods voted in favor of a change, others are just as decidedly against it. New Hampshire has voted for, and Maine against a change, and so different views prevail throughout the Union, The Transcript thinks that putting all things together the present title of the Church will have, after the General Convention, "a new lease of life for many years to come.'

To outsiders it seemed that the movement in favor of a change was very strong, and it was the strongest argument used by the promoters of the movement, that the title Protestant is not a fit title for a Christian Church, which should teach something positive, instead of protesting

against some Church which fore it. Besides, the title Catholi

tedly descriptive of an essen of the Church of Christ, a given in the Apostles Creed tinctive quality of the tru-Christ, by means of which guished from all false prete But there is on the other jection raised which those think outweighs all the a favor of a change. They say ligious movement of the si tury was essentially a prote ment, and that this should by its name Protestant, an tain that the Anglican an Episcopal Churches are ess

of that movement. For ourselves we deny Catholic can be applied to one Church which has ta tions, and which has subsi from the time of its in Christ, teaching all t Christ Himself taught to this being the commission gave to His Apostles.

The Protestant Episc which has not yet existed turies, cannot with any designated Catholic: first essentially a local Church because it is new; third Articles of Religion human invention, settle Parliament which had no Christ to define what faith is. Neither of th nor both together, can Church which Christ c Apostles to preach t teaching all whatsoever and with which He pro even to the consummation

Neither can the Episc properly designated " it is not America either having attained any spe in America. In the number of its

stands only in the nin the Churches of the The Catholic Church s 6, 250, 000 of commu Episcopal Methodists with 2,250,000 and cer follow with fairly larg in the ninth rank come Episcopal Church wit communicants, accordi census.

It is the height of p to propose that unde stances it should cla American or Catholic probable that the co will make such a claim

THE RULE O

SECTURE DELIVERED DEVLIN, S. J., IN OUR LADY HELP C UNDAY, 30TH AUGU LACEBURG, ONT.

"He that believeth demned." (M The subject for yo this evening, is the r necessity for the R posed and followed Church. It is well w ous attention not only to be the only one in and counts three h adherents; but also ject is one of the mos field of religious en solution of this ques doubts on the

mind, " which is the and consequently w a matter of su the Holy Ghost th understand as God for the will, that be may conform our keeping with the rig

We shall only dea the two Rules of Fa the great majority attention to the and which are acco ligious differences world to-day. The Faith, which is the the Apostles was to God " Go teach al requires me to beli for what I have to order to save my steaching and autho Church; in other body of the Catho represented by th cathedra or again united, speaking o episcopal body thr infallible. The her teaching are tion or God's W

Word. All reve The Catholic the divinely app these two fount She watches over and they are bother. The only edged by her is t written word and written word. to infer that Go the Bible. We word, because the the duly commiss word of God wro th-east

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med that the a change was as the strongby the pro-, that the title tle for a Chrisild teach someof protesting against some Church which existed be-Besides, the title Catholic is admittedly descriptive of an essential quality of the Church of Christ, and so it is given in the Apostles Creed as the distinctive quality of the true Church of

Christ, by means of which it is distinguished from all false pretenders. But there is on the other hand an objection raised which those who use it think outweighs all the arguments in favor of a change. They say that the religious movement of the sixteenth century was essentially a protesting movement, and that this should be indicated by its name Protestant, and they maintain that the Anglican and Protestant Episcopal Churches are essentially part

of that movement. For ourselves we deny that the term Catholic can be applied to any but the one Church which has taught all nations, and which has subsisted all days from the time of its institution by Christ, teaching all things which Christ Himself taught to His Apostles, this being the commission which Christ gave to His Apostles.

The Protestant Episcopal Church, which has not yet existed for four centuries, cannot with any propriety be designated Catholic: first, because it is essentially a local Church; secondly, faith is. Neither of these Churches, nor both together, can be the one Church which Christ commanded His Apostles to preach to all nations, teaching all whatsoever He revealed, and with which He promised to abide even to the consummation of the world.

Neither can the Episcopal Church be properly designated "American," for it is not America either in origin or in having attained any special prominence in America.

In the number of its communicants it stands only in the ninth place among the Churches of the United States. The Catholic Church stands first, with 6, 250, 000 of communicants. The Episcopal Methodists come next. with 2,250,000 and certain other sec's follow with fairly large numbers, until in the ninth rank comes the Protestant Episcopal Church with only 532,054 communicants, according to the last

It is the height of presumption even to propose that under such circumstances it should claim to be either American or Catholic. But it is not probable that the coming convention will make such a claim.

THE RULE OF FAITH.

LECTURE DELIVERED BY REV. O. B. DEVLIN, S. J., IN THE CHURCH OF OUR LADY HELP OF CHRISTIANS ON SUNDAY, 30TH AUGUST 1903, AT WAL-LACEBURG, ONT.

"He that believeth not shall be con-demned." (Mark 16-16.)

The subject for your consideration, this evening, is the reasonableness and necessity for the Rule of Faith proposed and followed by the Catholic Church. It is well worthy of your serious attention not only because it claims to be the only one instituted by Christ and counts three hundred millions of and counts three numered minions of adherents; but also because the sub-ject is one of the most important in the field of religious enquiry. The right solution of this question disposes of all doubts on the subject of Religion, brings peace to the mind and solves the vexed question for many a perplexed mind, "which is the Religion of Christ, and consequently which should be the

Church for me.' a matter of such moment how adin a matter of such moment has used in the Holy Ghost that we may see and understand as God wishes, and grace for the will, that being enlightened we may conform our religious belief in keeping with the right Rule of Faith.

We shall only deal this evening with the great majority of men who give any attention to the subject of Religion attention to the subject of Religion and which are accountable for the Religious differences in the Christian world to-day. The Catholic Rule of Faith, which is the cause we advocate, olds that the Divine Commission the Apostles was to preach the word of God "Go teach all nations, etc.," and requires me to believe that I must rely for what I have to believe and to do in order to save my soul, on the infallible teaching and authority of the Catholic Church; in other words, the teaching body of the Catholic Church, whether represented by the Days arealing as represented by the Pope speaking excathedra or again the Church and Pope catnedra or again the Church and Pope united, speaking on faith and morals, or again the uniform teaching of the Church at all times represented by the episcopal body throughout the world, is infallible. The two great sources of her teaching are the Bible and Tradition or God's Written and Unwritten Word. All revealed truth must flow from one or both of these fountains.

The Catholic Church claims to be the divinely appointed custodian of these two fountains of God's word. She watches over them with equal care, and they are both equally precious to her. The only distinction columnia her. The only distinction acknowledged by her is that the Bible is God's written word and tradition is God's unwritten word and tradition is God's and written word. We are not, however, to infer that God wrote one word of the Bible. We accept it as God's the Bible. We accept it as God's decause the Church teaches that the duly commissioned teachers of the word of God wrote it under divine in-

spiration just as they preached under

divine inspiration.

The writing or the preaching of the Apostles on the word of God, commends itself to us with equal value. And as the Catholic Church to-day as at all times continues to teach on doctrine and morals only what the Apostles consigned to the New Testament or preached, and has been enjoined by Christ to continue their mission, namely to preach and teach, until the end of she has been endowed with infalli bility. This was the One and Only Rule of Faith in existence until the time of Luther. The Reformation invented another and the partizans of this movement" under the leadership and inspiration of their leader and founder, Luther, cast aside the infallible authority of any teaching body in the Church on matters doctrinal. The Bible only is the Rule of Faith. Followers of this system reject then Tradi-tion and contend, all that we are obliged to be believe must be found in the Bible only. They scout the idea of an infallible teacher or custodian of the Bible, and claim for every man the right to interpret the Bible, or Private Inter-

pretation We think well to call your attention at once to the fact that St. John positively denies that all the teachings of Christ are in the Bible, for he says "There are also many other things which Jesus did, which if they were written every one, the world itself, I think, would not be able to contain the that should be written." (St.

John, Ch. 21, v. 25.) St. John does not seem to hold that essentially a local Church; secondly, because it is new; thirdly, because its Articles of Religion are purely of human invention, settled by act of a Parliament which had no authority from Christ to define what the Christian Christ to Religion what the Christian Christ to Religion what the Christian Christ is Neither of these Churches, the large of the christian C Does he not even seem by these words to state his preference for moral teach-ing of the word of God, and was he not

inspired when he penned those lines:

If the bible alone was to be the de pository of God's word what did St. Paul mean when he said: "Brethren, stand firm and hold the traditions which you have learned, whether by word or by epistic." The theory of the bible only is further refuted by what he, St. Paul, says to Timothy: "The things which thou hast heard from me before many witnesses, the same commend to faithful men, who shall be fit to teach others also." (2 Tim. 2, 2.) Tradition, then, like the bible, is equally the word of God. The Apostles were commissioned by Christ to teach the word of God in its entirety, and we have a right to hear it: "Go teach . . . teaching them to observe all the things that I have commanded you." They were not re-stricted to preach only what some of them afterwards consigned to the New

Testament.

The pretension that the written word of God is to be confided to the treatment of private interpretation, and that that is the safer and surer mode of knowing and understanding God's word, is equally unfounded and does not seem borne out by the teaching of St. Peter, for he writes (2 Peter I-2.) "Understanding this first that no prophecy

of the Scripture is made by private interpretation," and, again, says, speaking of writings of St. Paul, which form part of the Bible, "In which are some things hard to under stood which the unlearned and unstable wrest as also in the other Scriptures to their own perdition. (2 Peter 3-16).

Remark that each time (that) we say St. Peter 8. say St. Peter, St. John, St Paul affirm or deny by their writings any statement, it is the same as to say the Bible affirms or denies, as the writings of those infallible Teachers form part

Having now exposed the two Rules of Faith and stated how they seem to us to coincide or agree with the language of the Bible, let us inquire how they correspond with the Pian of Christ's great mission on earth.

We naturally admit that Christ came we naturally admit that Carrist came into this world not only to be a Redeemer but also to be a Teacher.

Not only did He die but He founded one Church to continue His mission.

one Church to continue His mission.
We contend, that when Christ said
"I will build My Church" He intended
one Church for all Christians, and when
He enjoined on the Apostles and their
successors "Go teach
and teach them to observe all things I
have commanded you

He strictly required from the Apostolic Body uniformity of preaching until the end of time. . . . There was to be only One Code of Christianity.

The penalty for non-acceptance was

The penalty for non-acceptance was nothing less than "eternal perdition" "He that believeth not shall be condemned." Surely, then, we are justi-fied in expecting that there shall be ned in expecting that there shall be neither uncertainty, dissension nor equivocation about our teachers. Error in their teaching must be out of question and that we shall be provided with some infallible guide in knowing what we have to believe and do for sal

vation.

Is this not reasonable? Well Christ solemnly promised that the gates of hell would not prevail against His Church. would not prevail against his church.
He promised to be with that Church
until the end of time. He requested
us to hear the Church as we would hear
Him. He certainly did insist on unity Him. He certainly did insist on unity and harmony as distinguishing marks in the teachers and members of His Church (John 17, 21). And not for them only do I pray, but for them also who through their word shall believe in me; that they all may be one as the Father in Me and I in thee that they also may be one in me that they they also may be one in us, that the world may believe that Thou hast sent

How expressive His words "one God,

How expressive His words "one God, one Lord, one Faith, one Baptism!"
How feelingly He manifests His will!
There is to be but the one Church for His children, and that Church is to be recognized by the "one Shepherd" and the harmony which is to exist between the shepherd and the sheep. "And other sheep I have that are not of this fold; them also I must bring, and they shall hear My voice and there shall be one fold and one shepherd. If

cept them as the representative of Christ? Shall their discordant voices be the voice of Christand Who amongst them will be the one Shepherd?

In reviewing the different religions hout the world to day how can we fail to recognize in the Catholic Church alone the plan of Christ's

Her empire extends from the rising the sun ; her subjects live under different flags, speak different languages, everywhere it is the one and same Church, the one and same supreme Authority in spirit-ual matters, the self-same teaching.

In all other religions, even the super ficial observer cannot fail to observe and admit variety of creeds, variety of teachers, and a never ending variety of religious coming into existence. What religions coming into existence. causes can be assigned for the unity on the one side and the diversity and di-

vision on the other?
We unhesitatingly answer, the re spective rules of faith are the great factors. We fear not to charge the system which rejects the infallible teacher and allows private interpreta-tion as the cause of the divisions which exist in religious bodies of to-day. It is the parent of indifferentism and paves the way for infidelity and rejection of all Christianity.

We shall now inquire when and how Christ, the Divine Founder, instituted the rule of faith, and how the Apostles understood Him. It was on a very solemn occasion shortly after His resurrection and before His ascenresurrection and before His ascension He thus addressed the assembled Apottles, as we can read in St. Mathew Ch. 28, verses 19, 20, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you (necessarily your successors) all days, even to the conmation of the world.'

Again, says the same Evangelist And if he will not hear the Church him be to thee as the heathen and the publican.' (18-17.)
St. Mark, ch 16-15, says: "Go ye in-

to the whole world and preach the gospel to every creature.
St. Luke is not less explicit "He that heareth you heareth Me and he that despiseth you, despiseth Me, and he that despiseth Me, despiseth Him that sent Me." (Luke 10-16.)

And what does St. John say: These things have I spoken to you remaining with you. But the Paraclete, the Holy Ghost, Whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you."

(John 14-25, 26.) Well, my dear brethren, there are four important witnesses, and can you have any doubt as to whether they testify in favor of the Catholic rule of faith or not? Can you infer from their testimony that Christ required His teaching to be committed to writing, and exacted as essential for admission into His religion that Christians should be provided with a bible-should read be provided with a bible—sand take
it—and subject all preaching of the
Apostles and their successors to the
criterion of the written word only?
Would they be justified in requiring
the written documents of Christ's teaching, before accepting and hearing teaching, before accepting and hearing the preaching of Apostles? The first Pentecost soon came, which is the first recorded date we have of the ministry of Apostles and institution of the Church. It is worthy of remark that when the Holy Ghost descended upon the Apostles, on this day, He came not in the form of Pens of fire, wherewith to write the gospel, but of Tongues of fire

wherewith to preach it.

Well, how did the Apostles, now enlightened by the Holy Ghost and animated with zeal to establish Christ's Church on earth, understand their ommission ?

Is there any question of writing bibles or distributing them? No, but at once they start to preach the word of

The Acts of the Apostles (ch. 2, v, 4)

inform us that they began to speak with divers tongues (not write).

(V. 6.) And the multitude was con-(V. 6.) And the mutitude was con-founded in mind because that every one heard them speaking in his own tongue. And when St. Peter had preached, they enquired: "What shall we do, men, Brethren?" (verse " What

Did St. Peter or any of the Apostle then say "before I can receive you into the Church, I must first require of you to read the Scriptures or pro copy of them?" No, but they that re-ceived his word were at once baptized, and the number was three thousand The first great conversion to the Church of Christ was effected by the Preaching of the word of God. And the second great conversion of five thousand men was brought about by preaching, as we read in the acts cb. 3. v. 4. And passing read in the acts ch. 3. v. 4. And passing from indivituals to nations, may we not at once say every nation in the world was converted by preaching? Did St. Augustine introduce Christianity into England in any other way? Did St. Patrick appear at Tara with a carload Patrick appear at Tara with of Bibles or did he preach?

And how did the faith of which we are so proud take possession so rapidly of the entire Island of saints, and take of the entire Island of saints, and take such deep root that neither persecution nor the sword has been able to wrest this precious legacy? Was it not by the preaching of St. Patrick and his successors? What captivated the chilsuccessors? What captivated the children of St. Patrick to such an extent that soon Ireland was dotted over with monasteries and became like a paradise of saints? Was it not by hearing the word of God?

And were not the converts of the Apostles and of St. Augustine and of St. Patrick and of St. Francis Xavier, who also converted thousands in by his preaching, good, solid Christian although the great majority had probably never seen or read a line of the bible?

Returning to the time of the Apostles, we would wish to ask how St. Paul was converted as also the Ethiopian

it shall be told thee what thou must do"

(Acts 9.7).
Saint Philip found the Ethiopian in his chariot and reading the Old Testament from the Prophet Isaiah and he said to him "Thinkest thou, that thou understandest what thou readest? And the said them can I maless someone. he said: How can I, unless someone show me" (Acts 8, 30, 31). Philip then instructed him and he was baptized.

Instructed him and he was baptized.

It is questionable if the Apostles themselves had certainly read the Bible.

Possibly, St. John only could have a complete Bible, as he wrote last and was not in easy communication with the other Apostles. Not all of the Apostles wrote, and there is nothing in their mode of proceeding to establish the Church, any more than in the wording of the Divine Commission to justify us in holding that the Bible was the Rule of Faith.

Why not even to-day, in this twentieth

century, is the Bible practically followed as a Rule of Faith by the most ardent champions of the system? What are the ministers relying on to increase the numbers of their congregation? Do they hold their congregation together by reading or preaching? Are they reminding their congregation Sunday after Sunday that their Rule of Faith does not prescribe Sunday service or Sunday school—because it is not enjoined by the Bible that their preaching fallible—that the opinions of any and of every member of the congregation is of equal value with their exposition of the Word of God, that they must, in a word, ever remember the cardinal a word, ever remember the cardinal principle of Private Interpretation as the great Principal of the Reformation, Would they be gratified if a large number of the congregation protested that Church attendance was not at all required by their Rule of Faith—that it would be more logical to reject teachers of the Bible—that their views were no better than those of any ordinary member of the congregation; that, in fact, Sunday observance was

unscriptural.

My Dear Brethren, practically in all such denominations the Catholic Rule of Faith is followed by preaching the Word of God, and whilst there is no infallible tribunal, ministers certainly do not strenuously object if every single member of their congregation accept their interpretation of every every passage of Scripture—and in al matters pertaining to Doctrine and Church accept their leadership. I have no doubt also that they will contend if differences exist between the Catholic Bible and theirs, they will authoritatively decide that they have authoritatively decide that

the correct version of the Bible.

Enquire if it is immaterial to the ministers and members of congregation whether Catholic Bible or not is used in their Churches.

We shall now state some amongst many other objections which we could bring forward, against accepting the Bible alone as the Rule of Faith:

Because it is manifestly contrary to the design which Christ proposed in instituting the Church.

He appointed the Church to preach and endowed it with infallibility, so that we might be at all time certain of the word of God.

word of God.

There was no instruction given by Christ to commit His word to the Bible. The Church had existed nearly seven years before a line of the New Testament was written. The Bible was never declared by the Apostles any more than by Christ as essential to the existence of the Church. We can only be sure that we have a true Bible, when the Church has pronounced our when the Church has pronounced our particular Bible inspired and authentic And all the Bibles in the world might be destroyed and still the Church would continue equal to teach the word of

There is little if any of the New Testament which was addressed to the world at large by the writers. At times certain portions of it were addressed to cities and even many portions to individuals. It certainly can-not be intended that it was in the mind of the Apostles to substitute this method of making known to the world, the word

of God for preaching.
Only a few Apostles wrote at all; but all certainly preached the word of God and made good Christians without the aid of Bibles and without distributing

pies thereof. During the seven years which elapsed before St. Matthew had completed his share of the work, how many Christians had suffered and died for the Faith? St. Stephen amongst others. They could not, the efore, have seen the New Testament and were they not true Christians in the fullest sense of the word? St. Mark wrote ten years after Christ; St. Luke about twenty-five, and St. John about sixty-three; fact he finished the Book of Revelation

some sixty-five years afterwards. We are not to suppose, however, that even then the work was finished. Three hundred years elapsed before the Church authoritatively decided what the New Testament was. It was only after three hundred years the Church pronounced on the Bible in its present form. She had to decide in the compilation of the book called the New Testament

what had to be rejected as spurious and what must be accepted as the word of what must be accepted as the work of God; for there were many writings purporting to have dated from Apostolic times and claiming a place in the Sacred Book which she had to reject as spurious—declare without foundation.

During all this time the Church pur

sued her mission, teaching the word of God and disseminating her doctrines throughout the world, relying always on the promise of Christ that the gate on the promise of Christ that the gates of hell, namely, error, would never prevail against her; ever remembering that Christ promised to be with His Church until the end of time—ever commanding belief in her teaching, reminding all of the words of Christ: "He that heareth you, heareth Me."

The Bible after three hundred years avieted in its present form, but not for

existed in its present form, but not for fifteen hundred years was it possible for any one to think of calling on the

faithful to procure bibles.

The art of printing was only discovered about the year 1440. Up to that time the transcription of any single copy was almost the work of a lifetime—

sheepskin. Nothing short of \$5,000, some say \$8,000, could procure a single copy. Will any one admitthat during fit. teen hundred years Christ intended any such initiation fee from all before become ing a Christian or making it possible to save one's soul? Who will cortend that during all this time the world was groping in darkness on the subject of relig-ion? Was salvation during all this time only within the grasp of the rich? We have reason to say that if Luther had been born only one hundred years earlier he would have had to adopt some other policy to introduce his

reformation. Suppose now, printing has made it possible to circulate Bibles, has salva-tion been made easier for the unedu-

How many to-day who cannot read How many to-day who cannot read?
How many who cannot understand
what they read? Which Bible
shall we give to all, Protestant or
Catholic? If Protestant, which edition-for so many have been revised, admitting errors in preceding versions How many can verify whether they have true copies of the original? Did they ever see an original or understand the

ever see an original of discovering the horizontal name ages in which they were written, Hebrew and Greek?

Must they be satisfied with the assurance of the book agent or book seller? Oftentimes not only one word but the proper punctuation may change the en-

tire sense. Is our reader a scholar and has he nuch free time at his disposal? Poor miner! you who have spent an entire day or night toiling at the sweat of day or night tolling at the syou, a heavy your brow, let me tell you, a heavy task is imposed on you. Much indeed is required to enable you to save your soul. I fear you will not find the elucibility of the syou important, points a dation of many important points a pleasant diversion. St. Augustine, who gave a lifetime to the study of Holy Writ, tells us "There are many St. Augustine more passages I do not understand than more passages I do not understand than what I do;" and he was one of the greatest minds in his day; and St. Peter, referring to the writings of St. Paul, says: "in which are some things hard to be understood which the unlearned and unstable wrest as also the other Scriptures, to their own perother Scriptures, to t dition." (2 Peter 3, 16.)

Luther, who grants liberty to all to fathom the sense of Scripture, says all the same. "It is impossible to fathom the Scriptures; we can only skip over their surface, to understand their sense would be a wonder." (Audin's Life of Luther.) Just please tell Life of Luther.) Just please tell us, if you reject an authority like the Caurch, where in the book itself will you find process of the book itself will you find proofs of its authenticity and inspiration? Of what value the without certainty on these two points?
Is it otherwise the Bible?

Is it otherwise the Bible?

If you claim, according to your rule, the right of private interpretation, will you contend that you have the word of God whether you have understood the

true sense or not ? Has your neighbor, who interprets differently from you, nay, the very reverse, the right to hold he has the word of God? Three hundred million verse, the right to hold he has the word of God? Three hundred million Catholics reading the Bible accept the words "This is My Body," in their literal meaning. You say any such pretension is a blasphemous fable. Have you and we the word of God? Who will be the judge? How can we pressure to interpret when St. Peter Who will be the judge? How can we presume to interpret when St. Peter says "No prophecy of the Scripture is made by private interpretation." (2 Peter 1-20.) What exceptions does he will be the state of the state o

allow to this rule?

Tell us what the cause of Christianity has gained by this latitude granted in interpreting the Word of God? Let us suppose, you have induced a for-eigner or strange to Christianity to accept your Rule of Faith. There only emains for him to choose a Church.

remains for him to choose a Church.

The city in which you live may permit you to point out hundreds of stately churches professing different creeds, but all recognized as adopting the great principles of the Reformation, Say to him, if you choose: "My friend, we have in this great Christian city of ours some three hundred registered denominations. They represent the wealth and style and intellect of the weelth and style and intellect of our metropolis; you are brought into contact with the better classes; but you do not mention whether Christ, Who loved the poor, ever said whether material prosperity or worldly refinement would be characteristic of the members of His Church. "I presume," ob-serves the stranger, "the number of churches is due to the large population. There is no difference in creed between Church and Church?" "Oh, I must Church and Church?

church and Church? On, I must tell you, they are decidedly different Churches. Every Church represents a different creed." But do they not different creed." "But do they no all adopt the same standard, the Bible?" " Most assuredly, the Bible, the Bible only and nothing but the Bible? And yet you tell me they arrive at ent conclusions.

"True, but they are only so many roads leading to heaven, as Talmage puts it. They are like so many rail-roads running from New York City to "Does this hold true likewise for

cross roads—and if the doctrines or teachings of these Churches cross, or teachings of these Churches cross, or are contradictory, you mean to assure me that I may hold them all alike as the Word of God?"

"Well, they all profess to go by the Bible—and the Bible is the sure and only road to Heaven."

"Then it matters but little which I

choose. One is as good as another, but I must be baptized in any case. This is accepted by all as essential for reception into any denomination. Is

it not so? "I should be glad to assure you that "I should be glad to assure you that it was as I understand it by my Bible: but on this point many of our churches differ. Many, like Romanists, hold baptism absolutely necessary for salvation; but many also reject it. Some consider it as a mere ceremony of initiation. Some, again, contend that baptism be impressional tools is valid: some adby immersion alone is valid; some admit sprinkling sufficient. Some insist on infant baptism, whilst again others

The interview brings home to our enquirer the startling information that there is scarcely any one subject of religion on which contradictory views twenty years at least. Bibles until then had to be written on parchment or Christ Himself — some holding that are not held-even the Divinity of

Christ was God, whilst others claim Heat

No one Church satisfies him on all points. He finds himself agreeing with Anglicans on one point, differing on an-other; in the same way with Presbyother; in the same way with Presby-terians, Methodists and a host of others. No wonder he asks for some further time to look for some other Church which may nearer approach his concep-tions of Christ's Church, or he will have to start a new Church embodying his conceptions of the word of God.

Private interpretation of the Bible

has always and will always lead to divergence. It is not admitted even in the interpretation of our civil laws. When the Constitution of a country is framed, no matter how clearly it may be expressed, the Legislator provides a framed, no matter how clearly it duly appointed tribunal for its interpretation

What would become of the adminiswas no tribunal to abjustice on conflicting claims?

And shall we admit that Christ in

establishing the Church failed to pro-vide a sure tribunal and was wanting in the foresight which would not be ad-

mitted in any ordinary legislator?

Just as we object to every man Just as we object to every man in-discriminately constituting himself, a preacher and teacher of the word of God, and insist that he should be duly called and authorized and preach only the doctrines received by the Church throughout the world, in the same way every man cannot presume to interpret the word of God and give the sense of passage not accepted by the Church. In refuting the system that the Bible only is the Rule of Faith we hope none

will think that we wish to depreciate the value of the Bible,
Who loves the Bible and treasures it more than the Catholic Church? has watched over it and defended it

against every heresiarch? Who has preserved it during many long centuries? It is for the Church God's Written Word. It is the Church which alone can maintain its dignity by declaring the book is authentic and in-

Not every book styled the Bible is the Bible; but only the book so styled by

the infallible custodian.
St. Augustine says: "I should not have believed the gospel if the author ity of the Catholic Church had not led or moved me" (Opus tome 6 p. 46 ed

par. 1614.)
What would have been the fate of the Bible without the Church as champion when the Arians, Manicheans, Macedonwhen the Arians, Manicheans, Maccoon-ians, Belagians, Semi Pelagians suc-essively strove to tear every vestige of Christianity into shreds, and by no other process than private interpreta-tion; What was the power that exterminated these heresies?

The infallible tribunal of the Catholic

Church. It is calumny to accuse the Church of being an enemy of the Bible or fearing to give it to the people. The reading of holy Scripture has been been proposed by Pope after Pope. recommended by Pope after Pope. They have been translated into every language. The saints read the Bible on their knees, and the faithful in Church rise when the Bible is read during the most solemn service of the Church — the Mass. The priest and Church — the Mass. The priest and people sign their forehead, mouth and heart when about to hear the Bible. The pret, in the name of the people, kisses the holy book after reading it. It is even incensed at the Gospe tribute and recognition to the divine character of the book.

In the Vatican Council it was in the

hall of deliberation, the Mace of State, assembled Bishops the reminder to the of the world of God's word.

In what eloquent terms has not Leo XIII. spoken of the study and reading

of the holy Scripture.

What is every sermon in the Catholic Church but a development of some passage of the Bible ?
What is the catechism taught to chil-

dren but the teachings of Scripture in form adapted to minds of children? Is not every exercise of our holy religion in one way or another impregnate and saturated with passages from the Bible? Are we not at all times ready to

give scriptural authority for all the most sacred ceremonies of our holy religion and for the truths we accept? Away with the calumny, then, that the Catholic knows not and loves not his Bible! Hear the eloquent and touch-ing words of Cardinal Wiseman on this subject: "The Catholic Church not love and esteem the word of God! I Is there any other Church which places heavier stake on the authority of the Scriptures than the Catholic?"

Whatever authority she claims over men she claims on the authority of holy Scripture. Who hath done more for the Bible than the Church? She caught up its different fragments and portions as they proceeded from the in-spir d writers and united them together. Did she not keep men by hundreds and thousands employed in nothing else than in translating the holy word of God; aye, in letters of gold and upon parchment of purple to show her respect and vene ation for it. Has she not commanded it to be studied. gold and upon parchment of purple to show her respect and veneration for it. Has she not commanded it to be studied in every religious house, in every university, in every ecclesiastical col-lege and expounded to the faithful in every place and at all times? The vin-dication of the Catholic rule of faith, far from depreciating the dignity of the Bible and its place in Christ's Church,

will ever be its mainstay.

We have made an honest criticism, we hope without giving offence, of a new rule which came into existence over fifteen hundred years too late to be the rule instituted by Christ, and which we charge with leading men into indifferentism, that apparently plausible saying which we hear so often that "one religion is as good as another" and which would nake the God of eternal truth indifferent as to the profession by man of truth or falseheod; for evidently denominations at variance on all important mat-ters connected with religion cannot be based on truth. It is this humiliating exhibition of Christianity which makes so many Infidels and causes the impious

man to smile.

The Catholic Rule of Faith is not only consistent with faith but also reason. A man looks for certainty if he CONTINUED ON FIRST PAGE.

BY A PROTESTANT THEOLOGIAN. CCLXVI.

We have noted Miss Yonge's huge blunder concerning the supposed effects of indulgences. However, for this she afterwards makes some imper fect reparation. Here is another blunfor which she appears to have made no reparation whatever. She does not mean to calumniate, for her in all her writings is thoroughly Christian, and besides she is particularly fond of the Church of France. The error springs out of our France. The error springs out of our incurable Protestant carelessness conceroing the Church of Rome. Many of us have labored out of our earlier viru-lence, but few as yet out of slouching

It turns upon the divorce of Lewis XII. from his holy Queen, St. Jane of Valois. Miss Yonge has no other thought than that the marriage was dissolved simply because it had not been blessed with offspring. Here she assumes (contrary, I am certain, to her own advised knowledge) that the Church claims authority, and that the Church claims authority, out of simple policy, to dissolve a valid and iental marriage, the parties to sacramental marriage, the parties to which have lived together as man and wife. Otherwise, of course, the sup-posed plea for dissolution would have no meaning.

Now the actual course of events was this. Jane, who was excellence itself, such that she, alone of the House of Capet, with her ancestor Lewis IX., has been raised to the honors of the altars, was, outwardly, not only devoid of all grace and beauty, but actually deformed. Yet her imperious father, Lewis XI., forced her as a wife upon his second cousin, the Duke of Orleans, utterly against the Duke's will. Orleans did not dare to resist the King who used to shut up exalted personages in iron cages, and who was surmised (I think unjustly) to have poisoned his termined that the marriage should remain merely nominal. This was his solemn declaration after he had himself come to the throne, and as it was supported by probability, and was more-over confirmed by the pious Queen herself, the Pope had no reason, and we have no reason to-day, to call it in

Question.

Now we know that the Catholic Church ascribes to the Pope authority, in this one case only, not merely to de-clare null, but actually to dissolve, a valid and sacramental marriage, name ly, when the parties have lived to-gether, not as husband and wife, but as brother and sister. Such a marriage always remains dissoluble, but is not thereby actually dissolved. The Pope, in this case, has authority to dissolve it, though I do not understand that he is necessarily bound to do so.

At this point, therefore, and not At this point, therefore, and not until this point, a plea of policy is admissible. At this point first Lewis of Valois and Jane of Valois asked that the authority which the Pope has to dissolve a merely inchoate union might be exercised in their behalf. Jane loved her husband dearly, but had become convinced that he could now here. come convinced that he could never be

"Of course the plea of lack of offspring (unless by the blunder of over-zealous agents) was purely impossible. It would at once have thrown the marriage within the barriers of indissolubility. The Church holds that a marriage verum, ratum, et consummatum, can not be dissolved, as to the bond, by any authority on earth. As Innocent III. says in substance concerning the marriage between Philip Augustus sitting they assume a barroom sprawl and Ingeborg: We dare not assume to dissolve it, lest, attempting, contrary to the faith, to relieve the king of his inloved wife, we should find ourself out

of our office. The actual plea was as follows, although of course covered with delicacies of diplomatic reserve. During the life of his dangerous father-in-law, Orleans had not dared to move for a divorce. Nor had he found this expedient or safe during the reign of his pedient or safe during the reign of his wife's young brother, Charles VIII. But when the latter's sudden death set the Duke of Orleans himself on the throne, as Lewis XII., he was at last free to carry out his long suppressed dealer.

So long as he was simply a prince and peer, the extinction of his dukedom was of no particular moment. But when he became King of France, it was of great importance, when the royal stock was so scant (a century later it came down, I believe, to three princes) that be should have male heirs. even if he should not, as in fact he never had, it greatly concerned the even if kingdom that, by marrying Anne of Ringdom that, by marrying Anne of Buttany, the young Queen-dowager, he should keep this powerful flet conjoined with the Crown. In fact, by after-wards marrying Claude, his eldest daughter by Anne, to his successor Francis I., he did effect the final absorp-tion of Baittany into France

tion of Brittany into France.

Now had this great object of policy been carried out by Lewis against the sacredness of the fundamental relation of human life, his conduct would have been wholly indefensible. This, how-ever, was not true here, Lewis had never flattered the nominal wife forced upon him with any pretence of con-jugal regard. The divorce granted him, therefore, was simply a public confirmation of a long-standing fact. The affectionate heart of the pious Jane The affectionate neart of the pious Jane (who after as before kept the rank of Queen) was grievously afflicted at this final separation, but the guilt of this affliction must be referred to her father. It can hardly be imputed to her hardward.

Policy, therefore, was undoubtedly the immediate ground why Lewis XII. the immediate ground why Lewis XII. sought a divorce from Jane; but back of the policy stood the undisputed right of the Holy See to dissolve a simply inchoate union. Miss Yonge, by omitting all mention of the underlying principle of the divorce has lying principle of the diverce, has completely (though unintentionally) falsefied and perverted her account of the transaction. The policy of Lewis seems to have been wholly legitimate,

and that of Alexander VI., who granted and that of Alexander the divorce, though turning on family ambitions for his odious son Cæsar, did no violence to the Catholic principle of the indissolubility of marriage, since the Church holds only a completed marriage indissoluble.

Such haziness is universal among us. Thus, I have seen in one of our writer the statement, evidently made with n injurious thought, that a certain royal marriage was dissolved by the Pope out of his plenary authority. Now had the author said that the divorce for the poper of the poper o evaded some obstacle of evaded some obstacte of rearry, would have raised a question of fact. But a doctrine of plenary authority over martiage is utterly unknown to the Catholic Church.

It is true, there were for a good while certain points left in doubt, which pow are fully settled. For in-

while certain points left in doubt, which now are fully settled. For in-stance, many Catholics, even divines, thought that if Catherine of Aragon would eater into "lax religion," her husband might lawfully marry again. Even then, I am reasonably sure, had the matter been brought to Papal decision, the principle would have been enounced which is now undisputed that even a strict monastic pro of one of the parties, made by mutual consent, can never authorize the other to marry again while both are living. The sacramental relation abides, al though conjugal society is barred.

So also, in a newspaper account of some conspicuous Catholic marriage in Illinois, I remember the phrase: "And thus was completed that union which only the Pope can dissolve." The innocent reporter cridently imagines that the Pope goes about with a hammer in his hand, and wherever he sees marriage not to his liking, (tsoons "batters it to pieces. The " eftsoons ingenuous, but slightly youth, does not know that in the Cath olic Church neither Pope nor peasant claims power to dissolve the bond of a completed marriage.

The question how far the court of

Rome, in this or that case, has been sincere in dealing with marriage questions is a question of history. It must tions is a question of history. never be confounded with doctrine. Whether Lady Mary Hamilton was really restrained of freedom during her long, and not unfruitful, union with the Prince of Monaco, is a matter to be settled by evidence. If she was really under coercion when married to him, it is Catholic doctrine that no subsequent consent, while still in his power, could validate the mar-riage. But Dr. Brown's foolish declaration, that in this cause a valid marriage had been dissolved by the claration, that allegation of mere authority is below contempt.

CHARLES C. STARBUCK. Andover, Mass.

IRREVERENCE IN CHURCH.

Occasionally the Catholic press and requently the Catholic pulpit give the layman sharp reminders on the subject of Church decorum. And when they do their reward is as a rule sharper censure. Yet is it not a fact that both have ample justification? Is there not an increasing carelessness in this particular on the part of many members? Do they not reflect in their conduct the customs of the non-Catholic congrega ions? Is their participation in the services not actually irreverent?

Observation confirms the necessity of the reprimands. There are those who refuse to wet their fingers or soil their gloves by contact with the holy water at the door. The sign of the cross cross upon entering the church they never make. They enter the pew without genullecting and bless themselves with a hand flourish that is ridiculous. When and when feigning prayer they giv knee for worship and the rest of their body for mockery. At the close of the age the first acquaintance in conversation until the street is

reached. Wherein do these persons give indication that the church is the house of God? By what act have they manifested a belief that our Lord and Saviour, Jesus Christ, is really and truly present in the tabernacle and on the altar? Have they actually heard Mass? Have they not, perhaps, been the occasion of scandal? In fact, have they not inscandal? sulted God rather than paid Him homage? Is such conduct not most

verely reprehensible?
What makes the matter worse those individuals are unusually of a class ac custemed to requirements of good They are over particular society. about the slightest forms at social func tions and the severest critics of any in-fractions. Is it not strange that they should exercise refinement in the par lor and take their barroom manners to church? It is hard to tell which has been put on for the occasion. But at all events both press and pulpit are justified in their efforts to correct the vil.-Church Progress.

HAS THE GOOD WISHES OF THE WORLD.

(Buffalo Commercial.) Pope Pius X. a man of simple tasteand democratic temper, was the cen-tral figure on Sunday in the most magnificent rite of the Roman Catholic Church and hailed as "father of kings and rector of the world." The great basilica was filled for once, with 70-000 people. The Pope strongly disapproves of cheering and shouting in St. Peter's, forbidding such demonstra-tions as out of place and "offensive to religion." But the contagious enthusiasm of 70,000 people in close contact is no more to be restrained than Niagara at the brink of the cataract. The new Pope appeals to the popular imagination; his genuine modesty and simplicity of character are more calculated to win love and sympathy than the proudest consciousness of greatness and most princely bearing. fore the acclamations of the vast multi-

FIVE-MINUTES SERMON.

Fifteenth Sunday After Pentecost.

HOW TO HELP OTHERS. "Bear ye one another's burdons, and so will you fulfill the law of Christ" (Gal. vi. 2)

At first sight, my brethren, this may appear to us a rather difficult way of fulfilling the law of Christ. We think, and very often express the thought,

that our own burdens are already heavy enough; but to bear, over and above these, the burdens of others would seemingly make life unendurable, and that it would apply rather to the Apostle's heroic age than to ours. Such, I say, might be our first thought in regard to these words; but it does not need much reflection to see that such is not the meaning of the Apostle, and that his command is as much applicable in our time as it was in his.

We who are Catholics profess, in words at least, to be fulfilling the law

of Christ; but, unfortunately, our works are too often tainted by the spirit of the world, and that spirit is selfish. It bids each one consider simply himself. Never mind your neighbor, it says; he must fight his own battle, and if he is weak and unable to do it, let him go ander. Such is the way the world acts, fruits of it can be seen in the countless burdens that men have to bear to-day, and that their neighbors allow them to bear, because they do not have the Christian spirit, and do not undertake in the right way, the way pointed out by the Apostle, to help them. Who by the Apostle, to help them. Who does not see that the Christian spirit bids us help, with both sympathy and money and other goods of this world, those multitudes of unfortunates whom the world despises, but who are the true friends of Jesus Christ?

But it was not so much of the burden of this life that the Apostles was speaking. He had in mind, as is evident from ing. He had in mind, as is evident from the context, a far worse burden, one that causes much more suffering than any temporal loss, and that is the burden of sin. "Bear ye one another's burdens." How can we help others to bear their burden of sin? How can we lighten it or free them from it alto-gether? My brethren, it is easy gether? ough. Have you never, in a time of great sorrow, felt the consolation that came to you from the loving words of ome friend? He did not say much, perhaps, but you knew his words came from the heart; that he sympathized with you, and, even as he spoke, the weight seemed lifted from you. He had helped you bear your burden, and his words of consolation had lightened, and, perhaps, entirely taken away your son Thus might we help others bear their

burden of sin by kind, cheering words, by words of encouragement and hope. Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery might have been made lives of happiness by a few kind words? If, when the first misstep of a young man became known at home, the father had only spoken to him with of sympathy and hopefulness instead of of words of bitter reproach, had only helped him bear his burden of horros and remorse and have led him to repent-ance! Instead of this, parents and others drive sinners to worse things by violent language and by coldness uncharitableness. There would be much less sin in the world if the sinful and miserable were dealt with in a spirit of charity rather than in that of severity.

So, I say, each one of us can help others, more or less, to bear their burdens. It may be some one who has been burdened with sin for years. longs to be freed from it, but he is afraid; he has become a coward: and the word that would help him on, that would give him courage and hope, is the word of kindness that any one of his friends may speak.

But you may say, "I never have a chance to do that; no one ever comes to me; they go to the priest." My brethren, that may be so; but why is it?
we not to blame ourselves? Do cultivate the qualities that would inspire others to come to us. When we hear that our neighbor has fallen, do near that our neighbor has fallen, do we not make it a matter of gossip, and perhaps puff ourselves up, as did the Pharisee of old, and thank God that we are not like the rest of men? We can help others. There are many persons living in the world who have thus done untold good, who have comforted the sorrowful and cheered the despairing, who were won by their words of kindness and hope souls that otherwise would have been lost forever.

IMITATION OF CHRIST.

TOW IN THE TIME OF TRIBULATION GOD TO BE INVOKED AND BLESSED. Help me, O my God, and I shall not fear, how much soever I may be op-

pressed. pressed.

And now in the midst of these things what shall I say? Lord, thy will be done, I have well deserved to be afflict-

ed and troubled.

I must needs bear it, and would to God it may be with patience, till the storm pass over and it be better. But Thine almighty hand is able to take away from me this temptation also and to moderate its violence, as Thou hast often done heretofore for lest I quite sink under it, O

my God, my mercy.

And how much the more difficult this is to me, so much the easier is this change of the right-hand of the most High. (Ps. lxxxv. II.)

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CHATS WITH YOUNG MEN.

Our tasks are so many, and our time is so brief, that we cannot afford to pause in the work to which we are Godpointed until our little day ends. it we can work better, and are more But we can work better, and are more likely to endure the stress of worthy toil until life's eventide, if we insist in keeping our tempers calm. The overwrought work spirit is nearly as bad as idleness. The "fussy" worker is rever the best workman. Neither is he in whom "hustling" is a half mania. Yet we must not slumber while the day lasts. Restfulness in work, the outgrowth and proof of the peace of mind that is stayed on God, is the true rule.

Double Reward. To do good and get no praise for it, no reward, is the sure way to have double reward in heaven. To try to double reward in heaven. To try to do good and to fail through do fault of ours is no loss to us. God is honored by our efforts, not by our success. Young Man's Work. In the Sacred Scriptures we are told

of the work of a young man, and to him was entrusted a great mission. The enemy of the people of Israel came against them, and they were in great against them, and they were in great fear, when a young man, fearless with the faith of God in his heart, came forth to fight for his people. The ruler said to him: "Thou art not able to withstand this Philistine, nor to fight against him, for thou art but a boy, but he is a warrior from his youth. And David said to Saul: "Thy servant kept his father's sheep, and there came alion or a bear, and took a ram out of the midst of the flock, and I pursued after them and struck them, and delivered it out of their mouth, and they livered it out of their mouth, and they were up against me, and I caught them by the beard, and I strangled and killed them. I will go now and take away the reproach of my people, for who is this Philistine who hath dared to curse the army of the living God." And we know that this young man took a stone and cast it with a sling and struck the Philistine in the forehead and he fell on his face to the earth. struck the Philistine in the lockedar and he fell on his face to the earth. And David took his sword and siew him and cut off his head. "And the men of Israel and Juda rising up shouted and David Philistine till they pursued after the Philistines till they came to the valley and the gates of Accarm." This was the work of a Do Your Best.

A little bit of advice, but Oh! how influential it may be, is contained in these three words—Do your best.

"No man can do more than his best," philosophically says Sir Thomas Lipton, and the spirit exhibited by this doughty yachtsman to do that much should be emulated by all who are struggling for success and fame in any direction. Even if defeat is en-countered in an undertaking, there is always a feeling of satisfaction if there has been a decisive effort to exercise

has been a decision one's best talents.

The noted men of all times were noted for putting their best thought and energy into whatever enterprise and energy into whatever enterprise and energy into whatever enterprise. and energy into whatever enterprise they undertook. It has been solely through the exercise of patient thought and methodical labor that all the won-derful discoveries and progress have been made in the arts and sciences and

commercial pursuits.

To do the best work it has also been necessary for every professional man, merchant or artisan to cultivate and practice the habit of accuracy. Herein is the chief secret of success. What serious mistakes this habit of accuracy prevents! What loss of time, labor, temper and energy ensue from inaccurate work. To do one thing accurately is of more importance than to do many things invastantly.

things imperfectly.

"I do not know," wrote Sir Arthur
Helps, "that there is anything, except it may be hamility, which is so
valuable as an incident of education as

lowed to become obsolete.
"Every moment lost," said Napoleon, " gives an opportunity for misfortune, and he used to say that he defeated the Austrians because they never knew the

value of time.

The man who is doing his best is ex-

The man who is doing his best is exercising his will power, which is practically force of purpose. You cannot dream yourself into success any more than you can into a character.

Buxton believed that a young man might be very much what he pleased, provided he formed a strong resolution and held to it. What he wrote to one of his sons about doing his best is applicable to the army of young men who are leaving colleges and schools to go out into the world: "You are now at that period of life in which you now at that period of life in which you must make a turn to the right or lett. You must now give proofs of principle, determination and strength of mind; or you must sink into idleness and acquire the habits and character of a dissolute, ineffective young man; and if once you fall to that point, you will find it no easy matter to rise again."

secure advancement sooner than the indolent and morose. Instead of fretting over his humble position the cheer-ful and competent man will quickly master his calling or choose another. Superior men do not look in vain for congenial employment. Those who slur their work and do not care to do their best, should not grumble if for-tune does not smile upon them. They

are their own worst enemies.

Do your best in whatever sphere of life you may be, and you need not fear

OUR BOYS AND GIRLS. HER ONE ACCOMPLISHMENT.

Old Mr. Brown stood in his private office, with his back to the fire and his coat tails balanced in either hand. He was a bald-headed old gentleman with was a baid-neaded old gentleman with a ruddy complexion, keen black eyes, and leg-of-mutton whiskers, which were as white as snow. And Miss Nelly Torrance sat looking at him tim-

idly from the depths of the big arm-chair, in which he had beckoned her to

seat herself.

"So you are my Cousin Adrian's daughter?" said he after a long pause.

"Yes," said Nelly, wondering what was in all those mysterious tin boxes, and whether the monster iron safe was full of gold and silver pieces.
"And you want something to do?"

"Yes, please."
"Humph!" said Mr. Brown.

Nelly glanced shyly up into his face. "But," she added, with some spirit, "I am not asking for charity. I am

willing to work." "You mean you would like to daub canvas, or sew yellow sunflowers, or green plush screens," satirically observed the old gentleman. "I don't

call that work."
"Nor I, either," retorted Nelly.
"Then what do you mean?"

Mr. Brown.
"I mean that I shall be glad to do
"I mean that I shall be means of any sort of hone t work by means of which I can earn my own living."
"Humph!" again interjected Mr.
Brown. "Can you cook?"
"Yes," Nelly answered.

" I don't believe it.

"But I can."
"Very well," said Mr. Brown, releasing his coat tails and sitting down

at his desk, as if the question were definitely disposed of. "My cook went away this morning. I haven't engaged anyone in her place. You may come this afternoon and see what you Mr. Brown fully expected that his

young cousin would recoil indignantly from his proposal, but she did nothing of the sort. She simply said, "Yes, Cousin John," and asked for his pri-

vate address.

"Mind, you're punctual," said he, as he handed her a penciled card.

"I am always punctual," calmly responded Nelly. Mr. Brown watched her out of the

office with a quizzical twinkle in the corner of his eye.
"She wont come," he said to himself. "I've seen the last of my fine

elation. Nellie Torrance went home to a little second floor room, the cheapest which the widow and her daughters could

Mrs. Adrian Torrance was dressed in Mrs. Adrian Torrance was dressed in black. She was a fair, delicate piece of human china, who had been like the lilies of the field in that she toiled not, neither did she spin. Lucetta, the older daughter, was trying, unsuccessfully enough, to trim a black crepe bonnet by the window.

"Well?" cried Mrs. Torrance, eagerly, as Nelly entered.
"What does he say?" questioned Lucetta, drooping the folding of crepe which she was vainly endeavoring to fashion into what the fashion plate called an "oblong how."

an "oblong bow."
I have seen him," said Nelly, untying her bonnet strips, "and I'm going
to his house in Grandover Park this

afternoon. You don't mean," cried Mrs. Torrance with a spasmodic catching of her breath, "that he is going to adopt

"Not in the least," said Nelly "Now, mamma, don't jump at conclusions. Just hear my plain, unvarnished sions. I went to Cousin John. I told tale. him I wanted something to do. He asked me if I could cook. Then he told me that his cook was gone, and asked me if I would come to his house this afternoon and take her place.'

noon and take her place."

"And you?" gasped Mrs. Torrance.

"I said yes, of course."

"Eleanor," cried Lucetta, "I am scandalized by your conduct! Yes, perfectly scandalized! You will do nothing of the sort."

"Certainly not," said Mrs. Torrance, desclaving by the same approximation of the survey."

developing hysterical symptoms. "If your Cousin Brown intends to insult

way, for I am quite determined to go to

It was 6 o'clock exactly when Mr. Brown let himself into his house with latchkey which always depended from his watch chain. The gas jet burned softly behind the rose-colored shade in century it would be extinct."

Like all the revilers of the Church the hall; the fire clicked cheerily in the

grate of the parlor beyond.
"Humph! he muttered; "she hasn't come. Thought so! There's no such a thing as a practical woman nowadays." undiminished vigor.

The remains of the arch-conspirator moment a light, whi were excluded from the Campa

aproned little figure came out of the dining-room beyond, and Nelly Torrance's voice uttered the words: besitting his pagan life.

Mazzini had a God-fearing mother and saintly sisters; but his perverted genius spent itself to the last in weaving schemes of Satanic hate for the design of the Berney. ance's voice uttered the words:
"Dinner is ready, Cousin John."
The old man smiled. He had a pleas ant expression on his face when he smiled, and Nelly wondered that she had not noticed what a handsome man

he was. "Oh," he said, "you did come

then?"
"I always keep my engagements,"
said Nelly. "Punctuality is the soul of
business, isn't it, Cousin John? At
least that's what I used to write in my

least that's what I used to write in my copy-books.

Mr. Brown patted her hand as she helped him with his overcoat.

"You are a good girl," said he.

And in his secret mind he determined to put up with any deficiences in the cooking of a girl who had such excellent husiness principles. But to his inlent business principles. But to his infinite amazement there were no defi-

finite amazement there were no defi-ciences to overlook. He ate and rel-ished and wondered by turns.

"My dear," he said at last, when the cloth was removed "all was very nice. I'll concede you are a tip-top house-keeper. But, of course, you ordered all this from Momerato resaurant!"

"But of course I didn't, Cousin Brown," said Nelly, decidedly. "I cooked it myself."

Brown," said Nelly, decidedly. "I cooked it myself."
Mr. Brown closed his eyes and made a hasty calculation. His life had been "worried out of him," to use a common expression, by capicious housekeepers, inefficient cooks and untrained servants. At last here was a gateway out of all his tribulations.
"My dear," he said, "I should like

to have you come and live here."

'As cook, Cousin Brown?" "As cook, Cousin Brown?
"No; as my adopted daughter and housekeeper. I need some one to take the helms of my affairs."
"But my wother," hesitated Eleanor,

"and my sister Lucetta."
"Let them come, too; there's plenty of room in the house. Can they cook,

"No, Cousin Brown," confessed Nelly."
"Well, perhaps it's just as well,"
said Mr. Brown. "There can't be more

said Mr. Brown. "There can't be more than one head to the household." So the Torrance family found a comfortable refuge for the soles of their fortable retuge for the soles of their feet, and Nelly's despised accomplish-ment proved the sword wherewith she opened the world's oyster. Lucetta sighed and wondered why she, too, had

not taken cooking lessons.

"Nelly sthe old man's favorite." said she. "He'll leave her his money when he dies. And all because she accepted the ridiculous offer of turning cook for

Mr. Brown, however, looked at the natter in a different light. He said matter in a different light. He said:
"Nelly is not like the typical young lady, too lazy to work and too proud to beg. She does with her might whatever her hands find to do."—Woman's Jour-

THE POPE'S TEMPURAL POWER

The temporal power means, to the Pope and to us, not so much the right or the power to govern, as it does freedom from obstruction, from embar-rassment, and from restriction, in the exercise of the duties of his office. It Direct lies told to the world are as dust in the balance when weighed against the falsehoods of inaccuracy. These are the fatal things and they are Besides being a renowned soldier, it is recorded that Washington had this habit of doing his best in all business matters. One of his rules at an early age was "Let your discourse with men of business be short and comprehensive." This rule should not be showed to here the falsehood of the dead father and husband, but none of the means exemption from all impediments. We need it, or rather the world needs it, as a guarantee that the Pope is not, and can not be, swayed or influenced by any earthly government in his official acts towards other governments, or towards the citizens of other governments. He must be free, and every one must know that he is free. Other nations and peoples rightly object to his being a subject or in the power of the Leville of the dead father and husband, but none of the manticipated any very satisfactory results from the experiment.

"These rich people are always miserly," said Miss Lucetta.

"And I've understood." sighed the great the was not pleased when poor Adrian married me." when the was not pleased when poor Adrian married me." what does he say?" questioned Lucetta, drooning the cetta, drooning the cetta, drooning the cetta, drooning the control of the duties of his office. It means exemption from all impediments, when the pope is not, as guarantee that the Pope is not, and can not be, swayed or influenced by any earthly government in his official acts towards other governments. He must be free, and every one must father the was not prove the surface of the duties of his office. It means exemption from all impediments when the pop is not, as guarantee that the Pope is not, as guarantee that th

plain now that only Italians are ordinarily elected to the supreme pontificate, what would be our feeling if this Italian was in the pay of the Italian govern-ment? Then, too, the Pope is Bishop ment? Then, too, the Pope is Bishop of Rome as well as Pope, so he ought very properly to be an Italian. The present condition of the Pope in Italy is no new thing. As Cardinal Manning writes: "The temporal possession of the Holy See may be again violently usurped, as they have been already times without number." But he shows conclusively, that the patrimony of the Holy See has always returned in the course of events, to the anointed hands from which it was violently taken, and that divine vengeance has followed those men who connived against the Vicar of Christ.

find it no easy matter to rise again."

This power of willing or doing one's best was preached as a system by Suwarrow, the successful Russian field marshal. "You can only half will," he would exclaim to persons who failed. Like Richelieu and Napoleon, he would exclaim to persons who failed. Like Richelieu and Napoleon, he would have the word "Impossible," stricken from the dictionary. All resolute characters despise the words "I don't know," "I can't," and "Impossible," and believe in these wise ones: "Learn!" "Do!" and "Try!"

The world wants men who will try to make a way for themselves by doing their station may be, such men can usually improve it.

Doing on's best cheerfully is highly commendable. There is a happiness that comes from striving to conquer difficulties. The cheerful worker is always welcome everywhere. He is always method the offer in good faith, and I accepted it in the same spirte."

He intended the offer in good faith, and I accepted it in the same spirt."

He intended the offer in good faith, and I accepted it in the same spirte."

You surely do not mean to degrade yourself, "eye Lucetta, "by turning of Christ.

The world wants men who will try to make a way for themselves by doing their best. No matter how humble their station may be, such men can usually improve it.

Doing on's best cheerfully is highly commendable. There is a happiness that comes from striving to conquer difficulties. The cheerful worker is always returned in the course of which the anointed haads from yourself, "to the thirt it is offer the course of the Holy See has always returned in the course of the wents, the in the doesn't," pleaded Nelly, that it is showe of Christ.

Recent events in Rome have returned the news-ing in the to hand it in the anointed haads from yourself, "to the their t

"HATED THE PAPACY.

Commenting on Bolton King's biogra-phylof Mazzini, the New York Independent observes that "he hated the Papacy and sometimes comforted himself with the belief that before the end of the

from the days of the apostate Julian down the ages, this apostle of the dag-ger is dead' while the Papacy lives in

his native Genoa, and are buried be-yond its walls in a sombre-looking tomb

stuction of the Papacy.
Foolish man! He and his confederate conspirators, whose shibboleth was "Death to Priests!" have disappeared like a passing wave. But the Church and her priests stand an indestructible Gibralter amid the fury of demon tem-

pests .- Catholic Union and Times. A FRENCHMAN ON THE PAPACY.

Hyacinthe Ringrose writes from Dieppe, France, to the New York Sun, this interesting letter:

The death of Pope Leo XIII. has been received by the various Protestant churches with a remarkable display of the protection of the pr tolerance, charity and Catholicity of spirit, for which all Christians should

It may not be out of place at this It may not be out of place at this time to remind both Protestants and Catholics that the great majority of Roman Pontiffs have been, like Leo XIII., men of noble character and luminous intellect. Pope Boniface IX. loved "God's poor" so well that he possessed at his death less than \$3 of American money. Like Haroun-al-Raschid, Leo XIII. perambulated the streets of Rome at night, not to detect abuses on the part of his ministers, but to tend the sick and to shelter the to tend the sick and to shelter the homeless. Having on one occasion found a leper crouching in the doorway of the Papal Palace, he took him in his arms and carried him to the bed of state, called the Pope's bedstead, while he himself lay on the floor beside him.

him.
Three hundred years previously Paul I. had given the example of those noc turnal wanderings; his tours of inspec-tion, however, included the prisons, the system of which he endeavored to the system of which he endeavied to reform long before Howard was thought of. Eugene II. was called "the Father of the people," in virtue of his bound-less charity. Adrian I. established out of his private means a fund for the daily distribution of wine, bread and soup to a hundred poor people. Greg-ory I. had a register of all the poor of Rome, kept up to date by a special secretary. Nicholas the Great had a

similar register. So the glorious list goes on. The Papacy has been the gentlest and most benevolent of all dynasties. Most of the wearers of the tiara have been humble and faithful followers of the

mcek and lowly Jesus.

Roman Catholics are with justice proud of the Papacy. They point to it as the most ancient and splendid of all dynasties. Aside from Pope Leo XIII... hose memory is held blessed by all Christians, so much has been said against the Popes and so little is known said by the Protestants and Catholics of to by the Protestants and Catholics of to-day concerning these venerable men, that I cannot permit the present oppor-tunity to declare the truth to pass un-heeded.—Boston Pilot.

INTENTION FOR SEPTEMBER.

tion at the time of his recent ill-ness and death. Scarcely any intention The extent of his territory is not in question. Nor does the fact that peoples in our day select their own form of government offer any obstacle. We say this, though we believe that if the people of Rome were free, they would select the Holy Father for their ruler. The Pope must be free, and he must also exempt from the danger of insult. It is for the interest of the governments, Protestant as well as Catholic, that this one great power—the only power on earth that pretends to speak for good—should be unhampered in the exercise of its stupendous office, should be uninfluenced by the great powers wielded by governments. If we complain now that only Italians are ordinated and therefore as His angels of good to us; our daily tasks are lightened and sweetened, because ordered for us by that blessed will. We cease to desire anything except that blessed will; we fear our own will, we want to be all for God, desiring nothing apart from Him. No difference need arise as to our ordinary occupations and surroundings the only real difference will be that whether God calls us elsewhere, or whether God cans us elsewhere, or leave us where we are, to work for Him, we shall be infinitely con-tent, having learned to love God's will for us everything. How earnestly should we pray for such a grace as this, for ourselves and our brethren!—Sacred Heart Review.

In the midst of dangers and discour agements invoke the name of Jesus, and your fears will vanish. Never yet has man in urgent necessity and on the point of giving way, pronounced this saving name without receiving the strength required .- St. Bernard.

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In Return for His Favors to It. Our Holy Father, Leo XIII. of blessed emory, compared the growth of the eague to the mustard seed, as it League to the mustard seed, as it spread so rapidly. He witnessed its most wonderful growth, and he did all in his power to spread the devotion. His work in this line would cause his His work in this line would cause his memory to be held in benediction. During his life he granted thirteen special favors to the League. In re-turn, the millions of members of the League are praying for the repose of his

LIFE ON A FARM.

Particularly Trying to Wives and Daughters

A PLACE WHERE WOMAN'S WORK IS NEVER DONE—THE REASON WHY THEER ARE SO MANY PREMATURELY AGED AND WORN-OUT WOMEN.

It has been very truly said that "woman's work is never done," and this is, perhaps, especially true when applied to the wives of Canadian farmers, who are kept busy with their manifold duties from daylight till dark, and who find even under the most and who find, even under the most favorable circumstances, but little time for relaxation and social enjoyment. They are a class of women whose pluck and endurance everyone must admire, they are helpmates in the broadest sense of the word, and unfortunately too often pay the penalty either in a complete breakdown of health, or in complete breakdown of health, or in prematurely aged appearance. A case in point is that of Mrs. J. Marais, the wife of a well known and well-to-do farmer, living near Riviere du Loup, Que. Mrs. Marais is the mother of a large family, and like her husband, was ambitious for their welfare. As a on sequence she overlayed her strength. onsequence she overtaxed her strength and after the birth of her last child tailed to regain her former health. Several months passed and still Mrs. Marais was confined to her bed. Her strength had completely passed away. She was troubled with headaches, was extremely nervous, subject to pains in the back, and unable to take food with relish. She was under the care of more than one doctor, but did not regain her strength, and her family and friends believed that there was but little hope for her recovery. Then a neighbor strongly advised her to try Dr. Williams' Pink Pills, and she began doing so. Soon, under the use of the pills, she began to recover her strength, was able to be up and go about. Day by day, further beneficial results followed the continued use of the pills until after the use of eight boxes Mrs. Marais was fully restored

to her old-time health and vigor. She speaks of Dr. Williams' Pink Pills in ery warm terms, and loses no opportunity to praise them.

Dr. Williams' Pink Pills are a boon It is understood that the special intention proposed each month to the members of the Apostleship of Prayer as the central object of their petitions was blessed by his Holiness, Pope Leo XIII. In that case, the intention for July must have been his last; and that for September, love of the will of God, becomes strangely impressive as we recall his beautiful resignation at the time of his recent illustrated death. Scarcely any intention in the sum of the will have added the scarcely any intention.

purchaser should see that the full name
"Dr. Williams' Pink Pills for Pale
People, "is printed on the wrapper
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Ottawa Cit.zen. Sep. 3.

"The great unsolved question is the national question, the right of the Iria people to govern the messive. The victory has not been won. Dut as sure as to-morrow's sun shall rise it will be won." In these significant and optimistic words "the man from Galway." Mr. Charles Devlin. M. P. addressed a crowded meeting in St. Patricks shall last evening. It was a great gathering. Despite numerous counter attractions the hall was crowded. A rousing reception feebly expresses the manner in which man damirers. The burst of applause which greeted his appearance on the platform was repeated so often as to actually punctuate his cit quent address. He dealt in an interesting particular attention to the Land Bill. Mrs. Devin who accompanied her talented husband was presented with a beautiful bouquet of American beauty roses.

Dr. Anthony Freeland, president of the Ical branch of the Irish National Lesgue and chair man of the meeting read an address of welcome to Mr. Devlin in which a glowing tribute was paid to the recipient's patriotism, zeal, self-sacrifice and ability.

For over an hour the "man from Galway" held the closest attention of his audience as with words of fervor he sketched verbal pictures of Irish national and political life. Applause loud and long greeted the names of such stalwart champlons of the Irish rause as Hiske, Healey, Redmond Dillon, T. P. O Connor Russell and others. Mr. Devlin referred at length to the Irish Land Bill and the part it pass in the settlement of the Irish passed as the properly administered, but stated it only goes part way at best in the settlement of the British Landen. "I've been a member of the British."

part way at best in the settlement of the Irish question.

"I've been a member of the Canadian Parliament. I am now a member of the British Parliament, and I hope before I die to be a member of an Irish Parliament." In this sent-ence Mr. Devlin summed up his hopes and the hopes of the Irish people as dealt with at greater length in other parts of his speech. A determined fight he said, would be made for Catholic State University and for an Irish Parliament for the Irish. His speech sparkled with concise, elquent phrases each of which contained a volume and each of which was received with hearty applause. Here are some of them:

Canadian. We of the Irish party stand the only united party on the floor of the British House."
No Irishman should ever think of resting when there's a duty to be done for his

her have in view, the remarkable of their own country,"
"The Irish leaders have gained the leve of their country men at home, the admiration of their country men abroad and the respect of the their country men abroad and

entire world."

"Other victories than the Land Bill must be won, other victories will be won."

"Wyndham has won for himself a place in English political life that is highly envied."

Mr. Devlin was extended a hearty vote of thanks on motion of Mr. D'Arcy Scott and Senator Cloran,

HE SLEEPS AGAIN.

He sleeps again; life's fevered dream is o'er; The light that shone athwart our path is fied

The tender bud, too frail to lift its head,
Has sunk into the dust to rise no more.

From God's kind hand he came, our home t Storms wept his course on earth; his portion pain; and yet so selfish was our love, we fain Would wave Death's angel back from his

The badge the human race has always worn
He bravely donned, and smiles shone through
his tears;
Life's burden is not measured by the years.
Sometimes to age the rose, to youth the thorn-

Though difference of creed may never cease,

And fear oppress the sin-scarred pilgrim I know our little one has reached the goal know that he has found enduring peace.

Not ours, says Faith, not ours to count the loss, God's ways are often far beyond our ken, Not ours to mourn or question why? or when? But meekly bend our shoulders to the cross.

The language that he spoke Love only knew And knowing, cherished as its dearest own.

Yet stand with us, oh Faith, beside the pail And from the darksome present turn our

To radiant Uplands, and our poor hearts raise
To God. the Father, Who is over all.
Aug. 8. b. 1903. — J. P. D.

DIOCESE OF LONDON.

THE FORTY HOURS DEVOTION IN ST. MARY'S The Forty Hours' Devotion was observed

nvested.

The picnic was, we are glad to learn, a great success, and proved a deserving reward to its hard working promoters, and to the effort of the bright ardienorgetic young priest in charge Rev. Father Ladouceur.

The total receipte amounted to about \$800.

MULLINS CUMMINGS.

A very pretty event took place yesterday morning at 8 o'clock in St. Mary's cathedral, when Gerald Mullens, the well known merchant tailor was united in matrimony to Miss Annie Cummings. The ceremony was performed by Rev. Father Cummings, of Brantford brother of the bride, assisted by Rev. J. P. Holden, of this city. The bride was becomingly gowned in creps de chene, with picture hat to match, and carried a bouquet of white roses, while the bridesmaid, Miss Katie Cummings, locked charming in a gown of pale blue voile. W. Mullins assisted the groom, and Messra, J. Percy and J. Mooney were mesters of ceremony. The many beautiful presents show the esteem in which they were held. The happy couple left at 1 p. m. for Montreal and eastern points, accompanied by the best wishes of their many friends,—Hamilton Spectator, Aug 21. MULLINS CUMMINGS.

Spectator, Aug 21.

The marrisge of Miss Mary Rosella Roach only daughter of Mr. and Mrs. Thos. Rosen, Breehia. to Mr. John Stephen Kormann, youngest son of the late Mr. and Mrs. Ignatius Kormann, Toronto, took place at St. Andrew's church. Breehin, at 10 o'clock on Tuesday morning, in the presence of a large number of guests.

ine oride. In the sanctuary were noticed Rev. K. J. MacRae, P. P., Rev. F. Doyle, Anniston, Alabams, and Rev. Mr. Hughes, St. Michael's College.

In the sanctuary were noticed Rev. K. J.
MacRae, P. P., Itev. F. Doyle, Anniston, Alabama, and Rev. Mr Hughes, St. Michael's College.

The service being choral, the choir sang in spiendid voice Leonard's Mass In Eflat, Miss Thereas McGrath presiding at the organ.

The bride, who or father entered the church of the strain of the medical solar secondaried by a se

iron the groom and carried gracituity a bias sket of sweet peas intertwined with pink satin ribbon.

Mr. Robert Emmet Cox, of Montreal, assisted the groom. His gift was a pearl stick pin. The usners were Mr. M. MacDonaid, Chatham, and Mr. S. McGrath, Brechin. The charming appearance of the bridel party, the soft chence of the music, and the profusion of inwers adorning the altar, presented a scene iong to be remembered.

A reception was held at the home of the bride immediately after the ceremosy, where greats in la ge numbers filled bishes for a bright and happy future. The bride and groom received under a superfict bower in artistic desirable, and superficient in the superfict of the superfiction of the bride to which the groom responded in a few well chosen words.

The bride's going-away gown was of navy

yords.
The bride's going-away gown was of navy lue broadcloth with trimmings of Persian emroidery, a white slik and lace blouse was yorn under the three quarter coat and a dainty white felt hat completed the costume.
The bride and groom departed for the east unid torrents of good wishes. On their return Mr. and Mrs. Kormann will ledde in foronto.

OBITUARY. MRS. VALENTIN, DETROIT.

MRS. VALENTIN, DETROIT.

We regret very much to announce the death of Mrs. Valentin, mother of Rev. T. J. Valentin of St. Joseph's Hospital. London. Death took blace at St. Mary's Hospital Detroit. Mrs. Valentin was sixty-three years of age and was a sister of the late lamented Very Rev Dean Wagner, of Windsor. Besides Father Valentin. Mrs. Vallentin is survived by one daughter and a son.

May her soul rest in peace!

May ber soul rest in peace!

Miss Michael O'Nell died on Aug. 28th after a lingering illness of about nine months. She was first attacked with paralysis which in the end turned to initamination of the lungs.

There are ten in family—all wing—also her husband, who is about seventy seven years of age and one of the oldes of the lungs. Three boys are married home; one has been teaching in Edmoton for nearly four years but came home in the lung of the lungs and three are livined and settled in Emily, and three are livined on the read of the lungs, and three are livined on the read of the lungs, and three are livined on the read of the lungs and three are livined on the read of the lungs, and three are livined on the read of the lungs, and three are livined on the seventy of the lungs and three are livined on the seventy of the lungs of the lungs and three are livined on the lungs are lungs are lungs and lungs in North Dakota.

All that was possible was done for her by her husband and family. The late Mrs. O'Neil was very kind to h-r family and always wished to keep them around ber.

Mrs. O'Neil's maiden name was Marguerite Miller of Ops. She was married in Lindsay, her husband being born in Ireland, and came to Ontario at the age of twelve. One brother William still resides in Lindsay, Mrs. O'Neil settled on the present homestead, which was there as bush, and made a good home for the family.

The funeral left the family residence Sunday at 930 to St. Luke's church. Downeyville, and thence to the Catholic cemetery. The pall-bearers were her six sons. The funeral was a large one, considering the wet weather. A number of friends came from a distance to Artend, among whom were noticed. Senator Goo. McHugh of Lindsay, T. Brady, Wm. O'Neil and Thos. Miller of West Ops.

May she rest in peace! MRS MICHAEL O'NEIL, EMILY.

C. M. B. A.

RESOLUTION OF CONDOLENCE.

At a regular meeting of Branch 3.9 C. M. B. A. Chesterville, held August 27th, 1953, the following resolution of condolence was unanimously adopted:

Whereas Almighty God in Mis infinite wisdom has seen fit to remove from this life, Rev. William Joseph McCloskey, the venerated and highly esteemed pastor of the parish of Campbellford, Ont., brother of our estremed brothers, Francis McCloskey, President, and Thomas McCloskey, Treasurer.

Resolved that we the members of Branch No. 329, heartily and deeply symmethize with Brothers Francis and Thomas McCloskey, and also the heartbroken mother of the deceased priest in this their sad bereavement.

Resolved that a copy of this resolution be published in The Canadian and CATHOLIC RECORD and spread upon our minutes.

ST. PETER'S CHURCH PICNIC.

From the Tilbury Times we learn that on Tuesday and Wednesday of last week, the annual picnic of Sc. Peter's church was sheld in Bagnali's beautiful grove. The picnic started to make experience on the first day the high hopes of the unergetic young paster, Rev Faher Ladouceur, wire fully realized. Unfortunately, on the second day the search was not quite so favorable The committee in charge did all its power to furnish amousements for the public, and is to be congratulated upon the manner in which it suc.

watch word merited by his wide enjoys the reward merited by his ristian life.

To his widowed mother, sisters, and brothers, fo his widowed mother, armpathy, to see a

editying death for their dear onc—"as he lived, so he died."
The funeral, which took piace on Saturday, was the largest ever seen wending its way to Ss. Michael's cemetery. The church was filled to its utmost capacity, all wishing to pay their last carthly tribute to a well known and much loved friend. Rev. P. J. Howard conducted the ervices at the church and preached an cioquent and consoling sermon, his subject being "The uncertainty of life." The floral tributes from the sgcd and you'n'rul hands, assure us of the high es, eem in which the deceased was held by all. The pall-bearrs were: Messra, W. J. Doyle, Colin Spence, Alex, Cahoon, M. X. Traynor and Simon O'Reilly, To the surviving members of the bereaved family we send messages of deep and heartfelt sympathy and an assurance of a prayerful remembrance for the deceased.

May his soul rest in peace!

ISABELLA MILNE, LONDON. On the 19th of August, 1903, Miss Isabella Mine, eldost daughter of the late John Milne and Helen Murdock, died at St. Joseph's Hos pital, London, aged sixty five years. The funeral tock place to St. Peter's Cathedral on the 21st, a Requiem High Mass being celebrated for the repose of her soul by the Rev. Father Dunn. Interment tock place at St. Pater's cemetery.

Father Dunn. Interment took place at St. Pater's cemetery.

The late Isabella Milne was born in Eczie Banffshire, Scotland, and when a child came to Canada with her parents. Three brothers ore deceased her. Kobert died in Infancy; Rev. James Milne died in 1830 a. Kibirnie, Ayrshire, Scotland; Peter, in Westminster in 1892. Two married brothers surviveher—John on the homestead and Alexander in Santa Clara, County Gilroy, California. Her only sister. Helen, resides on Cheapside street, where Miss lasbilla also formerly resided. Miss Milne was a great sufferer for the past six Milne was a great sufferer for the past six Milne was a great sufferer for the past six Milne was a great sufferer for the sacraments. A short time before her death she went to St. Joseph's Hospital, where she was kindly cared for by the nurses and good Sisters of St. Joseph. For their great kindness her friends thank them most sincerely, R. I. P.

kindly cared for by the nurses and good Sisters of St. Joseph. For their great kindness her friends thank them most sincerely. R. I. P.

Nicholas Carroll. Chicago, on Friday, August 21st, Nicholas Carroll, aged seventy-five years. The deceased was born in Couoty Kilkenny, Ireland, and came to Canada and the age of eighteen years, settling seem after in Caledonia, Ont. when he married the Mount Hope where he conducted the Dominion Hotel, one of the oldest landmarks in that part of the country, for almost marks in that part of the country, for almost marks in that part of the country, for almost marks in that part of the country, for almost marks in that part of the country, for almost marks in that part of the country, for almost marks in that part of the point of the oldest landmarks in that part of the country, for almost marks in the part of the country for almost marks in the part of the country for almost marks in the part of the country for almost marks in the part of the country for almost marks in the part of the country for almost marks in the part of the country for almost marks in the part of the country for almost marks in the part of the country for almost marks in the part of the part of the locate, leaving him almost the old Hamilton and Port Dover stay only means of travel, and in this way he became widely and favorably known. About two years ago he sold his property, retired from business and with the remainder of his family went to live with his sons in Chicago, where he resided until his death.

He was a quiet, sincere man, universally loved and respected. Broad charity was a part of his religion. The devotion of his many fitends in and around Mount Hope, as evidenced by the general regret at his leave taking for Chicago was indeed a touching tribute of the esteem in which he was held. His marked characteristic was his devotion to his large family of seven sons and three daughters, sincered and for many years—almost twenty—his family was represented at Caledonia High School.

Besides his widow

MR. JOHN R. McDonald, WALLACEBURG

MR. JOHN R. McDonald, WALLACEBURG.
Mr. John R. McDonald died August 11th at the age of eighly-five years, four months and six days after a lingering illness borne with resignation, cheerfulness and patience. He was born in Glengarry County in the parish of St. Raphaer's in the year 1818. He moved to Wolfe Island when a young man. While there he married Miss Jennie McDonald. He came to Walfe Island when a young man. While there he married Miss Jennie McDonald. He came to Walfe Island when a young man. While there he married Miss Catharine Can eron, daughter of the late Peter Cameron of Glengarry.
Mr. McDonald leaves to mourn his loss a wife and seven children—Mrs. A. J. McGregor of Tilbury, Allen of Spokane Washington, two sons and three daughters at home. He bore his sufferings with patience and resignation and was fortified by the rites of the Holy Mother Church being visited several times curing his illness by his pastor, Rev. Father Brady. He was a loving husband and exemplary father, loving God and doing with cheering sets the duties of his state in life. All who had the privilege of the acquaintance of the life John R. McDonald admired him for his many good qualities of mid and heart. His life was one of continual self-acrifice and un be truly said that his charity was everywhere felt and he will be greatly missed, but at home especially.

home especially.

The large number in attendance at the funeral, which took place in Wallaceburg. Thursday morning, was a silent testimony of the large respect felt for the decessed.

Requiem High Mass was celebrated by the Rev. Father Brady, fer which the Rev. Father beylin referred very feelingly to the deceased.

The funeral cortege then proceeded to the Wallaceburg cemetery, where all that was mortal of an affectionate husband and father were laid to rest.

May his soul rest in peace!

MISS JANE McCAUSLAND, LONDON.

Miss Jane McCausland, London.

Miss Jane McCausland, whose death occurred at St. Joseph's Hospital, London, on Puesday. Sept. 1st, was the second daughter of the late Andrew and Julis McCausland, formerly well-known and respected residents of Hyde Park, and later of our Forest City. For a number of years Miss McCausland acced as a Public school teacher. The funeral took place to St. Peter's Cathedral on Friday, Sept. 4th, where a High Mass of Requiem was celebrated by Rev. Father Dunn. A number of old friends of the family were present. The pall-baarers were Messrs. Daniel McKenzie, Hyde Park; Daniel McMillan, Joseph Cook, Hubert Dignan, Edward Graves, and John McPherson.

Mas Mugan Riggerown.

MRS. MUGAN RILGETOWN.

May ner soul rest in peace!

After a short illness, Catherine Walters, beloved wife of Mr. A. Mugan, died at Ridgetown, on Friday, July 24, in the sixty-second year of her age.

The t ceased, though of a quiet and retiring disposition, had made many friends by her ruly Christian life—a faithful wife, a devoted mother and a kind frieta. She was a fervent Catholic, and, strengthened and fortified by the last Sacraments, she boreher illt ess with great patience and resignation to the will of God. Whom she served with loving faithfulness all her life.

The funeral took place on Sunday, July 25, at which Rev Father Boubat preached the funeral sermon, after which the funeral procession followed to the cemetery, where the remains were taid to rest beside her daughter, Aques. On Monday morning Solemn Requiem Mass was celebrated, at which many friends assisted to show their respect and sympathy on thad occasion.

Besides her sorrowing husband, Mrs. Mugan caves three sons, John of Winnipeg, Philip of Toronto and Frank of Alberta, also three daughters, Mrs. Kerwin, Mr. Eight; Mrs. Doyle, Chatham, and Sister Mary Austin. Kingston. Among those who were pre-ent at her funeral were her nereal w

Well, her husband and family to whom she was bound by strong and tender ties and who mourn her loss with aching hearts, is offered the consolation of knowing that she is but gone before, a little time togen by that Heavet ly home for which her whole life had been a

preparation.

May her soul rest in peace!

Catholic Physician wanted in a prosperous community in the North-West, where a new town in being started and a new railroad is opened. Married physician preferred. Apply F. W., CATHOLIC RECORD, London, Ont.

Where is he gone? But just now he was with Listening, and smiling, with bright sparkling

Where is he gone? Death had passed him so As if the grim archer despised such a mark, Just mortal enough to hold down the immor

Just mortal enough to hold down the immor tal, Just as held by a cobweb to Pater's great bar

How did a human heart hold all the cries? Nations in agony—nations in travail— As spinning towards judgment, the universe flice. ness.
Smiltog he leaned on the arm of the Lord.
Feeling the fielts—trusting the Induite—
Feeling the fielts—trusting the Induite—
And the Dove whispered—Now! Thine eternal reward.

E. Hour.

July 20th, 19 3.

DEATH OF REV. BROTHER DOMINIC

Old residents of our Forest City will hear with regret of the death of Rev. Brother Dominic (Reid) son of the late Mr. James Reid, a former weil known and highly respected citizen of London—one, 'toc, who accomplished much good in church and school-work in the old days when willing and practical workers were badly needed.

Brother Dominic's edifying death took place on August 25th last, the Feast of St. Louis, at St. Joseph's hospital, in the city of San Francisco, California, and he was buried at Watson-ville, Cal. on the 27th, with solemn services.

One who knew him well, having been his associate in religion, writes of him as follows:

"Our dear brother Dominic had been alling for some time, and though he himself did not consider his illness serious, the physicians here and at San Francisco held out very little hope of his recovery, his complaint being Bright's disease. When Brother Dominic was informed of the seriousness of his condition he humbly submitted to the will of God and received the holy Sacciments with great devotion some time before his death, and had the great consolation to again receive his Lord in Holy Communion the very morning of his demise. His death occurred at about 6 in the evening of Aug. 25th, he being in the sixty-accond year of his rea and the kwinty-ninth of his religious profession in the Order of St. Francis."

We carnestly request our readers to join us in the prayer to our Heavenly Father to grant eternal reset to the soul of our old friend, Rev. May he rest in peace!

ST. MICHAEL'S SANCTUARY SOCIETY RESOLUTION OF CONDOLENCE.

At a special meeting of St. Michael's Sanctuary Society, held in St. John's chapel, Aug. 30, 1903.

At a special meeting of St. Michael's Sanctuary Society, held in St. John's chapel, Aug. 30, 1903 the following resolutions were proposed by Mr. Thynes, seconded by Mr. E. Foley, and unanimously adopted.

Whereas it has pleased our Almighty Father in His infinite wisdom to call from our midst one of our most esteemed members, Mr. John A. Doyle, be it therefore
Resolved that while bowing with filial submission to the all-wise decrees of our Heavenly Father, we record the deep sorrow which this sad event has caused us. Be it, further.
Resolved, that we extend to his grief-stricken parents and friends our meet hearffel sympathy in this their hour of sorest trial. Be it also
Resolved that the members attend the funeral in a body, that they have a Mass cells brated for the repose of his soul at the carliest possible date, at which all the members shall communicate. Beit finally
Resolved that a copy of this resolution be presented to the sorrowing parents of our lamented confere, and that a copy be sent to the Catholic Record for publication.

THE POPE'S TEMPORAL SOVER-

In a recent editorial, the Boston Herald speaks with pitying kindliness of the new Pope, shut up in the confines of the Vatican, away from beautiful Venice and the sea,—"my sea,"—so dear to him. It calls him a "volitional prisoner," who will propably "continue the role of 'the Prisioner of the Vatican,' begun in "the Prisioner of the Vatican,' begun in bitterness by Pius IX., and continued in earnest protest by Leo XIII."; and it earnest protest by Leo XIII."; and it wonders why the newcomer to the Papal throne does not break with the policy of his predecessors." Nay, it even goes so far as as to remark that "there is not the slightest probability that temporal power will ever be resumed by the Papacy," and so "what is the use of keeping the question alive?" The fine nonchalance of the writer in regard to a question of acknowledged international interest is acknowledged international interest somewhat ludicrously exhibited in the following words that we quote direct: One wonders how long the present custom will be kept up; whether it will untimately be abandoned, or whether untimately be abandoned, or whether it will become traditional with the Church, like various other matters of procedure and discipline not necessarily inherent as ecclesiastical tenets, to maintain the policy of Papal seclusion as a symbol of the supremacy in the world's temporal affairs to which the Church aspires. "—Sacred Heart Review.

Has Crossed Turning Line.

New York Aug. 30.—"Ireland has crossed the turning line into a newer and better civilization," says former Lord Major Valentine E. Dillon, of Dublin, who has just arrived here on his

way to Pittsburg.
"Only those who have lived in that land all their days, as I have done, can fully appreciate the present condition of the provinces."

While not optimistic of Ireland's future, Mr. Dillon declares that British government has eventually opened its eyes. "And now that its eyes are opened," he continued, "we actually feel better. The next ten years will see Ireland rid of the system by which the provinces have been impoverished.

Filthy Talk and Filthy Lives.

"The importance of the Holy Name "The importance of the Holy Name Society is not sufficiently regarded by our people," says the Catholic Tele-graph. "Immoral conversation, smutty jokes, and filthy innuendo are almost almost invariably the precursors of immodest actions and indecent lives. No one plunges immediately into debauch ery. Vice is a monster of frightful mein, and has no attraction for the pure. But the suggestions and passions aroused by lewd conversation soon destroy the natural modesty and make the heart familiar with vice, which, temptation persuades, is not really a monster but only a bugbear; and then sin becomes easy. Moreover, when anything dangerous is contemplated one approaches it more readily if he has the co-opertion

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implies fellowspeakers; so the horror of vice becomes less forbidding in the presence of the boon companions of a smutty

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commence at once. Apply to F. Hogar., sr.,
Savance, C. P. R., Ont.



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1903, at the hour of ONE o'clock in the afternoon.

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Christ at the Ruler,
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Maddonni San Sisto,

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The Good Shepherd.

Madonna.

Head of Christ.

Madonna.

Christ in Gethsemane.

The Holy Night.

He is Risen.

An Innecent Victim.

Head of Christ at Twelve Yearr.

Mary Magdalen.

Immaculate Conception.

The Holy Night.

Christ in the Temple.

Christ on Calvary.

Immaculate Conception.

Suffer Little Children to Come Unto Ma.

Glad Tidings of Great Joy.

Help, Lord, or I Perish.

Mater Dolorosa.

Madonna di San Sisto (detall square).

Christ Healing the Sick Child.

Christ Penaching by the Sea.

The Ascension.

Christ Freatming of The Ascension.
The Crucifixion.
St. Anthony of Padua.
Madonna di San Sisto (detail oval).
Christ Taking Leave of His Mother.
Christ and the Fishermen.

Christ Taking Leave of His Mother.
Christ and the Fishermen.
Rebecca.
The Arrival of the Sherherds.
Madonna.
Madonna di San Sisto.
Mother of God.
Head of Christ (detail from Gethsemale)
Daniel.
Mater Dolorosa.
Ecce Homo.
John Comforting Mary.
The Chorister Boys,
The Angelus.
The Holy Night.
The Soul's A wakening.
Madonna di Foligna.
St. Paul.
Madonna di Foligna.
St. Paul.
Madonna di Foligna.
The Accension
Christ and the Fishermen
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