Catholic Record.

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

VOLUME XXIII.

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LONDON, ONTARIO, SATURDAY, JULY 13, 1901:

NO. 1,186,

The Catholic Record. London. Saturday. July 13, 1901. than of yore, but we can understand LANGUID CATHOLICS.

It is rather curious that some of the Catholics who are summering in the country are very languid on Sundays. to condone their effeminacy-and then fice for time-nothing for eternity. him to sleep in the days long passed. They might, and with profit, watch called to the constant service of God in spring, summer, autumn, winter.

AN IDEAL FRIEND.

-not what one would call a villa, but just a little cabin hard by the sea, and ages. "Education," said Mgr. Conaty, much pleasure from such simple things college man should give the best ex minded know that earthly happiness is worlds; in assimilating the true, the - a tew thoughts from the Master, goodness.

AN ANONYMOUS WRITER.

or rather a curious document aboundmarks we suspect. At first sight we deemed it a contribution in a lanous attention.

sh novelist has, so we are are informed in Rome. Perhaps so-but we doubt

happened, but some of us may be permitted to sav that its sale and commendation by some who have a claim to the title of critic has been a wondrous phenomenon to us. Why some people also who dote on propriety read and recommend it to others has also whole thing-to quote Andrew Lang, the nice good Christian girl with a Roman District-the luxurious Roman. Christian story.

OUR GRADUATES.

manufacturing quips for the delectation of the graduate. Well, he may be independent opinion.

are growing old apace, and somehow or doing wrong.' You cannot do this ex- might be most safely disposed of ; and other the heart throbs less bravely the feelings of the young men who are longing to run a course in the lists of the world-good knights and true, ready to break a lance for the truth. Never a possibility of defeat, but ever They tramp around during the week, the stout heart and hand nerving them deeming a jaunt of a couple of miles and bearing them on to victory. Peror more quite necessary for health, haps so, but let us hope they shall but on Sunday the same distance pre- never cause a moment's sorrow to the vents them from hearing Mass. They little mothers who believe them to be have excuses galore: it is too dusty or the best boys in the world. It is a too hot or too rainy-anything in fact blessed thing, the memory of kind words to her who loves him God knows there are no electric cars to bring the how unselfishly-of deeds that give city folk, tired out with merry mak her cause for pride -of a manhood that ing, to the church doors. Any sacri- is a benediction to the one who crooned

the country folk who believe they are THE EDUCATED MAN, WHO AND WHAT HE IS.

A notable address was delivered by Mgr. Thos. J. Conaty, rector of the Catholic University, at the scholarly commencement exercises of Holy Ghost We were invited a few days ago by a College, Pittsburg. Space does not friend to visit him at his country home permit its entire reproduction. We glean a few of the most striking pass-

on either side "glooms of the live oaks beautifully braided and woven."

He is a little unconventional and a bit might be best in the best the best the best in the best He is a little unconventional and a bit mind, the heart, the body, that all may combine in the building up of characand his surroundings, and can derive ter and will stand the tests of life. The as "the whistle of the curlew or the wild mixed cadence of a troop of plovial mixed cadence of a troop ers." Perhaps Burns taught him the being, and not in having, in living in secret. But we think that the normalcomposed of uncostly material. A little love and sympathy and a song for the road—a ready hand to the weary good, more than in discoursing on

and we are rich so far as this world ample of strong, sturdy manliness which tells of a soul in all his acts, and which spiritualizes his a faith in God, which spiritualizes his entire life. In him should be the hope This week's mail brought us a letter which argues immortality, and the will which finds its perfection in obedience to the eternal laws. Herein it to ing in lines and splotches - punctuation be found the Christian gentleman, guage unknown to us, and we confess emplifies his faith in God and his hope guage unknown to us, and we confess in immortality. College adds culture that we even imagined that some kind to his knowledge and aims to make him friend had, for reasons best known to a model man, a good citizen, and a himself, honored us with a manuscript true scholar. Without religion, which found in a land haunted by antiquar-ians. But after a few moments of true knowledge and cannot form the painful examination we contrived to character which makes the Christian make out the words 'ink slinger "-an gentleman and the Christian scholar, allusion doubtless to our humble self. who alone can save society and pre-Now, please do have your next effa-college man needed in the new century sion, dear anonymous maker of runes, and competent to do the best work in typewritten. It will save time and any field of endeavor, is a man with temper and merit for you our courte. faith in God and in his fellow man, as well as with a knowledg of classic and scientific learning.
"Conscience is to character what

boomed," again. This work of the Pol- plishments, without conscience, and by the correspondents who delight in struct and guide conscience. Human ministering to the gullibility of an law reaches but to the surface, nothing unreflecting public, received the warm penetrates to the conscience but the est approval of the highest dignitaries eternal law of God. To us religion means Christianity as taught by the Catholic Church, and character means Christian character, modeled upon There are individuals who still regard Christ, Who is the ideal of manhood it as the biggest thing that has ever All human society exists to help man obtain his destiny. Nations have their missions and are but instruments for man's happiness and God's glory. A common Father created all, and common Redeemer died for us. Equality, liberty, happiness are the birth-right of the children of God and the sources of a nation's glory and an inand recommend it to others has also dividual's progress. Other men may assonished us. We are not prudish, but we confess to a distaste for descriptions views, and we feel the duty to build

of l'orgie echevelee. And then the our educational systems upon them as foundation stones. Christ is greater than Sperates or Aristotle; Christian ity is more glorious than paganism, i superior to the intellectual idolatry a'winking at her with his wicked old of a science without God. Nationa eye, the arena business, etc., has been prosperity is a vain bauble unless it be a stepping stone to a better man done so often that it requires a good hood and a higher life. Christianity, deal of courage to tackie an early the teacher of our conscience, is the

moulder of our character. "I am aware of the fact that this i an educational age, an age of general, The individuals who "do" the "hu morous" for the newspapers are just now but I insist that the Christian parent should have a voice in determining its character. He is a citizen and a tax-payer, and he has rights which even a self opinionated and imagine he knows modern State should respect. What is everything. But time will cure him, to be feared most is the tendency in cincts were ordered to send the arrested and even in his raw state he is more education to make religion a simple priests with guards to Carrickfergus, to Worthy of respect than those who agree
With everybody who follow the could be the same of with everybody, who follow the crowd, speaking of education, that 'a comwhich fits a man to perform justly,
which fits a man to perform justly,
which fits a man to perform justly,
skillfully and magnantmously all the lorg them may have been too heart and who are never guilty of having an plete and general education is that

'Education is a much abused word, and in its name many crimes are committed against conscience and against of Connemara, became their prisons.

God. Education, if it means any—

In these storm beaten islands they and, by its harmonious action on man, moulds and shapes and perfects the character which fits him for his place elements, set them up in antagonism one with the other, or overlook some that are essential, such as religion, and what is the character which results? A stunted, dwarfed, deformed, sightless, animalized being, all mind and no soul, intelligence with no heart, the fulness of a man is not in him.

"The Catholic college man has a special responsibility to the age and country. Trained in the Christian life he should be a leaven for good in the world of thought and action. He represents not merely the human side of scholarship, but he also represents the supernatural. His scholarship is Christian, and his guide is the Catholic Church, which has given to the world the inheritance of the civilization which it enjoys. No man is better prepared to enter into our active life, and shape and mould its thought along the lines that lead to true progress. Grounded in the principles of sound philosophy, with a conscience trained in the knowledge of the eternal laws. and a character formed to goodness by the morality of Christ, he should be the one whom men would respect because of the message of truth which he bears to the individual and to the nation. Fearlessly he should pro-claim that public and private morality spring from the same source, that the nation as well as the citizen has its obligations to God as well as its rights, that the Ten Commandments equally bind both, and that the State which violates the Divine law must expect punishment. Men of late are not preaching the gospel of utility, the advancement of trade, the success of business, the en largement of territory as the goals of a nation's ambition, the tests of national

"No matter what material prosperity may come to a people, it still remains true that the eternal law is the underlying principle of all law. It alone gives sanction to law and guar-antee to confidence. Ignore it and the passions of the human heart are in control, fear of detection and punishment are the controlling influences, might prevails over right, popular promises are forgotten in the greed for gain or the avarice of mercantile success, human rights become a myth, free government a caprice, the auto cracy of the dictator and the despot is in sight, anarchy is at hand. Christian scholar, the man educated in the spirit of truth has the responsibility to preach the gospel of truth, to punctuate the reforms of materialistic theories and boldly lead the people along the lines of truth, which alone can save our liberties and preserve our "Quo Vadis" we understand, is being the soul is to the exterior of character the greatest possible accom-

THE PRIEST HUNTERS.

Futile Attempts of British "Reform

The official records of Ireland in the seventeenth century are full of accounts of the imprisonment and execution of "Popish priests" in the determined policy of the British "reformers" to wipe out the Catholic faith. One of the grandest tributes that can be paid to the sublime courage and apostolic land is the record of history that they undaunted by persecution and undis-

mayed by death. In 1656 the Irish Parliament was as sembled, and the first measure was that a committee be appointed to consider what penal laws were already in force against the Catholics, not for the purpose of repealing them, but to add others. An Act was passed to derive Catholics of the means of educating their children, at home or abroad, and to render them incapable of being guardians of their own or the children of others. A second Act was passed to disarm all Catholics, and lastly an Act to banish all Catholic priests and Bishops from Ireland.

The Protestant historian, Prendergast, testifies that in 1656 the Govern ment had noted the great increase in persecution, and ordered a general peace in the month of April. On May 3 the governors of the respective pre be there put on board ships to be trans-

But even in Barbadoes the Govern-

cept by the voice of religion, that thenceforth the Isles of Arran, lying teaches what is just and what is right. ite the entrance of the bay of Galway, and the Isle of Tunisboffin, off the coast

thing, is development in line with dwelt in colonies during the three con thing, is development in line with dwelt in colonies during the three conman's destiny. It is the answer to cluding years of the commonwealth the questions of life and eternity. It is the agency in character building which lays hold of everything in revelation and nature found a succession of these intropid the face, but man has the regulating soldiers of religion to perform their sworn duties, meeting the relics of their flocks in old raths, under trees, and in in life. Disorganize these different ruined chapels, or secretely administering to individuals in the very houses of their oppressor, and in the ranks of

their armies.

Rev. Thomas Walsh, in his "Church of Erin," writing on this subject, says: 'The embers of persecution were rekindled; the education, foreign or domestic of Catholics was prohibited. All Popish prelates, vicars general, deans, Jesuits, monks and all others of their religion who exercised ecclesiastical jurisdiction in Ireland, were ordered by Parliament to depart from the kingdom, and in case of return were subjected to imprisonment and transportation to foreign parts; whence, if they returned they were liable to be arraigned as traitors, and hanged and

quartered." As a pendant to the foregoing and to form an idea of what the Irish people suffered, suffice it to quote from a pam-phlet written by T. D. Guard and pubished in London in 1647. It serves to show what the sentiment of the English people were, and what the top-ics were that excited their interest and

their approbation. At the time there was in preparation an expedition to go to Ireland, but it was delayed for some time. The author of the infamous pamphlet, voicing the sentiments of the English people, thus protested against the delay upon my hands and knees that the exdedition against the enemy be under taken while the hearts and hands of our soldiers are hot, to whom I will be bold to say briefly: 'Happy is he that shall reward them as they have served us; and cursed is he that shall do the work of the Lord negligently. Cursed be he that holdeth back his sword from blood; that maketh not his sword stark drunk with Irish blocd."

A PRIEST PREACHES AT HAR-

Father Herman I. Heuser, professor of exegesis in St. Charles' Theological Seminary in Overbrook, Pa., and editor of the American Ecclesiastical Review, conducted service in Appleton Chapel, Harvard College on the 30:h He choose his text from the gospel and the epistle for Trinity Sunday in the Catholic ritual, found in Mark iv., 8 21, and Matthew xxviii., 18 50. He spoke in part as follows:

"On this day Christ laid down the foundations of His Christian university. By this He wished to establish the doc trines of the New Testament for all one day reach the heights and depths teach all nations.' In the old text it was: 'Teach all nations, baptize them in the name of the Father, the Son and the Holy Ghost, teach them all things, whatsoever I have commanded you.'
In the old days the Christians when once baptized marked themselves with the cross as the badge of trinity and

"But the function of this great university was not only to teach abstract truth, and laws and understanding; this was not even the main purpose.
The Apostles were to teach all things

what Christ had commanded. "Your University shield has emblazoned upon it the word 'Veritas.' is a military shield. Charged upon it is the likeness of three open books upon which we read the single word 'Veri-The motto expressed in that shield is that every student who seeks allegiance in those ranks comes to seek truth; that the University has for over two hundred and fifty years propagated the highest maxim of Christ and His Church. For through that Church that Christ has said He would be active to the end, knowing that He had full power in heaven and in earth. "You gentlemen, of this University,

whom I have come particularly to address, seek truth not in the abstract, but in the concrete. The student goes to Harvard to be instructed in that wisdom that will fill his after life; that he may better learn the real use of the faculty of his mind and soul. search after truth expresses the highest aim in the individual life.

"The search after truth divides itself into three main heads, first, the study of self; second, the study of an ideal outside of self, and, thirdly, the study of endeavor to conformity of self with the ideal and higher self. This third effort is always accompanied by reflection, which is but another word Heart Review. for religion. To the ancient coiners of words these two words were synon-

tern. Reflection begets motives, for in thinking we create motives in the heart; these motives beget actions; these actions habits, and these habits

beget character.
"Religion as well as reflection fashions man into the image of his Creator. If we who have come from a divine of the countenance. And it is the function of religion to make the countenance, which is but the outward expression of a deeper inwardness.

"This transformation, which is the purpose of religion and the result of reflection, is nothing more than selfexamination, getting away from one's-self to get an exterior view. Of this self-concentration is the very opposite,

and the greatest detriment.
"But in the study of self for the reform of self, we must constantly have the ideal before us toward which we turies points to Jesus Christ as this ideal. And this university points to the same example-truth devoted to Christ and to His Church-truth re ceived from Christ and from His

"I have said that Christ is the ideal reflected in the mirror of the Christian Church. But in order that the image may be clear, three things are necessary as in the working of a camera. First, the mental vision must be so adjusted as to admit the rays of the ideal, Jesus Christ. Then let us assume that we have gained all the knowledge to admit those rays. The next thing necessary is that the film upon which the image is to be reflected must be without fold or wrinkle. That is the human mind must not be contracted by prejudice or learning, and, thirdly the lens, which is the purity of conscience, must not be marred by any ingrained flaw. For the cleaning of the lens the Catholic has the confes sional

THE DANGER OF INDIFFERENCE MENT.

The most exquisite torture of those who are so unhappy as not to attain the final reward of the just in the world to come, will be the ever present thought that it might have been other-wise but for their careless thought lessness and indifference. A thousand times they were warned, both inter-nally and externally—by the dictates of conscience and by providential dis pensations—but they would not listen. They were absorbed in business, in schemes of earthly pleasure and selfish ambition, and they deliberately re fused to give attention to the infinitely more important concerns of eternity; and now they are beyond all hope.
Oh, despair! despair how terrible is the thought. It is for all eternity. would have been so easy to listen to the voice of conscience and follow the dictates of duty. They see now that nations—the university that would the most reckless imprudence—the they ought to have done so. It was one day reach the heights and depths of human life. The first member appointed to the corporation by Christ to carry out the doctrines were to instruct, baptize and educate. Mark the record difference and neglect of the all imfort to find out the truth, satisfy his doubts and set about fulfilling the great end of his creation. He can not help being convinced of

the extreme folly of trying to justify himself in his indifference and inaction by pretending to doubt or, per haps, disbelieve in future punishing It is made very clear to him that doubt, instead of being a cause of indifference and inaction, is just the contrary - especially where such awful consequences are involved - a vering and indefatigable action. Doubt involves the possibility tha one dreads may be true, and in this case it was the wildest extravagance o dangerous folly for him to live on. from day to day, as if it were a matter of entire indifference whether he should take pains to decide the momentous question for himself or not. Ten chances to one, it was his natural or acquired repugnance to religious duty and obligation that the enemy of souls took advantage of to fill his mind with against, rather than in favor of, the belief. He sees the folly of it now when too late, and it adds poignance

to his suffering.

To us, there is nothing more de plorable in the religious trend of the times than the growing disposition, even among the so called orthodox sects, to discard the doctrine of future punishment. The temporal, as well as her boy to the priesthood. — The the eternal, interests of mankind re- Catholic Times. quire that the dangerous delusionfor we can call it nothing less-should be combated and exposed .- Sacred

We envy, too, the enthusiasm, the glory; and beauty of life rioting in the veins of most of our graduates. We was a man hate the cowardice of priests, then in prison in Dahlin, along the along the limit of words were synon of words these two words were synon of words these two words were synon of words these two words were synon of generosity moves them infallibly sinners. You need no other recomble mendation to God, since you are His were they control of self mendation to God, since you are O Lady ! you have all power to save

THE HOLY ROLLERS.

Such is the name of an obscure religious sect who recently became better known through the dedication of a church in the State of New York. ginia is honored with the title of "Mother of Presidents," but to New York belongs the distinction of "Religion Maker."

Central New York is prolific in

strange religious seeds. Ever since Joseph Smith heard the voice and saw the vision which was the beginning of Mormonism at Palmyra, N. Y., the sequels have been strange and medley. The Shakers, the Oneida Community, the Holy Order of Kneebenders, are succeeded now by the Holy Rollers, whose inspiration and prophet is N. L. A. Eastman.

Ten years ago Eastman was a country school teacher. Seized with a religious fervor, he gave up his school and organized a small band of worshippers, whose methods and beliefs were unlike those of any other sect. Their meetings were held out of doors, on hilltops preferably, and the services were continuous, with a relay of leaders, and only a few hours allowed for

rest between midnight and daylight.
This strange sect takes its name from the peculiar custom of rolling on the floor, or ground during religious ecstacy, much after the manner of the high-tempered child. This act is frequently followed by a feigned suspension of

In addition to these juvenile demonstrations the services are marked by sheuting and embracing and kissing among the men. They suddenly leap from their seats and jump about the aisles, attering incoherent cries, much after the approved fashion of fractions innatics. They also believe and profess to practice healing.

For all forms of religious lunacy we must commend the "Holy Rollers." There is nothing outside of the asylums of the demented to compare with them. Neither is their anything in-side to surpass them. So let the Holy Rollers roll along. If men can roll into Heaven, the walkers should cer-ABOUT FUTURE PUNISH- tainly find consolation in the fact .-Church Progress.

> FACTS ABOUT CONVENT EDUCA TION.

We have had some experience as a teacher and we do not hesitate to say that the training received in convent schools is far superior to that given in other schools. The influence of a school dominated by the spirit of sanctity and gentleness inseparable from the religious state, is necessarily and essentially elevating and refining. The chief ends of education are to develop the faculities of the soul, to broader and establish the character, train the mind in harmony with acarefully nurtured heart. In view of the subject, as applied to the education of girls, the conspicuous requirements, it will be perceived, inherently belong to the system controlled by orders of religious teachers. The convent bred girl invariably possesses a "manner" that distinguishes her from the less favored of her sex in all surroundings, and a 'manner" means a great deal to a woman, no matter what her sphere, especially that product of the high and sympathetic element of Christian culbaptize and educate. Mark the record of that charge in Mark, 'Go ye and teach all nations.' In the old text it was absolutely nothing that ought to future of the Catholic world depends have delayed a sensible man one largely upon the preservation of the moment from the earnest, persevering faith and cultivation of the character of the women. The greatness of the work of convents in training and elevating those who, as the Catholic wives and mothers of the future, are to comtribute such a large in the shaping of destiny cannot be over estimated, Intelligent Catholics of to-day must appreciate the fact, and should act accordingly.—American Herald.

A MIRACLE IN WALES.

The Shrine of St. Winefride was recently the scene of a remarkable cure. A Mrs. Fenner, of Manchaster, arrived in Helywell some few hours before noon, and returned home the same day perfectly rid of her infirmity. For a period of about two years she had suffered acutely from deformed feet. Walking was a most painful task to her. She visited a professional feet. man in Manchester, but found no respite in her painful suffering. Mrs. Fenner, who is a Wesleyan, heard of St. Winefride's Well through relatives, and hastened to Holywell as doubt and incline him to disbelieve in future punishment, so he strove to fortify his mind with arguments in God and St. Winefride. She had no sooner touched the water with her feet than she cried but that she was healed. The amazed bystanders crowded round her praising God for His great mercy. All pair had vanished, for she walked with ease In the evening she returned home full of gratitude, promising to become a Catholic, and further, to dedicate

Men love naturally all that comes from the heart, all that is great, all that dazzles and even all that is strange. A heroic act or a simple act

LLANFAIR COURT.

CHAPTER I.

The sun was setting in a sea of glory behind the fir wood that surrounded Llanfair Cour. The golden rays pierced the heavy foliage and caught the jagged pink trunks of the old trees, turning them into ruddy, flaming reds of every tone and shade. Shimmering through the shade. Shimmering through the branches the parting streams of sunlight fell across the broad terrace in front of the house, now touching the old stone parapet with loving caress and shower-ing golden kisses upon its grey lichens, now lying in bright patches athwart the grass or gilding the breast of the swallow he wheeled in the stream of fiery

Pensively along the terrace paced the master of the court and his daughter, Gwynyth, a tall, slim maiden of fourteen. He gazed at the setting sun and smiled at its wondrous glory.

"'Tis beautiful, 'tis beautiful,' he mur-

mured; then his smile faded away and his face was overcast by some sadness of thought as is the strong sunshine by a his face was overcast by some sadices of thought as is the strong sunshine by a heavy cloud. Though not yet forty, his bearing was that of a man of many more years. He walked as one weighed down by some burden, wearily and pensively. His face, pale and handsome, was set off by the thick raven locks and the deep, flashing eyes, which lit up his entire countenance. A short beard, pointed as was the custom of gentlemen of the Elizabethan period, covered the chin and half hid the mouth. Some great sorrow seemed to hold him in its sway and had imprinted lines of care round the eyes and on the high brow. Perhaps it was this that has traced that gentleness on his countenance and drew all calidren to him, and made his own daughter Gwynyth worship him with all the ardor of her being. It seemed to her that her father and sorrow had become entwined father and sorrow had become entwined together round her heart and were inseparable. Her earliest recollections had been connected with her mother's death. She remembered lying in her father's arms that same night, and while he bent over her she first learned to know sorrow and to read in his face the written grie of a strong man. Since then trouble had always been with him, she thought. A staunch Catholic, her father had suffered many wrongs at the hands of the Queen's followers. The old place was going to ruin, for there was no money to keep it up. Only two servants remained; the others had been obliged to seek elsewhere the means of livelihood her father could be along the server. no longer afford them. She alone was left to him; he was her all in all and she was his. And Richard—— For a mo-ment she had half forgotten the cousin

who had called the old court his home.

"Dear old Dicky," she murmured, and then she sighed—why, she could not tell; but somehow things were not quite the same between herself and the brotherwho had only lately returned e city of London. He was just as fond of her of that she was quite sure and he loved Sir Rupert as much as she did. Where, then, was the difference where was the rift between them which with her quick perception she was con-scious of? Far away deep down in the depths of her heart she feared rather than knew where it was. How frame that awful fear into thoughts—how admit to herself that it was on the score of relig-ion that he had changed! She would be angry with herself for being thus suspicious, and running to Richard's room she would lay her cheek against his, twining her arms about his neck or holding his hand in hers she would gaze deep into his eyes to read there the lie to her fears. But why would he glance hastily at her and then turn away? Why, when he received her caresses, did he grow embarrassed at her gaze? It used not to be so. Something had happened—he was changed. Did her father know?

was changed. Did her father know? Did he suspect anything?

On this glorious evening her heart was heavy within her and she felt aggrieved. She paced the terrace by her father's side, suiting her steps to his. Sir Rupert's cloak, thrown carelessly over his shoulders, set off the girlish form, clad in white, as she cloup to his arm. They ware not as she clung to his arm. They were no unlike and could be told at a glance for father and daughter.

As they walked the girl was speaking.

"Tis strange, father, that you per-ceive it not! I see it more and more. Dick is not the same lad he was wont to be; he is no longer the light-hearted boy be; he is no longer the light-hearted boy who shared my every secret, who was my constant companion and playmate. There are times now when he seems to shirk my company, though in all truth, he can scarcely be wearied with it, for he spends little enough time at home nowadays."

The father smiled at her aggregated

The father smiled at her aggrieved

tone.
"Poor Gwynyth," he said, "she considers herself, doubtless, a very injured maiden. She forgets that when a lad has maiden. She forgets that when a lad has attained his twenty-second year he looks upon himself as a man, and even the most charming of little cousins can scarce keep him tied to her apron strings. He must be away and about his own busi-

And, pray, what is his business Naught that I can say will persuade him ever to speak of his city doings," answered the girl, with a pout.

Rupert Trevor seemed amused. Sir Rupert Trevor seemed amused.

"And if he did tell thee, Gwynyth, dost think thou wouldst be any the wiser? What could such a little rustic wench understand of business? Why, even I forbear to question him, for I am but a plain country squire, and could only display my ignorance in city matters. Tig different with Dick; he has been to col-lege as his father would have wished. I have loved the boy as a son ever since the day I took him in, a weakly little lad of six—before thou wert even thought of, Gwynyth—and he has always shown himself worthy of my love and confidence, minself worthy of my love and confidence, worthy of his own father, Richard. But 'tis not of Dick I would speak now. Listen, I have news for thee. My old school-fellow, Father Morgan, is sore pressed by the priest hunters, and has sent me word imploring for shelter. I shall receive him gladly to-morrow after night-fall. Let us thank God we shall hear Mass again at last! Once more shall we be permitted to approach the sacraments." The girl's eyes flashed with excitement, for her father's spirit, with his loyalty to the old faith, burned within her.

"What good tidings," she cried;
"I not girl's these wicked men comes; " and if those wicked men come and search for him we shall shut him up safely in the hiding place in the blue room, and we shall die rather than betray him. And suppose they do find him after all, father, and we are killed; we shall be martyrs, shall we not?"

Sir Rupert smiled at her enthusiasm.

"Nay, they shall not find him," he said; "a priest's life is very precious in these troublous days. I feel quite secure about our hiding hole. None who knew not the secret would ever dream of it, so cunningly set behind the chimney. Ah, here comes Dick; let us tell him our news." The girl could not explain it, but at

The girl could not explain it, but at that moment a sudden chill struck her heart; she clung to her father's arm.

"Nay, do not tell him," she said in an undertone; "he leaves again to-morrow morning for London; 'twill be of no avail for him to know; he will not be here. I pray thee, father, do not speak of it."

pray thee, father, do not speak of it."
"Noneense, child," he answered, surprised at her manner; "I shall certainly tell him that he may postpone his journey. "Is not often the poor lad gets the chance of a Mass, and I would indeed be lacking in my duty were I not to give him the opportunity of assisting."
Gwynyth saw there was no help for it; her cousin was even now approaching.

her cousin was even now approaching. Sir Rupert, dark and handsome, made a striking contrast to his nephew. The latter, who was somewhat below the middle height, had none of his uncle's commanding aspect; on the contrary, his weak mouth and shifty blue eyes indicated a charactereasily swayed by every breath of fortune. He was fond of Sir Ruper in his own way and of his cousin, too, but with him every affection was subservient to the all-engrossing love of self. There were times when he inward-ly cursed his uncle's fidelity to the old religion, resulting for him in the miserable allowance, now all that Sir Rupert could

Gwynyth let go her father's arm as the young man approached; she would not stay to see how he received the tidings. The girl was fond of her brother-cousin The girl was fond of her brother-cousin and tried ever to shake off those thoughts and suspicions which would creep unawares upon her. Turning away she caught sight of the white cap and apron belonging to Dame Rachel Jones, who was about to announce the evening meal. She was the typical old family house-keeper, was the dame, and her love, like that of most old servants, amounted to almost adoration for Sir Rupert and her beloyed little mistress, Gwynyth. But beloved little mistress, Gwynyth. But you must not picture her as a placid, sweet-faced old lady. Dame Rachel's sharp features and small, deeply-set eyes, her swift, business like movements, all tended to show the quickness of percep-tion, the natural alertness of the woman. In the balmy days at Llanfair Court she had ruled the household with a rod of iron, and woe to the man who tried any way to get a penny more than his due, the dame would be down on him like

hammer.
"If I did not look to Sir Rupert's interests," she would say, "I should like to know who would. I troth the poor, dear gentleman would soon be robbed of every farthing he had, and not know it either." And now that those days of plenty were over, Dame Rachel still clung to the family; she and old John, the gardener, were all that were left of Sir Rupert's

formerly well-filled household.

At the sight of the old servant Gwynyth, in her childish light-heartedness orgot her momentary trouble and bounded from her father's side to catch the dame affectionately by the arm, all eager to tel

secret.
"Rachel, dear, what thingest thou, have such news!" she cried. "A priest is coming here and we shall have Mass again, and if those bad soldiers come we shall hide him. And, Rachel, thou'lt help me to get the blue room in readi-

ness, wilt thou not?"

The old woman released herself from the girl's grasp, speaking with apparen irritation

"A priest coming here! And what may he want withus, I askiyou? I won-der he has not more consideration for poor Sir Rupert than to thrust himself upon him in these day when the harboring of a priest means certain imprison-ment, if not worse, I troth we've had enough to bear already Gwynyth only laughed; she knew well

Gwynyth only laughed, shows than thy the dame.

"Thy bark is ever worse than thy bite," she said; "thou'lt welcome Father Morgan as much as any of us, I know. Poor man, my father says he hath been sore pressed of late by the Queen's

men."
"Then all the greater reason he should
"Then all the dame, "I tell keep away," snapped the dame. "I tell thee, child, it truly puzzles me what Sir Rupert is about in receiving him. But there as I was ever wont to say, the poor gentleman has no eye to his own interests. I would I managed them for him. I should soon send the priest aflying."

"Rachel!" ejaculated Gwynyth.

"Come now, child, then knowest roll I

" Come now, child, thou knowest well am as good a Catholic as any of you; indeed, I would to heaven Queen Bess al her rascal Protestants were at the bottom of the sea. To my mind there's a place for everything, and I troth Llanfair Court is no place for priests and Mass in these days with the dear master risking his very life," and still grumbling the dame

re-entered the house.

Gwynyth laughed as she returned to the

"Rachel is in one of her cantankerous moods to-night; she welcomes not the thought of Father Morgan."

thought of Father Morgan."

"Poor old Rachel," said Sir Rupert;
"if ever a faithful heart rested 'neath a
sharp exterior, it is hers. Dick here says
he may not stay over the morrow."

Oh! why that deadly chill again? The
girl's voice had lost its joyous tone as she
addressed her cousin,

"Do stay, Dicky," she said! "why
must thou hasten thus away?"

"I would indeed I might remain," replied the youth, at the same time avoiding those clear, truthful eyes. "I long.

ing those clear, truthful eyes. "I long, like thee, to hear Mass once more, but duty calls, and I must from hence on urgent business. I may return, however, before he leaves," he added, after a slight pause.
"Come, that is right, Dick, my lad!"
"Come, that is right, Dick, my lad!"

exclaimed his uncle, cordially; "I know that thou wilt do thy best. Now, let's to supper.

That night, when all but himself lay wrapt in slumber, Richard Trevor paced restlessly up and down his room, with knitted brows and hands clenched.

"It must be done," he muttered: "'twill never do to allow such a chance to slip me. This fellow Morgan is the very man they are bent on taking; the price of his capture will be well worth the having. And yet—but why should I hesitate? The only my business, for what am I?—a paid spy," and he laughed harshly. "Yes, a

in my service to lead the life of a lazy dog? "Tis time thou besir thyself! Track out that rascal Morgan or in the foul fiend's name I'll out thee, bag and baggage." What a chance! Here is this gage. What a chance! Here is this Morgan flying to my very arms! Norton and his band are scarce thirty miles away; I have but to ride hence and make my terms. Ah! I forgot my uncle! Should they capture a priest beneath his roof he will be in danger. 'Twill be certain imprisonment, if not death. Nay, I cannot—he has been more than a father to me all these years. And little Gwynth—I love her to—shall I canse her to me all these years. And little Gwynyth—I love her, too—shall I cause her
this bitterest grief! Nay, I have not fallen
thus low. Yet the reward—the money—
God knows I need it. And Norton's
favor—in a moment he can undo me, turn
me away, penniless and in debt. Surely
there is a way between the two. I shall
find it. Lurse!" inere is a way between the two. I shall find it—I must." And he paced feverishly up and down. All at once he drew up. "I have it!" he cried. "It shall be done! The money shall be mine and yet my uncle shall be safe. They think I hie to London on the morrow. I shall return quickly with pressing tidings to Sir Ropert. His sister, the Lady Marjory, shall be in denger of dash and impless Rupert. His sister, the Lady Marjory, shall be in danger of death and implore his presence. He will go. In his absence Norton and his band shall come. The priest discovered, I shall hie after my uncle and warn him to keep away. As for Gwynyth, the child will be safe enough in Dame Rachel's care."

And so the night wore away and the household of Llanfair slept pescefully on, all unconscious of the danger brooding in their very midst.

their very midst.

CHAPTER II.

On the morning following Father Mor gan's arrival Gwynyth set out on her pal-frey to tell an old servant who lived at some distance of the priest's presence among them.

among them.

"How rejoiced he will be," she thought
as she passed the avenue gates, and gaily
shaking her bridle she set off at a brisk canter across an open bit of country. Her soul was happy within her—for had she not assisted once more at the great sacrifice and received once again her God fo Whom she was ready to suffer so much Coming to the cross roads she paused a moment. Her eyes followed the white moment. line winding far away to the left,

"In a few days," she thought, "Dick will be returning from London by this way. I will be here to meet him and earn his news."

She turned her horse's head in the opposite direction, along the less frequented lane which passed by the old man's dwelling. Trotting briskly she turned a harp corner and came unexpectedly upor a horseman riding slowly toward her. was reading intently some papers in his hand, so that she could not see his face. She glanced at his horse inquisitively. she

"Surely that is Black Saladin," she said, unconsciously speaking aloud. "How comes a stranger to be riding him?" At the sound of her voice the man raised his head.

"Richard!" she cried in amazement For a moment she was utterly taken aback, "Dick! It cannot be thee!" she

aback. "Dick: It cannot be thee!" she exclaimed again, approaching him.

Apparently startled he drew in his horse, quickly thrusting the papers into his doublet.

"And why not, forsooth?" he replied,

hastily; "have I not as much right to ride on the Queen's highway as thou thyself, Mistress Gwynyth?"

"Yes, yes," she haif laughed, but continued, still in amezement. "I thought thou wert still in London; how comes it that thy business was so quickly despatched?"

"Thou art not overloved to see me. me thinks. thinks. Does my unexpected presence disturb thee or my uncle or interfere with your devotions? If so I can return from whence I came," and he half turned his

"Nay, stay, Dick, stay! Thou knowest

"Nay, stay, Dick, stay: Inou knowest
I mean not that. I was but surprised at
this unexpected meeting."
Suddenly a thought struck her.
"But Richard, say! thou canst not
have been to London, for thou comest
from the wrong direction!" rom the wrong direction! Bending over his horse he hesitated

before replying.

"Black Saladin cast a shoe, and I sought the nearest forge at hand. But come, sweet Gwynyth, let up return together; and tell me how fares it with Eather Mer. gan? I would fain see him again," and up the stairs be laid his hand on her bridle to lead her Meanwhile

home.
"Nay, Dick, I must ride on, for my father hath but now bade me seek out old paniel and tell him the glad news. I will speed swiftly and will be with thee

ere long."
"Nay, Gwynyth, thou canst not do so." "Nay, Gwynyth, thou caust not do so.
The girl's eyes spoke her surprise.
"And why not, forsooth? My father's
errands are not to be so lightly discarded.
Leave my bridle, Richard, and let me

go!"
"Dear cousin, I have good reason in seeking to hinder thee. Believe me, I have a purpose in what I say; thou canst

"But I must, I will go," she cried.

Seeing her prepare to ride on, the lad became exasperated and angrily clutched her arm.

her arm.

"Thou shalt not, I say. Look thee, wench, in yonder hollow a whole company of troopers lies hid. Thinkest thou I will let thee ride by, to be jeered at and insulted, perchance?"

"Soldiers, Dick, soldiers!" She passed her hand over her brow in a dayar man-

"Soldiers, Dick, soldiers!" She passed her hand over her brow in a dazed manner. "Why are the soldiers here, Richard?" She caught his arm and gazed anxiously into his face. "How doet thou know, good Dick, that they are here? "Because I have seen them, thou silly wench," he answerd, sullenly; but come. I have loitered long enough; let us ride home." He spurred on Black Saladin and caught the bridle of the white palfrey.

once again that sudden chill struck the girl's heart and a heavy foreboding fear passed over her. Silently she rode by her cousin's side, thinking deeply. And as they gained the terrace Sir Rupert ap-

peared in the doorway.

"What now, my Richard! Art back again so soon? This is indeed sweet for-

"Ay, good uncle, I have made great "Ay, good uncle, I have made great speed, for, alas! I bring evil tidings. Thy sister, the Lady Majority, lies in London dangerously ill, even at death's door, I lear me, and greatly desires thy presence."

"This sad news, indeed," groaned Sir Rupert, "but God grant she may yet recover. I will to her this very day. Look thee, lad, do thou prepare my own good horse for my journey to-night. I have many things to do ere I start but with

God's grace I will set forth at sunset.
Wilt see to it, Dick?"

"Gladly, uncle," and he led the palfrey away, Black Saladin following by his

side.

"And now, my Gwynyth, let us visit the good priest and tell him of this fresh sorrow: he will succor us by his prayers."

"But, father, I have also evil tidings are hard by encamped be the soldiers are hard by, encamped be-yond the wood. Thinkest thou, my father, that they have heard a priest lies "Tut, tut, child, the soldiers are ever or

the move just now. Their presence here portends no evil to us. But I am glad sweet child, thou hast told me, for it be hooves us to use every caution. I grieve me that I must away to London, but yet I think my absence will tend to ally all suspicion. They will never dream that a suspicion. They will never dream that priest is harbored here while I am else where. Thou art growing fanciful, child, and seest danger at every turn. Come, my Gwynyth, kiss thy father, then run and oid Rachel prepare for my journey about With his own hands Richard saddle

With his own hands Richard saddled Sir Rupert's horse that evening and led him from the stables. Twilight was settling on the country side, beginning to shroud all things in its sombre, mystic gloom. Dick knew that now every moment was precious, and it was with difficulty that he restrained his impatience. At length his uncle appeared on the doorstep, closely followed by Grynyth, who was bravely trying to force back the tears which would rise up in spite of herself.

"You must take good care of thy cousin while I am away, Dick," said Sir Rupert, cheerily. "Well, John, what is it?" he added, as the old man came hobbling up, apparently in a great state of excitement.

apparently in a great state of excitement "Please, yer honor, there's Queen "Please, yer honor, there's Queen's men, soldiers, acoming over the hill a the back. They be making for the court ver honor!

er honor!"
Gwynyth grew deadly pale; for a mo
ent she could scarcely stand.
"It has come at last!" she thought. Dick muttered an angry exclamation ander his breath. He must make one

more effort, now or never! His face was flushed with excitement and there was a strange quiver in his voice as he urgently addressed Sir

Ruport.
"My uncle," he said, "I implore there instant postpone not thy journey another instant Twill but draw down their suspicions to se thee thus stayed in the very act of setting forth. Believe me, go as though nothing were amiss. Leave the rest to me. I assure thee it is best!"

"Perhaps thou art right," replied Sir Rupert, slowly, "and yet I like not to leave the child—"

'Think not of her," interrupted Richard. ard, chafing with impatience; "I shall make her my first thought. I undertake to disarm all suspicion. Leave all to

"I trust thee, Dick; I shall go." It was almost more than even Richard could bear; he winced under the honest, confiding eyes of his uncle, and muttered, turning away to hide his confusion: "I go to parley with the captain; 'twill

"I go to pariey with the captain; twin better cover thy departure."
"Rachel, have you my saddle bag?" called Sir Rupert, his foot on the stirrup.
"Tis here, master." He re-entered the house, but before he had taken the bag house, but before he had taken the bag the old servant stayed him. Her small sharp eyes looked keenly into his as she well nigh hissed the words: "Beware! we are betrayed! See here!"

and she produced a paper signed by Thomas Norton to the effect that a cer-tain sum of money should be paid to Richard Trevor on his delivering one ames Morgan, Popish priest, into the

nds of the State.
"I found it but now in Master Dick's room," she said; "there are few who can go undetected when Rachel is about!" and she almost smiled in triumph at her own cunning.

own cunning.

Sir Rupertgrasped the back of an oaken chair for support; for a moment everything seemed to reel about him. He saw it all—Richard's absence, his prompt re-appearance with a forged story, his impatience to get his uncle safely away; yes, it was as clear as day, they were betrayed! With a well night superhuman. With a well nigh superhuman effort of will he collected his thoughte But a few moments for action remained The priest must be saved, but how?

"Rachel," he said, "I charge you, speak of this to no one," and without another word he had turned and bounded

Meanwhile Gwynyth, who had followed Meanwhile Gwynyth, who had followed her cousin to the corner of the house, stood gazing at the distance, watching with a strange fascination the band of men as they hastened down the steep road towards the court. At first she was two dezed to think, then did all manner of doubts and questions crowd into her mind almost overwhelming her by their force and persistency. Had Richard—no, no it could not be; she must not allow these wicked thoughts to creep upon her. The soldiers were but coming as a matter of course to such a well-known Catholic house. They might search as much as they wished, but they could never find they wished, but they could never und the hiding place—unless—ah! why had Dick been so queer of late? Why his fever sh haste to get rid of his uncle? A hundred little incidents occurred in her memory, till at last, angry with herself, she turned impatiently away. As she sne turned impatiently away. As she did so she perceived her father stall form emerge from the house. He bounded on to the handsome charge and the next moment was galloping down the avenue, soon to be lost amid the gloom of trees. Gwynyth's eyes filled with tears. So he was gone, gone without a word to her, not even a look.

not even a look.

"Poor father," she murmured: "he is rery distressed about my aunt's illness, and this trouble, too! Well, I am glad he is gone, for now, come what may, he at all events is safe," and Richard also gave a sigh of intense relief as, turning, he be-held his uncle's form riding swiftly down the avenue.

CHAPTER III.

"'Tis well," muttered Richard as he climbed the steep road to meet the soldiers; "my uncle is safe and my work becomes the easier. See, here they

A rough, brutal set of men they ap-

"How now, puppy?" exclaimed the leader, stepping forward and clapping the youth on the shoulder: "thou hast not played us false, I trow! Ha! ha! this is! a spy," and he laughed harshly. "Yes, a paid spy; easy work and good wage! But thee, lad, do thou prepare my own good that Norton, now he did threaten me. horse for my journey to night. I have that Norton, it is a fine bird and one paid spy; easy work and good wage! But thee, lad, do thou prepare my own good that has used his wings to some purpose. But to-night his limbs will be bound and his head ere long, methinks, will be set

loose !" and giving vent to a harsh, tri-umphant laugh he led the lad on.
"Look thee, Master Norton," exclaimed Bichard, "I have played a dangerous game and led thee to fortune and fayor.

Thou knowest the priest is here, but with out my aid he will not be found, and I swear I will not help thee unless thou

swear I will not help thee unless thou promise on thy conscience that the girl, my cousin, shall not be injured or in any way molested by thy brutal men."
"Tut, boy, my business is not with maids, but with massing priests. On my oath my men shall not touch a hair of thy pretty cousin, and for that matter," he added, waving his hand majestically, "I extend the same protection to all the women. They cannot hinder us in our work. Regarding thine uncle, Rupert Trevor. I garding thine uncle, Rupert Trevor, I will not pledge myself. Methinks he may like enough prove troublesome."
"On that score, Master Norton, thou needst have no fear. My uncle is ere now in London attending the death-bed of his

The priest-hunter cast a glance of suspicion at the youth, then apparently sat-isfied: "Perhaps 'tis as well," he re-marked; "our way will be the clearer. But hark thee, renegade, not one penny shalt thou receive till that dog Morgan is fast bound and cuffed; thou understand

est, methinks?"
Richard nodded assent, but his hands clutched in the angry hatred he feared t Assuming another manner, he

turned to him deprecatingly,
"Good Master Norton, I would not that
—"he hesitated and colored with shame, —"he hesitated and colored with shame.
"I would not that my cousin and her old
nurse know too soon that this is my deed.
Give me not away. With thy good leave
I would appear at first to be against thee and thy band. But when the blue room is reached and Mistress Trevor is safe in her own chamber I will point out the secret place and press the spring, too, in necessary," he added hastily, the colo

secret place and nashing to his cheeks.

Notton langhed harshly.

"Thou girl!" he jeered, "so soft and dainty in thy feelings, so shamefaced in thy deeds! I must needs make a man of this will be thy first step to I will not teach thee, and this will be thy first step to-night. Well, be it so. I will not teach thy cousin to think ill of thee sooner than need be. Thou canst not escape us now and these are mere trifles.

By this time they had reached the houses, and Norton placed his men so that no one could possibly pass out unde-tected. The main door was still open and Gwynyth and Dame Rachel stood in the

"Here, woman," said Norton, address-ing the old servant, " it hath come to my ears that you have one of your rascall priests secreted here in this Papist den Lead me at once to his hole."

The dame looked him up and down for some moments in silent contempt.

"If you comes a priest hunting, all can say is that you have dropped or th

wrong track," she said at last, with all the Weish woman's disregard for truth; "you will find no Papist baggage here, and as for a priest, forsooth, think you we love life and liberty so little as to harbor one in these days? Besides, my master is away from home; and 'tisyayay nolike in. away from home; and 'tis very unlike, in-deed, I should afford shelter to any one in his absence. So you may take yoursel off and all your ruffin crew, too!"

"Tis useless to argue thus, Rachel," in-terposed Richard; "these men have the Queen's warrant and are charged to search the premises; the law must take its

Indeed, Master Dick, and pray who Theory who told the law its course lay in Sir Rupert Trevor's honest household?"

Richard winced beneath those piercing

eyes and shrank once more behind Nor All this time Gwynyth had stood s far end of the hall, concealed behind some heavy tapestry hangings, a graceful little figure in her simple white dress. The paleness of her face set off to per-

ection the large brown eyes and the dark hair hanging in thick waves over her shoulders. She was old for her age, and possessing her father's strength of will had now subdued all childish fear, determad now subdued all children tear, deter-mined to act her part. She came forward, and her voice as she addressed Norton rang out clear and distinct.

"In my father's absence I am mistress of this house I have you therefore to

ouse. I pray you, therefore, t enter and make your search, as the law commands. Methinks, however, you will trust you will then tarry to partake of Dame Rachel's hospitality ere further

pursning your journey."

For a momeet Thomas Norton awa well nigh taken aback by the girl' quiet ease of manner.

TO BE CONTINUED.

CONVERTS AND THEIR WORK

We have, from time to time, brough before our readers statistics which show the growing strength of the Church in this country, an increase which arises partly from the growth of population, partly from the tide of im migration and partly from accession to the Church of those who have bee convinced of the errors and insuffic iency of Protestantism, and have at any cost cast in their lot with the members of the one true and undivided Church founded by Christ Himself.

Now a convert ought to consider him self a valuable factor for good in the organization of the Church. He occuples a position which in many respect is an enviable one. He most prob ably has a fuller appreciation o glorious privilege to which he has been admitted than one to whom they have come as a birthright. Conse quently, he will naturally display more zeal for his newly found faith and will therefore make an carnest and hard working missionary.

The work of a convert, then, is to induce others to follow his example. His recent instruction in Christian doctrine should enable him to be ready in giving the reasons for the faith that is n him, and his conduct and conversa A rough, brutal set of men they appeared as they approached; their heavy footsieps rang out on the stony path, while their coarse laughter jarred on his converts should associate together not only for mutual support and edification tims, which, more than any other but for the edification of lax Catholics

and the strengthening of the weak. But, at the same time, a convert has no special monopoly of Church privi-lege. He shares like and like with his

and this country, caring not for cus-

each should live to the edifying of the each should live to the edifying of the other. If the organized societies of either were found to tend to the disparagement of the other, then exclusive organizations of converts or born Catholics should cease to exist. Such opposition would be un. Catholic and un Christian. But as understand it, the Converts' Lea. we understand it, the Converts' Lea. gue, is not an exclusive society of converts. It is claimed for it that does not aim or tend to hold converte aloof from the regular Church organi zations of the parishes to which they belong. Assuming this to be so, the league has certainly a field of a special kind in which it may work to advan-tage and in which we trust that it will have all the success that it deserves.

The New World.

A PLEA FOR ACTIVITY.

BY ARCHBISHOP IRELAND. The strength of the Church to day in all countries, particularly in Amer ica, is the people. Ours is essentially the age of democracy. The days of princes and of feudal lords are gone.

princes and of reduce to the state gone.

In America we have no princes, no hereditary classes. Still there is danger that in America there be formed a religious aristocracy, upon whom we lavish so much care that none remains for others.

Are we not inclined to intrench our. selves within the sanctuary, and to see only the little throng of devout persons who weekly or monthly kneel around the altar rail, or those whose title to nobility is that they are pewholders and respond to the pastor's call with generous subscriptions? Pews and pewholders may be necessary evils; but it were fatal not to lock far beyond

What, I ask, of the multitude who peep at us from gallery aed vestibule? What of the thousands and tens of thousands nominal Catholics and non-Catholics, who seldom or never open the church door? What of the uncouth and unkempt, the tenant of the cellar and alley way, the mendicant and outcast? It is time to bring back the primitive gospel spirit, to go out into highways and byways, to preach on house tops and in market places, Erect stately temples if you will; they are grand monuments to religion ; but see to it that they be filled with people.

If people do not come to the temple, invite them to hear you beneath humb ler roof. And if some yet remain outside, speak to them in the street or on the public road. The time has come "salvation armies" to penetrate the wildest thicket of thorns and briars and to bring God's word to the ear of the most vile, the most ignorant, and the most godless.

To save those who insist on being saved is not the mission of the Church, 'Compel them to come in" is the command of the Master. lovely anthems in the Cathedral stalls and to wear capes of broidered gold while no mulitude throng nave or aisle, and while the world outside is dying of spiritual and moral starva-tion—this is not the religion we need

to-day. Seek out men; speak to them, not in stilted phrase or seventeenth century ermon style, but in burning words that go to their hearts as well as to their minds, and in accents that are familiar to their ears. Popularize religion so far as principles permit; make the people chant in holy exultation canticles of praise and adoration; draw them to God by all "the cords of Adam." Save the masses, cease not to

plan and work for their salvation. Men, made in the image of the Creator are viewed as pieces of machinery or beasts of burden. The mortal instincts are ground out of them. til their material condition is improved natural life and duties. Men who suffer are conscious of their wrongs, and will hold as their friends those who aid them. Irreligion makes promises to them and irreligion is winning them. They who should be the firs and last in promise and deed are silent. t is deplorable that Catholics grow timid, take refuge in sanctuary and cloister, and leave the bustling, throbbing world with its miseries and sins to the wiles of false friends and cunn-

ing practitioners.

Leo XIII. speaks fearlessly to the world of the rights of labor . . . but as a body Catholics are quietness itself.

Strange, indeed, is all this! . . Strange, indeed, is all this. Christ made the social question the basis of His ministry. . . Through-out her whole history the Church grappled with every social problem that came in her way and solved it. What has come over us that we shun the work that is ours to do? These are days of action, days of warfare. Into the arena, priest and layman! Seek out social evils, and lead in movements that tend to rectify them. Speak of vested rights, for this is necessary but speak, too, of vested wrongs, and strive, by word and example, by the enactment and enforcement of good laws, to correct them. Glance mercifully into factories at etiolated youth and infancy. Pour fresh air into the crowded tenement quarters of the poor Follow upon the streets the crowds of vagrant children. Visit prisons and secure for the inmates moral and religious instruction. Lessen on rail-ways and in public service the Sunday work which renders the practice of religion impossible for the thousands. Cry out against the fearful evil of intemperance which is hourly damning social sin, is bringing disgrace upon the Church and misery upon her children. Into the arena, I repeat, to the newly gained brother Catholic, and toms of the dead, nor for sharp criticpoint, for justice with braver perseverance. This is "religio and undefiled." This is the r and undefiled." This is the r that will win the age to God's C LEAGUE OF THE SACRED H General Intention for Jul THE RIGHT USE OF LIBERT

isms from the living, fighting a

American Messenger Sacred H We are all free agents. mesters of our own actions, determine our own conduct ;

of our own volition decide to not act in a given case, or che course of action in preference other ; we can act on such dea choice and adhere to it in every solicitation to the contra This does not mean that we dependent of all law, relieved restraint. We are subject to vine and human, and liable

straint physical and moral; bound to obey just laws and s reasonable restraint ; but we bey the one and resist the o despot can force the consent wills, no chain can fetter our p choose between right and wron This is so clearly the testi our own consciousness that first thought, wonders why an revelation has been made of it surprise as well as delight one the fifteenth chapter of Ecclesi God made man, from the bea and left him in the hands of counsel. He added his comma and precepts: If thou wilt k commandments, perform ac fidelity for ever, they shall thee. He hath set fire and to which thou wilt. Before ma and death, good and evil; th

he shall choose shall be given the wisdom of God is great, a strong in power, seeing all m out ceasing. The eyes of the towards them that fear H He knoweth all the work He hath commanded no do wickedly, and He hath man license to sin ; for He not a multitude of faithless profitable children." Yet we be surprised if we go back to preceding this passage, an "Say not: He hath caus sin; for He hath no need o men. The Lord hateth all tion of error, and they that i shall not love it." Among t ness and obstinacy with wi have from the first refused the testimony of their own ness to free-will, and attribut the evil of their ways. I being surprised at this explication, we should be amazed a versity with which false teach denied this fact, at the failur even of Christians generally nize it in its true light, and position to pay more attenti more respect also, to the t of those who deny

the testimony of conscious universal judgment of man

God's own repeated revelat

that we dwell in a world wh the freedom of the human

which, therefore, denies any

as obligation, merit, retribu

If it does not startle us to

pentance, remorse, and all sponsibility, it is because v some extent, either witting wittingly, suffered the ban ence of this denial. Without circumspection it is imp Entire nations o and die believing in fatalism external cause or combi 10 AC their actions, and their liters to spread their fatalistic number of religious sects, Lutherana and Calvinists. believe either that human n corrupt and perverse that it exercise freedom rightly i with it, or that God so preour actions as to make it im us to determine them freely School after school of so

osophers and political

pantheists, materialists an

ians, have been busy, the p more than ever before, p that some hidden and unkr regulates our actions, that s mining will is inconceivat tradiction in terms, that th motive, desire, the characte iar physical temperament, it in every case. The boo tures of these schools spread nicious doctrines broadcast. at the books commonly re-for psychological study or own universities, col particularly in our teacher and normal schools will be convince one that we are generation of young men many of them teachers of th deny the the existence of tof God's gifts, the one w others, reason, imagination nay, the very soul and bod -need for their preservation tection, without which ther solid progress, material or merit, no human satisfacti hope of reward hereafter.

It is not very reassurin know that the only motive vents my most respectable from damaging my life. virtue, or property, is d penalty of the criminal la the courts which judge bi too ready to accept pleas of insanity, momentary abers sponsibility, irresistible it of moral sense, and the lil be true that all do not a

R ACTIVITY.

ss that it deserves.

IOP IRELAND the Church to-day rticularly in Amer Ours is essentially racy. The days of idal lords are gone. ica we have no tary classes. Still at in America there us aristocracy, upon so much care that thers.

ned to intrench our. anctuary, and to see nthly kneel hose whose title to ney are pewholders pastor's call with otions? Pews and be necessary evils ot to lock far beyond

the multitude who llery aed vestibule? sands and tens of Catholics and nondom or never open What of the unt, the tenant of the way, the mendicant s time to bring back pel spirit, to go out byways, to preach les if you will; they ents to religion; but be filled with people. come to the temple r you beneath humb ome yet remain out m in the street or on The time has come s" to penetrate the thorns and briars word to the ear of most ignorant, an

who insist on being ission of the Church, to come in " is the Master the Cathedral stalls es of broidered gold ide throng nave or the world outside is and moral starva he religion we need

speak to them, not seventeenth century t in burning words hearts as well as to in accents that are ars. Popularize reprinciples permit; by all "the cords of their salvation.

e image of the Crea pieces of machinery len. The mortal ind out of them. Unondition is improved duties. Men who us of their wrongs, eir friends those who eligion is winning should be the first e and deed are silent. that Catholics grow ge in sanctuary and the bustling, throbits miseries and sins

se friends and cunn-

ks fearlessly to the of labor . . but s are quietness itself. ndeed, is all this! social question the ory the Church grap. social problem that and solved it. What hat we shun the worl These are days of warfare. Into the layman! Seek out lead in movements fy them. Speak of r this is necessary; vested wrongs, and and example, by the nforcement of good em. Glance merci-es at etiolated youth

ur fresh air into the quarters of the poor. Visit prisons and nates moral and ren. Lessen on rail-c service the Sunday rs the practice of refor the thousands. ne fearful evil of inis hourly damning ouls of countless vicre than any other nging disgrace upon deery upon her chil-rena, I repeat, to the fore you, in this age , caring not for cus-nor for sharp critic-

isms from the living, fighting at every point, for justice with bravery and perseverance. This is "religion pure and undefiled." This is the religion that will win the age to God's Church.

JUYL 13, 1911.

LEAGUE OF THE SACRED HEART

General Intention for July. THE RIGHT USE OF LIBERTY.

American Messenger Sacred Heart.

We are all free agents. We are masters of our own actions, and can determine our own conduct ; we can of our own volition decide to act or not act in a given case, or choose one course of action in preference to another; we can act on such decision or every solicitation to the contrary.

This does not mean that we are independent of all law, relieved of every restraint. We are subject to laws divine and human, and liable to restraint physical and moral; we are bound to obey just laws and submit to despot can force the consent of our wills, no chain can fetter our power to

se between right and wrong. This is so clearly the testimony of our own consciousness that one, at our own consciousness that one, at too much, if not all, of the weakness first thought, wonders why an explicit and depravity of the will to heredity, revelation has been made of it. With early training, parental neglect, good surprise as well as delight one reads in nature, environment. Too often we the fifteenth chapter of Ecclesiasticus God made man, from the beginning. and left him in the hands of his own counsel. He added his commandments and precepts: If thou wilt keep the commandments, perform acceptable fidelity for ever, they shall preserve He hath set fire and water before thee; stretch forth thy hand to which thou wilt. Before man is life and death, good and evil; that which he shall choose shall be given him; for We do not stop to think of the mean-the wisdom of God is great, and He is ness there is in imputing to parents strong in power, seeing all men without ceasing. The eyes of the Lord are towards them that fear Him, and He knoweth all the work of man. He hath commanded no man to do wickedly, and He hath given no man license to sin ; for He desireth not a multitude of faithless and unprofitable children." Yet we shall not be surprised if we go back to the text preceding this passage, and read : Say not: He hath caused me to sin : for He hath no need of wicked men. The Lord hateth all abomination of error, and they that fear Him shall not love it." Among the worst abominations of errors are the blindness and obstinacy with which men have from the first refused to admit the testimony of their own consciousness to free-will, and attributed to God the evil of their ways. Instead of being surprised at this explicit revelation, we should be amazed at the perversity with which false teachers have denied this fact, at the failure of men, even of Christians generally to recog-

God's own repeated revelation of it.

If it does not startle us to consider that we dwell in a world which denies the freedom of the human will, and which, therefore, denies any such thing as obligation, merit, retribution, repentance, remorse, and all moral re-sponsibility, it is because we have to some extent, either wittingly or un-wittingly, suffered the baneful influence of this denial. Without careful circumspection it is impossible to escape it. Entire nations of men live crate this gift by vow to Him when we and die believing in fatalism, in some external cause or combination of causes which determine or necessitate their actions, and their literature helps their actions, and their literature helps evil secret associations. If they fature the state of the service that when we are called to make this sacrifice. Many deluded men blindly swear away their mage of my Sacred Heart will be exposed and honored." There are a great variety of these pictures, some evil secret associations. If they fature the "blind obedience" are supposed and honored." to spread their fatalistic belief. A ously ridicule the "blind obedience" number of religious sects, notably the Lutherans and Calvinists, profess to should hold it an honor as the obedilieve either that human nature is so corrupt and perverse that it could not exercise freedom rightly if endowed with it, or that God so predetermines our actions as to make it impossible for

nize it in its true light, and their dis-

position to pay more attention, if not

more respect also, to the unfounded

the testimony of consciousness, the universal judgment of mankind and

ories of those who deny it than to

us to determine them freely.
School after school of so called philosophers and political economists, pantheists, materialists and utilitarians, have been busy, the past century more than ever before, proclaiming that some hidden and unknown cause regulates our actions, that a self-deter-mining will is inconceivable, a contradiction in terms, that the strongest motive, desire, the character, or peculiar physical temperament, determines it in every case. The books and lectures of these schools spread their pernicious doctrines broadcast. A glance at the books commonly recommended for psychological study or reading in our own universities, colleges, and not of particularly in our teachers' colleges nity. generation of young men and women, many of them teachers of the future, to deny the the existence of this greatest of God's gifts, the one which all the others, reason, imagination, sense—nay, the very soul and body, life itself—need for their preservation and protection, without which there can no merit, no human satisfaction here, no

outready to accept pleas of temporary insanity, momentary aberration; irresponsibility, irresistible impulse, lack of moral sense, and the like. It may be true that all do not act on their system. The New Testament bristles all over with the most solemn warn nent glory, the just and the good must accident. Pain-Killer relieves and cures almost as if by magic. The greatest household remedy. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25c. and again.

principles, that an innate sense of of His judgments, even in this world, right and wrong saves most of them should be enough to dissipate at once from acting on the principles they all levity, all indifferences, all trust to affect to believe. Still it is shocking to a happy go lucky concurrence of cir consider that the society one is forced cumstances to set us right at last and to cultivate is made up of men give us a happy entrance into the man-

and women who are convinced that human nature is a creature of impulse, the victim of circum-stances, of heredity, previous training, present associations, climatic in-fluences, and who credit no one with believing or acting differently from themselves. To keep this in mind may help us to account for the crimes and revelations of crimes that happen daily in our midst ; but what an abom inable error it is that makes men ignore or suppress their most honorable faculty and reduce themselves to the level of the beasts of the field. "Man when he was in honor did not under stand; he hath been compared to senseless beasts, and made like to

Daplorable it is certainly, and all the more so because those who have the correct view of free will, either do not regard it as the precious gift it is, reasonable restraint; but we can dis-obey the one and resist the other; no ercise. Too often we allow ourselves to be infected by the pestilential at mosphere of fatalism in which we live. We encourage delinquents to invent excuses for their sins by attributing are disposed to extenuate our own misuse of liberty by pleading with our-selves one or other of the reasons enumerated above—temporary aberra-tion, irresistible impulse, irresponsibility-which we would not think of admitting to others or suffer them to attribute to us. It is not strange, then, that intemperance, impurity, dishonesty, ingratitude, cowardice and all the horrid crew cease to shock us. the guilt of their children, as well as some possible predisposition to evil; we do not reckon the advantages which people commonly have helping to counteract evil influences past present : we forget the clamor of the God given voice of conscience and the power of the will assisted by Him to resist, and to persevere in resisting the fiercest temptation even unto

death. It is precisely because we lose sight of this assistance of divine grace that we gradually underestimate the extent of our freedom. Destined for an end which is entirely above our natural powers we have been endowed with supernatural light and strength from above to elevate and fortify our intel lect and will, not only occasionally, as one or other action may require, but habitually, so that we need never be without the support needed. To one who contemplates the power of divine grace and " liberty of the glory of the children of God," with which it endows us, there can be no difficulty about free

The taint of inheritance, the lack or inadequacy of early training, the infinence of environment, the warp of character, personal depravity and every other specious excuse for sin ceases to impress us when we think of the agency by which we are lifted up from the degradation of slavery to en-

joy the inheritance of God's children. Liberty is from God, and God is not wanting in resources to enable us to use it in a manner worthy of Him. We must use it to obey His laws and the just, but not the unjust laws, of those to whom He has given authority over us. We can give Him no higher tribute of our service than to conseence which is blind to everything but God's honor and the perfection of the

human will.

If liberty is God's greatest natural gift to man, we are doing something very pleasing to Him when we pray that men may acknowledge it as a gift from his hand, and use it rightly for His glory and their sanctification.

THE BLESSEDNESS OF A HAPPY DEATH.

As soon as we are born we begin to die. The seeds of death are planted in our mortal bodies, and it is only a question of time when sooner or later, they shall crumble into dust and be buried out of sight.

But our death is, really, only the be-ginning of our life. This world is not our home—we are made for eter-At death our state will be forand normal schools will be enough to ever fixed, and, what is of infinite imconvince one that we are training a portance to us, our condition in generation of young men and women, eternity will be irrevocably decided by

our conduct in this world. What in-finite interests, then, hang upon our death—eternal bilss or eternal misery! The mass of men try to shut their eyes to the awful thought, but there it -need for their preservation and protection, without which there can not shut it out. Christianity is true. Solid progress, material or spiritual, no merit no base and solid progress at merit no base and solid progress. noonday and deny the shining of the hope of reward hereafter.

It is not very reassuring, truly, to know that the only motive which prevents my most reconstitute of the responsibility of man for his actions, and the fact that vents my most respectable neighbor we shall have to give account for our from damaging my life, reputation, conduct in this world at the day of virtue, or property, is dread of the final judgment and be rewarded or penalty of the criminal law, and that the courts which judge bim are only at the very foundation of the Christian

all levity, all indifferences, all trust to

sion of eternal bliss.

Now, if we want to die well we must live well. If we desire to enjoy the Christian's hope we must have the Christian's faith, and that faith must be a living, active faith that works by love. If we wish to secure a good title to the inheritance of the saints in light, we must look carefully after the title and see that we are surely fulfilling the conditions on which the inheritance

is offered to us. Indifference, carelessness, negli-gence in view of the awful risk he runs who dances daily with carrless levity on the brink of eternity, might almost set one down as a madman. no lease of life. We may fall into the grave to-morrow, to day, any moment. Then where will the soul go? We can not afford to risk a single moment. God is good and merciful, but He expects us to comply with His requirements and fulfil His will. It is really a very awful thought to contemplate the multitudes who are daily going into eternity—dying and making no sign. Yet, when a really good man does die -a man of positive virtue and decided Christian character-a man who has not lived for himself alone, who has not sought supremely the goods and pleas-sures of this life, but has lived for God and for the good of others - when such a man dies, what a happiness mingled with our grief. What universal com-mendation of his good life and what confidence of his eternal welfare. One would suppose that such a death would preach a sermon that would penetrate the hearts of the most hardened and in different, and lead them to pray with the prophet of old: " Let my soul die the death of the just and my last end be like to them." — Sacred Heart Re-

THOUGHTS ON THE SACRED HEART.

If people knew how infinitely pleas ing to the Heart of Jesus is the devo-tion to His Divine Heart, there is no Christian with ever so little love for that amiable Redeemer who would not

The life that is lived hidden in the Sacred Heart is free from turmoil and distractions. The storms may rage. the winds blow, the tempest devastate, but in the Sacred Heart all is peace and contentment. Nothing more is desired because it gratifies every desire. No fears ever assail the dwellers in the Sacred Heart, as they know they are safe from every danger. And when at last that dread summons comes to prepare to meet death, the very thought of which fills with fear the stoutest heart, then the Sacred Heart encompasses the soul with strengthening grace and so fills it fears.

"I will give them the graces necessary for their state." (First promise of our Lord to Blessed Margaret Mary.) This promise is in favor of those who practice and promote devo-tion to His Sacred Heart. If this were the only promise He made, ought not it be sufficient to induce everyone to practice this devotion? If they have the graces necessary for their state, they are well supplied with the means of salvation, and they are well pro vided for the trials of this world, and assured of their eternal happiness in

A picture of the Sacred Heart should very nice ones, suitable for framing, can be had as low as 25 cents. If you have none get one at once, and hang it in your living room; teach your children the beautiful devotion to the Sacred Heart. Teach them that the love of that Heart is, in truth, the beginning of wisdom. The child that loves the Sacred Heart will grow to be an honor to the Church and a comfort to the parents that inculcated the de-

The devotion to the MostSacred Heart of our Divine Lord has assumed new importance in the present age says
Father Preston We behold on every
side the evidence of an awakening in the Church of God; and piety and zeal are all directed to the tabernacles of the Most Holy, to Jesus on His Eucharistic throne, to the Sacred Heart of the Man God, filled with love and tenderness for our race and for all its miseries.

From the Sapreme Pontiff in his prison, looking to his crucified Master and begging mercy for the Church committed to his care; from prelates, exiled or in prison; from the religious, driven from their homes for the faith of Christ and the confession of His truth ; from holy souls all the world over, who are yearning for God and the life eternal, cometh now the cry: "Sacred Heart of Jesus be our refuge in the hour of our distress!" When all human help seemeth to be vain ; when there is no arm to save, no power to uphold ; when the Church of Christ begins again, as it were, to repeat the story of her ancient persecutions,
"Sacred Heart be our refuge: by Thy tenderness draw our hearts to Thee, and by Thy power disperse the enemies of Thy holy faith."

EVIDENCE AND REASON.

"Every church claiming infallibility, whether of a Pope or of a book, is hampered by this fatal logical defect this 'victous circle, as the logicians call it—that it has to employ reason and conscience to set up the very authority which is to override reason and

This does not correctly present the real process. If it did, it would follow that no infallible authority, not even that of God Himself, could affirm itself to man and be recognized by him. The real process is this: The Church presents herself, affirms her divine mission and infallible authority and submits the evidence to man's reason. Man examines the evidence just as he should that of any other claim presented to him. It convinces him of the truth of the claim, or it does not. the former, he recognizes it and sub-mits to the authority which his reason tells him cannot mislead him. If the evidence does not convince him he rejects the claim and the case is closed. There is no vicious circle here. It is a plain, logical, common sense proceed-ing. It is like that which is observed by governments when a man presents himself and claims to be the appointed ambassador of a foreign nation. He presents his credentials. They are ex-amined and found to be authentic. He is identified as the person referred to in the documents. Does the govto in the documents. ernment that recognizes and receives him gyrate in a fatal, logical, victous circle? Suppose a man introduces himself to the writer and states that he is about to arrest him. He will ask, Who are you and what is your auth ority?" The stranger presents his commission as sheriff. He examines it, finds it all correct and submits to arrest. In doing this does he circulate viciously? Certainly not. Nor does the man who, on being convinced by satisfactory evidence of the divine commission of the Church, submits to her authority and direction.

The writer refers to infallible auth ority as something we put up, create and substitute for our fallible judgment. With such a conception as starting point he cannot fail to misconceive the logical process, and, as a consequence, misrepresent thing put up or fabricated by man would, of course, not help us in the least. But we do not put up or fabricate the world about us, because we believe in its existence. It affirms itself to us; we apprehend and recognize it as a thing, a fact. We may afterward reject it, or disregard it as much as we please. It is still there. In the same way we may come to a knowledge of the fundamental principles, the axioms of science-for intance, a whole is greater than any of its parts : a thing cannot be and not be at the same time, two things that are like a third thing are like each other, and so on. Once having apprehend ed these, we may try to reject or disregard them, but they still remain abso lute truths, independent of our assent or dissent. We did not put them up, and we cannot take them down.

Now the Church is a reality, as real as the world about us, a cognizable phenomenon. Like every other exter nal thing, she affirms herself to our conscicusness. If infallible—a ques tion to be determined by the evidence -her doctrines are truths as true as the axioms of science. Like the world itself, sue is a creation of God. We did not put her up, and we cannot put her down. We are the ephemeral, she the permanent. We may reject her authority, but that does not take it away her infallibility, but if it be there—a question of evidence-it still remains. God commands us to hear her. We

may disobey, but the command stands. Having seen the evidence and recognized the infellibility, we are not free on the hypothesis that we desire to be easonable—to fall back on the fallible Once in possession of the infallible, right reason tells us we have some-thing to trust to. We are not like the sick man who may choose between two physicians equally fallible. Were one of the physicians is fallible and the other infallible, right reason imperatively demands that we prefer the lat-ter. True, we are free to select the former, but in exercising that free

dom. we cease to be reasonable. But how can a man reasonably and logically submit to an authority that overrides his reason and conscience? There is a fallacy in the word "over It suggests the idea of crush ing out, obliterating, destroying, and the whole force of the writer's statement of the case depends on this suggestion. Infallible authority does not override reason; it directs it, enables it to proceed with unerring certainty toward its objective, the truth. does it override conscience; it enlightens it, enables it to distinguish clearly the right from the wrong. It is to reason and conscience what the compass is to the wanderer in the wild-

erness.

Human reason does not degrade or annihilate itself by recognizing and submitting to a greater, a truer than itself; to the supreme, infinite, infallible reason of God. To submit to this supreme reason is the most exalted act of finite reason. It is in the ability to recognize, and submit, that man's true nobility consists. He alone of all God's creatures on earth can do it consciously. It is this conscious correspondence with supreme reason that makes man the king in this visible world of ours - N. Y. Freeman's Jour-

NO MORE WEEDS.

Tae Protestants of France, taught, no doubt by sad experience, are not receiving so unrestrictedly and unconditionally the unfortunate priests who occasionally, through some reason or other (always unworthy) leave the Catholic Church. They voted at their last synod that no such "converted priest" should be ordained in the Reformed Church of France without have ing made for five years a public profession of Protestantism. In other words, he is placed on probation. They want to see if the weed from the Pope's garden will develop the quality of producing flowers. He mostly does nothing of the kind. They know this, and hence they are placing restrictions upon him. They are beginning to know the kind of men who leave the If Catholic Church.

HINTS OF HEAVEN

That is not an enviable nature that hears no strange melodies hinting of heaven through the marches of the year, that sees no glorious signs hung out in the earth and sky of an infinite love that is never forgetful and neve unkind, that pauses not with reverent spirit to ponder the lesson that is told in grass and tree and flower and that feels no benediction in the bright air and palpitating sky. He may be just to his neighor, industrious and virtu-ous, but he does not understand the meaning of Jesus in the fields of Gal ilee pointing to the birds and lilles and telling of our Father's care.

If you cannot be great, be willing to serve God in that which is small If you cannot do great things for Him, cheerfully do little ones. If you cannot be an Asron to serve at the altar . or a Moses to guide the tribes, consent to be " a little maid" to Naaman the Syrian, for the honor of God's prophets, or a little child, for Christ's sake, to beset by Him in the midst of the people, as an illustration of the sweetness of humility.-S F. Smith.

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Considered with reference to its recupera-tive effect, there is not so much good in the ordinary vacation as there is in a single bottle of Hood's Sarsaparilla. The latter costs \$1, the former—well, that depends; how much did yours cost last year? Hood's Sarsaparilla refreshes the tired blood, sharpens the dulied appetite, restores the lost courage.

the lost courage.

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Millions of People Use Cuticura Scap
Assisted by Cuticura Ointment, the great skin
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the skin, for cleansing the scalp of crusts, scales,
and dandruff, and the stopping of falling hair,
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toilet soap, however expensive, is to be compared with it for all the purposes of the toilet,
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ous occupations.

drunkards, or those who follow

It is expected that other in

companies will soon follow the

those above mentioned.

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must sach London not later than Tuesday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of The Catholic Record
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, The Catholic ReCORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the taithful.
Blessing you, and wishing you success,

ing you, and wishing you success, Believe me, to remain, Yours faith ully in Jesus Christ, †D. FALCONIO, Arch. of Lariss, Apost. Deleg.

London Saturday, July 13, 1901.

A NOBLE INSTITUTION. We hear now and then that some of

avail themselves as they might of the advantages of advertising. Some of us would wish our schools to be better known, and have no hesitation in saying that press notices would help establishments now struggling to peace and comfort. But still our convents that seem to dread publicity, and depend on their graduates for testimony to the kind and amount of work done by them, manage to exist. Despite innumerable difficulties, the Madames of the Sacred Heart, for example, have covered America with splendid buildings, and have never at any period of

their history resorted to devices that are commonly supposed to be necessary for success. There were times, indeed, when their work seemed to be doomed to failure. But the devoted women who are among the recognized leaders of education, many of whom living in affluence, heard the voice of the Bride groom, and followed Him, toiled on until they established the schools of which we are justly proud, and wherein have been, and are, trained the children of some of the best people of the country. Surely the cultured Ladies of the Sacred Heart have some business secret!

is it because the Cross is a

pledge of success, or because, being

pupils of the Master, they know that

the efforts of the hidden heart and that

prayerful activity cannot but attain results? However, that they have achieved distinction in the cause of education is undeniable. During the last year the highest ecclesiastical dignataries have paid the Order many a glowing eulogy and some of the notable preachers have delineated in striking sermons, its origin and progress - its tenacity to its ideals - the

excellence of its educational method in strengthening the mind and character -in a word, its success in giving to scciety the thousands of graduates who have not only mental culture but the virtues also that make woman a living and enterprising power for good in the community.

the Catholic population of London. To write that we have learned to reverpen a very commonplace remark. More might we say - but to be brief. the Sacred Heart is here what it is in graduates, dowered indeed with learn once. ing, but also with what is more important, the attributes of sterling womanhood and that indefinable air of distinc-

tion that seems to come from the

methods of the Order. We know, too, that many difficulties confronted those who laid the foundations of the present excellent establish. ment in 1831. There were bigotry and lack of funds and the apathy of those who looked askance at the undertaking because it was a new departquenchless enthusiasm and the unceasing prayer of the good nuns. As time went on the non Catholics began to have something more

would deny them his meed of praise.

They recognize that the accomplished

neglect nothing in the way of peda-

the moral and intellectual life of the community.

Disappointments may await them but we are sure that this century shall witness other and more brilliant triumphs for the daughters of the saintly Sophie Barat. They have their traditions and prestige-a system that has stood the test of a hundred years - a glorious record woven of trials and victories ; and, glancing at the past, we feel confident that at the close of another century the Religious and friends and pupils shall assemble in their beautiful chapels to thank God for a still more abundant measure of success.

CATHOLIC PROGRESS.

Most encouraging reports of the progress of the Catholic Church in England and Wales are given in the latest Catholic Directory. The progress has been uninterrupted ever since the passage of the Catholic Emancipation Bill in 1829, and during the past year there has been an increase both in the number of churches and of priests. In 1900 there were 1,526 churches, chapels and stations, and 2,812 clergy. In 1901 the churches, chapels and stattons number 1,536, and the clergy 2,837. Adding Scotland, the total number of priests in Great Britain is 3,298, of whom 2 308 are seculars, and 990 members of religious orders. our educational institutions do not

A SET-BACK TO ZIONISM.

After the triumphant note recently sounded by the Zionists, or those Jews who are promoting the notion of re-establishing the Jews in Palestine as a new nation, we are sure now suddenly informed by a telegraphic despatch from London that a recent order issued by the Sultan of Turkey, in whose dominions Palestine lies, will seriously retard the Zionist project even if it do not entirely upset it. Jews entering the country are forbidden by the new order from remaining longer than three months, whether they come as traders or pilgrims, and the acquisition of landed property is completely forbidden to Jews. The cause of this action on the part of the Sultan is that he and his government fear that if the numerous Jews who have left Russia and Roumania during the last few years settle in Palestine, they will become there a formidable body which may swamp the Turks, and perhaps aspire to set up an independant State of their own.

This is all the more a disappointment, as it was stated very recently that the Sultan had received Dr. Herzl, the leader of the Zionist movement, very favorably, and had seemed to encourage it, though, in fact, he did no more than listen with interest to Dr. Herzl's plans.

There is another influence also which

is generally believed to have been brought to bear on the Sultan. Most of the Jews who have gone into Palestine and those who are preparing to do so are of German origin and speak German. The astute German Emperor has taken advantage of this fact to further his interests in the East, and has thus roused the jealousy of the Czar. The Czar is a large creditor of Turkey, and can with great show of justice press the demand for immediate payment of the war debt due to Russia, whereas the Sultan is always anxious to defer and even to evade payment of his We, of course, know what debts. The Czar, therefore, called the Sacred Heart Order has done for the Sultan's attention to the devices of dermany towards increasing its influence in Turkey, and finding the ence and to appreciate its labors is to Sultan indifferent on the subject, reminded him of the debt, and delicately informed him that if German Jews blage composed of the citizens of every were allowed to settle freely in Pales. every part of the world, one of our pro- tine, it would become necessary for minent institutions. It sends out its Turkey to settle the war indemnity at

> The hint was effective, as the Sultan would do anything rather than pay down the hard cash, and the talk among the diplomats is that this is why the Sultan has issued his anti Jewish of that gentleman for harmony and order. It was a much easier matter to do this than sign a cheque for the pay.

ment of the war indemnity. It is not a matter of great surprise that many Jews entertain the belief that their nation will be restored and that they will again have Jerusalem ure. But against all this were the for the capital of their restored kingdom. They expected in Christ's time that the Messias promised by the prophets would come as a conqueror to reestablish anew the temporal kingdom than respect for them, and we venture of the Jews, by driving the Romans to say that to day no citizen of London out of Palestine. Understanding the prophecies in this sense, they rejected Christ, Who disappointed their expectaing souls to God, and who, however, temporal kingdom.

But since the destruction of Jerusa-

lem with its temple, they have continued to hope for a restoration of the his epistles, seem rather to mean that try great. He continued. many Jews shall be converted to Christ, and shall be Christ's subjects in the glorious spiritual kingdom of His Church which He has established on earth, and to which all nations. Gentiles as well as Jews, shall come to re ceive the good tidings of salvation.

PEACE AND GOOD WILL.

The celebration of Dominion day in Toronto under the auspices of the Citizens' Committee was of a character which promises well for the future of the country. It was remarkable from the fact that it was not characterized by any of those sectional appeals to passion which have sometimes been made in the past when large crowds of the people had gathered for a day's amusement. We heartily congratulate the citizens of Toronto on this change of manner, which if continued is more likely to cement the union of the hearts of the people of all the provinces than an indulgence in abuse of a portion of the population, whether on the ground of racial or religious differences.

The parade of the citizens from the Armories to the Queen's Park was very grand, and was carried out in truly national and patriotic style and was

participated in by all classes and creeds. When the procession arrived at the Park, Lieut-Col. Mason acted as chairman of the proceedings, fulfilling with ability the duties of the office. He introduced as the first orator of the occasion the Hon. Mr. Brodeur, "the first Commoner of Canada, the Speaker of the House of Commons."

It was a graceful act on the part of the Committee to invite a French-Canadian to take a prominent part in the patriotic celebration of the day of the foundation of the Canadian Confederation in the chief city of Ontario, and riotic utterance showed that he was quite equal to the occasion.

As representing the Province of Quebec, he declared amid applause that national holidays and festivals in which the people rejoice are a great bond of union, and that Dominion day, celebrated throughout Canada, as it was being celebrated in Toronto, would tend to unite all the provinces more closely than ever.

He admitted that there are prejudices both in Quebec and Ontario, but expressed the hope that the people of both provinces will unite to kill these prejudices. He reminded his audience that the British Empire was formed in a large degree by the Normans who came over from France to England in the eleventh century, and Normans also had founded Canada, and should not the descendants of these Normans join hands to make Canada a great nation?

He continued:

"Our Confederation is dear to all the people of this country, and has a everybody knows, obliges the priest to in their hearts. Let us, therefore cultivate peace and harmony. Let us not forget that we are all Canadians first and Canadians ever, and under the protection of the British Empire and the British flag, we will write a page of history that cur children will glad to read and glad to emulate.'

We have constantly maintained these same sentiments in the columns of the CATHOLIC RECORD, and we are more than pleased-we are delighted-to find that their utterance by the Hon. Speaker of the House of Commons, was loudly applauded by a Toronto assemcreed, origin, and race. In conclusion he urged on Canadians, whatever may be their nationality or creed, to unite for their common good, and the

good of their common country. Mr. Brodeur was followed by Mayor Howland, who, as representing Toronto, approved heartily of the aspirations peace between the various provinces which compose this Dominion; and he believed that the combination of the two races in the population of this country makes up a character which will endure amid the world conflicts and problems that are to come.

The Hon. George E Foster, who was the next speaker, expressed the same desire for a union of hearts which was expressed by the speakers who preseded him, and said that " the way to bring this about is to cease talking about existing prejudices. If the and devoted teachers who aim at lead- tions, as His was a spiritual and not a year, these would never be heard of against the present abominable oath.

again."

illimitable reaches of fertile soil and valuable ores to north and east and kingdom of Judea, though there is no west, and showed what a precious herclear promise of this even in the O'd | itage is within reach of every Cana-Testament. The promises there a vie, dian who makes his country his true which are referred to by St. Paul in home, and assists in making his coun-

"There is a paper bond uniting the provinces, and that bond is thirty-four years old to day—and ladies, you are thirty-four too." (Laughter.) The wisest and most hopeful Canadians were fearful the bond would never be any more than a paper one, but we stand here to-day to declare Canada a united nation.

Mr. Foster illustrated the complete ness of the union by describing how he, an Englishman, had been obliged to submit like a docile boy to the decisions of Mr. Speaker Brodeur, a Frenchman, in the House of Commons, because we are all equal here, with equal rights modified by the require. ments of law and the official positions of individuals. It is the duty of all Canadians to obey the law, to build up that Empire and to support that flag with which Canada's flag is entwined for glory and honor.

The celebration was closed with three cheers for King Edward VII. and the singing of the "Maple Leaf Forever" and the National Anthem.

Such gatherings as this one in the Queen City, conducted in a spirit of peace and good will are well calculated to assure the future prosperity of the country, and we hope that all future gatherings of the kind in Toronto will be conducted equally with this one, in a spirit of harmony.

We are happy to find that the patriotic sentiments uttered by the speakers in the Park are echoed by the press of all shades of politics, and we believe with sincerity.

AN EFFECT OF CONFESSION.

"On June 22nd, the Department of Finance at Ottawa received the sum of \$1,000, conscience money deposited by priest with the Bank of Montreal at Montreal.'

This is a despatch coming from Ottawa, from which it appears that some one who has wronged the Government Mr. Brodeur by his friendly and pat- of the amount mentioned has made restitution through the confessional, It is a matter of frequent occurrence that restitution of sums of money large and small are made through the confessional, though we do not often hear of the restoration of such large sums as this; and it is one of the proofs of the efficacy of the confessional in bringing sinners to repentance that these things occur. Yet many Protestants are posessed of the notion that the confession al is merely an instrument whereby the secrets of families become known to priests so that they may make use of them to gain influence for evil. This notion is industriously propagated by ministers in order that they may have some kind of an argument against this essentially Catholic practice. This representation of the case is a vile cal umny without any foundation in fact to support it; but the good effects of the confessional frequently come to light, as in the case of the restitution mentioned above.

The seal of confession, which, as the greatest religious secrecy, is an efficacious protection against any knowledge obtained thereby to the in pire the greatest Empire of history. jury of any person or of the peace of families. It is a thing well known to all that there is no instance on record that the secrecy of the confessional has been violated, and there need be no fear on this ground. God Himself, Who instituted the confessional, guards its privacy, and thus the strongest objection which is brought against its use is shown to be merely the fruit of a too lively imagination.

THE ACCESSION OATH OF THE KING.

The Select Committee of the House whereby transubstantiation is declared to be idelatrous, and this as well as other doctrines of the Catholic Church superstitious, has presented its report. The finding of the committee is that the language of the oath can be advantageously modified without diminishing its efficacy for the maintenance of the Protestant succession.

The committeee suggests a form of declaration which might be taken, in which the phrases relating to idolatry, superstition, etc., which are the chief cause of the objection raised by Catholies, do not occur.

There is now little doubt that the oath will be modified to suit the views politicians and newspapers would stop of the Committee, and to remove the the decrease of emigration from the talking about mutual prejudices for a chief objection raised by Catholics

The Kingston Orangemen are not

are taking measures with the view to stop the cataract of sane public opinion on this subject. They have resolved to send petitions to all parts of Canada, to be signed in duplicate and forwarded to the Government at Ottawa, and London, England, warning them "against any interference in Great Britain's long established Protestant principles, and protesting against any change being made in the oath.' They propose to send cut a hundred thousend pamphlets from Kingston dealing with the question from the Orange point of view.

These innate bigots deem themselves the only true champions of Protestantism in the British Empire, and imagine that the safety of the empire depends entirely on their being allowed to dominate both Church and State.

Still the world moves on, even though the King and the Imperial Parliament do not manifest the least intention to abdicate their functions of ruling the empire in order to hand its gingly, we are convinced that the Em. management over to Mr. N. Clarke pire would be made stronger and firmer Wallace and his followers.

We may take it for a certainty that the protests of the Kingston Orangemen, who in 1860 took very special pains to insult King Edward, then Prince of Wales, most grossly, will be treated with the contempt they deserve.

HOME RULE.

Despatches from London, England, state that Archbishen Keane, who is now in London, stated in an inter-

" I have just arrived from Ireland, where I performed the pleasant duty of preaching a sermon as dedicator of a cathedral in the diocese in which I was born. I met many substantial, thinking Irishmen, and found them practically all optimistic as to the final outcome of their struggle for self government.
"After all, Englishmen love fair

play, and ultimately they will yield to ireland everything that fair play de-mands. They will give Ireland a Catholic university. Mr. Balfeur has not abandoned his intention to press that bill. His withdrawal of it was a strategical move, not a confession of

We freely admit that much progress has been made during recent years toward making Ireland prosperous and happy, but the progress has been very slow, and the impression has been left by many speeches delivered by Lord Salisbury himself that so long as the present government may remain in power, Home Rule will be withheldwhich is the only conceivable measure which can give satisfaction to the Irish people, and produce that union of hearts between the people of the three kingdoms, of which William O'Brien was so fond of speaking anticipatingly when a prospect did exist that Home Rule would be attained.

The Archbishop continued :

" Englishmen will continue to liberalize their policy until not only Ireland but Scotland and Wales will have their own Parliaments. Then these countries, knit together geographically, will be represented in an Imperial Parliament which shall knit them to gether politically. The world will see in these isles a second realization of the American system of government. When that time arrives there will be no more chafing, no more enmity, no more talk of tyranny and revolution. All will join to make the British Em-

The Irish Party in Parliament can scarcely be said to have given much reason for us to anticipate that they will ever accept the British Empire; yet we do agree with the Archbishop in believing that if Ireland were well governed, by being permitted to govern itself, the dissatisfaction which is at present universal would cease. The present irreconcilable attitude of the Irish party would scarcely continue if Ireland were once made to feel that the British people wish to do and John Alexander Dowie, yclept the justice to Ireland. But whatever course the politicians might follow, in of Lords appointed to consider the the event of such justice being given, accession declaration" of the King we believe the people would force acceptance of a fair measure of Home Rule such as Canada enjoys.

The Irish people as a rule would gladly form a part of the great British Empire, if the Empire treated them justly; though some irreconcilables would still be discontented. But the voice of the multitude would dominate. It would certainly be to the advantage of the Empire to do justice to Ireland once for all, and ascertain how the experiment would succeed. There would, in that case, no longer exist that dislike for joining the army which fact, also refuses to issue policies upon at present exists.

That there is improvement in the condition of the people is evident from country during the last decade; but the fact that the diminution of popula-

decade, was still 9 per cent. during the last ten years, shows that the improvement has not been sufficient to make the country prosperous and contented; and the laws governing Ire. land must be still oppressive, even though less so than before.

The Archbishop continued :

"Canada, Australia and South Africa, will never have the same relation of federation which I contemplate for England, Ireland, Scotland and Wales. Those distant lands do not ss the geographical unity of the British Isles, nor that close un interests which will obtain in this sis terhood of States.
"It is a mistake to suppose that the

people who are shaping the life of Ire-land want absolute independence for that country. They are willing to be. long to an associated British Empire, but they want Home Rule."

We believe that this is a correct statement of the case ; and if the British Government and Parliament would concede Ireland's demands ungruq. thau it has ever been.

If Canada is loyal to-day, it is because it has enjoyed self government, and if Ireland enjoyed the same, it would earnestly uphold the honor of the British Empire and flag, and the Empire would become by so much the stronger in itself, and more respected abroad.

THE INSURANCE COMPANIES AND CHRISTIAN SCIENCE.

The Life Insurance Companies are beginning to appreciate the results of so-called Christian Science and the Faith Cure on the lives of their devotees, and, as a consequence, are beginning to refuse them policies of insurance on business grounds.

The newspapers report from day to day many instances of deaths of Christian Scientists and Faith Curists who have received no medical attendance, it being against the principles of these sects to use medicines or to call in a physician on any consideration.

Recently in Marquette another deplorable case of this kind occurred, when the seven year old daughter of Christian Scientist parents died of diphtheria after a week's illness. The city physician examined the child and notified the parents that it must have medical treatment, but no heed was paid to the notice, and the child died.

Of course, it is possible that death might have occurred, even if the child had had the best medical treatment, but in this as in many other instances the physicians state that the patient would have been easily restored to health if she had been properly attended, and there is great indignation in Marquette on account of the culpable and superstitious conduct of the parents. Similar cases have been so frequent

in all parts of Canada and the United States that several Insurance Companies have already taken action by refusing to issue Insurance policies to Christian Scientists, Dowieites, and Faith-Curists, three Faith Cure sects which, though almost identical in their method of treating the sick, have differences of doctrine and theory which cause them to hate and anathematize each other. This is, however, a matter of dollars and cents, for the pastorship of one of the Churches of any of these jazring sects is very productive of filthy lucre, and therefore, the leaders of each one of them hate lustily those of the others who interfere greatly with their gains by limiting the number of converts to their respective faiths. So true is this that all the principal personages in each of these sects have become immensely wealthy through the large sums received from their dupes. This is notoriously the case with Mrs. Eddy Reverend, or the prophet Elijah, newly come to earth.

Among the insurance companies which now refuse to issue policies to the followers of these sects are the Knights of Honor. It is officially announced that it would not be reasonable for these Knights to take risks upon the lives of persons who refuse to avail themselves of the accumulated knowledge of medical science when they are ill.

The Mutual Life Insurance Company of New York, which is one of the greatest and most conservative com panies in the world, without any public announcement or parade of the the lives of Christian Scientists. In doing this these societies act as common sense and business policy suggest. Thus, viewed from a business and commercial standpoint, it is understood that Christian Scientists and Faithtion during the decade which has Curists do not take ordinary or average Mr. Foster next spoke of Canada's at all satisfied with the prospect, and failen from 16 per cent. of the previous care of their lives, any more than

We notice that by a recent m issued by Mrs. Mary Baker Ed her palatial residence at Conc H., that she disclaims any preof being "the second Christ says : "I am nothing more than am, the discoverer and founder of tian science, and the blessing been to mankind which etern folds." She claims, however Christian Scientists have found

writings, teachings, and exa

greater degree of this spirit (or

than in others, " and that the

"a right to declare it,"

These writings, as we have before now, are thoroughly P tic, confounding God with mat creatures in general. All cre God, according to this viewan absurdity which really God. Yet in the present mani lady declares that it would be lege to speak of her as "a Ch a God. Mrs. Eddy is eviden gifted with first-class logical or she would not utter such sistencies. The fact is she rais she admits to be the fancies of mind to the dignity of a divine tion, and she is thus guilty, eve manifesto, of the very sacrileg she repudiates so loudly.

> Written for the CATHOLIC REC SANDWICH

In the Days of the Huron Missi

PART II. "In his deerskin covered chair Overlooking blue St. Clair, Rippling to its marshy edges, Sat the Jesuit Father, thinkin And the summer odors drinking From the wind-blown, wavy s wide the mission lodge before Twixt the forest and the shor

Twice and thrice, with zeal uns Urgent missives had he sent To the Jesuit colleges In far France, o'er land and o Begging help of their devotion To convert the savages, That the Church might found an

Realm and empire broad and The destiny of New France 12th, 1759. The requiem of quiem of the Bourbon lilies in (From Quebec to Detroit the wh ner with its blue shield emp with golden fleur de lis was

more, but in its place the win the crimson banner of Briton. The change of government duced a new order of life i country. Old names, old custo old traders disappeared; the i of English blood gave a general new people to the colony. were the result of time and the

ation, influence and endura Anglo Saxon civilization. On the shores of the Detroit with the change of flags, the n the post, "Fort Pontchartrain retired from the vocabulary day. In its place the settlem sumed the name of Detroit, wi Lemoult as a military attac On the south shore of the riv name Pointe de Montreal was r by the name of Sandwich. family names also underwent a c Meunier became Miller; La Black; La Blanc, White; La Charboneau, Cole ; La

boise, Berry; La Jardin, Ga The mission of the Hurons at de Montreal was founded an ported through the benevclen paternal home government; t sion of the Hurons at Sandwic be self supporting, or perish. Ricardie, S. J., was dead. I Father Sallineuve, S. J., was fo retire to the country of the Father Peter Potier remained in of the mission. He was the opresentative of his Order in the To become familiar with the de

of a Jesuit missionary amor Indians, let us turn to Relations

Jesuits, Page 91, Vol. 67, and a "After Mass I catechise the c and the young people; a greater of older persons are prese answer with docility to the que which I ask them. The remain the morning, until noon, is deall those who have anything to At that time they come in croreveal to me the r griefs and an or to tell me the causes of con which they have against their men, or to consult me about the riages, or their other private others : re-establish peace in di families, and calm troubled cons and correct a few others with mands, mingled with gentlene charity. In fine, send them al contented, as far as I can.

"In the afternoon I visit the si go to the cabins of those wh need of special instructions. are holding a council, which happens amongst the savage send one of the chiefs of the m who begs me to be present a deliberations. I go immedia the place where the council is sion. If I think they are ta wise course, I approve it; if, contrary, I find anything an their decision, I declare my ow t. durirg at the im. flicient to and con. ning Ire.

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those above mentioned.

We notice that by a recent manifesto issued by Mrs. Mary Baker Eddy from her palatial residence at Concord, N. H., that she disclaims any pretension of being "the second Christ." She says: "I am nothing more than what I am, the discoverer and founder of Christian science, and the blessing it has been to mankind which eternity unfolds," She claims, however, that Christian Scientists have found in "my Christian Scientists have found in "my writings, teachings, and example, a greater degree of this spirit (of Christ) prayer until after Mass the next day; than in others," and that they have " a right to declare it,"

These writings, as we have shown before now, are thoroughly Pantheistic, confounding God with matter and creatures in general. All creation is God, according to this view-which is an absurdity which really destroys God. Yet in the present manifesto the lady declares that it would be a sacrilege to speak of her as "a Christ" or a God. Mrs. Eddy is evidently not gifted with first-class logical powers, or she would not utter such inconsistencies. The fact is she raises what she admits to be the fancies of her own mind to the dignity of a divine revelation, and she is thus guilty, even in her manifesto, of the very sacrilege which she repudiates so loudly.

Written for the CATHOLIC RECORD. SANDWICH

In the Days of the Huron Missionaries

PART II.

"In his deerskin covered chair Overlooking blue St. Clair, Rippling to its marshy edges, Sat the Jesuit Father, thinking, And the summer odors drinking From the wind-blown, wavy sedges Wide the mission lodge before Twixt the forest and the shore.

Twice and thrice, with zeal unspent, Urgent missives had he sent To the Jesuit colleges In far France, o'er land and ocean, Begging help of their devotion To convert the savages, That the Church might found and keep Realm and empire broad and deep."

The destiny of New France was set tled on the Plains of Abraham, Sept. 12th, 1759. The requiem over the gallant Gen. Montcalm was the requiem of the Bourbon lilies in Canada. From Quebec to Detroit the white banner with its blue shield emplazoned with golden fleur de lis was seen no more, but in its place the wind kissed the crimson banner of Briton.

The change of government introduced a new order of life into the country. Old names, old customs and old traders disappeared; the infusion of English blood gave a generation of new people to the colony. These changes did not occur in a day; they were the result of time and the inspiration, influence and endurance of

Angle Saxon civilization. On the shores of the Detroit river, with the change of flags, the name of the post, "Fort Pontchartrain," was retired from the vocabulary of the day. In its place the settlement assumed the name of Detroit, with Fort emoult as a military attachment. On the south shore of the river the name Pointe de Montreal was replaced by the name of Sandwich. French family names also underwent a change.

Meunier became Miller; La Noir,
Black; La Blanc, White; La Pierie,
Ascension Day. Early in the morning Charboneau, Cole ; La Fromboise, Berry; La Jardin, Gardner;

The mission of the Hurons at Pointe de Montreal was founded and supported through the benevclence of a paternal home government; the mission of the Hurons at Sandwich must be self supporting, or perish. Father Ricardie, Ricardie, S. J., was dead. In 1761 Father Sallineuve, S. J., was forced to retire to the country of the Illinois. Father Peter Potier remained in charge of the mission. He was the only re-presentative of his Order in the place. To become familiar with the daily life

of a Jesuit missionary among the Indians, let us turn to Relations of the Jesuits, Page 91, Vol. 67, and read: After Mass I catechise the children and the young people; a great num-ber of older persons are present, and answer with docility to the questions which I ask them. The remainder of the morning, until noon, is devoted to all those who have anything to tell me. At that time they come in crowds to reveal to me the r griefs and anxieties, or to tell me the causes of complaint which they have against their tribes men, or to consult me about their marriages, or their other private affairs. others : re-establish peace in disunited and correct a few others with reprecharity. In fine, send them all away

ed, as far as I can. 'In the afternoon I visit the sick and go to the cabins of those who have need of special instructions. If they are holding a council, which often happens amongst the savages, they send one of the chiefs of the meeting, who begs me to be present at their deliberations. I go immediately to the place where the council is in session. If I think they are taking a French as well as the Indians. wise course, I approve it; if, on the Pontiac's reply was, in order to get contrary, I find anything amiss in over the trouble sconer, they had noth-

drunkards, or those who follow hazardous occupations.

It is expected that other insurance ions. I am invited even to their farms and await for the French, who must come.

The Frenchmen had to bring Pontitons. I am invited even to their farms and await for the Frenchmen had to bring Pontitons. I am invited even to their farms and await for the Frenchmen had to bring Pontitons. I am invited even to their farms and await for the Frenchmen had to bring Pontitons. I am invited even to their farms and await for the Frenchmen had to bring Pontifeasts. Each guest brings a dish of wood or of bark; I bless the food; then the prepared portion is placed upon each dish. The distribution having been made, I say grace, and each

one withdraws, for such is the order and custom of their feasts.
"In the midst of these continual occupations you can hardly believe with what rapidity the days pass away. There has been a time when I scarcely had leisure to read my Office, or take a little rest during the night, for discretion is not a virtue of the savage, but for some years past I and I have forbidden them to interrupt me during that time, unless it were for some important reason—as, for in-stance, to aid a dying person, or for

to prayer and resting from the labors of the day." After reading this letter we can readily believe the story as told in the Pontiac manuscript, that the Huron nation divided into two bands governed by two different chiefs of different character, were both led by the same Jesuit, their missionary, Father Peter Potter, who was reverenced by both Frenchmen and Indians as a saint

some other matter that could not be de-

upon earth The year of 1763 was memorable for the conspiracy of Pontiac. (See Parkman's History.) This great chief of the Ottawas conceived the plan of a concerted action on the part of the concerted action on the part of the of Parent Creek, ever afterwards to be Indians to destroy all the English forts known by the name of "Bloody Run," on the same day, drive the invaders from the country, and re-establish the ascendancy of the French.

The Ottawa Indians and their allies the Foxes and other tribes were en-camped in the O.tawa village at Windmill Point, above the site of Walker-ville and opposite Belle Island. The chief Pontiac had retired to Isle of the Fishes, now Peach Island. There he lived with his squaws "in savage royal state." On Friday, the 6.h of May, numerous bands of Indians arrived in the Ottawa village willing and eager to join Pontiac in his attack on Detroit. Major Gladwyn was in command of the Fort. He was a brave soldier, but his heart was troubled with the prospect before him. On the one hand the Indians thirsting for blood shed, on the other hand the supplies were running low, and starvation, if not torture, was at hand for the gar-rison. Mr. Soloman White, late M.P.P. for Essex, and son of Joseph White. the last chief of the Hurons, has in his possession a map of this section of the country drawn about the time of which write. The original of this map is reserved in the colonial archives at Paris. On the map we located the village of the Hurons at Sandwich, the homes of the few settlers along the bank (where to-day is the city of Windsor). The large encampment of the Ottawas opposite Bell Isle is plainly

marked upon this ancient map.
On Wednesday, May 11th, Pontiac with four chiefs held council with the Hurons in order to engage them to join in the attack on Detroit. "The bad band of Hurons" were soon won over to be his allies; "the good band of Hurons" held aloof and resisted his persuasions, but as they had not shaken off their allegiance to the tribe, they were closely pressed and threatened. At last reluctantly they gave their consent to join in the attack upon Detroit, and promised that the next day after Mass they would join the Foxes, but "the day was too high a holyday to go into a fight without hav-

the Hurons assembled near their church, and there they were addressed by their chiefs, Teata and Baby (the latter was a Frenchman who had married into the tribe and was adopted as a chief). Immediately after the address of the chiefs, they took their tomahawks, chanted the war-song, and ordered their men to do the same until the hour of Mass, to which they list-ened very devotedly. Tradition tells us that during this historic Mass, the women chanted the death song, whilst the sad-eyed braves knelt in prayer. What a trial had come upon Father Potier! His spiritual children driven into shedding innocent blood! How his heart must have been near unto God in prayer during the Mass, asking that the bitter cup might pass away untasted by his faithful Hurons! Mass being over, each went to his tent, took the arms necessary for attack; they crossed the river in twelve canoes, going directly to the Foxes, who ut-tered cries of joy to see them ar-rive. Father Potier was a man of action, he determined to save the Hurons from bloodshed at any, and at every cost. Mr. Labadie, a resi dent of Datroit, had been staying with the missionary for some time. Father Potier sent Mr. Labadie across the river to invite several of the old settl ers who were respected by the French and Indians to come and help him to stop the whirlwind which in threaten ing the English, seemed also to threat

en the French.

The gentleman invited by Mr. Labadie did not hesitate to go to Father Potier at his request. After deliber ating with the missionary twelve of the most respected of the French went to the camp of Pontiac, who was surprised

to see him.
In vain these gentlemen protested

their decision, I declare my own opin- ing to do but to join him for driving was vacated for the new church of the

ac's answer back to Father Potier, who advised them on their future course of action, and besought them to pray with fervor and faith to heaven, who chastized them with this war. They went home tired and discouraged by their useless efforts with Pontiac

Father Potier, who was a man of commanding presence and of great determination of character, crossed the river, went to the Hurons, exhorted them to return to their village, threatened them with refusing them the sacraments if they continued in the fight. The power he had over them brought them back, especially "the good band of Hurons," and tranquility was restored in the village of the Hurons at Sandwich. On Friday, June 17th, the chiefs of "the good band of Hurons," who since Father Potter had Hurons" who since Father Potier had refused them the sacraments in order to stop them, had taken no part in the layed. I use that time for attending hostilities, were admitted into the fort at Detroit by a secret door, and treated for peace with the commander, making

many excuses for what they had done. On Saturday Father du Jaunay, S. J., missionary of the Ottawas of Michilimackinac, arrived with seven Indians of the nation and eight Sauteux of the same place, commanded by the son of the great chief of the nation. Father du Jaunay slept in the old mission house, the guest of Father Potier, and lost no time to hold conneil with Pontiac and sue that haughty chief was founght with its terrible conse quences, but the Huron Indians had no part in this bloodshed. They were at the time safe under the spiritual control of their saintly missionary, Father

Peter Potier, S. J. Father Turgeon, S. J., in his reply to Hon. Mr. Mercier on that memorable November morning, when the settlement of the Jesuit estate by the province of Quebec was consummated, alluded to the part taken by Father du Januar, S J., and Father Potier, S. J., as loyal to British supremacy. It is an historical fact that the prompt action of Father Potier exerting his spiritual authority over the Hurons broke up the cabal and saved Detroit from massacre. The Hurons were the bravest of all the allied tribes under Pontiac. At the time of the conspiracy they counted two hundred warriors among the band. To withdraw that numbe of braves from a force of eight hundred and fifty Indians on the day of the proposed fight was to change the attack into a siege—a siege so long and enduring that Pontiac retired and his conspiracy was at an end. The storm of conflict between English and Indians passed away leaving unbroken friendship between the English settlers and the French settlers. Father Potier resumed his pastoral work, not only attending to his Hurons, but ministering to the French settlers and their numerous progeny on the south shore of the river; but the life of the Jesuit was to be one of persecution like the life of His Divine Master. In France the days of Madam de Gucherville, the In France the gentle Pére La Chaise and other friends

du Jaunay, aged seventy years. Father Potier, at the time, was sixty-

six years of age.

Governor General Carleton was advised of the Brief before its arrival and forbade Bishop Briand, the sixth Ordinary of Quebec, to promulgate the decree in Canada. In consequence the edict was ignored as a public act, but the Jesuit was required to sign the act of submission. A copy of this ACTE, signed by Father Potter, is on record

Father Potier was now growing old -nearly forty years a laborer amongst the Hurons. He suffered from attacks of vertigo. It was a warm midsummer day; he was in his study—a room of the old mission house. He stood on the hearth near the mantle, he fell, and, falling, his head struck the round iron top of one of the andirons. His skull was fractured; he lived some time, but never regained consciousness until the end came on the 16th of July, 1781, at the age of

seventy three years.
Father Potier was born at Blandin,
Flanders, April 21, 1708. He was or dained in 1741, made his final vows as a Jesuit, February 2, 1743 He im-mediately volunteered for the Indian missions of Canada. He embarked on the Ruby, at La 'Rochelle, France, on May 9th, the same year, but did not reach Quebec until October 1st. From Quebec he went to Loretto, where he spent a year studying the Huron language. From thence he came to the Hurons of Detroit River in 1744, and labored continuously with them until his death. He was the last Jesuit mis-

Father Potier was buried under the sanctuary of the church that he had built. The obsequies were held on July 18:h. Vicar General Hubert, pastor of St. Anne's, Detroit, officiated. When the "church of the Hurons"

sionary of the Huron Indians in Can-

parish of the Assumption the remains future remains to be seen, but for of the saintly missionary were trans-ferred to a crypt beneath the sanc-tuary of the new church. The The bodies of Father Du Four, who died Sept. 10th, 1796, and of Father Marchand, who died April 12th, 1825, were transferred at the same time from the old to the new church. The remains of Father Potier were identified by the length of the skeleton. He

the skull gave positive proof that it was the remains of the saintly Jesuit. Father Potier was, in course of time, succeeded as pastor at Sandwich by Father Hubert, V. G., who subsequenty was consecrated Bishop of Quebec.

Shall Father Potier's name remain orever unwritten on wall or floor of the parish church of the Assumption? Shall the site of "the old church of the Hurons" remain forever in obscurity without a cross of granite to mark the spot that speaks to us of the strug gle and triumph of our grand old Faith?

MARGARET CLAIRE KILROY.

A NON-FOSSILIZED CHURCH.

In one of its recent numbers the In dependent had an ominous and pessimistic editorial on the "very sad" and "most lamentable" condition of subection and obedience to one's spiritual masters, which, in its infallible judgment, "explains the decadence of the Catholic Church and of the Catholic countries." In precisely its following number appeared a striking paper by Henry A. Stimson, D. D., which certainly goes to show very distinctly that the Catholic Church is by no means either dead or decadent yet. While largely influenced by the editorials of Gambetta's former law-partner, whom the writer evidently follows closely in this article, the strong, strange, telling admissions of Dr. Stimson indicate a state of mind that must often be felt by men outside the Church, and was forcibly expressed years ago by one now within her fold: "Next to the mystery of original sin, the Catholic Church is the greatest mystery on earth!" These admissions we new proceed to eliminate from the cloud of provisos, ifs, and ipse dixits in which

they are enveloped. "The political and social evolution of the Church of Rome, or, as it prefers to be called," says Dr. Stimson blandly, "the Catholic Church, is in some re-spects the most important event that marks the beginning of the twentieth century. . . If the Papal See succeeds in the course upon which it has entered, the result will be that, possessing itself of the direction o odern democracy, as in other times it did of the State of the Middle Ages, it will, in the face of the loss of temporal power, find itself invested in the twentieth century with the most formidable power that humanity has ever known.

. . . It works for other than terrestrial ends, but it works as always. . . . It is as always. It is but twenty years since, in the loss of its temporal power, it had ceased to be absolute master of the things of earth, and now it is suddenly seen placing itself at the head of the numberless multitude of the laborers in all lands

. The fact alone that the Catholie Church, for motives which are not gentle Pére La Chaise and other litted of the Jesuits near the throne, had passed away. A storm was at hand—a to the universal democracy, suffices of itself to give to the beginning of the itself to give to the beginning of the other particles. now under discussion, makes overtures at Amsterdam the Churches of Pampadour, Choiseul and Company. In France, and soon in all the Latin countries excepting "White Russia," the fox had his hole, but the Jesuit had not where on to lay his head.

There were but thirteen Jesuits in Canada when the Papal Brief suppressing the Order reached Quebec in 1774.

The youngest of the grouf 'Jesuit the lip of the one is Christian love, on insisionaries was Father Cassot. aged forty-six years; the eldest was Father at bottom there is no difference.

"Green Tree" and "The Parrot."

When it was requisite for Catholics to meet together, or when some danger was apprehended, use was made of the "Klopjes" or "Knocking Sisters," to apprise or warn them. With such as that of the socialistic leaders; all alike speak of a justice to be sought and realized. The word on that of the one is Christian love, on that of the other, human brotherhood; forty-six years; the eldest was Father du Jannay. forty six years ; the eldest was Father at bottom there is no difference. . . The Popes have ceased to figure among the temporal powers of the world, but at the same time and by the same

stroke their infallible authority has been raised above all the moral deevery country of the world, at once as authority, as influence and as action, direct and indirect, everywhere effective, incoercible and incompressible. . . . Religion, which was at something of a discount under the Third Empire, has become a distinct power in France, where Catholicism is the only creed which the masse recognize. . . Notwithstanding the persecution of the government, the nonastic institutions exceed, if not in wealth, at any rate in number of in-mates, what they were at the close of the last century. There were, in 1789, 37,000 nuns in the country; in 1866 there were 86,000; in 1878, 127,753, and in 1898 the number had reached 142,832. The number of monks does not to-day exceed 25,342, exclusive of Christian Brothers and nonloistered orders of teaching friars. To this must be added 100,000 secular priests under the direction of 33 Archbishops and Bishops. All this goes to show that the thorough secularization of France, which was attempted at the organization of the Republic, has not had the anticipated effect of arresting the growth of the Catholic Church but has served to hasten the evolution by which the Church has adapted itself nce more, as it has so often done in the past, to the new situation. No imagine that the experiences which are orded for France are confined to that land. It is simply incontroverti-

better or for worse it is the great fact which thoughtful men will do well to

ponder."
Dr. Stimson makes the mistake of thinking that all this implies change on the part of a Church which claims to be changeless. In this mistaken idea he is not alone. But the Catholic Church is no fossil of past ages. She by the length of the skeleton. He is living, active, irrepressible, im-was very tall, and the round hole in mortal, with the fresh, warm life blood running through all her veins. She is changeless, indeed, in that she is is changeless, indeed, in that she is one, catholic, apostolic, holy; but she has the divinely given grace of adaptability to all classes and conditions of men. This is from no "ambition of the Church clutching after power," no desire to "dominate humanity," except that she may, as the chosen spouse of the world's Redeems, lead that world. world's Redeemer, lead that world closer to the Redeemer's Heart and ever nearer to His perfect service. Dr. Stimson, or his elected authority M. Spuller, may talk dictatorially of the "irrevocable abolition of the Pope's temporal power," but Catholics regard that power as based upon a higher word than theirs. The world's spirit-ual ruler must have his home where all his children, the wide earth over, may come and know themselves in their Father's house, untrammeled and free.

It is a wonderful thing how this Church is forever "decadent" when non-Catholics choose to brand her with that epithet, and yet immense vitality is found in her when they choose strangely enough—to comment on her strength. Nearly 125,000 priests and 150 000 nuns in France to day-teach ing the ignorant, feeding the hungry, caring for the poor and the sick, takfield, walking through the pest-house, praying for their enemies; in short, serving God - this is, indeed, "a great fact, which thoughtful men will do well to ponder."-Sacred Heart Re view.

THE KNOCKING SISTERS.

"In an old number of Notes and Queries" (published in London) the following interesting account of the "Klopjes" or Knocking Sisters, and of how Catholics heard Mass during the days persecution in Holland, was contributed by William Bernard Mac Cabe, who translated it from a French

journal. The Catholic Churches (if such a name be given them) that were built in Holland in the seventeenth century exhibited in a very palpable manner the dangers to which Catholics were

exposed in performing their worship.

The place universally selected was a house situated in the most solitary part of the town. The interior was literally pierced with a guard of galleries, like an ant's nest, and every cornice, even the smallest, was mad use of as a place for the auditors. These galleries ran up for four, five and even six stories, whilst trans versal openings in all directions were made to enable the faithful to see what passed at the altar. There were in the outer wall spy holes looking out upon all the streets by which officers of the law might approach. Very frequently these houses were apparently a portion of some adjoining tavern. Thus there are to be found Pigeon," of "Moses and Asron" of the "Green Tree" and "The Parrot."

of their families, and from thence visited villages, attended, the sick, taught the Catechism, distributed alms and very often made more converts than the priests themselves They were the constant objects of attack in furious placards from the nominations which govern opinion in government, which had forbidden, under the severest penalty, more than two of them being together at the same time, or to have the power of making a will or to inherit any fixed property. At Utrecht the "Klopjes" were to befound near the Church of St Gertrude, in an isolated part of the city, and not far from the road leading from Amsterdam to Gorcum. Who-ever has assisted in the offices of the Church cannot have been surprised in seeing the numerous passages and gates affording the means of egress and escape in case of danger.

The last of the "Klopjes" died in Utrecht in 1853, The name is doubtless, derived from the Dutch word
"Klopjen," to knock, and this had refer ence to the mode by which they gave

warning of some imminent peril.

Each Sister had special charge of some particular article used in divine worship, such as the chalice, coporal, paten, burettes ; and when magi strates unexpectedly presented themseives in a church all such articles disappeared with incredible rapidity, and naught then was discoverable bu bare walls and empty galleries.

Jesus went on His way through the streets to Calvary. John the Virgin and Magdalen the outcast stood by the Mother of the Son of God. man can for a moment had fied. Jostled by the crowd Mary at the experiences which are stood at the corner of a street by which her Son would pass. He saw her blue mantle. Their eyes met. Oh! what ble testimony to a movement that is of a meeting! One moment, -but it was world wide significance, the full force of which is to be realized, and ought to be studied and understood, in America. . . Whether for good or for evil in the development of human civilization in the immediate a meeting: One moment,—out it was equal to an age of grief. Higher, darker surged the waves of sorrow of the Mother's soul. Grace held her up. The next moment Jesus fell under the weight of His cross and His Mother's sorrow.—Father Ryan.

"CHRIST IS NOT GOD."

Mrs. Eddy is flying her Christian Science kite again. The deluded fol-lowers of this revamped pantheism, who have so stoutly preclaimed their belief in Christianity, will find little consolation in the latest utterance of this misguiding old lady. "God is the infinite person, but not three in one," "Christ is not God, but like God," are two samples of the kind of Christianity taught by "Christian Science. We have held from the beginning that so-called Christian Science, from its very principles, necessarily destroys Christianity. Time and again some misguided follower of this latest lunacy has called us to time for stating our convictions. This positive statement of the mother of 'Science" is proof positive that the cult is not some new and superior quality of Christianity, but that it denies it absolutely. For if Christ is not God, the whole fabric of Christianity is a de Christian Science denies Iusion. Christian Science denies Christianity, therefore destroys Christian faith. It was only natural after that that it should deny the principles of Christian morality: "Evil has no existence;" "Sin is a lie and an illustration." sion ;" " Sin is a lie and a false entity,

unreal like a mirage."
After saying that sin is a delusion and has no existence, the founder of Science, with her usual consistency, says that "Christian Science lays the axe at the root of sin and destroys it." Only a full fledged Christian Scientist could lay the axe at the root of a thing that has no existence and destroy it

About the only grain of truth in the whole bundle of contradiction is the following: "I have read little of metaphsics, and what I have written of metaphysics is the result of my own study and experience." even this, in so far as it claims some originality for her grotesque theories is as groundless as the rest. Christian Science is only the skeleton of pantheistic realism, taken out of its almost for-

Like other teachers of error she he gins by denying the divinity of Christ, and ends by denying immorality. Christ came to save sinners, but she says there is no such thing as sin. It needs no prophet nor the son of a prophet to see where such principles lead. - Cleveland Universe.

Unfailing Sign.

The recognized hall-mark of the exemplary Catholic is his frequent recep-tion of the sacraments. Unfailing Unfailing regularity in attending Holy Mass on Sundays and festivals of obligation, with at least habitual presence at Ves pers, Benediction and other public religious services, may suffice to secure for one the reputation of a practical, as distinguished from the nominal, indifferent or lax Catholic .- Ave Maria

A Protestant Mass Book A treatise of the ceremonies of "High and Low Mass" is to be prepared and issued by the High Church clergy of the Protestant Episcopal Church, for the purpose of making the ceremonies uniform. In this the Ritualists make a decided stand against Bishop Paret,

ANNUAL PILGRIMAGE TO STE.

ANNE DE BEAUPRE. Itinerary of the pecial Trains.

sire to remain over, will have an opportunity of being present at the shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne: Friday, July 26th being the day which the Catholic Church has set aside for the special honor of the mother of the Blessed Virgin. After the arrival of the morning regular Express trains from Toronto, special trains will start from Whitby and Myrtle—stations on the main lines of G. T. R. and C. P. R., a short distance east of Toronto—and will reach Ste. Anne de Beaupre early on Wednesday morning. Excursion rates will prevail at all stations of the G. T. R. ffrom Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Morrisburg; and at all stations of the C. P. R. from Myrtle and all points east thereof including Peterboro, Tweed, Perth, Smith's Falls and Carleton Place as far as Chesterville included. The exceptionally low rates of \$8.05 and \$8.00 have been secured for return tickets from Whitby and Myrtle with proportionately low rates throughout the eastern part of the Province. Tickets will be good, only on the special trains going: but valid on any regular train returning, up to, and including Monday, July 29. Passengers from Haiburton and Lindsay will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train ticket as far as Whitby or Myrtle, purchase pilgrimage tickets at ei

That Old Oaken Bucket That Hung in the Well."

Editor World: That "Old Oaken Bucket" lescribed in your issue of June 18, as being dis-Editor World: That "Old Oaken Bucket" described in your issue of Juno 38, as being discovered by workmen, while excavating on the site of the Palace Hotel, East King street, is an appendage of the first jail of the old Home District. The Jail premises in the year 1824 (ab which time I resided in Little York), was situated on the south side of King street, and east of the acre lot occupied by Mr. Ir. Bostwick, and is described by Dr. Soadding in Toronto of Old," as "a squat, unpainted wooden building, with hipped roof, conceated wooden building, with hipped roof, conceated from persons passing in the street by a tail cedar stockade, such as those which we see surrounding a Hudson Bay post or a military woodyard. A new jail was erected on the north side of King street in 1825, nearly opposite the old one above described.

M. TEEFY.

Richmond Hill, July 1, 1901.

THE TRUTH ABOUT THE CATHO-LIC CHURCH.

ST A PROTESTANT THEOLOGIAN.

CXLVI. We have seen that the Lutheran movement, from its very beginning, was one of unmeasured violence, both in word and deed. It involved little downright murder, it is true, but this was only because of the comparative mildness of the German temper. Had Luther had his way, the Pope and Car-dinals would have been massacred, and he and Zwingli doubted whether the

Bishops ought to be spared.

Zwingli, as we know, soon diverged from Luther, and became the founder of a still severer school, the lead of which, after his death, passed into Latin hands and settled in the French man John Calvin, and in the Latin city Geneva. Agreeably to the intensity of the French temperament, the vio pecially within the limits of the French tongue, soon caused the Lutherans to appear moderate. Even the Calvinis-tics, in Germany, had not quite all the flerceness of their French brethren, aithough, taken alone, they and the Lutherans would have appeared odious persecutors, both of one another and above all of the Catholics.

The notion that the violent acts of the earliest French reformers were called out by exasperation over the persecutions suffered by them does not agree with fact. When the movement was yet embryonic, and persecution yet inciplent, the new reformers began to break down images, of the saints, of the Virgin, and of the Saviour Himself. est the earliest death of a Protestant in France was inflicted not for heresy, but for sacrilege, such as any one of our courts would now punish with imprisonment or heavy fines. From this time forth the desecrations of Catholic worship and devotions in France became continually more outrageous. They were quite as truly, if not quite as frequently, an element of the Calvinistic movement as preaching

or the singing of Marot's psalms. The first great Huguenot preacher, William Farel, Calvin's friend and immediate predecessor, was quite as fa-mous for his assaults on Catholic wor ship as for his sermons. To wrest the Viaticum out of the hands of a priest as he went to the sick, and trample It under foot, seems to have been viewed by him and his followers as being quite as fundamentally a part of his gospel as to declare that love and holy works have nothing to do with our justifica tion. It was yet more essential, in-deed, for while the Calvinists, like the Methodists later on, took up Luther's formula of justification, they seem, like the Methodists, to have turned it to a much less exceptionable sense. On the other hand, in outrageousness against the Catholic worship, and in attack upon the persons of Catholics, and in murderous torments and mutilations of the clergy, they left the Lutherans entirely out of sight. As I have shown, the clergy and the clergy in his new gospel of justification by the more confidence of justification, without any regard to holiness, that, thence relatively to their numbers, ey were to the full as murderous as they were to the full as maruerous as the Catholics, (even reckoning in the great Massacre) and immeasurably more diabolically tormenting. Yet to the Protestant consciousness at large the Protestant consciousness at large all this is absolutely unknown, al-though their murders are detailed in full by the Protestant Guisot, and the fearful torments inflicted by them on the clergy, monastic and secular, were set forth to all Europe by the Cardinal of Lorraine at the Council of Trent.

(2) A second reason why we know so much of persecutions by Catholics and so ittle of persecutions by Protestants is, that the Catholic Church had an ancient and ecumencial organization, and, at first, of course, Protestantism had no organization at fall. Therefore when Catholic governments crushed Protestant movements, they appeared as the beadles of the Reman Church, although in fact they were acting for themselves, alike in Spain, in France, and in the Low Countries. In Italy, undoubtedly, the persecutions of the Waldenses and of the few Protestants were more immediately under the direction of Rome, and hardly anywhere (The first furious assault made on the Lutherans in Italy (resulting in their flight) was made by the disciples of Savonarola.) In Spain the handful of Lutheranizers was rooted out by a fierce national zeal to which Rome appeared slack, and by means of an inquisition which hardly treated the Pope with decent respect. In the Netherlands it was the same Spanish zeal that was at work. Rome could not have controlled it if she We have no reason to suppose that she wished to over rule the edicts of Charles V. and his son, but had she so wished, her experience in her efforts tending with Spanish fierceness

In France it was not the will of the Pope that bore sway, from beginning to end, in these matters, but the will of the King. The Protestants were per secuted, or favored, or neglected, just as the court might choose. Royalty was hardly less completely unfettered in the Catholic than in the Protestant national hatred of heresy that controlled, much more than any incitements from Italy. Yet as everything was done by these autocratic kings with a constant show of deference to the Holy See, current Protestantism lays the whole load upon Kome at the very time when she was protesting in vain against his cruelties full confession to the police.

Scotland) it was everywhere the prince sible for him in any way to direct susthat stepped openly into the place of the Church. Therefore the relentless The priest who had endured a ness of the Government edicts against Catholicism hardly appears to popular Protestantism as anything but an as-

pect of civil policy.

This view of the matter is not without reason, although in a sense which does very little honor either to the Protestants or to the princes. The lamentable state of the German Church leaves the Referentian was large. just before the Reformation was large ly, I might rather say chiefly, owing to the fact that the princes and nobles had monopolized all the dignities and emoluments of the Church as appand-

emoluments of the Church as appandages for their younger sons. Spiritual competency had nothing to do with the choice of these young patricians. Many of them were not even in orders. If Bishops, they would have conscience enough to procure certain pious and humble men to be conse crated suffragans, or, as the Germans call them, Weihbischofe, and would then govern their dioceses almost as secular principalities, and would (with some happy exceptions) lead such a life of profligacy and revelling, and boundless ostentation, as their lay kinsmen. Janssen makes the whole sad state of things plain. Even a cen tury later, when the Jesuits mildly remonstrated with the great Archbishop

of Salzburg on his unbecoming example, he angrily berated them as "the devil's own darlings." Although the Counter-reformation induced a great amendment, yet it needed the wrecking storms of the Napoleonic wars to put a final end to the melancholy scandals of this aristocratic usur pation upon the Church.

It may be asked why the Popes tol-erated such scandals. It must be re-membered, as Cardinal Capecelatro shows, that the century of the Renaissance was one of universal spiritual languor. "The whole head was sick, languor. "The whole head was sick, and the whole heart faint." Yet had all the Popes been as strenuous for good as Adrian VI., they were almost helpless in Germany. They had to face the alternatives of confirming most of the nominations made to them. or of seeing an almost universal defection made irreparable. Yet even this ungodly control over pious foun-dations was not enough for a large share of the German princes. They wanted all the barriers swept away from before their covetousness and their ambition. Even petty potentate wanted to be, in his petty territory, lord of souls and bodies, of lands and houses, to be pope, bishop, dean, chap ter and temporal despot in one. ticipating Gambetta, they would have men "render to Cæsar that which is Capar's, understanding that everything is Capar's." By the middle of the sixteenth century they had very nearly achieved this result throughout North and Middle Germany and large-

Luther was not of a servile temper, though reluctantly, he made up his mind, if the princes would only back every petty ruler, in his petty princedom, was Summus Episcopus, Supreme Bishop. So it is in Germany to this day. Every regent, from the King of Prussia to the little Prince of Lippe-Detmold, controls Church administration as completely as the King of England, and church doctrine in a degree from which the kings of England have

CHARLES C. STARBUCK. Andover, Mass.

THE WANING OF BIGOTRY.

Secular Journal Strongly Rebukes Its Recent Manifestation at Vale.

The following editoral from the New York Evening Journal of June 13 illustrate the waning of bigoty in centres of intelligence :

THE EXECUTION OF AN INNOCENT

PRIEST. At the commencement exercises of ale an address was read by Charles

Wolcott Merriam on this subject : "The Present Tendencies of the Roman Catholic Church in America. The address was really a victous attack upon the Roman Catholic religion. It would be foolish waste of space to re-capitulate it, since only harm is done by bitter religious discussion or by encouraging cheap insult to the of Spain showed her the futilty of conference to the confessional. He said.

among other things: " The effect on the priest is bad, and it presents the temptation, frequently yielded to, abusing the confidence they receive.

We shall not discuss with Mr. Merriam the stand he takes. But we think it may be interesting to mention countries. Even in Spain it was the the case of the Abbe Bruneau, convicted of murder in France some seven yerrs ago and guillotined in ac cordance with the conviction.

The Abbe was convicted of murdering a woman, and he confined his dethe head of Rome. Later on Lewis died it was found that his housekeeper Europe as children of a day. His XIV. professed great reverence for called La Jeannette, was guilty of the next birthday will bear the date of

picion at her.

The priest who had endured a shameful death could have freed himself at once by breaking the seal of the confessional.

But taught by his religion that no earthly power could free him from his vow of secrecy, he carried the woman's confession with him to the In view of even one such instance as

this, it would seem that the man who accuses Catholic priests of violating the secrets of the confessional migh be indulging in rather hasty generalization.

When Mr. Charles Wolcott Merriam shall have studied a few more years the religious history of mankind he will learn that no religion lasts through eighteen centuries of scienti fic and social chrnges and revolutions unless it is based on strong moral grounds and faithfully obeyed by the majority of those who profess it.

FIVE - MINUTES' SERMON.

Seventh Sunday After Pentecost,

THE FOLLY OF SIN.

"What fruit therefore, had you in those things of which you are now ashamed?

Roman vi. 22.)

What is the good of being a sinner? No good, but much evil. Experience shows that we have gained nothing by sin but shame, sorrow and death. And what has been your experience in the tribunal of confession? Did you never groan and shed tears there lone with God and His minister? Why was it? Your own conscience, your better self was tormenting you, your own tongue was lashing you, your heart was grief-stricken, you fairly loathed yourself. You remem-bered how Jesus was smitten in the face, and the blood mounted to your cheeks, and well it might, for you, ungrateful wretch, had dealt those blows. A moment of sensual pleasure, a lie of injustice, a foul hatred, meanness of human respect, or a slothful neglect has to be undone by a long penance; and is this nothing? Besides, death is ever pursuing you and

will overtake you too soon.
What is the good of sinning? Ask
that man whose blood is burning with fiery alcohol, some day when a hot summer's sun suddenly prostrates him in death. Ask the libertine when he drops into an untimely grave. Ask the avaricious man when his stocks, deeds. and bank notes are fading from his

eyes, dimmed by the last agony.
What is the good of sinning? Ask that soul that is speeding before the tribunal of judgment with scores of sins unrepented of. Ask the wretched girl who, despairing on account of her shame, suddenly goes before God, sent by her own act. Ask the seducer when an unforeseen blow sends him to the great tribunal of eternity. Ask the impure one who falls asleep and

awakes before the throne of the holy Judge of all hearts. What is the good of sinning? Ask one who after a career of dissipation unexpectedly finds himself in hell. Ask the hard ened sinner who refuses to repent to the very last, and now weeps and gnashes his teeth in everlasting tornent. Ask him who gives up his faith and meets the traitor's doom of perdition. Ask wicked parents who seal their own condemnation by their ungodly offspring. Ask the proud and disobedient who spurn holy discipline and are cast out with the devils. In a word, let death, judg ment, and hell answer what is the

Our Lord compares him to an evil tree which cannot bring forth good fruit and is cut down and cast into the fire. The soil is good, the rain invigorating, the sunships fruction. vigorating, the sunshine fructifying, but the fibre of the tree is bad, its san watery, its root languishing, and in in the end it yields no fruit. Just so is the life of the sinner. The graces of God are given but not used. The summer passes, the harvest ends, and

he is not saved. Brethren, the animal in us enjoys sensuality and the demon in us enjoys ensuality and the demon in us enjoys pride. But the man enjoys the love of God. The love of God is the opposite of sin. That holy love of the supreme good purifies us of the defilement of our animal nature, sets us free from the bondage of Satan, and makes us men-in the truest sense of the term men-and in the supernatural order Christians and children of God. Keep the commandments of God, preserve a pure conscience, hate sin and the devil. This is the only true happiness, the only life worthy the man and the Christian.

THE OLD. OLD MAN "PETER."

An old man lives in the city by the Tiber-a strange figure to be found at the close of the nineteenth century -a teacher whom science scoffs at, a law giver whom statesmen ignore, warrior without a weapon, a judge without a court a ruler without a nation a king without a crown. The world is weary of him. Historians chronicle him as belonging to ancient days. The unanimous vociferations of innumerable sects proclaim that he is out of date, his influence long since dead. But Peter has often seen and heard all that before. Peter is not fense to the earnest statement that he dead. He is the reigning monarch of was innocent. Seven years after he a dynasty that counts the empires of crime. On her death-bed she made twenty centuries. Upon that throne have sat, in one unbroken line, 258 On the other hand, in the countries

On the other hand, in the countries

The had confessed her guilt to the men that were the personality of Peter.

Abbe Bruneau after committing the men that were the personality of Peter.

Of them, nearly one-third were saints; murder and had thus made it imposall of them for over 300 years, mar-

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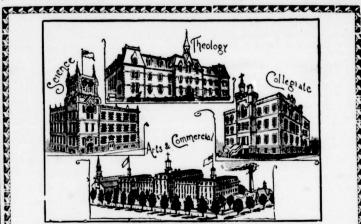
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tyrs. Their history is the history of iviization. Men come and pass, while Peter remains the same, the Fisherman. Weather worm, war worm, world worm, Petor the Fisherman looks and listens. He has seen and heard all that before. All that is human. But he has also seen and heard a Face, a: Voice that is Divine, when, standing by the Gililean shore, Jesus said Thou art Peter." New World.

SOMETHING THAT DIES NOT.

There is on earth a power that is constantly persecuted and perpetually hated, which maintains itself without army, without wealth, without those things that are necessary to other authorities. It is the Papacy.

The first man who held this formid

ble power was of humble origin. He had no Place in the Areopagus of Athems, no triumph in the Ferum ; he heard not lessons of eloquence in the schools of Alexandria. Peter was a Fisherman of Galilee, and was changed of Galilee, and was changed to a Fisher of men by the Supreme Master of all nations. The powers of the earth loaded him with chains, but he was

twentieth century, though he is called Leo, the figure successor of Christ. rises before the gaze of the world. Centuries have passed; persecutors have succeeded each bewildering rapidity from Pilat, who hypocritically washed his hands, down to the modern jailers of Peter. And the work goe on : the ship goes on defying the tem pest; the revolutionary wave bellows at the base of the Vatican. "I will destroy the worm-eaten power of this old man," cry the proud implous; and they die, and the successor of Peter the humble fisherman, continues, grasping in his hand the keys of the kingdom of heaven, blessing the millions of his children, leading the numerous flock confided to him to the Promised Land.

The death of one Peter does not sig. nify the death of Peter: each one of the links that compose the chain of the centuries of Peter the unites with those that follow. The man dies, but the work of God lives; Commander in Chief changes, but the army goes marching on, an army that will not see itself conquered while it remains united to its visible chief the Head, the reigning Peter, the Vicar of Jesus Christ on earth.

The existence of the Papacy will soon count its two thousand years, Knowest thou a power on earth with so long a lite? Why has it not dis-appeared? Because it is not the work of men, but of God.— Translated from La Ciudad de Dios.

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"My dear sir," she said, blushing, 'your attachment is reciprocated.' You don't understand me. You

must proceed to court, "said the sheriff.
"Well, I know 'tis leap year, but I
prefer to let you do the courting your elf. Men are much better at that than women.

"Mrs. P., this is no time for feeling. The justice is waiting."
'The justice waiting? Well, I sup pose I must go, but the thing is so sud den, and besides I'd prefer a priest to

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dipped gloriously into ean behind Mount Car hoary summit with go of this mountain of the

OUR BOYS AN

Prophetic Scene on th Nazareti

F.It was evening, and

A YOUTHFUL

direction and those of another were already purple shade of even many small valleys of try was the gathers yet from the plate Nazareth stands, the folk of that town the distance across the reel an expanse of th ablaze in its evening Close at hand myriads insects made the sum with the motion of wings.

The white, flat roofer areth appeared pink sunset, and the red po soms in the gardens g liant as they caught the ance as of many lumi beauty of these rich their companion roses by their dark backgro palm trees, which cov and even the lower hi borhood. All was mo evening air and no s save the hum of the i ling of a distant sheep sional peal of merry l happy boys who wer open space near the v In two houses, h peaceful town there wa

dinary activity, aris pleasant duties of hosp and lowly, and even Nazarenes were, they less, remarkable throu for the warmth of th always extended to t for the willingness wit tertained strangers come among them. was manifested in no s dwelling that stood a the cluster of building town. It was a sma house, having only About it could be seen toil; shavings and pie lying around the grot stranger that the dwell worker in wood. It Joseph, the carpenter. All signs of labor |

been early laid aside,

Mary were busy in ma

and attending to the

guests who had honore with a visit. No less a was Joseph's guest. Zachary, with Elizabe come on a visit of cha Joseph. Old as they travelled a distance of miles through the hill o Samaria, and Galilee ere they were gathere that wonderful Child two years before he ing with marvellou the learned men the temple porch in remembrance of this mained with him eve present with him in ments, and filled his and he longed ere his the grave to see and k

wonderful Being Who as the Messias foretold Already Joseph, a for the old man's fee standing his guest's p washed them himself men were sitting outs Mary was entertaining no less kindly manner

In another house, throw away, other sce were also being enact noon Zabdai from t town of Bethsaida. wife, Saleme, and thei and John, on a visit Geddiel Sodi, who was wife. The host in th farmer owning more than any one else in household consisted of and three sons, Sub Ezri, together with n and maid servants.

A more sumptuous offered to Zachary an lamb had been kille event, and delicious and citrons graced th over, the master of onger a strict Naza fore did not hesitate table rich wines, coole had been preserved buried underground.

With this display th served slight traces of both Zabdai, or Zabed Salome, as the feast conscious of being slip James and John were things that Geddiel them as only boys nearly sixteen, and was two years younge already learning th father, a fisherman Tiberias. Their bro hands told of being air. They allowed th long, after the Jewis the other three boys custom of cutting th

did their father, mu

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AND A YEAR'S

f the Pope.

of His Holiness, k of one of New lsts, J. A. Mohlie, ure, has had the teritleisms and gnitaries of the cs, who have de-gover the details tritst, so that the s near perfect as ught out. Those His Holiness with "It is, indeed, a life."

OUR BOYS AND GIRLS.

A YOUTHFUL KING

Prophetic Scene on the Plains of Old Nazareth.

F.It was evening, and the setting sun dipped gloriously into the Mediteran-ean behind Mount Carmel, tipping the hoary summit with gold. The slopes of this mountain of the prophets in one direction and those of Mount Tabor in another were already tinged with the purple shade of evening, and in the many small valleys of this hilly country was the gathering darkness; yet from the plateau from which Nazareth stands, the quiet, simple folk of that town could see in the distance across the valley of Jezthe distance across the valley of Jez-reel an expanse of the great sea all ablaze in its evening golden glory. Close at hand myriads of bright hued insects made the summer haze vocal with the motion of their untiring

The white, flat roofed houses of Naz areth appeared pink in the evening sunset, and the red pomegranate blos-soms in the gardens grew more brilsoms in the gardens grew more liant as they caught the slanting rays, and presented to the eye an appear-ment luminous orbs. The beauty of these rich flowers and of their companion roses was heightened by their dark background of olive and paim trees, which covered the valleys and even the lower hills in the neighborhood. All was motionless in the evening air and no sound was heard save the hum of the insects, the tink ling of a distant sheep bell, or an occasional peal of merry laughter of some happy boys who were at play in an

open space near the village.
In two houses, however, of the peaceful town there was more than or-dinary activity, arising from the pleasant duties of hospitality. Simple and lowly, and even despised as these Nazai enes were, they were, neverthe-less, remarkable throughout all Galilee for the warmth of the welcome they always extended to their guests and for the willingness with which they entertained strangers who chanced to come among them. This cordiality was manifested in no small degree in a dwelling that stood a little apart from the cluster of buildings that formed the town. It was a small and humble house, having only a few rooms. About it could be seen in the marks of toil; shavings and pieces of wood were lying around the ground which told a stranger that the dweller therein was a worker in wood. It was the home of

Joseph, the carpenter.
All signs of labor had on this day been early laid aside, and Joseph and Mary were busy in making comfortable and attending to the wants of two guests who had honored their dwelling with a visit. No less a personage than a priest of the temple at Jerusalem was Joseph's guest. The venerable Zachary, with Elizabeth, his wife, had come on a visit of charity to Mary and Joseph. Old as they were, they had travelled a distance of nearly seventy miles through the hill country of Judea, Samaria, and Galilee to see once more ere they were gathered to their fathers that wonderful Child whom Zachary ing with marvellous wisdom amid the learned men of Israel at the temple porch in Jerusalem. The remembrance of this event had re-mained with him ever since. It had become a part of his life, and was ever present with him in his waking mo-ments, and filled his dreams at night, and he longed ere his dust was laid in the grave to see and know more of this

washed them himself, and now the two men were sitting outside of the house engaged in quiet conversation, whil Mary was entertaining Elizabeth in a no less kindly manner within doors.

In another house, not a stone's throw away, other scenes of hospitality were also being enacted. That after noon Zabdai from the little fishing noon Zabdai from the little fishing town of Bethsaida, had brought his wife, Saleme, and their two sons, James and John, on a visit of friendship to Geddiel Sodi, who was a relative of his wife. The host in this case was a rich farmer owning more flocks and herds than any one else in this region. household consisted of Miriam, his wife. and three sons, Subael, Abner and Ezri, together with numerous women and maid servants.

A more sumptuous meal had been prepared for these visitors than that offered to Zachary and Elizabeth. A and uneasy.

lamb had been killed to celebrate the Sweetly wilt thou take thy rest, if lamb had been killed to celebrate the event, and delicious grapes, apples thy heart reprehend thee not. and citrons graced the board. More Never rejoice but when the over, the master of the house was no onger a strict Nazarene, and therefore did not hesitate to place on his neither do they feel interior peace; betable rich wines, cooled in snow, which had been preserved in huge boxes saith the Lord. (Islas, xlviii, 22) buried underground.

both Zabdai, or Zebedee, and his wife Salome, as the feast progressed, were a sudden, and their deeds will be conscious of being slightly patronized. James and John were too young to perceive this, and they enjoyed the good things that Geddiel Sodi set before things that Geddiel Sodi set before was two years younger, and both were given, and taken by men. already learning the trade of their father, a fisherman on the lake of Tiberias. Their browned faces and hands told of being much in the open air. They allowed their locks to grow long, after the Jewish fashion, while the other three boys affected a Roman did their father, much to the grief of temporal.

his fellow townsmen, who regarded him as one of the leading men of the place, but deplored the fact that he had departed from the traditions of deserves to be written, in writing mess. This fact did not save him from treasures of supernatural life. their forefathers and had ceased to be a strict follower of their sect.

After the meal was over the ave boys went out to the plateau, where most of the children of the town were accustomed to gather in the summer evenings, and it was their shouts that could be heard on the hillside where Joseph and Zachary were resting. The two elderly men had now been sitting for some time in silence, quietly anjoying each other's company with that satisfaction that does not seek to find expression in words, when suddenly Zachary started at the beautiful vision presented to him.

Standing under the arch of the door-way, with the fading light of evening shining full upon him, was a most beautiful youth of fourteen years. He had returned home from an errand upon which Joseph had sent him before his guests had arrived. His gold brown hair was parted in the centre and fell in long waves just reaching the shoulder. The high and noble forehead shone in the light like polished marble. His large, mild, but pene-trating eyes were over arched with rich eyebrows, and the eyes themselves spoke of meekness, ardor, and love. The nose was straight and rather long, the lips exquisitely formed, with the redness of health. The chin was moulded into perfect masculine grace, and the partially exposed neck en-hanced the noble poise of the head. The outer garment was woven of one piece and reached to the ground.

The Nazarene mothers—those women whose beauty had made them famous even as far distant as Rome-admitted that the Sen of the carpenter, Joseph, surpassed theirown children in beauty, and conceded to Him a winning grace they failed to find in their own. To-day He seemed more beautiful than ever, even to Joseph, for the usually calm and placid face was brightened with pleasurable emotions caused by the visit of Elizabeth and of the priest

Zachary.

The youth stood silently behind Joseph's seat, with His arms folded over His breast, in an attitude of deepest respect towards the two men. The old Levite was awed. His whole being thrilled. Trembling with rapture the priest hastily rose and was about to prostrate himself and kiss the feet of the beautiful Child. He was prevented from doing this, as Jesus took him by the hand just as he was about to kneel, and so, instead of kissing His feet, in a half-stooping, half-kneeling, wholly reverential attitude, he kisses the Divine Child's hand, uttering passion-

ately as he did so:
"My Lord and my God."
The youth then led the aged man back to his seat, saying with wonder-ful dignity as He did so: "Blessed are they who know the things you know." Having performed this kindly office to their guest, He once more assumed the attitude of modest expectancy on Joseph's will. Joseph, who had risen when Zachary rose, now sat down again. Once before he had seen this calm dignity assert itself in the youth. That was two years ago in the temple of Jerusalem, when Jesus had said: "Know ye not that I must be about

My Father's business?" Joseph realizing that as head of the family he represented all source of authority, called Jesus forward and

said to him : "The children of Zebdai of Bethsaida are on yonder plateau. Lest we should seem wanting in hospitality, go and bid them welcome to our town.

With a slight inclination of the head wonderful Being Whom he recognized as the Messias foretold by the prophets.

Already Joseph, according to the custom of the East, had brought water for the old man's feet, and, notwithstanding his guest's protestations, had washed them birnesses protestations, had washed them birnesses and Rio With a slight inclination of the head towards Joseph, Jesus obeyed with alacrity the behest of His foster father. Zachary watched Him depart and with the glow of exalted enthusiasm still upon his face, exclaimed:

"O Israel I O Nazarth! If you did

"O Israel | O Nazarth ! If you did but know! If you did but know!" "Good master," replied Joseph "His time is not yet come," and he added prophetically, "nor shall you

IMITATION OF CHRIST.

The Joy of a Good Conscience

The glory of a good man is the testimony of a good conscience.

Keep a good conscience, and thou shalt always have joy.

A good conscience can bear very

much, and is very joyful in the midst of adversity. A bad conscience is always fearful

Never rejoice but when thou has done well. The wicked have never true joy,

And if they shall, "We are in peace, With this display there was to be observed slight traces of ostentation, and shall dare to hurt us?" believe them not; for the wrath of God will arise on

brought to nought, and their projects

them as only boys can. James was glory in the cross of our Lord.

nearly sixteen, and his brother John That glory is short-lived which is

The glory of the world is always ac-companied with sorrow.

The glory of men is in their own consciences not in the mouths of others.

The joy of the just is from God and in God and they rejoice in the truth. He, who desireth true and everlast tom of cutting the hair short, as ing glory, valueth not that which is

deserves to be written, in writing what deserves to be read, and in so living to make the world happier and better for our living in it. - Piny.

A Definite Purpose Needed.

He who lives without a definite purpose achieves no higher end than to serve as a warning to others. He is a kind of bell buoy, mournfully tolled by the waves of circumstance to mark the rocks or shoals which are to be avoided. What the sun glass does to the sun's rays—converge them until they become a blazing and irresistible point—that a definite purpose does to the energies of the soul. It brings them to a focus, and achievement fol lows as a matter of course.

The Catholic College Man. Mgr. Conaty, rector of the Catholic

University, says:
"Among Catholic men, the college

man has a tremendous respensibility in this work of saving society to Christ. He has had the training to fit him for life. He has obtained the knowledge by which he is able to understand the relations between man and society, and between both and God. He of al men should be a leaven in society, to sustain and develop it according to right ideas. He belongs to a Church, one of whose characteristics is a holiness, whose doctrines aid to a holy life. and whose precepts urge him to holiness. In a life of Christian virtue, morality has its safeguard, character its source, and good citizenship its foundation. Its precludes dishenesty, it detests untruth, it shuns impurity, t is supernaturally guided, it finds in things material stepping stones to eter-nal life. In Christ it lives and moves and has its being. It is not satisfied with mere material success as the end of life; but it realizes the true purdose of life which find, its rest in God alone. It believes in a Redeemer Who as God, assumed humanity, was born at Bethlehem, and expiated the sins of mankind at Calvary. It be-iieves that He came as a teacher, with positive religion as the conditions of salvation and finds its life in conformity with the will of Christ.

Elements of Success.

The world is full of people who be-moan their hard luck and are constantly pitving themselves because fate is against them, because they cannot succeed as other people do.

The real cause of their failure is

lack of heart. They do not throw their whole souls into their work. They only touch their employment with the tips of their fingers. They do not fling their whole life into their vocations. They are half-hearted, and lack energy, push, perseverance; they have no ambition fires to melt the obstacles in their pathways, to weld together, into one continuous chain he links of their efforts.

Futile endeavor, half hearted effort never accomplished anything. It takes the fire of determination, energy, push, and good judgment to accomplish that which counts, or life will be a failure. It is the enthusiastic man with fire in his blood and ginger in his brain, who makes things move, and pushes to the front.

We see the half-hearted floating aim-

lessly with every current. They have lost their grip, and are pushed aside by the more vigorous and more determined; they lose heart and cease struggling and then they become drifters, and are tossed about on the sea of life.

An excellent character is a fortune. To be generally respected and beloved is better than to own the wealth of the world. Few men are indifferent to the esteem in which their fellow morholds a public trust. Thomas Carlyle shrewdly remarked, "Even the man who occupies the highest social position is, in some degree, dependent on the owest." You do not need that I should urge you to pursue wealth. I leave alone for that. All are bent on making money. From the lucky stockbroker or merchant who, by means of a few successive leaps, finds himself in affluence- from the renowned consulting physician who rakes in his golden fees until he finds himself independent, to the humbles cierk or artisan-nearly everyone is making it his aim to be as rich as he

If money comes to you honorably and goes from you usefully, the more of it you have, the better. It is a great privilege to be rich under such dreumstances. But the first thing that I would impress upon you is this:
a good name must be the fruit of one is
own exertions. You cannot possess it by patrimony, you cannot purchase i with money, nor will it come to you by chance. Of all the elements of success in life, none is more vital than a determination to be the creator of your own reputation and advancement .-Cushman K. Davis in Success

For Working Overtime.

The story printed by one of the New York papers that the salary of Mr. John A. McCall, president of the New York Life Insurance company, is to be raised an additional \$25,000 a year, recalls the incident that proved a turning point in Mr. McCall's career. It reads like a chapter from the books that used to be published for good little boys, and incidentally shows that it pays to do more than your mere duty

In the seventies, Mr. McCall, then s young man with a wife and two chiliren, received an appointment in the New York state insurance department. in return for work done for his political party. When he entered upon the

being marked for dismissal when Republican insurance commissioner was appointed to succeed the Democrat under whom Mr. McCall held office.

Things looked pretty black for the young clerk. Out of his salary he had been able to save little or nothing after providing for his family, and the pros pects for getting another place were almost hopeless.

But the fact that he was going to lose his job did not apparently inter-fere with Mr. McCall's conviction that he fought in the meanwhile, to earn the salary he was still drawing. There-fore it happened that the new insurance commissioner, in passing the capital late at night, noticed on half a dozen occasions that lights were still burning in a room of the insurance de-partment. This made him curious and he concluded to investigate. So he went upstairs and found young Me-Call bending over ledger and record, working away as though his term of

office were to be extended forever. " How is it you are working here so late, when everybody else has gone home?" the new commissioner asked. "Well," was the reponse, "there is a lot to do, and when I go out

want to leave everything cleaned up. "Was it you that was here last night, and the night before, and the night before that, burning the State's

"Yes, I was here." "Are you in the habit of working nights?

Whenever it is necessary, I am. "And have been in the past?"
"Yes; whenever there was work to do I have always thought it a good scheme to get it out of the way, cause it proves troublesome if I let it

accumulate."

"H-m!" grunted the new commission. "I am glad to see that somebody is anxious to earn his salary.

The next day the Republican com missioner saw the Republican gover-nor and said: "I guess that fellow McCallis all right. He is the sort of chap I want, even if he is a Demo-

As a result, the notice to McCall advising him that his services were to be dispensed with, was withdrawn, and he remained in the insurance department, in various successive capacities, until 1883, when he was appointed by Gov. Cleveland as insurance commis sioner. After his term expired he ac cepted an offer from the Equitable Life Insurance company to act as its controller, and when the New York Life; was reerganized he was, by the unanimous vote of the directors, elected as president.—Saturday Evening Post.

PRESENT DAY EFFORTS.

BY ARCHBISHOP IRELAND.

A century closes ; a century opens The present is for Catholics in America a most solemn moment. Another speaker has reviewed the past, evoked from the shade the spirit of its heroes and read to you the lesson of their la-bons. I bid you turn to the future. It has special significance for us.

The past our fathers wrought ; the fature will be wrought by us. The next century of the life of the Church in America will be what we make it. It will be our own, the fruit of our own labors. Oh, for a prophet's eye to glance adown the unborn years, and from now to read the story of God's Church on this continent as generations a hundred years hence may read it! But no prophet's eye is needed.

As we will it so shall the story be.

Brothers—bishops, priests, laymen—

tals hold them, and no other mad re- in what words shall I tell the responsitals hold them, and no other mad recognizes this as much as the man who holds a public trust. Thomas Carlyle shrewdly remarked, "Even the man much in dependency upon our co-oper ation with the divine action in the world! The duty of the moment is to understand our responsibility, and to do the full work that Heaven has al loted to us-for souls to strive for justice, and even unto death to fight for justice.

I would sink deeply into your souls the vital truth that the work which is to be done is our work. With us it will be done; without us it will not be done. There is to day sore need that we ponder well this truth ; for in practice, though not in theory, the error, obtains among us, that in matters religious man has scarcely aught to do, the work having been done by the Al-

mighty God. Let me state, as I conceive it, the work which in God's providence, the Catholics of the United States are called to do within the coming century It is two-fold ; to make America Cath. olic, and to solve for the Church uni versal the all-absorbing problems with which religion is confronted in the present age. Never, I believe, since the century the dawn of which was the glimmer from the Eastern Star, was there prepared for Catholics of any nation of earth a work so noble in its nature and so pregnant with conse-quences as that which it is our mission to accomplish. The work defines the measure of the responsibility.

The work is to make America Cath-As we love America, as we love the Church, it suffices to mention the work, and our cry shall be, "Gtd wills it," and our hearts shall leap toward it with Crusader enthusiasm.

We know that the Church is the sole

And what do you think they want?

They want rest and a change, and can't get either. Pity to speak owner of the truths and graces of salvation. Would we not that she pour upon the soul of friends and fellowcitizens the gifts of the incarnate God? The touch of her sacred hand will strengthen and sublimate the rich her-

The Catholic Church will preserve as no human power, no human Church ban preserve, the liberties of the re-public. We know that by command of the Master it is the bounded duty of the Church to teach all nations. To lose the apostolic spirit were, on her part, to give proof that she is unconscious of the truths which she owns and of the commission under which she exists.

The conversion of America should ever be present to the minds of Catho-lics in America as a supreme duty from which God will not hold them exempt. If we are loyal to duty, the record of our second century of Church history will tell of the wondrous spread of Christ's Church over the United States of America.

DOCTORS BAFFLED

By the Case of Mrs. Harrison, of Orangeville.

SHE WAS COMPLETELY RUN DOWN-RACKED WITH PAINS IN THE BACK, HEAD AND LIMBS - AGAIN REJOICING IN GOOD HEALTH.

From the Sun, Orangeville, Ont.

Many cases are constantly being brought to light of persons being cured by that wonderful remedy—Dr. Williams' Pink Pills—after doctors have failed to be of benefit. Among them may be noted the case of Mrs. Benjamin Harrison, a well-known lady who resides in the near vicinity of Orange ville, Oat. A reporter of the Sun hear-ing of Mrs. Harrison's wonderful cure called at her home to inquire into the facts of the case. Mrs. Harrison said she was pleased to be able to testify to the great curative powers of these pills. She said: "For some years I have been a constant sufferer. Just what to call my disease I do not know; even the doctors were unable to diagnose it. was completely run down, I had racking pains in my head, back and limbs.
I was unable to secure sound sleep, and on arising in the morning would feel as tired as before going to bed. My stomach was in a bad condition and the least movement caused my heart to pal pitate violently. Doctors' treatment failed to be of benefit to me and I was in a very discouraged state when a friend advised me to try Dr. Williams' Pink Pills. Thinking that they might relieve me a little I procured a supply and began taking them according to directions. From the first I could see that they were helping me, and by the time I had taken half a dozen boxes I was free from the ailments that had made my life miserable. It is now several years since I took the pills and not the least sign of my old trouble has since shown itself. I would strongly urge the use of Dr. Williams' Pink Pilis for any person who has a weak or run down system and I am sure they will not fail to be beneficial."

To those who are weak, easily tired, nervous, or whose blood is out of condition, Dr. Williams' Pink Pills come as a blessing, curing when all other medicines fail and restoring those who give them a fair trial to a full measure of health and strength. Sold by al dealers in medicine or sent by mail, post paid, at 50 cents a box, or six boxes for \$2 50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

Gas on the Stomach,

result of imperfect digestion, pressing up against the heart, it excites alarming symptoms. Instant relief is afforded by taking half an hour after the meal, ten drops of Polson's Nerviline in a little sweetened water. Nerviline aids digestion, expels the gas and imparts a sense of comfort. Nerviline is good for lots of other things, and wise neople keep a 25c bottle in the house for rheumatism, cramps, neuralgia, toothache, etc. Try it.

A Sustaining Diet. A Sustaining Diet.

These are the enerving days, when, as somebody has said, men drop by the sunstroke as if the Day of Fire had dawned. They are fraught with danger to people whose systems are poorly sustained; and this leads us to say, in the interest of the less robust of our readers, that the full effect of Hood's Sarsaparilla is such as to suggest the propriety of calling this medicine something besides a blood purifier and tonic,—say, a sustaining diet. It makes it much easier to bear the heat, assures refreshing sleep, and will without any doubt avert much sickness at this time of year.

The Rest Pills—Mr. Wm Vanderwoot.

at this time of year.

The Best Pills—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best pills we ever used." For Delicate and Debilitated Constitutions these pills act like a charm. Taken in small doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

When all other corn preparations fail try

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

and no inconvenience in using it.

Fever and Ague and Bilious Derangements are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

WHEN VOIL TO FORM THE STATE OF T

WHEN YOU are feeling tired and out of sorts you will find Hood's Sarsaparilla will do you wonderful good. Be sure to GET HOOD'S.

Mother

and child, run down-there are hundreds-lucky if you are not one.

and can't get either. Pity to speak

Scott's Emulsion of cod-liver oil is almost rest in itself!

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The housewife's labor is reduced one half; the original snowy whiteness is restored to the linens without boiling or hard rubbing and the disagreeable odors so noticeable with other soaps is done away with entirely.

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ARCHDIOCESE OF ST. BONIFACE.

NOTRE DAME DE LOURDES, MAN.

The Rev. Father Lacasse, O. M. I., arrived here on Saturday. June 22. He had been preaching the Jubilee at St. Leon and at St. Alphonse during the previous two weeks. He will preach the Jubilee here this week. and then go to St. Claude for the following week. After he has concluded his mission at St. Claude he will go to the Church of the Sacred Heart Treherne. These five parishes are all placed in the care of the Regular Canons of the Immaculate Conception, by His Grace Archbishop Langevin. Their monastery for Manitoba is at Notre Dame de Lourdes, and they have Priories at St. Leon and St. Alphonse and St. Claude, whilst the Church at Treherne is served by the Rev. Father Dom Maur, C. R. I. C., from the monastery at Lourdes.

The Very Rev. Prior, Dom Augustine, C. R. L. C., and the Rev. Father Dom Joseph Pliot, C. R. I. C., arrived from St. Alphonse on a short visit. The Rev. Father Dom Joseph Pliot, C. R. I. C., arrived from St. Claude, also paid us a short visit. The Rev. Father Dom Goseph Raday, C. R. I. C., from St. Claude, also paid us a short visit aring the week.

On the 25th June, the Right Rev. Abbot Dom Grea. C. R. I. C., started for St. Leon. Before returning he will go to Quebec and Eastern Canada to visit the houses of his order, and also to visit some of the Bishops in the East. The Very Rev. Father Superior, Dom Paul Benoit, C. R. I. C., who is still very feeble, accompanied by the Rev. Dom Augustine, went of his people here and of his community go with him for his speedy recovery.

OF Friday, June 28, the Very Rev. Prior Dom Marie Antoine, C. R. I. C., from St. Leon, paid us visit.

The Rev. Father Lacasse, O. M. I., having The Rev. He was the state and the state and also be the state and and the state and also be the state. NOTRE DAME DE LOURDES, MAN.

us a visit.

The Rev. Father Lacasse, O. M. I., having concluded his very successful mission here, left for St. Claude on June 29. An account of his retreat to the people of Notre Dame de Lourdes

retreat to the people of Notre Dame de Lourdes is given in another column.

Madame Toutant is dangerously ill. The last sacraments have been administered, and on Standay the prayers of the congregation were asked in her bohalf.

The school is closed for the summer holidays, and the good Sisters are taking a well-earned rost—if a change of work can be called a rest.

DIOCESE OF HAMILTON.

Bishop Dowling of Hamilton held Confirmation services in St. John's church Dundalk, on Monday forenoon when thirteen were confirmed. In the afternoon he visited St. Fatrick's church, Preston, where thirty received confirmation, Aboth sa. vices the congregation were very large the churches being filled to the doors. The Bishop was assisted by Father Coty of Hamitton, Father Hauck of Markdale and Father Cleary of Dundalk. In the evening the Bishop was serenaded at the Presbytery here by Dundalk Citizons, Silver Band. After the band had finished their pregramme the Bishop apoke to them for a few minutes thanking them for their kindness or this and his former visit four years ago.—Dundalk Herald, June 20. ST. JOHN'S CHURCH PICNIC.

ST. JOHN'S CHURCH PICNIC.

On Tuesday afternoon St. John's Church Dundaik, held their annual picnic. The heavy thunderstorm in the forencon no doubt prevented a number from attending, but towares evening they were there in goodly numbers. Dancing was the chief amusement. P. Connor held the tickat that drew the ladies' gold watch and Miss M. Pickett got the silver cake dish. The following were the winners of the different athletic contests: Putting the shot J. Rice, A. Deverell: standing jump F. McMannaman, B. McMannaman, Hop step and jump, F. McMannaman, B. McMannaman, Hop step and jump, F. McMannaman, B. McMannaman, B. Jundaik Citizens' Silver Band was present and entertained in their usual good style—Dundaik Herald, June 27.

FATHER LACASSE, O. M. I., AT NOTRE DAME DE LOURDES,

On Saturday, June 12 the Rev. Father Lacasse, the well known Oblate missionary, arrived here from St. Alphonse, where he had just concluded a very successful Jubilee retreat. He commenced the retreat for the parishioners of Notre Dame de Lourdes, at the High Mass on Sunday, June 23. The Right Rev. Abbot Dom Grea, C. R. I. C., was the celebrant of the Mass, the Revs. Bom Jean Baptiste and Brother Vincent assisting as deacon and subdeacon respectively. Father Lacasse commenced by speaking of the Jubilee and the greatadvantages of a retreat. Innuediately after Sexte, the usual processions took place, and the prayers recited for the intention of the Sovereign Pontiff. In the afternoon after Vespers Father Lacasse again occupied the pulpit and preached a stirring and forceful sermon. Benediction of the Blessed Sacrament concluded the exercises for the day. From Monday to Friday inclusive, the exercises were the sanie, viz., High Mass, sermon, processions, etc., in the morning, and Mass, Vespers, sermon and Benediction in the afternoon. Before and after both services every day the Rev. Father Lacasse as well as the good Fathers of the parish, the Revs. Dom Antoine, C. R. I. C., were constantly engaged in giving instructions or hearing confessions. On Monday, the feast of St. John the Baptist, Pontifical High Mass was celebrated by the Right Rev. Abbot, assisted by Rev. Dom Prother Pierre as sub deacon. The Rev. Father Dom Edienne assisting the celebrant. The sermons of Father Lacasse were both on the Feast of the day. With the great saint, he preached penance—penance—penance. On the Communion. Wednesday, the feast of St. John the Communion of Pather Lacasse were both on the Feast of the day. With the great saint, he preached penance—penance—penance. On the Communion. Wednesday, the feast of Sts. John and Paul, was the great day for twenty. Herbert Turner. John Wagner.

To Junior II.

May Flannery, Margaret Killgallin, Irene Moddy, John Simpson, Marion Meaden, Clars, Miss, Marion Meaden, Clars, Moddy, John Simpson, Marion Meaden, Clars, Miss, John Simpson, Miss, Marion Meaden, Clars, Miss, John Simpson, Miss, Marion, Meade Sacred Heart—approaching the Sanctuary steps, to receive for the first time, their Divine Saviour into their young hearts. In the afternoon, after the sermon, they proceeded to the baptismal font, accompanied by the clergy. Then they approached, two at a time, and with one hand holding a lighted candle and the other hand placed on the missal, they renewed their baptismal yows, and renounced once Then they approached, two at a time, and with one hand holding a lighted candle and the other hand placed on the missal, they renewed their baptismal vows, and renounced once more, Satan and all his works and pomps. Benediction of the Biessed Sacrament was then given. On Friday, the closing day of the retreat, the Church was just as crowded as it had been at all the services since the retreat commenced. Over one hundred and twenty communicated this morning, and altogether not less than six hundred Communions were made during the retreat. The good Fathers were much gratified to see the large numbers who approached confession and Holy Communion, and are very content with the results of their labors. To-day is the Feast of St. Leon and also the Vigil of Sts. Peter and Paul, so two High Masses were said this morning the first by the Very Prior Father Antoine, C. R.I. C. at 8 o'clock, and the second at 10 c'clock, by the Rev. Father DomiMaur, C. R.I. C. R.I. C. at 80 bh Masses as deacon and sub deacon respectively. Large numbers were enrolled in the various scapulars. On Friday afternoon the children who had made their first Communion on Wednesday morning, and a few orther children, were consectated to the Blessed Virgin of the Immaculate Conception. Large crowdshad attended at all the exercises. Every day at least one hundred and twenty flye men had been present at each of the services. This speaks well, for at this season farmers generally have enough to do at home. The labors of Father Lacasse are by no means finished yet. He concluded the Retreat at Notre Dame de Lourdes the Friday evening, and on the Saturday he went to St. Claude to commence the Retreat there. He will be preaching continuously until August.

MARK OF ESTEEM.

Lucan, June 28, 1991.

Miss Delia Benn, teacher, No. 3, Biddulph:

Dear Teacher—We, the pupils of S. S. No. 3
having learned with deep regret that you are
about to depart from our midst, take this opportunity of expressing our graitfude to you
for your kind, loving and faithful service as
our teacher during the past two years. The
deep inherest which you have taken in the
faithful performance of your duty, the zeal and
earnessness manifested by you for the welfare
of the school, and the cheerfulness and energy
with which you have discharged your duty,
have made your term amongst us not only
profitable but pleasant, and we can assure you
that your kind and painstaking efforts in our
behalf have been heartily appreciated by us.

As a slight token of the affection, esteem
and good wishes cherished for you by all of us,
we ask you to accept this ring that it may in
some way remind you of the many true and
warm friends you have made amongst the
parents as well as pupils of No. 3. Our prayers
and good wishes will accompany you in future,
and we sincerely hope that God's richest blessings may rest on you in this life, and, according to the fitness of things, may you have an

abundant entrance into the joys of the ever lasting kingdom.
Bigned on behalf of the pupils of No. 3, Nellie L. Cain, M. L. Quigtey, Martin Carroll.

LONDON SEPARATE SCHOOLS.

Prize List.

ST. PETER'S SCHOOL.

Form I. The following prizes were presented by Rev.
J. T. Aylward and Mr. P. Pocock:
Good conduct—Kathleen Cox, Merlyn Bowker, Mary O'Donnell and Willie Pocock.
Regular attendance—R. McPhillips.
Application—Gilbert Reynolds.
All the good boys and girls received pretty
souvenirs presented by school board.

Per Port Pod class.

Part 2nd class. Regular attendance-Mary Flanner . Good conduct-Clara McCarthy, Albert

Murphy.
Arithmetic—John Simpson.
Spelling—Irene McLellan. 2nd Class C

The following prizes were also presented by Rev. J. T. Aylward and Mr. P. Pocock.

Composition—Rose Girard and Maggio Rov. J. Composition—Rose Girara Composition—Rose Girara Flynn, Spelling—Evelyn Downs and L. Dwyer, Arithmetic—Josephine Niosi. Good conduct—John Cortese. Regular attendance—Hubert Dignan. Hugular Attendance—Hubert Dignan.

Junior Third.

Prizes presented by Mr. P. Pocock for highest marks obtained at monthly examinations, merited by Madeleine Burns.
Special prize—Regular attendance, merited by Madeleine Burns.
Prize presented by Rev. J. T. Aylward for general proficiency, merited by Blanche Moore. The following prizes were presented by school board:
Good conduct—Helen Leech and Freddie Costello.
Christian doctrine—Mabel Duggan.
Arithmetic and spelling—Chester Brennan.
Grammar and geography—Francis McCarthy.

Senior Third.

Prize presented by Rev. J. T. Aylward for Christian doctrine and regular attendance at Sunday school, merited by Mary Boles.

Prizes presented by Mr P Pocock and Mr T Coffey for regular attendance and good conduct, merited by Ada G Quirk, Agnes Gleeson, Kate Caravella, Nellie Phelan and W Walsh, won by N Phelan and W Walsh.

Prize for order and neatness merited by Louic Chaffer.

The following prizes were presented by School Board, for highest marks obtained at monthly examinations merited by Alice Moore. General proficiency merited by J Briglia Arithmetic merited by Mary M Cox

Promotions. Senior Third.

ST. PETER'S SCHOOL Names in order of merit, according to class standing for the year. Junior IV to Sen IV

Tillmann Corcoran, Mary Connolly, Ed Col-lins, Ed Flannery, Irene Gleeson, Edna Morkin, Leo Butler, Charlie Flynn, Stanton Donegan, Tena Ayers, Angelo Cortese, Clara Mahoney, Frank Hickey, James Downs, Geo Power, Vic-tor Butler, Thos Brennan, James Hennessy, James McNiff, Lillie Burke To Junior IV

To Junior IV

Alice Moore, Charlie Binks, Mary M Cox,
Josephine Briglia, Joste Cusolito, Ada Quirk,
Fred Stowart, Amy Turner, Leo Reilly, Fred
Thessereau, Louie Chaffer, Campbell Gleeson,
Willie Walsh, James Overend, Hedwidge Girard, Kathleen Reynolds, Agnes Glesson, Alice
Donnelly, Maggie Hevey, John McLean, Fred
Donegan, Mary Bowles, Neilie Phelan.

To Senjor, III

To Senjor, III

Donegan, Mary Bowles, Neilie Phelan.

To Senior III

Blanche 'Moore, Madeleine Burns, Chester Brennan, Vincent Dwyer, Helen Leech, Joseph Cussolito, Joseph Cortese, Josephine Morkin, Frances McCarthy, Mabel Duggan, Freddie Gostello, Irene Dwyer, Mary Miles, Rosie Mies, Joseph Brennan, Madeleine Nuttall, Alma Collins, Francis Boles, Stuart Wilson, Hilda Edwards, Cyril Brennan, James Dwyer.

To Junior III. To Junior III.

To Junior III.

Joseph iChaffer, Rose Girard, Joseph Reynolds, John Cortese, Hubert Dignan, John Cox, Annie Webb, Richard O'Rourke, Thomas Kearney, Christena Pask, Lawrence Graham, Paul Cusolito, Margaret Flynn, Dominic Cortese, Leo Stewart, Francis Lortie, James Meaden, Kyelyn Downs, Laura Dwyer, Agnes Dwyer, Veronica Crummey, Helen Burns, John Mauirana, Robert Galbraith, Cyril Overend, Josephine Nicel, Thomas Maher, George Maher, George Richardson, Allan Dalton, Andrew Kenney.

To Senior II.

To Senior II.

Harold McPhilips, William Ayers, Ernest O'Rourke, Tony Mauiraws, Vila Vanatier, Lucien Howison, Antoinette Cortese, May Clarke, Annie Cooney, Josephine Benenati, Joseph Hevey, John Fowers, George Webb, Herbert Turner, John Wagner.

To Junior II.

May Flanners, Margaret Killgallin, Irene

Willing Workers. Willie Pocock, Harold Butler, Clara Cavan-agh, Nellie Flannery, Mary Dalton, Mary Mas-chere, Philip Caravella, Kathleen Orendos-Bessie Webb, Joseph Reidy, Arti Richardson, Edward Harper, Mary Flynn, Winifred Kilgal-lin, Agnes Stewart, Jennie Dwyer, Joe Pocock, Clarence Burns, Ella Gleeson, M. M. Simpson,

HOLY ANGELS' SCHOOL. To Senior IV.

Dan Sullivan. Dan McIanis, Eva Garceau,
Sophie Flynn. Frank Maguire, Will Maguire,
Annie Fitzpatrick, James Harding, Ella McKenna.
Recommended. Recommended—May Graham, Susie McGill, fom Walsh, Jas Condrick.

Tem Walsh, Jas Condrick.

To Senior III.

Winnie McCracken, Olive Harding, Mary
Flynn, Edgar Boyle, Frank Connell, Willie
Loughlin, Gerald Chapman, Florence McCracken, Charles Graham, Maggie Corrigan,
Ethel Kenny, Blanche McNorkan, Olive Pud
ney, Basil Healey, Josephine Bray, Lesh McGregor, Leo Boyle.

To Junior III. To Junior III.

Rose O Suilivan. George Lindley. Mary Walsh, Laura O'Rourke, Norma McCrorey, Kathleen Chapham, Julia Graham, Charles Fitzpatrick, Bert Powers. To Senior II.

Annie Boyle, Ella Jenkins, Gertrude Lough in, Gertrude Pelton, Katie Brennan, Thomas Irwin, Arthur Nesbitt, Joseph Flynn.

Annie Nesbitt, Albena Garceau, Marian Dwyer, Joseph McInnis, Joseph Fitzpatrick, Daniel McKiever, Timothy O'Leary. To Part II. Clara Smith, May Jenkins, Orill'Rockwood, Irene Connell, Irene Nesbitt, Sara Boyle, Stella O'Rourke, Frank Loughlin, Arthur Carpenter. Willie Walsh, Kathleen Corrigan, Tommy Flynn.

ST. MARY'S SCHOOL From Tablet Class to Part I From Tablet Class to Part I
Joseph Naven, Loretto Lenehan, Mary Halpin, Irene Wilson, Feresa Muckler, John Addison, Dorothy Sullivan. John Halpin, Arthur
Lenehan, Clara Kenny, Lizzle Jolly, Alice McLarnan, Pauline Long, Pearl McAuliffe.

From Part I to Part II.

Celina Ward, Norman Sheehy, Teresa Fitz
pounette, Lillie Colby, Trene McGregor, Lizzie
Oumette, Katie Clark. From Part II to Junior II.

Lillie Wilson, Vedna McNorgan, Terese Seel, Annie Carrigan, Cecilia Carrigan. From Junior II to Senior II.

From Junior II to Senior 11.

James Hyland, Arthur Pudney, Angus McLennan. Charles Smith. Joseph McLarnan, May Dibb, Irene-Kenny, Ignatius Fitzmaurice. Henry Fitzmaurice, Chris. Muckler, Charles McGregor.

From Senior II to Junior III. Gertrude Foley, Kathleen Smith, Ethel Mc

Dan Cushing. Peter Feeney, John Brennan, Mercedes McGuire, Beatrice McPherson, Rose Juinn.

Senior III. Senior 111.

Joseph Dumas, Jas, McCue, Rose Self, Mary
Toohey, Annie Connolly. Pearl Mahoney, Ethel
McPherson, Helena McNiff, Blanche Cowan.

McPherson, Heiena McNiff, Blanche Cowan.

Junior III

Patrick Flanagan, Richard McNiff, Chester Cushing, Roscoe Cushing, Louis Quinn. Wm. Dennan, Patrick Burke, Pauline Dudley, Mary Flanagan, Sarah Doyle, Agatha McCarthy, Josephine Flannery, Winnifred Sherlock, Lille Dickie.

Jun. II.

Jun. II.

John Loughnane, Martin Donohue, James Self, Ethel Waiters. Rose Dickie, Gertrude Brennan, Kathleen Dudley, Pearl Cushing.

First Class.

Wm. Brennan, Gertrude Skellet, Jessie Doyle, Margaret Feeney. Geraldine McInnis, Jennie Cushing, Clara Park, Lizzle McCue, Marion Cowan, Gertrude McPherson, Alex. Doyle, Arthur Donohue, Ettel Donohue, Mary Donohue, Fred Self, Benedict Quinn, John McCarthy, Jento Tierney. Charlotte Howison. Mary Burns. Kathleen Cushing, James Moffat, Wilhelmina Skellet. Bessie Cushing, Lee Howison. Frank Mahoney, Jack Quinn, Lillian Brennan, Dan Burns, Kathleen McCarthy, Alberta McIntyre, Madeline McLanis, Marion Wilkinson, Matthew Flannery.

SACRED HEART SCHOOL.

To Junior Division Form L.

To Junior Division Form L. Frank Baker, Richard Johnson, Frank Freene, Nora Daly, Geraldine Morkin, Arthur Mulvey, Arthur Waud, Vera Springer, Ray nond Delany, Gerirade McHugh, Mary Mc Frence, Ethei McAuliff,

To Senior Division Form I. To Senior Division Form I.

Loretta Diguan. Olla Heffernan. Agnes Muray, Nellie Morkin. Madge Delaney, Irene frennan, Louise Barkwell, Myrle Fitzpatrick, veiline McAuliff. John Ward, Archie Meiell, Charite Durkin. Mary Lane, Ernest reene, Maggie McGowan.

To Junior Division Form II.

Helen Barns, Alice Hassett, Aileen Mulvey, rene McNeill, Margaret Dignan, Bernard McDougall, Willie Toohey, James O Leary, Joseph Ianayan, Alex. Wilson, Bessie Murphy. To Senior Division Form II.

John Dignan, John McLaughlin, Mary Daly Willie Tierney, Willis Fallahe, Lenora Kin sella, Lilian Best, Eugene Lockhart, Stella Mc Donald, Ambrose Durkin, Willie Baker, Alfred To Junior Division Form III. Thomas Murray, Timothy O'Leary, Kathleen Murray, Pearl Waud, Timothy Mulhall Stephen Daly.

To Senior Division Form III To Junior Division Form IV.

Norman Wilson, Mary Fitzmaurice, Martin McLaughlin. Recommended, Adolphe Hana van. To Senior Division Form IV. Alma Connor, Mary Fitzgerald, Mildred

in contact who have not feit the better for her presence.

Having performed to the very best of her ability and without shrinking the full share of life's duties and responsibilities which was allotted to her, she cheerfully and with confidence met the summons of her Creator. Unselfish and edifying as was her life, no her latter days but evidenced the truth of the Savior's promises to mankind.

The pomises to mankind.

The news of Mrs, Murray's death was received with universal regret, and the void left in the hearts of her friends will long remain The last sad rites on Tuesday morning was very largely attended.

Six children are left to mourn the loss of their mother: Mrs. John Roche, of Stratford; Mrs. T. W. Barry, of Hamilton; Miss Margaret, of New York; Miss Helena, of Paris; John, of Buffalo and Thos. J. of Paris.

Miss Bridget Carrey, Mount Carmel.

The funeral, which took place to the Church of Our Lady of Mount Carmel, was very largely attended. Among the offerings in the spiritual bouquet were many Masses and two hundred rosaries.

The pall bearers were James Carrol, Thos. Lane, Ed Hogan, Jas. B. Carroll, Cornelius Regan and Jno. McGarry.

The family have the sincere sympathy of all in the loss of a loving daughter and sister, May her soul rest in peace!

E. B. M.

MRS. J. M. HENDERSON, ADELAIDE TP.
On Wednesday morning, the 19th ult., there passed away one of the most highly-respected residents of Adelaide Township in the person of Mrs. James M. Henderson. The deceased lady, whose maiden name was Burns, was a native of the County Down, Ireland, and came to this country with her parents in 1812 at an early age. She was married in 1821 at longersoil and lived there until 1874, when with her husband and family, she removed to Adelaide where she since resided. She had been ailing for some time, but it was only two weeks before her death that her illness became serious, and then she sank rapidly. She leaves to mourn her loss her husband and four children; Mrs. E. C. Smithers, Mt Pleasant, Mich.; Mrs. C., Sullivan. Metcalfe; Maylen J., Adelaide; and Frank D., Toronto. One sister, Miss Ann Burns, of Adelaide, and two brothers, John of London, and James, of Preston, lowa, also surviveher. She was a faithful wife and loving mother, and silhough home and its duties were ever uppermost in her mind, her kindness and chserfulness endeared her to a large circle of friends.

The funeral procession, consisting of sixty MRS. J. M. HENDERSON, ADELAIDE TP.

and cheerfulness endeared her to a large circle of friends.

The funeral procession, consisting of sixty carriages, left the house at 3 o'clock on Friday morning and proceeded to All Saints' Catholic church, Strathroy, of which Mrs. Henderson was a faithful and devoted member. After the usual service for the dead, and a sermon by the pastor, Rev. A. J. McKeon, the remains were interred in the Catholic cemetery, Strathroy.—From Strathroy Age. R. 1. P.

MRS, EDWARD HOOLIHAN, PORT HURON.

Mrs. Edward Hoolihan, Port Huron.

By the death of Anne E., wite of Eiward Hoolihan, of Port Huron, which occurred at her late home, \$27 Ninth street, \$8. Stephen's church loses one of its most exemplary and devoted communicants. She suffered constantly with a complication of diseases for a period of ten years, which she bore with true Christian fortitude and patience until the 18th June, when she received the sacraments of the Church she loved, and, bowing in sweet submission to the Divine will, with a prayer upon her lips, breathed her last.

Mrs. Hoolihan, formerly Miss Anna Kenny, was born in St. Catharines, Ont., in 1843, and moved with her parents to Peel township, Wellington Co, Ont., where she received her education in the parochial schools of that place. In 1859 she was married to Edward Hoclihan, of that county, and the happy union was blessed with a family of eight children, viz: Edward, of Jackson; Maurice, of Applegate, Mich.; Mrs. Fred Wilcox, of Kalamazzo, and Thomas, Mrs. Fred Wilcox, of Kalamazzo, and Thomas, Mrs. George Derby and the Misses Margaret, Elizabeth and Katharine, Port Hurn. In 1883, with her family, she moved to Port H 4ron, where she remained ever since. Mrs. Hooli han was a devoted mother and wife, and a con-

MADELEINE KELLY, TORONTO.

rest in peace!

MADELEINE KELLY, TORONTO.

It is our painful duty to chronicle the death, last Tuesday week, of a very promising young lady of St. Mary's parish, Toronto—Madeline, the second daughter of Mr. Paul Kelly. Her life had always been that of a model Catholic young girl. While at St. Mary's school and Loretto Abbey she endeared herself both to teachers and pupils by her gentle ways and amiable disposition.

She was compelled to discontinue her studies last autumn, having contracted a coid, which settled on her lungs, Her demise was not therefore a surprise to her many friends and relatives, who had sorrowfully watched her sinking during the past few months under the ravages of that dread disease consumption, whose course the best medical skill was unable to check. During her long illness she dis played the most loving submission to God's holy will and after receiving the last sacraments of the Church with edifying fervor, she calmly and patiently awaited the end, which was accel rated by the heat of the latter part of June.

Her remains were interred beside her mother in the family plot in Pickering cemetery. We extend our sincers sympathy to her sorrowing relatives, especially to her father and beloved grandmother, Mrs. Reddin, by whom she was tenderly reared after the death of her mother. May her soul rest in peace!

John Brickley, Percy Township.

During the past week sadness and gloom has entered the home of Mr. John Brickley, one of

May her soul rest in peace!

JOHN BRICKLEY, PERCY TOWNSHIP.

During the past week sadness and gloom has entered the home of Mr. John Brickley, one of the oldest and most respected residents of Percy township. On Friday last, John, his youngest son, passed peacefully away after an illness of only a few months, having contracted that dreadful disease consumption. All that medical skill could do was of no avail, and he sank away very fast. His many friends paid him their kindest attention throughout. He spent several weeks in St. Vincent de Paul Hospital Brockville, returning from there only two weeks previous to his death. He was carefully nursed by his sister, dister Mary Rose of Lima), and other kind Sisters, who accompanied him to his home, and remained with him to the last. He was a most popular young man, one whose word was his bond. He had a bright future before him, but God knows what is best, and took him to Himself at the early age of twenty-five years. His funeral, which took place on Saturday morning, was the largest ever seen in the county, over two hundred rigs being in he procession, which was headed by his pastor, Rev. Father O Connell, of Burniey. High Mass was celebrated by Father O Sullivan, of Grafton, and an eloquent sermon was precched by Father O Connell, of Hustings. He referred to the many good qualities of the deceased the slap percent in the county in the family plot to await the trumpet call, in the family plot to await the trumpet call, the face of the deceased when the case of which deceased.

call.

The funeral was under the suspices of the Catholic Order of Foresters, of which deceased was a valued member. May his soul rest in page 1.

MARRIAGES

KUNTZ DIETRICH

To Senior Division Form IV.

Alma Connor, Mary Fitzgerald, Mildred Friend.

OBITUARY.

MRS. THOS. MURRAY. STRATFORD, ONT.
Early on Sunday morning, after an illiness extending over some four months, Mrs. Margaret Murray, of Church street, Stratford, widow of the late Thomas Murray, Pased quietly and peacefully away from the cares of this worid to possess in the hereafter the reward promised for a blameless and kindly life.

A resident for over forty years of the town of Paris, whether she came as a young woman from Toronto, her birth place, the deceased, during the many changes that have taken place, and the succession of townspeopie who have come and gone within that period, has been held in something more than esteem by all who knew her. As wife, as mother, and as friend, she has never been found wanting, and few indeed fare 'those with whom she came in contact who have not felt the better for her presence.

Having performed to the very best of her bildes and delifying as was her life, so her latter days but evidenced the truth of the Saviour's promises to makind.

The news of Mrs. Murray's death was received with universal regrets, and the void left in the hearts of her friends will long remain. The last sad rites on Tuesday morning at St. Clements, at the home of Mrs. Louis Kuntz. Siddly Kuntz, one of Waterlook more of Mrs. Louis Kuntz. Siddly Mrs. A resident for over forty years of the torning was similarly to the one of the conclusion of the ceremony. The price of the bride, and Miss Caroline and beer libon, with a veil of tuelle and wreath of bride, and Miss Caroline and beer libon, with a veil of tuelle and wreath of bride, and Miss Caroline with valenciennes lace and price with the summons of her Creator. Unselfah and edifying as was her life, so her latter days but evidenced the truth of the Saviour's promises to makind.

The news of Mrs. Louis Kuntz.

The mean of life's duties and responsibilities which was allotted to her, she cheerfully and with confidence met the summons of her Creator.

The means

relatives enjoyed the festivities of the occasion.

The many presents they received were both costly and beautiful. Among them was a magnificent couch from the employees of Park Brewery, of which Mr. David Kuntz is assistant manager, and was proof of the esteem in which he is held by his employees.

The groom presented the bridesmaids with fine gold presents, inlaid with pearls, and the groomsmen with gold scarf pins.

Mr. and Mrs. David Kuntz accompanied by Miss Carolyn Kuntz, left to-day for New York and other points. On their return they will take up their residence on King street, Waterloo. The News Record joins with their many friends in wishing them a happy and prosperous wedded life.—News Record.

MALONE-KENT MALONE-KENT.

A very pretty wedding took place in the Catholic church, Freelton, Ontario, when Miss Mollie Kent became the wife of John Malone of Buffalo. The bride was lovely in fawn and nile green, and the bridesmaid, Miss Mamie Morin, of Dayton, N, Y, charming in fawn and white. Mr. Peter Murphy, of Buffalo, was best man. Rev. Father Murphy, cousin of the bride, assisted by the Rev. Fathers Mahony and Coty of Hamilton, performed the wedding ceremony, which was followed by Solemm Hith Mass. A delightful

cornect manuly and toty of Hamilton, performed the wedding ceremony, which was foliowed by Solema High Mass. A delightful breakfast was then served at Father Murphy's. The bride and groom went away on the evening train to Toronto and Eastern points, taking up their residence in Buffalo.

The congregation testified to their high appreciation of Miss Kent, who has be n Father Murphy's housekeeper for the past seven years by presenting her with a handsome silver tea service. Many other beautiful and costly gifts were received. Among the guests were Rev. Fathers Mahoney, Brady, Coty and Hinchey of Hamilton; Mrs. A. Murphy, Miss A. Wallace, Cayuga; Mrs. Kent, Mr. M. Kent, Misses M. Malone, A. Fener, Buffalo; Misses M. Murphy, L. Lillis, Messrs J. and A. Lillis, Hamilton.

HEALEY-WEISH.

Hamilton.

Healey-Weish.

A very pretty wedding was solemnized at the Church of Our Lady of Mercy, Sarnia, on Tuesday, July 2nd. at 8 o'clock, when Miss Katle Weish oungest pughter of Fatrick with the Church of Our Lady of Mercy, Sarnia, on Tuesday, July 2nd. at 8 o'clock, when Miss Katle Weish oungest pughter of Fatrick Mentey of the Imperial Oil Och tew. Father Kennedy officiated, while the Children of Mary, of whom the bride has been a devoted member, rendered some very pretty selections. The bride was very daintily attired in white che-de-chene muslin, trimmed with white valencencies lace, with wreath and veil, and carried a lovely bouquet of bridal roses. She was attended by her friend, Miss Laura McEachan of Parknill, who who looked very pretty in white hall stone muslin trimmed with lace and ribbon, with a very dainty wide brimmed hat and carrying pink carantions. The groom was assisted by nis cousin, Mr. Aibert Johnson, also of the Imperial Oil Company. After the ceremony the hyppy weddinglanty retaired to fibe home of one bride's brooner, Mr. Andrew Weish, Milton, where a very toothsome wedding breakfast awaited them. The presents were numerous and costly, showing in what esteem the young couple archeld. Although not being long in Sarnia they have made hosts of friends, who all join in wishing Mr. and Mrs. Healey a long and happy married life.

all join in wishing Mr. and Mrs. Healey a long and happy married life.

Finucane Enriquit.

At St. Michael's church, Douglas, on Monday, June 24th, took place one of the prettiest weddings ever witnessed there, when Mr. Thomas Finucane of Mt. St. Patrick, and Miss Maggie Enright, one of Douglas' most estimable young ladies, were united in the holybonds of marimony. At precisely 8 o'clock the bride entered the church, leaning on the arm of her brother, and attended by her sister, Miss Bridget E. Enright, where the groom and his attendant, Mr. Martin McHale, were in waiting. The bride, being a member of the Sodality of the Children of Mary, the marriage ceremony, performed by Rev. H. S. Marion, P. P., took place in front of the Blesset Virgin's altar. The bride and bride his marriage ceremony, the bride in white muslin, trumed with livery satin and ribbon, with hats to match. Both looked charming. When all was over the happy couple, accompanied by a large number of guests, drove to the residence of the bride's hother, where a dainty repast awaited them. The nume rous useful and costly gifte presented to the bride, further testifies the esteem in which she is held by her many friends. Among

the gifts were a beautiful gold bracelet from the groom, a \$20 gold piece and an elegant bed room suite from the bride's, brothers, John and Con respectively, also a bandsome couch from Mrs. A. H. Hough, sister of the groom. May their lives be long and happy is the sin-cere wish of a large circle of friends.

IRISHTOWN.

IRISHTOWN.

The picnic held in Mr. P. Carlin's grove, Irishtown, on Tuesday of last week under the auspices of the members of St. Columban church, in celebration of the birthday of their respected pastor, Rev. Dr. Flannery, was gratifying success in every success. The weather was delightul for the occasion, the attendance was large and the committee in charge of the arrangements left nothing undone that was calculated to add to the comfort and entertainment of the picknickers. An exciting incident was the tug of war between married and single teams. The married men were capitained by Mr. Jerry Stapleton and the bachelors by Mr. Daniel Hughes. After a long pull and a strong pull victory perched on the banner of the benedicts and very proud they were of their victory. Another teature, which created a great deal of interest, was a very spirited contest for a gold headed cane between Council or James O Laughlin of McKillop, and Councillor Thomas Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Thomas Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The bandsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert to the handsome cane fell to the lot of the McKillop, and Councillor Themse Melady, of Hibbert. The handsome cane fell to the lot of the McKi

MARKET REPORTS.

London. July 11.—Dairy Produce — Eggs, fresh laid, tretail) 11 to 12c; eggs, crates, per dozes, 10 to 11c; butter, best roll, 16 to 18c; butter, best roll, 16 to 18c; butter, best crock, 15 to 17c; butter, creamery, 25 to 25c; concess, pound, wholesale, 9 to 10je; creamery, 25c; concess, per per pound, 12 to 15c; lard, per pound, 12 to 15c; lard, per pound, 12 to 15c; lard, per pound, 12 to 15c; cateks, per pair, 75 to 80c; turkeys, per lb. 8 to 16c.

Grain, per contail—Wheat \$1.14 to \$1.15, oats, 95 to \$1.00; peas, 30c to \$1.00, barley, 75 to 80; corn, 80c. to \$1.00; rye, 70c. to \$1.00; buck-wheat, 85 to 90; beans, per bushel, 90c. to \$1.15.

lambs, each 3.50 to 4.50 spring lambs, per pound 11 to 12. Live Stock — Live hogs, \$7.00; to 7.00 pigs pair \$7.00 to \$9.00; export cattle, \$4.50 to \$4.75.

TORONTO.:

TORONTO.: MONTREAL.

in bags and \$3.75 in wood; small lots 20c extra.

MONTREAL.

Montreal, July 11.— Grain — No. 1 Ontario spring wheat afloat, May, 73c; peas, 77c.; afloat; No. 1 oats, at 35c; No. 2 co., 34; to 35c; buckwheat. 58c., rye, 55c.; and No. 2, berley, 50c. Flour—Manitoba patents, \$4.20; attong bakers, \$3.50 to \$4.50 to \$4.65; Ontario patents, \$4.75 to \$4.50 to \$4.50

TORONTO.

Toronto, July 11.—Following is the range of quotations at Western cattle market this Table 1 to \$5.00; Dutcher, inferior, \$2.75 to \$5.00; butcher, inferior, \$2.75 to \$3.00; butcher, inferior, \$2.75 to \$3.00

cheese, pound, retail, 12 to 13; honey, per pound, 2½ to 15c; lard, per pound, wholesale, 9 to 10c; lard, per pound, retail, 10 to 11c. Poultry—Spring chickens (freessed 50 to 6); live chickens, 40 to 55c; ducks, per pair, 75 to 80; turkeys, per lb. 8 to 10c.

Grain, per centai — Wheat \$1.14 to \$1 15, oats, 95 to \$1.00; peas, 90c to \$1.00; barley, 75 to 80; corn, 80s. to \$1.00; rye, 70c. to \$1.00; buck-wheat, 85 to 80; beans, per bushel, 90c. to \$1.50; codd to choice, \$3.50 to \$5 62; sheep, on the second of the sec

You Know That



The first half of this year has ended. If conscious of derelictions of duty, especially regarding your life insurance, determine now that the next six months will tell a different story.

The beauty of life insurance is that it reaches its maximum value when everything else is made uncertain by death. This is exactly what it is for, and there is nothing that can take its place, or misdirect it, either. Everything desirable in life in-

surance can be furnished by that sterling Company, THE NORTH AMERICAN LIFE.

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THE GRAND JUBILEE.

MANUAL OF THE GRAND JUBILEE OF M 1901 granted by His Holiness Pope Leo XIII. Sent to any address on receip of 10 cents. Thos. Coffey, CATHOLIC RECORD Office London, Ont.

TEACHER WANTED.

TEACHER WANTED POR THE BALANCE of 1901, in the R. C. S. S. No. 3, March holding a first or second class certificate. Well experienced. Male or female. Male teacher preferred. Duties to begin August 19 Address, stating salary, Thomas Scissons, secretary Dunrobin, P. O. Ont, Carleton Co. 1181-4. WANTED FOR SCHOOL SECTION NO. 3.

Bagot, an experienced teacher. The
holder of a 2nd class certificate. Duties to
commence on 19th of August. Apply, stating
salary wanted, to Patrick Windle, Sec. S.
No. 3, Bagot, Ashdad P. O., Renfrew Co.
1185 3

TEACHER WANTED, MALE, HOLDING
second or third class certificate, for balance
of year, for S. No. 4. Emily, Victoria county,
Ont., Duties to commence after midsummer
holidays, State salary expected, experience,
and send testimonials to John C. Lucas, trustee, Downeyville, P. O., Ont. 1186-2

POR S. S. NO 3, ADMASTON, RENFREW County, Ont., bolding a second class certificate. Duties to commence after the bolidays, Apply, stating salary, experience and send testimonials to Jeremiah Lynch, Sec. Treas.. McDougall, P. O., Ont.

TEACHER WANTED. MALE OR FEMALE capable of speaking and teaching French. Duties to commence after mid-summer holidays. State salary expected, experience and send send testimonials to Paul Normandin, jr. Sec. S. S. No. 3. Dover South, Kent Co., Ont. WANTED A MALE TEACHER FOR boarding, Separate school. Salary \$225 and board. Send application and certificates to Rev. G, A. Artus, Wikwemikong. Ont. 1186-1

A FEMALE TEACHER WANTED HOLD-ing a second or third class certificate for the Douglas Separate school for the balance of this year. One able to teach music preferred. Apply, stating salary, experience, testimonials, etc., to John McEachen, chairman S. S. board, Douglas, Ont., Co, Renfrew.

TEACHER WANTED FOR R. C. SEPAR-ate School No. 10, Normandy, for balance of year holding 2nd or 5rd Class Certificate, male or female. Attendance small. Duties light, Apply, at once stating qualifications and salary expected. Edward McMahon. Sec. Ayton, Ont. 1186-4. WANTED MALE TEACHER AT INDUS-trial School. Saiary \$225.00 and board. Apply to Rev. G. Artus, Wikwemikong, Oat.

NEW STOCK OF HAND BIBLES

For sale by Thomas Coffey, CATHOLIC RE-

VOLUME XXIII.

The Catholic Re London, Saturday, July 2 DIVORCE.

The Episcopalians of the States are setting their faces divorce. Now here is Bishop chance of a lifetime. As a de the marriage tie he is sore capped by his connection wi that sprang from the heart of king, but he can give evid certain amount of grit by at to unravel the matrimonial to the Gotham smart set.

AN UNLOVELY TY One thing that is exceedi

ing on the nerves of those just plodding along is the c "pious" Catholics. I not make profession of exa we might fail to notice it. are so good and belong to so dalities, and yet have, as Mon Bougand used to say, such tongues, and they don't kno is the trouble. For the pr gossip, the meddlesome an newsmonger and everlasting the fomentor of quarrels at regards itself as a paragon tion. In fact with a delig vete that speaks volumes for ceit they rather pride ther having high thoughts, ses heart of courtesy. But a b book and a leprous tongue happy combination.

THE RESULT OF MA

The Italian Free Masons a a pilgrimage to the tomb Humberto during the mont Whilst there they might, profit to themselves, look past record. Time was who dit Garibaldi was in hone robber horde of Victor Emr duly extolled by the bigoted But that time has passed, over, the years have show despoilers of the Pope have ing worthy of the adulatio bestowed on them when their unholy task. In strik Pope they struck at the pow given Italy a place among tions, and in warring again they disseminated a spirit fest itself in such men as and in the snarling godless is kept in subjection or powers that be.

" IS LIFE WORTH

In the July number of politan we notice an art restlessness of the mode The authoress assures t mountain of mail is ofter seething unrest. She is a life is worth living. We the species of woman whos zon is bounded by a new fashionable function must be blue. Even the honor of photograph in the papers, tering to the appetites quaintances, loses its chahave, as a result, a crow women who are generall useless and inclined to pu question is life worth l normal minded womanthe majority - has sen acknowledge that he longs to God, and dutylis to live it out brav where God has statione keeps her mind fixed or which life was entrusted may have troubles and d she knows where to ob guidance and she kn every kind word and ge loving watchfulness in by which the hu most homely life

But perhaps the peop along and play with m expect a deal of sympath fortunately, is too often are suffering from liver pendicitie.

into gold and transfigure

fore God and the guardis

have a measure of b

which the world canno

cause it seeth not the

neither knoweth Him.

"Sane griefs, we kno able, |" and this is one time ago, for example,