, steps, etc.

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Whe Catholic Record. LONDON, SATURDAY, Aug. 27, 1904.

DOGMA. The individuals who rail against dogma

in religion seem to be under the impression that a dogma is something weird and uncanny. A knowledge of the meaning of the term might be a check in the volubility of the gentry who prate about science and free thought. Unconsciously we suppose they are dogmatic in the extreme, and with an assurance that is bewildering, invite us to commit ourselves to truth as they see it. Their own little home-baked dogmas must be accepted and the dogmas enunciated by the Pope rejected. And, them, following blindly some self-constituted teacher, and echoing the dogmas formulated by him. For us, however, the Spirit of Truth : for them the Spirit of Pride quickened into action by prejudices and scientific guesses. But when the captains of sciences confess that the question of origin and destiny dies without an anuseless to pay much attention to the privates, and ill-drilled at that. The loves something sensational, takes these people under his wing, and we have much babbling and waste of paper.

### A DIFFICULT TASK.

The creed-makers are hard at work in their laboratories. Their aim-to find or to produce something that may gain favor with all Christians-is obviously fraught with difficulty. For instance, it will take work, not to say anything of discrimination, to concect a religious blend to satisfy both Presbyterian and Methodist alike. The Anglican does not give much apprehension, for he has a cosmopolitan taste in matters doctrinal. But the task, however beset by difficulty, is entered upon by ambitious divines. They take Revelation and whittle it down in deference to the demands of the age : divide it into fundamentals and non-fundamentals, and then pass it through the alembic of analysis and criticism and announce the result. In doing this they take a great many things for granted. They assume the right to criticize the word of God, and the right also to accept some doctrines and to reject others. In one word, they enunciate a principle, indirectly at least, which leads to downright atheism. With human reason playing the Master with Revelation, man is the plaything of ignorance and caprice and passion.

PRIVATE INTERPRETATION.

The theory of private interpretation of the Bible dies hard, and yet it has rent Protestantism from top to bottom. It has been, and is, an open door for Rationalism. It has induced charlatans of every hue to father their own conceits and preconceived opinions on the Bible. It has fostered religious anarchy to such a degree that the enemies of Christianity take no heed of Protestantism, and despite the fact that the New Testament does not give us the entire instruction of Christ, and the heathen makes merry over the missionaries reading many and contradictory things out of the same Bible, they still cling to it. Strange infatuation!

Says a convert: Of all the absurd notions which ever claimed large sway over the human mind, perhaps the most singular is that of a Supreme Being . . . Who at last

sent His Son with a message, should, when He recalled that Son, have simply put the record of all these transactions in a book and given to none any author-itative power of interpretation."

A SERIOUS PROBLEM.

How do they do it? We refer to the young men who rarely forego an opportunity to amuse themselves, and yet wear the look of prosperity that is wont to be associated with the hard worker. It is a problem to agitate one's gray matter. Perhaps they are Napoleons of finance who can capture a dollar in ways unknown to their dullwitted brethren. Perhaps they " play the races" or indulge in poker, much patronized we learn by card-sharpers also respectable citizens, who cultivate the friendship of men of wealth and incidentally relieve them of their surplus cash. Some astonishing things happen at these meetings which are prolonged from Saturday evening until the dawn of Monday. One of them is a simple hearted and ingenuous native who prides himself in being a deft card manipulator, being slaughtered

financially by poker experts. But to return to our problem. One solution may be that these young men contribute nothing to the maintenance of the household, or are supported in idleness by doting parents. One fact, however, painfully evident is that some men who were formerly upholders of the " road house" and spent their day to the flabbiness of body and mind are inmates of poor-houses.

RINGING SERMON BY REV. JAMES T. COFFEY - FATHER SHANLEY URGES

Catholic Standard and Times, The Catholic Total Abstinence Union of America held its annual convention at despite their pretensions to independ-ent thinking, they are, the most of them following blindly some self-con-Philadelphia. On the opening day
Pontifical Mass was celebrated by
Archbishop Elder, of Cincinnati. The
sermon was by Rev. James T. Coffey, of
St. Louis, to whom reference has already been made in the columns of The
Catholic Standard of Tires in a cycle. Catholic Standard and Times in a quota-tion from a Protestant paper in which his name was linked with Folk's as a St. Louis reformer. He spoke for a militant band of Catholic temperance swer—without even an echo upon the infinite shores of the unknown—it is infinite shores of the unknown—it is colors where all, Catholics and Protestants, might see them. He advised the members of the C. T. A. U. to sound up to date secular editor who dearly the toesin of war, pick up the gauntlet that had been thrown down so audact-ously in every city and town by the liquor element and hur! it back in defiance. He pleaded for a Sunday of devotion and rest without the alluring enticements of the bar and beer garden. He portrayed the power and influence of the liquor element in council chamber and legislative hall, and said the memand legislative half, and said the members of the C. T. A. U. must ever be on the alert to point out to the public the corrupting wiles of the brewer and distiller. He said that the temperance reads of the Cathelia faith enough yet distiller. He said that the temperance people of the Catholic faith should not should get out among their separated brethren and tell them of their work and invite their co-operation. The barriers of prejudice that once seemed almost insurmountable to the Protestant were falling away as the latter became bet-ter acquainted with his truly Catholic neighbor. He saw that this neighbor had the same civic ideals as himself, that he desired his countrymen to he sober, upright citizens, that the flag of the nation inspired the same patriotism in the Catholic bosom as in his own, and hence

he would no longer listen to the men and women who made a living by mis-representing the Catholic Church and traducing her priesthood. PRESIDENT URGES ACTIVITY. The report of the national president, Rev. Walter J. Shanley, was in part as

"The secret of success in the total abstinence cause is work. Activity is a paramount quality of creditable achievement, in this as in all other undertakings which have for their object the benefit of humanity. The united efforts of all the members of a society exercised for the purpose of diffusing light, of correcting adverse and false opinion, of forming public sentiment for

"The regular meetings of our societies ought to be well springs of energy,"
"I want you all to know and believe aspiring enthusiasm and clearly defining the lines in which the activities of members can be exercised. The smallest details of organization should not be disregarded. The most successful organized bodies in all spheres of life, whether commercial, political, scientific or social, are those in which special attention is given to details.

"A most commendable feature of detail work is the division of societies into bands of ten or twenty, and the assignment of officials to take charge of the sub-divisions, whose duty it shall be to maintain interest, to secure attendance at the meetings, the payment of dues, and to enlist individuals in

their charge in practical work.

"Members lose interest in society
unless it has some work of practical ntility in hand. The meetings of our ocieties are, as a rule, dry and tedious. Business ought to be dispatched with expedition, and subjects that have a practical bearing on total abstinence work ought to be discussed.

"There is an apostolate for the laity, and the members of a total abstinence society should be the foremost in realizing that they have a grand mission, a wide field of labor and opportunity for great practical influence

in society.
"The seminary work, as you will learn in detail, has been carried to great efficiency during the past year, owing to the indefatigible activity of Father Siebenfoercher. He has spent about six months of the year in traveling from seminary to seminary, for the our Union. New Orleans, San Francisco, St. Paul, Montreal, Boston, New York, Philadelphia, Baltimore and other cities have been the scene of his zeal and indomitable energy. Success bstinence League, organized at the

THE KNIGHTS AND THE EX-

papers were re.d. The most striking was one by Rev. E. Dougherty, of Waverly, lowa, who viewed the total abstinence movement from the standpoint of the priest who uses it as a great assistance in his work for the salvation of souls. Mr. Mulready, of Boston, reviewed the movement from the layman's standpoint, and Miss Mechanical and Miss Mechanical standards. the layman's standpoint, and Miss Mc-Govern, of Dabuque, dwelt upon the influence of the drink habit on children

and the best methods of instructing them to avoid its dangers. TOTAL ABSTAINERS SOUND THE
TOCSIN OF WAR.

The reports showed considerable gain in membership. The banner for the best showing in this regard was won by the Cathedral Ladies' Society of Chicagon.

### SCOTCH MINISTER AND WIFE CONVERTS.

EPISCOPAL RECTOR BIDS FAREWELL TO CONGREGATION AND SEEKS AUTHORI-

TATIVE TEACHING. The Rev. J. F. Scholfield, of St. Michael's Episcopal Church, Hill Square, Edinburgh, has joined the Church. It was on Sunday evening, July 17, that he announced his intention of withdrawing from the Episcopal Church. From outside the choir stalls Mr. Scholheld, attired in cassock only, stated that he felt, in justice to the Bishop of Edinburgh, the congregation and himself, that he could not conduct sowice any longer in that church. God service any longer in that church. God had called him and he could not disobey the call, but there was no reason why they should not sing a few hymns and say some prayers together. This was accordingly done, the reverend gentleman remaining in the body of the church. He then addressed the congregation. His convictions, he said, had not come upon him suddenly. For five years he had been considering the matter, but only then had God clearly called him to take the step he was about to take. He asked them to remember him in their prayers. It is unnecessary to say that the announcement came as a great shock to the members of the congregation, who have been devotedly attached to their pastor during the twelve years of his ministry at St. Michael's.

He was received into the Church by the says received into the congregation and the same as a great shock to the members of the congregation, who have been devotedly attached of the reverend assembled to hear the expriest, who, it must be admitted, did not do justice to himself. The presence of so many unbidden auditors was neither comforting or inspiring.

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As soon as the speaker had finished into take the step received enthusias to commend asked permission to say a few words in reply. It was most willingly accorded, with the presence of so many unbidden auditors was neither comforting or inspiring.

As obey the call, but there was no reason

He was received into the Church by Father Widdowson, S. J., on Tuesday, July 19, and His Grace Archbishop Smith administered the sacrament of confirmation in the Church of the Sacred Heart on Wednesday, on which day Mr. and Mrs. Scholfield left Edinburgh for the Holy Island, where, we understand, he has a residence. He will afterwards go to Rome and remain for some time in Italy. It may be stated that Mrs. Scholfield was received into the Church about a fortnight since by one of the Jesuit Fathers at Lauriston.

THE MINISTER'S FAREWELL. The following is the substance of what Mr. Scholfield said at St. Michael's on Sunday night in taking fare-

well of his congregation:

"Dearest Brothers and Sisters: I am
no longer able to act officially as one
of the clergy of the Anglican communion. For many years I have ministered as one in all good faith, but
God has called we to another com-God has called me to another com-munion, and when God speaks, man can but do his best to follow and obey. All my wishes, all my interests and affections would keep me here. I would almost sooner have cut off my right hand than have done as I am bound to do. What is taking me is, in one word, sobriety and of swelling the ranks of total abstinence workers are always rewarded with abundant results.

authority. Here there is no final authority, no certainty, no definite living voice. It is no question of altered be-

"1. That all we have done here has

"2. That I have gone to the utmost limit of my conscience. What I am doing is no sudden act, however sudden it may seem. For five years at least I have had this question before me, and for some weeks past it has pressed with fresh and irresistible force upon me. And now I have no choice

"3. That it is only now that it has become impossible for me to minister further. In loyalty to you and myself —that I may act in perfect fairness to the Bishop of the diocese, our parish and myself—I must act as I am acting.

"Our Lady and all the saints keep you, dearest people! So far as you have power and opportunity seek earnestly that you may be able to give a reason for the faith that is in you. To be absolutely true to His Divine Majesty is the one thing that can guide our feet into the way of peacs. The only thing that matters is, when the King speaks, to obey. God bless you all."

TWO OTHER NOTABLE CONVERTS.

The latest notable converts to the Catholic faith in England are Harold Catholic faith in England are Harold E. T. Gibbs, an authority on church music, and Melton Boyce, son of the Vicar of Ecchinswell. Both have been received into the Church at Nottingham and confirmed by Bishop Brindle.

### A Temperance Lesson.

" Rev. Dr. De Costa's prospect of being able to be about again grow being able to be about again grow stronger every day with the pass-ing of the heated term," says the Freeman's Journal. "That he has battled for his life so long is another abundance in the coming years. As president of the Priests' Sacred Total Abstinence League, organized at the Sisters of St. Vincent's. The clear head and bright eye and cheerful coun-tenance in old age, and even when the Abstinence League, organized at the Pittsburg convention a year ago, he with Dr. Mullen, the secretary, has secured the active co-operation of the clergy and their affiliation with our Union."

At the convention several notable head and bright eye and cheerful countenance in old age, and even when the limbs are infirm, are ever the rewards of abstinence in youth. Thus, while the good doctor is confined to a room and a chair, he is still preaching to young men a lesson in temperance."

### PRIEST

TABLES WERE TURNED ON A "CON-VERTED ROMANIST" AT WREN, O.-AT WREN. O .-FAKER FLED THE TOWN.

A little incident which, nevertheless reflects great credit on a number of persons—particularly, perhaps, on cer-tain Knights of Columbus—is related by the Columbus Catholic Columbian.

A creature calling himself "an ex-priest of the Romish Church" lately made his appearance in the little village of Wren, Ohio, where there is only one Catholic resident. This solitary individual, however, was better than a host of another kind. Seeing the flaming announcement of a series of "lectures" by "a converted Romani.t," he de-termined to counteract their influence, acting with no less prudence than promptness. He notified the nearest Knights of Columbus, and they lost no time in consulting with their paster time in consulting with their pastor as to what had best be done. The Rev. Father Wilken has the wisdow of the serpent as well as the simplicity of the dove. He knew what to do; and, though Decatur, Indiana, is ten miles from Wren, there was no indifference on that account. A Passionist Father from Cincinnati, who happened to be giving a retreat to the Sisters in charge of Father Wilken's school, was pressed into service; and, in company with Father Wilken, another priest, and two score or more of Catholies, including some Knights of Columbus, hastened off to Wren. They found a large crowd assembled to hear the ex-

celled all future dates with the expriest, expressed indignation that the good people of Wren had been imposed upon to such an extent, and deep regret that their church should have been thrown open to a wolf in sheep's clothing. His regret, however, was turned into joy by the able address of Father Valentine, whom he invited to "close the meeting" with benediction. Everyone seemed to be pleased save the ex-priest, who was so dumbfounded by the strange turn of events that he flea the town without even asking for the receipts of his lecture. We refrain from comments on this little incident, but we feel like congratulating all the participants, not excepting the pastor of the United brethren Church at Wren .- Ave Maria.

THE GOOD SAMARITAN, When our Lord began to teach, the ople the Samaritans, who refused to ne up to worship at Jerusalem. The eathens worshipped a multitude of gods, but never pretended to love them. Their religion was simply a superstitious idolatry to which was often attached cruelty and immorality.

Such was the condition of the world when Christ our Lord come upon the earth. He walked among men for only earth. He walked among men for only thirty-three years; He preached to them for only three years; yet His preaching changed the whole face of the earth. The lesson of love was taught in the Jewish religion: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. But the Jews had not learned the lesso right: at least very few of them had The secret of their failure is seen in the words which the lawyer asked our Lord: 'Who is my neighbor?' The Jews looked upon no one as their neighbor except those who worshipped God in the proper way. To correct their mistake, Our Lord gave them the parable of the Good Samaritan. An orthodox Jew was lying wounded and half-dead by the roadside; a priest and levite of the Temple passed him by; a Samaritan, one of the race so hated and despised by the Jews, had pity on him and took care of him. "Which of these," asked Our Lord, "was neighbor to him that fell among the robbers?" And the lawyer was forced to answer "He that showed mercy to him."
In this way our Lord conveyed the

sson that the narrow view which conwas a Jew and worshipped in Jerusalen was altogether wrong; that we should look upon every human being as our neighbor, no matter what his national neighbor, no matter what his nationality or religion may be, because God is the Father of us all, and Jesus Christ is our Brother. Our Lord did not say that the Jews should have gone to Samaria to join in worship with the Samaritans. They would have been very wrong to do so, for it was only at Jerusalem, as yet, that God was worshippel in the manner prescribed by

him whenever he needs our help.

This is the lesson of brotherly love which the twelve Apostles caught from their Master's lips, and carried throughout the world to change the hearts of men. The first thing that the prospective of men and the prospective of the companion of the hearts of men. The first thing that the pagans remarked about the Christians was, "How those Christians love one another!"—a sure proof that they were true disciple. of Him Who said: "By this shall all men know that you are My disciples, if you love one another." It is this spirit of brotherly love which has sent missionaries to the frozen North, and to the burning sands and deadly jungles of Africa. Not a spot where the foot of white man has ever trod but has been visited by our missionaries, who been visited by our missionaries, who have gone to rescue their brothers from darkness and shadow of death. Irom darkness and shadow of death.
It is this spirit of brotherly love which has covered the earth with foundling asylums, hospitals, reformatories, homes for the aged, refuges for position of the aged, refuges for positions of the consistencies, and offer the only apology that is left to offer—the prayer that I may be enabled to live up to my epitaph. for the aged, refuges for penitent sin-ners. The whole world was stirred at tue death of Father Damien, the noble Belgian priest who gave up his life to am I—and not another posing as the the service of the wretched lepers of the Sandwich Islands; but this is work yours, faithfully, affectionately and which is being done every day by our priests and nuns. There is a leper hospital next door to us, at Tracadie New Brunswick, where delicate women have gone to minister to those unhappy creatures.

And no distinction of creed or race do our good Samaritans make. During the anti Jesuit agitation in the Province of Ontario some years ago, some one made slighting remarks about nuns to a leading Protestant minister of the city of Ottawa. And this minister replied: "I cannot hear you speak in that way about those ladies. When my wife and children were down with diphtheria, and I was deserted by my friends, the nuns came in and nursed them through it." "Why do you wish to become a Catholic?" asked a priest of a dying soldier who was begging to be received into the Church. "Because I want to die in the religion that makes such women as that one in the black bonnet over there," was the poor fellow's answer as he pointed to a Sister

of Charity.

There is a great deal of wickedness yet in the world; but it is not what it was before Our Lord came. Countless Good Samaritans have lived who have tried to model their lives on Him Who was the Good Samaritan. For every one of us has been in the position of the wretched Jew in the parable. Every one of us has gone down from Jerusalem, gone away from our Father's house and has fallen among robbers. We have fallen into the power of the devil; we have been robbed of the precious jewel of God's grace, more precious than life itself; we have been robbed and left helf deed, whether to be the company of the second sec love of God and the love of our neighbor for God's sake was almost unknown in the world. There was only a very small body of people who believed in the true God at all; and even amongst those, God's chosen people, the children of Israel, there was very little genuine love of God; they feared Him as a terrible being who might destroy them if they did not serve Him; but their fear. The Jews loved one another as orthodox Jews: they hated the heathens, and even more than the heathens that half Jewish, half-pagan people the Samaritans, who refused to shelf ourselves. Wounded and left half dead, unable to move hand or foot to help ourselves. In closing the resolution in 1905. In closing the resolution state that "since the Catholic Church His; He saw that we were covered with hideous bruises and wounds; and gainst the outrages perpetrated against our race, we respectfully request moved with compassion; He came to us and poured over the weunds which sin had made in our souls, the wine of compunction and the oil of sanctifying frace; He closed them with the balm of His own Precious Blood; He lifted us up, not to place us on a beast of burden, but to lay us on His own people the Samaritans, who refused to shelf ourselves. wounded and left half-dead, unable to shoulders; He carried us, not to an inn, but to a house of His own; and directed that all our wants should be Burke, the days of chivalry have desupplied until His return to take us to His palace of glory. And in return for what He has done for us He bids us, "Go thou and do likewise." "Let every one assist His brother as I have assisted you all, and I at My return will repay thee." Yes; when Jesus Christ returns, coming in the clouds of heaven with great power and majesty to judge the living and the dead, He will repay us for even a cup of cold water given in His name. Let it be our endeavor that we may have some-thing for which he will repay us on that day .- Antigonish Casket.

### CHARLES WARREN STODDART ON HIS OWN OBITUARY

Charles Warren Stoddard was dan gerously ill last spring, in Cambridge Mass., and current report reached the Overland Monthly that he had passed away. This was speedily contradicted by the announcement which apparently escaped the editor that the distin guished author was convalescent. cordingly, a fine portrait sketch of Mr. Stoddard appeared in the California magazine, to which he had been a frequent and much loved contributor.

Mr. Stoddard expresses his appreciation, and demonstrates his own unim-

paired and inimitable literary gift, in the following letter in the Overland: Dear Friend, whose Name I Know

In the Easter number of the Overand Monthly you have strewn the flowers of rhetoric upon my not unpremeditated grave. How can I thank you for a kindness—a loving kindness1349

Himself. The Jews were right in their form of worship, and the Samaritans were wrong. But although the Samaritans itan was wrong, he was still the neighbor of the Jew, and should be treated as such. We must not hate any man or refuse to help him, because he practices a form of worship which is not pleasing to God. He is still our brother, though an erring brother, and we must help him whenever he needs our help.

This is the lesson of brotherly love that —but I am painfully conscious of the the conspicuous anti-climax in the fore-

I beg forgiveness for having spoiled

this letter, unless you make it public in order that my readers may know that I

gratefully, CHARLES WARREN STODDARD.

### CATHOLIC NOTES.

The latest notable converts to the Catholic Faith in England are Harold E. T. Gibbs, an authority on Church music, and Melton Boyce, son of the Vicar of Ecchinswell. Both Fave been received into the Church at Nottingham and confirmed by Bishop Brindle.

It is something of a coincidence that Cardinal Logue, Archbishop of Armagh, the consecration of which Cathedral has just taken place, was born in the very year in which that Cathedral was founded. His birth took place at Kilmaeronan on October 1,

Father O'Leary of Quebec, who won fame by his bravery while serving as champlain of a Canadian regiment during the South African war, distin-guished himself particularly in the fir-ing line at the battles of Paardeberg and Driefontein, has just celebrated his silver jubilee in the priesthood.

Bishop Gaughran, O. M. I., of Kimberly, South Africa, who is on his way to Liege to attend the Oblate Chapter, succeeded his own brother as Bishop of the Diamond City. The late Dr. Gaughran, who was also an Oblate Father, died about three years ago. His heroism and care for the sick and suffering during the historic siege won the admiration of all.

The Western Negro Press association in session at Guthrie, Okla., adopted resolutions thanking Pope Pins X. for his expressions of sympatony in response to the letter sent by the Press Association.

Father Francis Castellano spoke the truth in a terse and striking form when, in his sermon on Sunday last, on the occasion of the laying of the corner-stone of the Church of Our Lady of Peace in Brooklyn, Cardinal Satolli being present, he said that "Italians are either Catholic or nothing." If an Italian loses the Faith of his fathers, no religion is left. You cannot make him a Protestant. Catholic or nothing. That in ninety-nine cases out of every hun-dred is the rule with the Italian and the Irishman.-N. Y. Freeman's Jour-

Was Present at Promulgation of Immaculate Conception.

Very Rev. Dean Richard Lalor Burtsell of Rondout, N. Y., is one of the three American priests now living who were present in Rome fifty years ago when the dogma of the Immaculate Con ception was promulgated. Dr. Burtsell expects to be in Rome on December 8th, when the golden jubilee of the promulgation of the doctrine will be celebrated.

### William O'Brien Re-elected to Parliament by Acclamation.

Associated Press Despatch.
Cork, Ireland, Aug. 19.—William
O'Brien to day was re-elected member
of Parliament for Cork City unopposed. It is not known whether he will accept, but the local executive of the United Irish League will use every effort to induce Mr. O'Brien to return to Parlia-

The Pope's Apostolic Courage. "The whole Catholic world applauds

the apostolic courage of Pius X.," says the Ave Maria. "Be the consequences what they may, the first duty of the Vicar of Christ is to govern the Church without interference from the enem!

BY MRS. JAS. A. SADLIER.

CHAPTER III.

ST. PATRICK'S DAY-THE PREMIUM.

ton of the city was in a state of joyous, hilarious commotion; men and beys were seen hurrying in crowds dowards the place of meeting, each on-dressed "in his best," and wearing of his breast a badge of "our own immor tal green," some surmounted by a cross, others a harp, and others still, the figure of a shamrock; and handsome badges many of them were but poor substitutes, the wearers thought, for

Chosen leaf Of bard and chief, Old Erin's native shamrock."

The streets were vocal with the old extrains transplanted from the hills and dales of Ireland, as the boys caught up and re-echeed snatches of the Irish airs played by the various bands. The crowd grew thicker and thicker, every enoment, and, as band after band came ap playing "Patrick's day," "Garry Owen," or "The Girl I Left Behind " Garry Me," the scene became more and more animated. The wild enthusiasm of the Celtic nature was at its height; every eye flashed, and every heart throbbed with joyous emotion, when suddenly one of the bands struck up "The Exile of Fris" and the others all followed. of Erin," and the others all followed : in an instant all was changed, the light faded from the laughing eye, and tenderness, if not sorrow, was in every heart; a spell was cast on the vast multitude, and, save the soft, wailing Memory was busy with most of those Memory was busy with most of those present; their hearts were far away in the land of their fathers, the home of their youth; and the present, for the moment, gave place to the past. Many an eye was moistened with tears for the "sisters and sire," for ever lost, and many a sigh was heaved for

"the cottage hard by the wild-wood," levelled perhaps, by a merciless landlord, or a cruel tithe proctor. A long, mournful cadence, another turn of the mournful cadence, another turn of the music, and, quick as thought, the tears were wiped away, the smiles returned, and every foot was beating time to "Garry Owen na Glora." Such is the Trish heart, under the influence of Irish

At length the procession was formed, and moved forward in good order to-wards St. Patrick's Cathedral, where Migh Mass was celebrated, and a ser-mon preached by Dr. Levins, on the life and virtues of St. Patrick. After Mass the procession was again formed, and resumed its march with renewed

Tim Flanagan was there in his glory Tim Flanagan was there in his glory with his three zons. Miles left his store for that day to the care of his thrifty holpmate, and "turned out" in honor of St. Patrick. Harry was there, too, in person, but hardly in spirit, for amid all the witchery of the scene, he had before him a certain vision of "losing his place" in several of the school-larger. There was his mathe school-classes. There was his mathe matics—the pride of his heart—to which he had devoted more study than to all his other lessons put together; well, yesterday he was at the head, and to-morrow he will have to take his place at the foot of the class, on account of being a day absent, and, worse than all 1 it is his mortal foe, Sam Herrick who is to have his forfeited place. And then Hugh Dillon and the other Catho-Me boys who went to school regardless of "Patrick's day" would all laugh at It was really too bad, Harry forced him to stay from school. Then as would try to listen to the music and read the inscriptions on the banners, but it wouldn't do. "It was no go," e said to himself, and again he wished

It is all very well for father and not give it so easily uncle," said be to hisself; "they came from Ireland, and are used to this sort of thing, but I guess I'd rather be at the mathematics just now, or even hammering Sam Herrick." And then he wondered how his cousins, the young Flanagans, could take such an interest me what was going on. "But they in what was going on. "But they han't got to lose their places, to-moreow," thought he, "if they had, I've a notion that they couldn't enjoy the fun as much as they do. There's no school far their school to day. I wish there was none in ours, or else that father had let me gr, I do!" And poor Harry sighed deeply. It never occurred to him that he was at the wrong curred to him that he was at the wrong school, and that all his difficulties arose from the fact that he was under Protestant or rather non-Catholic influ-

Edward Flanagan noticed his cousin's dejection, and strove to cheer him after his own fashion: "Isn't cheer him after his own tashion: "Isn't fit lucky," said he, "that the day is so fine? The streets are a little muddy, to be sare, but we don't mind that. Doesn't it do your heart good, Harry, to see such a turn out of Irishmen. I'm such I feel as if I could jump out of my whin fer joy." skin for joy."
"But we ain't all Irishmen, as you

eay, or Irish boys either."
"And what are we, then?" demanded

Edward, in surprise.
"Why, Americans to be sure—were

we not born here ?"

Well, I suppose so," returned Ned, coolly, "but what of that? aren't we the sons of Irishmen, ay! and the sons of St. Patrick, too, as Mr. Lanigan told as yesterday afternoon? I'm sure St. Patrick is worthy of all the honor we can pay him; don't you know what he

"Yes, I guess I have heard enough about what he did for Ireland, but that about what he did for reland, but that won't do for me; it ain't very likely that he'll help me to get my place again. There, you see, I was head in mathematics, second in rhetoric, and third in natural philosophy; now I'll be foot in every one of them. I wish they wouldn't keep Patrick's day here; they might leave it behind in Ireland,

Ned Flanagan could hardly believe wis ears; he opened his large blue eyes,

and fixed them on his cousin, in a sort

and fixed them on his cousin, in a sort of breathless astonishment. He fully expected to see Harry laugh, but Harry neither laughed nor smiled.

"Why, Harry, what's got into you, that you speak so? I never heard you speak so before. But you're jesting, now; I'm sure you are!"

"Not a bit of it; I'm downright in earnest! "More shame for you, then," re

"More shame for you, then, sponded Ned, "and you may just walk by yourself for me, Master Yankee. It's true enough what my father says."
"What does he say?"

"You can ask him yourself, the first opportunity." And so saying, the indignant young champion fell back to join his brothers who were close behind, muttering to himself: "If I don't tell Father Power every word of it.'

The procession was at last over; the banners and the music were all inclose within the hall where some hundreds of the sons of Ireland dined together, in commemoration of the day; Patrick' day had disappeared from the streets, save here and there where some groups of Irishmen were seen wending their homeward way, distinguished by their nomeward way, distinguished by their gay green badges. Tim Flanagan and his boys had just got home, and were seated at their comfortable dinner, later than usual by a couple of hours, when Edward said to his father: "What can be the reason, father, that Harry Blake talks so strange as he does some-

Why, what has he been saying now,

Ned ? Ned repeated the dialogue that had Ned repeated the dialogue that have so annoyed him, and, to his great surprise, his father only smiled, while his mother told him to "mind his own business, and not bother himself about what didn't concern him. If you could do poor Harry any good, it would be all right enough, but you can't, Ned dear, you can't do him any good so long as matters stand as they are. Bless your selves, children, and get to your dinner I'm sure you're all half starved."

Tim "helped the children all round, Tim "helped the children all round, as Nelly said, and then helped himself, but somehow he had lost his appetite, and though he tried to eat, to please Nelly, who had taken great pains to Nelly, who had taken great pains to make a nice stew, still ne could not make a meal of it, do as we would. His usual cheerfulness seemed to have for-saken him, and even the merry pranks of little Susy were scarcely noticed. saken him, and even the merry praise of little Susy were scarcely noticed. At length he pushed away his plate, and said across the table to Nelly, with a disturbed and anxious look.

"Well! It's really too bad—it's

What do you mean, Tim dear?

said his wife anxiously, at the same time dropping her own knife and fork is it the stew you mean—I'm sure if s's bad it isn't my fault; I did my best o make it good.

to make it good."

Tim laughed heartily, just as his wife expected: "I know you did, Nelly, I know you did. I have nothing to say to the stew only what's good. It's of know you did. I have housing to say it to the stew only what's good. It's of Miles Blake I'm thinking; you see it's just coming to pass as I often told you it would. Now, that boy—Harry I of the finest boys. mean—would be one of the finest boys in the city of New York if he were only promising a child as ever I laid my eyes upon, and I thought he'd be a credit to us all, but you see how it is now!— he'll be a disgrace to us, Nelly, if God

asn't said it !"
"Hut, tut, Tim, what do you say that for? sure we haven't seen any thing to say very bad of him yet, and its always time enough to bid the devil good morrow when you meet him. Don't fret any more about him, for you have fret any more about him, for you have done all you could to bring Miles to reason, and, after all, Tim, it's him that's accountable to God for him—not you. If we could get him to be more with our boys—he's too much among them other sort—that's what's doing the mischief."

"To be sure it is, Nelly-that and the Protestant teaching he gets-may the Lord save him! Never mind, I'll set Father Power at Miles again; we'll Lizzy? " said her aunt, in a low voice. not give it so easily!" Having thus "Oh no, aunty! I'd a great deal not give it so easily! Having thus relieved his mind by talking over the matter, Tim recovered his natural gaiety and soon forgot his recent disquictude in a game of romps with the

Towards the evening, Eliza Blake came in, her usually pale face flushed and smiling, and a certain nervous trepidation in her manner, which was very unusual with her. She had in her hand a small parcel, neatly done up in blue paper, and from the way in which she looked at it, and held it up before the children, it was evident that it contained the cause of her joy. Running up to her aunt, who was sewing at a small table near the stove she threw her arms about her neck and kissed her; then took up Susan on her knee her; then took up Susan on her knee and began to untie the precious parcel while all the other children gathered eagerly round to see what was coming. "Why, what have you got there, Eliza," said her aunt, "that you seem

said ner aunt, "that you seem so delighted?"

"Oh! something very nice, aunty—only look!" and she drew from its paper covering a handsomely bound volume, gilt-edged and otherwise highly ornamented, which she held up before her aunt, whienering at the same before her aunt, whispering at the same time to the child on her knee ime to the child on her knee 'There's some beautiful pictures in it

"That's a very pretty book, Eliza my dear! how did you come by it?"

" Oh! that's the best of all, aunty I received it this afternoon from m teacher, Miss Davison, as a reward for good conduct. I knew you would be pleased to find that I am doing so well at school, so I just brought over the book to show it to you and my uncle! You know I don't much like the school or rather, I used not to like it, eally I find this so very kind of Miss Davison, that I begin, already, to think better of her school. Just look what a

pretty book. The exterior of the volume was duly admired, and then Mrs. Flanagan proceeded to investigate the contents, saying "I wonder if it's as pretty within as without?"

"Oh dear, yes, aunty!—it has ever so many beautiful pictures." "Yes, so I perceive. Let me see what's the name The Beautics of His-

tory. That ought to be a good thing. Have you read any of it, Eliza?"

"Not much, only just a chapter or

" And what is it about ?"

"Oh! about the burning of sor people in Spain long ago, on account of religion. I didn't much like it, it's so pitiful to read such things, but then it seems it's all quite true. Miss Davi-son says so. How wicked it was to burn people because they wouldn't give up their religion! Wasn't it dreadful, t then her uncle came in, and all

the children cried out, "Oh! father, father, see what a beautiful present Eliza got from her teacher—the prettiest book ever you saw !"
"From her teacher, eh?" said Tim

drily. "Will you let me look at it?"
—"There can't come anything good
from that quarter," said he to himself. Eliza handed him the book, and, leaning over his shoulder, pointed out the words written on a fly leaf at the beginning:—Presented to Miss Eliza Blake, as a reward for punctuality, correct deportment, and diligent attention to he studies.

Ward School No. -- N. Y., March 18-

"So far, so good, Eliza," said her uncle; "now let us see what this book is. I hope it's all right, but I have my doubts about it." He turned over the leaves in silence for some time, then suddenly he stopped with an emphatical "humph!" and deliberately turned down the corner of a leaf, regardless of Eliza's earnest remonstrances. Another and another leaf was turned down, to Eliza's great dismay, Tim's face waxing and redder as he proceeded Eliza became "all of a tremor," and even her aunt's curiosity was fully

Why, Tim dear, what sort of a book

It's the very thing I expected to find it, only a little worse. Just listen, Nelly, and you, Eliza; what do you think of this?"

The paragraph which he read was scriptive of the blessed effects of the Reformation, the greatness and glory of those who figured in it, especially Luther, Calvin, and Queen Elizabeth the hideousness and deformity of Poper as a system, its demoralizing influ human mind; its determined hostility to education, and, consequent ly, to civilization; the abominations of the monastic communities, &c., &c. "For goodness sake, stop!" cried

Mrs. Flanagan, "we've heard too much already. Why that book ought to be thrown in the fire. No Catholic ought

to read it."
"Poor Nelly, you talk like an ignor-"Poor Nelly, you talk like an ignorant, benighted Papist. Wouldn't it be a thousand pities to burn such a fine book as that?" holding it up before them, "what do you say, Eliza?"

"I don't know what to say, uncle; I'm so surprised at Miss Davison for a thing me much a book so that and show

giving me such a book as that, and she knowing very well that I'm a Catholic. I'll just show father that place you're after reading as soon as ever I go home, and I'll take the book back to Miss Davison to morrow. I'm sure father will

be very angry."
"And that he may I pray God!" said Mrs. Flanagan, with pious fervor; who knows but this will open his

eyes?"
"If it does, it will be the lucky book," said Tim: "that's what neither man nor mortal could do these five

Well, Tim, you know God has His own good time for doing everything. Just go down yourself with the book and show it to Miles. Let Eliza stay here till you come back and mind you don't be long away, for we'll all be un May I go with you, father ? " said

Edward. ' No, no ; stay here with Eliza your mother. Be good children till come back, and I'll bring you lots of

candy !" "Would you like to go with him rather stay here. ome when father's in a passion. He

does make such a time of it.' Why, sure he never says anything "Why, sure he never says anything to you, Eliza? I know he gives it to your mother now and then, and sometimes Harry comes in for his share; but I thought he never said anything cross to you."
"Well, no more he don't, aunty;

but then I never like to hear any one scolding. It makes me feel dreadful bad. I hope he'll not go down to the school to-morrow and make a fuss. I'm sure Miss Davison meant no harm when she gave me the book; she dosen't know that Catholic are so particular about books. She gave Jessy Mc Pherson one just the same."

"Yes, but Jessy McPherson is a Protestant ?"

Oh! of course she is, aunty!" "Well! that makes all the differen

you see. What answers one, doesn't answer the other."
"Why can't we all be of the same religion, aunty?" said Eliza; if we were, we have no need to quarrel about

"It would take a wiser head than mine to tell you that, Lizzy. All know is, that we're not all of the same religion, and as we have the true re-

ligion, we must try and keep it, with God's help."
"Well, but if we have it, aunty, we can't lose it very easy, I guess. It aint reading a book that would make

us Protestants, is it?"
"Yes, it would," said Edward, stoutly, before his mother had time to answer; "it was eating the lore fruit that made the first sinner, Father fruit that made the first sinner, Father for and you know we're for "it was eating the forbidden bidden to read bad books, Lizzy; so if we read them we'd be Protestants, because Mr. Lanigan says that a Protest ant is one who rebels against the law-ful authority of the Church. Isn't that true, mother?

believe it is, Ned," said his er with her brightest smile; mother with "you're getting on so fast these times that you'll soon be able to teach us all.

"Oh no, mother dear," replied the boy, with a look of unutterable affec-tion, "it would take a little fellow like

me a long, long while to know as much as you do. Beys can never be as wise as their father or mother, you know, for we learn in our catechism that our parents are placed over us by God to

guide and direct us."
"Well, but about the book?" said

"Well, but about the book?" said Eliza somewhat impatiently. "Do you think Father Power would be very angry if he knew I got it?"
"Not so angry as if he knew you kept it," said Mrs. Flanagan, with a smile; but if you or your father wanted to please Father Power you'd keep out of the way of getting such books. Children, it's getting late! you ought to be learning your lessons."

to be learning your lessons."
When Tim Flanagan sauntered into When Tim Flanagan sauntered into his brother-in-law's store, with his hands in his pockets, and his face as composed as it nothing were wrong, he found Miles very busy serving some customers. A nod was as much as he could spare time for. "Go in," said he, "you'll find Mary inside."

Mrs. Blake was just setting the table for supper, and Harry was sitting one side learning his lessons by the

one side learning his lessons by the light of one of those glass oil-lamps, so common in the Eastern and Middle

'Hard at work, Harry!" said his uncle, taking a seat near him, "you seem to be fonder of study than you used to be. What's this you're at now?"
"Bible and Gospel History, uncle."

"Humph! 'Bible and Gospel His-tory!' very good—I suppose; I don't like anything about the Bible coming from Protestants; there's a snare in it depend upon it."

Harry laughed, and was about to make some witty response, when the door opened, and in came his father

from the store.
"You're just in time, Miles," said
his wife, "I was going to call you. his wife, "I was going to call you.
Supper's ready, and Harry can stay
without till you're done."
"Agreed," said Miles; "sit over,

Tim, and have some supper. What's your best news?"
"Nothing worth speaking of, if it isn't the beautiful batch of cakes that

I saw Mary putting in the oven there a while ago."
"And it's not bad news, either, at the present time, for I'm as hungry as

a hawk. Let us have some of them, Mary, as soon as you can."
"Here they are, Miles, smoking hot. Sit over Tim, and try if they're as

good as they look."
"Well, I don't care if I do, then, said Tim, moving his chair towards the table: "it's a friend would ask me, so never say it twice. Now that you're never say it twice. Now that you're in the way of satisfying your hunger, Miles, I want to ask you a question. Did you see the book that Eliza got at school to-day?"

"Yes, yes!" said both husband and wife, eagerly; "is'nt it a beau."

"The outside of it's well enough, responded Tim coolly, "but I'm sorry I can't say as much for the inside. Did you look over it all?"

No, neither of them had had time; what sort of a book was it? " Just wait till after supper, and I'll read you some passages. I'll take another cup of that tea, Mary, if you

I'll engage you'll be for finding fault with that book now," said Miles, pettishly, "because Eliza got it from her teacher?"

"I'll not say one word against it, Miles, not a word. Let it tell its own story."
Mrs. Blake looked at her husband

but said nothing. She had a misgiving that all was not right, but thought she would "bide her time" to put in a Now for it." said Miles, when they

had finished their meal. "Hurr yourself, Tim, till I let Harry to hi opper. Where have you that book?" Here it is, Miles; read for your ere it is, Miles; read for your And he pointed out to him the paragraph "on the Reformation."
Miles began to read aloud, and for

ome time made no other comment than By and bye it began to be George!" "Well! that's not so bad, either! The Reformation, indeed! a pretty Reformation it was!" Tim and his sister exchanged looks, but said not a They could see by Miles face word. that the steam was getting up, and they

waited the result in silence.

"Yes," said Miles, "that was surely a great time, and old Harry the Eighth was a great fellow-

When he the papal power rejected.
And from the Church the realm dissected,
And in the great St. Peter's stead.
Proclaim'd himself the Church's head.'
("Ward's Cantos," Cant. I., p. 29.)

-They haven't a word here about the

causes of the Reformation! oh no!"
"Why, yes they have," said Tim,
with sly humor; "don't they tell about
the corruption of the Church, and the
wicked lives of the clergy, and the

worse than pagan superstition' of the people?—bless the mark!"

"Ay, I see there's plenty of that kind of stuff in it. The sham causes and or stull in it. The sham causes are all given, but not a word about the real ones. Not a word about old Harry's beastly doings, or about Cranmer, the reprobate, smuggling his old jade over from Germany in a chest! Ah, the villains! it's true enough what Ah, the villains! it's true enough wha Ward says in his Cantos:

With (very vice they stock'd the nation To fit it for a Reformation." (I bid p. 154) Tim waited patiently till Miles had vented some of his indignation, then he quietly asked: "What do you think

of such a book as that for a present to your daughter—ch, Miles?"
"I think bad enough of it," said Miles snappishly, "and if I live till to morrow, I'll tell Miss Davison so

with my own lips; I will, by George!"
"Yes," said Tim, "you'll do great
things, I know myself. What good will
it do for you to bring back the book, when you expose your children, day after day, to the danger of Protestant

teaching? Don't you remember the old saying there's more ways of killing a dog than by choking him with butter? This villain of a book is only one instance of the way in which they go on with Catholic children in them commor schools. Now my little Ellen's just beginning to read, and Sister Mary Teresa gave her a prize the other day

for good conduct, but you may be sure there was no poison in it; nothing about Papist ignorance or superstition, or the blessings of the Reformation; no, no, it was the Life of St. Francis de Sales, and though Ellen can't read much of it herself yet, she gets Ned to read it for her, and they're all as much read it for her, and they're all as much taken up with it as if it was a storybook. Then, Ned got the life of St. Patrick some time ago, for a premium, you remember, and he has it aimost by heart now, he kept at it so. If your neart now, he kept at it so. If you children were going to the same sch children were going to the same schools as mine you'd have no need of getting in a passion, or returning bad books on the teachers, take my word for it."

"I wish to God, Miles, you'd take

Tim's advice at last," said his wife; "it is not too late yet!" she added

anxiously.

"No, hang me if I do! as I've burned the candle I'll burn the inch.
Tim is always holding up his children Tim is always holding operations as an example, and I'm bound to show him that mine will be just as good Catholics, though they are brought up Catholics, though they are that at the common school. As for this un-lucky book, I'll take good care that Eliza never gets such another reward resented to her.'

Mrs. Blake shook her head sorrow-fully, and Tim began to whistle, "The Little House under the Hill." Miles, got "on the high horse," as his wife said, and went out in a pout to relieve guard in the store. Harry came in to his supper, and Tim found out all of a sudden, that "it was time to be moving home." home."
"Isn't it a poor case, Tim, dear?"

said his sister, in a low volce; "Suppose we ask Father Power to try him again; will you speak to him!"
"I will, if you wish it but I haven't much hopes, for a reason I have.'
"And what is it, Tim?"

"And what is it, Tim?"
"Oh! it's one I don't care to tell
you," said Tim, "it would do you no
good to hear it." So he bid them
good-night, nodding to "Miles as he passed through the store, and mutter-ing to himself as he walked home:

"Convince a fool against his will He's of the same opinion still,"

To the various questions which greeted him on his return, Tim curtly replied: "the book's to go back to Miss Davison to-morrow; and your father with it, Eliza. That's all I can

"Dear me!" said Eliza, "how am I Miss Davison after that? to face Miss Davison after that? I wish father would either take me from the school, or else let me keep the book! What in the world shall I do, aunty?

God direct you for the best! I wish I could assist you, but you see I can't. Pray to God and the Biessed Virgin to keep you out of harm's way. I think it's time you were going home low, for your mother will be on the look out. Poor Mary!" she added, often Eliza was gone: "Poor Mary! after Eliza was gone; "Poor Mary!" she added, after Eliza was gone; "Poor Mary! it's the hard fate that he's preparing

for you with his wild notions; he's breaking the staff that would support your old age and his!" Ay! that he is, Nelly, and when the time comes for him to reap what he's sowing now, nobody can be sorry for him; as he brews, so he must bake, as my poor old mother used to say, God

be good and merciful to her soul. "Amen!" responded Nelly, with plous fervor, and then the night prayers being read aloud by Tim, family went "to prepare for bed, Tim. vithout a parting prayer to St. Pat rick to watch over and protect "them and theirs" during the ensuing year. Thus ended St. Patrick's day in Tim

lanagan's peaceful household. Next morning Miles Blake went with Eliza to school, and to her great con fusion, returned the obnoxious book He and his daughter were entirely bliged, and he was proud to hear sh was doing so well, but she was a Cath-olic, and could not read or keep such

"Indeed!" said Miss Davison, in great surprise, "why, what do you find wrong in the book, Mr. Blake?"

"Everything wrong, Miss, everything wrong; so I'll thank you to give Eliza no more books, let her be ever so

diligent and attentive."
This was a great blow to the amiable and pious Miss Davison; but she had only to bear it with Christian resignation as a fresh proof of Romish bigotry "Poor creatures!" sighed the charit "Poor creatures!" signed the charit-able young lady, "they have eyes and will not see; ears and will not hear; we would enlighten them, but they will not be enlightened! how sad a thing it is to 'sit' thus ' in darkness and it is to 'sit' thus 'in darkness and shadow of death,' in the full glare of gospel truth! And she gave an extra twist to her glossy dark ringlets, in preparation for a class meeting, where at she proposed to make capital o

TO BE CONTINUED.

NETTIE'S WAGER.

Mary T Waggaman, in the Catholic Home Annual

There was a pleasant flutter in the little village of Selbyville; in face there had been more or less of pleasant flutter since pretty Nettie Dayton had come down for a three onths' visit to the maiden aunts who lived in the Dayton farmhouse below the hill.

For Nettie was one of those bright. For Nettie was one of those stagna-breezy creatures to whom rustic stagna-possible. With a tion was quite possible. With widowed mother, a paltry income, five-room flat for a home, she is nanaged to extract more out of her blithe twenty years of life than many a girl whose pin-money would more than balance the Daytons' livelihood.

The six weeks of her visit had already quite revolutionized Selbyville. The patterns Nettie had brought down! the Paris hats she manufactured! the stylish wraps she evolved from old capes and pelerines! all these were revelations to the conservative village belles, while the tinkle of her manner and the music of her voice delighted

old and young alike.

And now, after leading the church choir as it had never been led before, Nettie had risen in arms against the old melodeon, whose screech almost defied her rich contralto.

"Father Paul, the people should

give you an organ," she said decis-

"My dear child they can't," was the

gentle old priest's answer. "They must," declared Nettie, with

a positive little nod.
"I really could not ask for it," said
Father Paul nervously.
"Then I will," said Nettie gayly;

"only we won't call it a collecti We will call it 'Charades.'"

And so it happened that there was much hammering and tacking this winter day in the old town-hall, where the young people were buzzing in a merry, busy swarm, under the queen bee's skilful directions. But dispite flags gathered from all the clubs and societies within reach, despite the pines and cedars, dutifully dragged in great wagon-loads at the fair autocrat's orders, despite the six great hoops filled with tallow dips that swung from the ceiling, there was a grim rigidity about the festal room that seem to defy all Nettie's graceful efforts.

"Stiff! stiff! horribly masculine and

stiff," criticised that young lady from her perch on the step-ladder. "We must have vines, ivy, something pretty and clinging for those chandeliers, and clinging for those chandeliers, And I know just the place to get it. That dear old tumbled down house on the brow of the hill is fairly running over with greenery. Mr. Selby, I com-mission you to furnish a wagon-load at

There was a moment's dead silence during which Nettie was conscious of Madeline Grey's warning pull at her

"I-I—really I am afraid I can't go there for you, Miss Nettie," said Jack

Selby.
"The place is vacant, you see," hastily interposed his chum, Dick Barton; "or at least it is in the care of an ill-tempered old curmudgeon who won't let any one touch a twig

"Nor a vine," corroborated Hattie
Lee quickly. "The boys tried to get
some honeysuckle last summer, and he
threatened to set the dogs on them,
Said he had his orders and he meant to

obey them."
"Nonsense," laughed Nettie; "as if he could have any orders about that old ivy tangled over the stone walls. I'll wager three pounds of my caramels to a box of Huyler's that I will get all the ivy from him I want."
"Take you up, Miss Nettle, take you

up, take you up," cried half a dozen masculine voices, but Jack Selby walked

off without a word.

"Dear me, Ewhat have I done?" asked Nettie, not a little dismayed at the seeming defection of this very loyal arbicat. subject.
"Touched Jack in a sore point, that's all," explained Dick Barton.
"You see, Ivy Towers is his old home, and it's tough lack not to be able even

"And why—why isn't he able?"
"And why—why isn't he able?"
"Rowed with the old man, his grandfather, continued Dick. "The old Turk turned him ont, and they say

has cut him off with a shilling. It something about religion I believe."
It was all about religion," in posed Madeline earnestly. Ivy Towers—his grandfather's idol, mamma says. And then he had such wonderful talent that old Mr. Selby

wonderful talent that old Mr. Selly sent him to Rome to study art—and he became a Catholic there—"
"Which was rallying round the wrong flag entirely with the old gentleman," continued Barton. "He has all sorts of blue-nosed, antedilavian projudices against Departs as he still prejudices against Popery, as he still calls it; and he got fire-and-brimstone mad, and said Jack might choose between his faith and his fortune."

"And he chose," said Nettie, her cheeks glowing and a perilous flutter of sympathy in her warm young heart. "Oh, he chose, of course, you can see how," answered Barton grimly. "That'a why he is book keeper in there's cotton mills now and the old father's cotton mills now and the old Cerberus of a Caspar is guarding lyy Towers, and its cranky old master is at Carlsbad trying to hang on to life ong as he can. That is why Jack coked so blue when you the ivy this morning! And that is why you are going to lose your caramels, for that curmudgeon at the Towers is the surliest old savage this side of the Rockies. You had better call

your wager off while you can, Miss "Not I." answered Nettie," immediately seized with a devouring in-terest to see "Jack's" old home. "I'll stand to it and win, as you will

And so it happened that our darling little heroine started out this bright afternoon to storm the fort, hitherto held by the redoubtable Caspa against all fair invaders. To her sur prise she found the great iron gates standing encouragingly open, and the mark of carriage wheels on the crisp, snow covered road. But neither Cerberus nor his companion dogs were

in sight.

The wintry sunshine seemed to rest The wintry sunshine seemed to rest upon the silence and desolation, like the pale, strange smile that lingers upon the lips of the dead. Nettle walked up the broad avenue, her bright eyes taking in all the beauties around her; the wide slope of the spacious lawns, the great elms, whose leafless branches stood etched against eafless branches stood etched against the sunlit sky, the broken fountain, the moss-grown terrace, the tangle of rose trees and woodbine around the pillared porch. Ah! no wonder Jack choked up and turned away when she had asked him to come here—back to this beautiful old home in which he had no longer right or place. How fair and dear it must have been to his artist's

eye, his poet soul!

In her tender sympathy for Jack she had almost forgotten the ivy, when she was startled by a hacking cough, and there at the turn of the road that circled the broad park-like grounds stood cough and the cough and the cough which is the cough with the c their grizzled guardian, Cerberus him-self. He was growling audibly at a felled tree that had been flung carefelled tree that had been flung care-lessly across the path, and for a moment did not see the pretty intruder. "Good evening," said Nettie in her pleasantest tane

pleasantest tone.
"Hey!" said the old man, turning sharply upon the speaker. He made an odd picture as he faced her in the win-

try sunlight, his down under a kn velvet smokingred shirt. "I said 'Good

AUGUST 2

Nettie with her a Oh, you did, eyes flashed sur their heavy bush are you and what Nettie winced. surely old savage warned her, reckless wager at its loss would w her pretty lips de "My name is

answered, "and favor."
"I'll be bout
the old man fierd
let alone twenty ing bed. Soup is orphan asylums with them all. want peace and get nothing, no and the speake shrill quavering Nettie's eyes really too much at in this way man. "You forget t

a lady," she sai grounds."
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answered, "and I have come to ask a favor."

"I'll be bound you have," snarled the old man fiercely. "I could not be let alone twenty-four hours on my dying bed. Soup kitchens! missionaries: orphan asylums! hospitals! I've done with them all. I won't be bothered. I want peace and rest and quiet. You'll get nothing, nothing, nothing here," and the speaker's voice rose into a shrill quavering crescendo.

Nettie's eyes flashed. This was really too much to bear. To be shrieked at in this way by a clownish servant man.

### MARRIAGE AND SOCIETY IN TOOMEVARA.

CHARMING SKETCHES OF A TYPICAL

Miss Charlotte O'Connor Eccles, author of "Miss Semaphore" and other author of "Miss Semaphore" and other delightful books, will soon have in press with Cassel and Co. the "Toomevara Chronicles," shetches of life in a small Irish town, and, judging by the chapters we have seen in The Dolphin, nothing cleverer has been written in this line since Mrs. Gaskell's "Cranford." We quote from the latest instalment in The Dolphin for August: nothing cleverer has been written in this line since Mrs. Gaskell's "Cran-ford." We quote from the latest in-stalment in The Delphin for August:

"The shops, deserted during the week, are thronged on Saturdays. No cople drive harder bargains than our peasant women, or look more sharply to the quality of what they buy. God to the quality of what they buy. God helped them; their store of money is so seanty and hardly earned! Small wonder they seek to lay it out to the best advantage. To those who know them it seems strange to hear them denounced as thriftless." It would be interesting to see if their censors could make seven shillings a week go could make seven shillings a week go as far as they. On market days marriages are arranged. Over a "thrate" in the nearest public house parents discuss the preliminaries, and when these are satisfactorily arranged—a matter of infinite diplomacy—the young couple are introduced to each other. The question of a few pounds, or a couple of sheep, will break off negotiations at any stage. It was a Toomevara man who said in answer to the question why be threew over a pretty the question why he threw over a pretty sirl and married a plain one. 'Faith, girl and married a plain one, 'Faith, she had a fine cow, so she had, an' there's not the differ of a cow betune wan woman an' another.' We have not much romance amongst us, as a rule, though now and then it] flames out in unexpected quarters, and evolves out in inexpected quarters, and evolves some drama that is told by the fireside for generations. There is, as we have indicated, but little of the "walking out" so prevalent elsewhere, and so fruitful of evil. The Toomevara girl who "walks out" with any young man, no matter what her class, loses her character if the affair does not speedily terminate in a wedding. The priests and the fathers and mothers will have none of these mock courtships that at their happiest lead

try sunlight, his gray hair struggling down under a knitted nighteap, and a velvet smoking-jacket over his loose red shirt.

"I said 'Good evening'," repeated Nettie with her most bewitching smile.

"Oh, you did," and a pair of keen eyes flashed suspicion from beneath their heavy bushy brows. "And who are you and what's your business here?" Nettie winced. This was indeed the surely old savage of whom Dick Barton had warned her, but she thought of her reckless wager and the merriment that its loss would waken, and pursing up her pretty lips determined to stand her ground.

"My name is Nettie Dayton," she answered, "and I have come to ask a favor."

"I'll be bound you have," snarled the old man flercely. "I could not be let alone twenty-four hours on my dyto nothing and at their worst lead to

Nettie's eyes flashed. This was really too much to bear. To be shrieked at in this way by a clownish servant man.

"You forget that you are speaking to a lady," she said severely. "You are not fit to be in charge of a gentleman's grounds."

"Eh! God bless me," gasped the old man staring.

In some respects from the rest of the world it is no matter for surprise. We have very limited opportunities of knowing cither from books or from experience what that vast outside world is like, and fewer still copying its ways—a state of things not all to our disadvantage. We still believe formuly in God, and take trials or benefits as coming direct from His hand. grounds."

"Eh! God bless me," gasped the old man staring.

"You are a disgrace to the Selbys!—a disgrace to this fine old place," continued the young lady, her cheeks glowing with just indignation. "It's a shame that a lovely spot like this should be in the hands of such a rude uncivil, disagrecable old man. But I suppose you suit your master, who must be as much an old bear as yourself."

"My master!"

And then, to Nettic's dismay, he went off into a chuckling laugh, that shook him from head to foot. "Lord! that's good; I haven't heard such plain, straight, truth-telling for sixty years or more. So I am a rude, uncivil, disagrecable old man! I'm a disgrace to the Selbys! Upon my life, little lady. I believe the Selbys! Upon my life, little lady. I believe the Selbys! Upon my life, little lady. I believe that you are more

sixty years or more. So I am a rude, sixty years or more. So I am a rude, sixty years or more. So I am a rude, sixty years or more. So I am a rude, sixty years or more. So I am a rude, sixty years or more. So I am a rude, sixty years or more. So I am a rude, sixty years or more than two-thirds right. Shake hands on the I ought to know your mane and your face, I went to school with a solid part of a city we call 'Pawa's, and row of the country of the I ought to know your mane and your face, I went to school with a solid part of a city we call 'Pawa's, and row of the country of the I ought to know your mane and your face, I went to school with a solid part of a city of the I ought to know your and your face, I want to great the could like an ilke yours, fifty years ago."

"Aunt Janette!" said Nettle, in be wildermen. "And you—you—are—"

"Old Jack Selby, at your service, little lady; old alek Selby, who shad of truth; old Jack Selby, who has come home, as even such rough old bears do—to die."

"Oh!" gaspod Nettle, quite cold with dismay as she recalled her sharp attack on the supposed Capsar. "I am sory. I am very sorry—"

"You need not be," said the old man, with anter nod and chuckle, on the supposed Capsar." I am sory. I am very sorry—"

"You need not be," said the old man's heart. And the wonders all things to the local standard, but in the wagon-load of ivy, and won not only her wager but her way into the old man's heart. And the wonders she work

we gossip about our neighbors, as do the inhabitants of all small towns the world over. We laugh if they give world over. We laugh if they give the teaching, how severe and careful the teaching, how conscientious themselves airs, yet assume airs as absurd in our turn. At the same time assure in our turn. At the same time as we genuinely scruple discussing those subjects that St. Paul did not consider should be named amongst Christians, and reckon it sinful to take away anyfamilies are prepared to expect any evil on the score, that they had a doubtful grandmother, or an ancestor who he pass" in troubled times .- Boston

### THE MEANING OF DEATH.

Pilot.

Riv. Father Langcake, S. J.

"It is appointed for all men to die once," such is the view of death given us by Holy Scripture. It is an appointment—a decree of the Almighty which applies to every one of us, and which should be prepared for by every one of us. Criginally God did not want us to undergo death. This was not His intention in creating us, which was that Ray, Father Langcake, S. J. undergo death. This was not His intention in creating us, which was that after having lived a certain time upon earth we should be transferred to Heaven without passing through death. We brought upon ourselves the sentence by reason of sin, for we have inherited from our first property the corrected with the corrected property of the corrected property in the corrected property i from our first parents the consequences of their infraction of God's law. The

of their infraction of God's law. The wages of sin is death.

The Pagan idea is embodied in the saying: "Let us eat, drink, and be merry, for to-morrow we die." As if putting away the thought would put away the fact, like the poor foolish ostrich hiding its head in the sand.

Ear the Christian more especially for

ostrich hiding its head in the sand.

For the Christian, more especially for Catholics, death has been robbed of its terrors by the death upon the cross of Our Divine Redeemer, and though we may not at once desire to be "disselved and be with Christ," at least by praying earnestly and sincerely for the grace of a happy death, and by keeping in mind the end for which man was structed in the control of the con grace of a happy death, and by keeping in mind the end for which man was created, when our time comes we will be enabled to exclaim with the Psalm ist, "Oh! grave, where is thy victory? Oh! death, where is thy sting?"

IMITATION.

She relates that St. Mary's Church in Shrewsbury, Ecg., is an excellent spot in which to study Catholic architecture, and affords example of every medieval style. In King Edgar's time, it replaced a church destroyed by the Danes. It has good specimens of the Anglo-Norman style, the early lancet style, and the pointed and obtuse arches of the fitteenth century. Yet it belongsnow to the Established Church of England, though the congregation is "excessively

to the Established Church of England, though the congregation is "excessively High Church;" and on "an altar dazzling with burnished gold" were candles and flowers.

"Two grave, sweet-looking gentle-women, who said they were Catholics, were pointing out the beauties of this ancient fane. "What do you think of all this?" said one. Are we not advancing?" aperied the other.

"A shrewd English priest, who has since become Bishop of Shrewsbury, re-marked: "My country-people here are Catholics, but they are too proud to acknowledge the Pope. They be-lieve what Catholics believe, yes, save on one point. The most august priest on earth is to them but a foreign pon-

Too proud to acknowledge the Pope— is not pride the barrier that satan only too often finds of use in keeping souls from the true way to heaven? Earnestly should we join Mother Carroll's prayer for the removal of that barrier; and earnestly, too, should we strive to gain a portion of her dauntless spirit if we have to do with those who imitate Catholic practices without embracing the reality. She shows us the wisdom of being well grounded in our religion.

—Boston Pilot.

the mental training, how conscientious the supervision of those who manage the non Catholic schools the Catholic youth can never receive in them that youth can never receive in them that training and knowledge which is his birthright—a right which not even his parents are justified in depriving him of."

We copy this utterance of the Bishop of Louisville, because it appears to us to state the fewest words in which it could be stated, what we might term the gist, the nut, the kernel, of the Catholic argument on the school ques-

The one single fact that the school In one single lact that the school is non-Catholic is a sufficient reason for refusing to send the Catholic child to it. No matter how good may be a secular school, no matter how conscients tious the supervision of those who manage it, the Catholic youth can never receive in it that training and knowledge which are his birthright. So says the Bishop of Louisville. But the Bishop does not stop with this statement. Notice the ending

this statement. Notice the ending clause of the sentence: this birthright of the Catholic youth is a right which not even his parents are justified in

fortify themselves in this false impressions, they listen to the secular and Protestant world around them, and, sometimes, follow what they thus hear. They do not seem to reflect that the spirit of the world and the spirit of Protestantism are opposed to the spirit of the Church of God and to her teaching.

ings.
God's right to the child is prior to and higher than that of the parent's. At the moment of its birth the child becomes God's, and he, the parent, God's agent for the preparing of that child to inherit his place in God's

Therefore, the parent is bound to have the child baptized; he is bound to instruct him, or to have him in-structed in the knowledge of God and in preparation for the proper reception of the sacraments; he is bound to keep the child out of evil ways; to keep him always in the path of virtue and piety. God will avenge every injustice; that always in the path of virtue and piety.

To neglect these is to rob the child of his birthright.

Has the parent the right to do this,

Church, when she

The present position of the Anglicans, like their position for many years past indeed, recalls forcibly an incident related by the venerable Mother Carroll of the Mercy Order, in the account of her travels in many lands. She relates that St. Mary's Church in Shrewsbury, Egg., is an excellent spot every parent who is a member of her every parent who is a member of her housebold, to give, or permit his child to receive a Catholic education. For the Bishop of Louisville says, a Catho-lic education is the birthright of a Catholic child, and no parent is justified in depriving him of it.

### FATHER LAMBING ANSWERS THE OBJECTORS.

In a letter to The Catholic of Pitts-

In a letter to The Catholic of Pittsburg, the Rev. M. A. Lunbing meets "a few objections pretty often made when persons are asked to take an active part in Catholic total abstinence work." He says:

"A man will sometimes say when asked to take the pledge: 'Why should I take it? I do not need it. What good would it do me? I do not drink.' Or if asked to join a total abstinence society: 'I do not need to join it. I have the pledge and am keeping it. What good would membership in a society do me?' Again we ship in a society do me?' Again we are told: 'There is no need for a society in our parish; there are no saloons or drunkards in it. Our people do not drink. If a society is asked to join the diocesan union, the answer often is: 'Why should our society join the union? What would the union do for it in return for the ex-

pense of membership?'
"The people who offer these objections do not take the correct view of the subject. The total abstinence movement is not made of people who need the pledge, nor was it inaugurated the cradle of her departed child.'

"To rock the cradle of her departed child,' echoed the ladies, regarding each other with looks of dismay. 'What, then,' asked the elder, in tones of the pledge. Nor are persons asked to join a society or a society to join the union in order that the union in the union in order that the pleage, hor was in the part in it because they are thought to be present the pr each other with looks of dismay.

'What, then,' asked the elder, in tones broken by emotion, 'do you say we have no Biessed Sacrament?' 'Not even a spiritual presence?' interrupted the younger. Thus adjured, we explained concisely the Catholic doctrine, and hade farewell to our friends, hoping they might become real Catholics. They were profoundly interested and in tears, as they begged prayers with unusual earnestness. And we knelt in this church where Saints had prayed, that the powerful God would break, with His Almighty Arm, the barrier satan has raised between the truth and so many good people, and attract them to the One Fold, of which Jesus is the Shepherd.

"A shrewd English priest, who has since become Bishop of Shrewsbury, remarked: "My country-people here marked: "My country-people here marked: "My country-people here marked: "My country-people here are Catholics, but they are too proud

The generality of mankind even among Catholics are too selfish.

"The proper question to ask is not: What will the pledge or the society or the union do for me or the parish? but what can I and the parish do for the society and the union and the cause of total abstinence, and, through them, the Church and society, God and my neighbor? Drink is ruining number-less souls for time and eternity, and less son: for time and evernicy, and burdening us with a heavy tax to support its victims in charitable and penal institutions, while the money thus squandered and spent is badly needed for home and foreign missionary work."

### TRUE ATTITUDE OF THE CHURCH REGARDING SOCIALISM.

Very Rev. Wm. Stang in the Ecclesiastical Review, their lot, and to bear in silence and holy patience with the heartless ex-actions of capitalists, and to look to Heaven alone, where good things are in store for them. No, we are not waiting for the good things until we get into Heaven; we want some of them on the way to Heaven. And Heaven helps these on earth who help themselves, We are allowed and en-couraged to seek Heaven in this world for the Kingdom of Heaven begins here. Peace and happiness are not for the few, but are meant for all. We are not obliged to forego the joys of earth in order to get to Heaven. All things are ours, and we are Christ's. As a priest of the Church I do advoeate the diffusion of wealth rather than its concentration, the active business rather than the idle interest. What I claim for the workingman is not alms; for those that starve and pine from ack of the necessaries of life are not beggars; they are honest men willing to work. We demand for them justice to work. We demand for them justice in distribution, the right to live, sufficient, wages for themselves and families to be properly fed, clothed, and sheltered, and to have leisure for their religious and social duties. There is abundance for all in the world. But some grasp and retain from the masses more than they need or can use with profit to themselves; they live in luxury and extravagance, forgetting that their superfluous wealth is the patrimony of the poor. And nothing that man can devise will ever hold the greedy back from grinding the poor, greedy back from grinding the poor, from the desire to crush and dominate. This, Religion alone can do; she has

done it in the past; she will do it in the future. No counterfeit religion will avail in the struggle against unjust wealth and unbridled ambition. The religion of the Crucified, as taught by the Catholic Church, will accomplish it; it will be her task in the present century. Not a change in the form of government is needed to cure the social ills, but a change of men in Christ Jesus. The Church alone can settle the social question by convinc-ing men that all are the children of Gol are the brothers of Christ; that



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misery are accursed; while at the same misery are accursed; while at the same time she teaches those who suffer from want that He Who was infinitely rich became poor of His own will, to make us rich with the blessings of faith and

# Why The Church Must Condemn

Masonry.

N. F. Thompson in Truth.

The Catholic Church is a divine organization, while Masonry is human in its origin. The tendency of Masonry is to lead its votaries to that as their readal across morely invested of the foundation of morals, instead of the Church; hence the Church finds itself with a human rival in its path, and can do nothing less than condemn it, or else abandon its claim to be the divine source from which men must receive their code of religion and morals.

### ANAEMIA-POOR BLOOD.

HEADACHES, DIZZINESS, HEART PALPITA-TION AND CONSUMPTION FOLLOWS.

Anaemia—watery blood—is a treacherous trouble. It steals insidiously from slight symptoms to dangerous disease. The thin watery blood shows itself at first in pale lips, wan face, breathlessness, heart palpitation, lost appetite. If the trouble is not checked and cured, consumption follows; coughing, spitting, clammy night sweats, a ing, spitting, clammy night sweats, a total breakdown and death. What the anaemic sufferer needs is more blood— more strength. And there is nothing in the whole wide world will give new in the whole wide world will give new blood and new strength so surely and so speedily as Dr. Williams' Pink Pills. Every dose helps to send new, rich, red blood coursing through the system, bringing strength to weak lungs and all parts of the body. Thousands tes-tify to the truth of these statements. THE CATHOLIC CHILD'S BIRTH-Review.

Michigan Catholic.

We find the following in an exchange attributed to the Right Rev. Bishop of Louisville:

"We care not how thorough may be the teaching, how severe and careful the mental training, how conscientious their lot, and to bear in silence and careful the mental training, how conscientious their lot, and to bear in silence and careful the mental training, how conscientions with the Ecclosiastical Review.

By opposing Socialism the Church does not antagonize a popular movement of the workingman for the betterment of the workingman for the betterment of the workingman for the betterment of the workingman for the better all parts of the body. Thousands testify to the truth of these statements, all parts of the body. Thousands testify to the truth of these statements, the large new wing new being built to the College, will be completed and furnished durings the holdays and will begin on Thursday, Sept. 4th.

The large new wing new being built to the College, will be completed and furnished durings the holdays and will be give way. The trouble came on graduation for 150 more students. Send for circumstances, to be satisfied with the fellowing in an exchange attributed to the Right Rev. Bishop of Louisville:

"We care not how thorough may be the teaching, how severe and careful the mental training, how conscientions their lot, and to bear in silence and of getting better I grew weaker. I will begin on Thursday, Sept. 4th.

The large new wing new being built to the College, will be completed and furnished durings the fify to the truth of these statements, all parts of the body. Thousands testify to the truth of these statements, all parts of the body. Thousands testify to the truth of these statements, all parts of the body. Thousands testify to the truth of these statements, all parts of the body. Thousands testify to the truth of these statements, all parts of the body. Thousands testify to the truth of these statements, all parts of the body. Thousands testify to the of getting better I grew weaker. I suffered from headaches and dizziness, and at night I did not sleep well. I and at night I did not sleep well. was troubled with pains in the back, my appetite left me and I grew pale as a corpse. Finally I became so weak I was forced to remain in bed. As the doctor did not help me any, I asked my father to get me Dr. Williams' Pink Pills. Before I had used two boxes there was an improvement, and when I Pills. Before I had used two boxes there was an improvement, and when I had taken a half dozen boxes I was again in perfect health. I believe all weak girls will find new health if they will take the pills." will take the pills.'

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ian, Cerberus himling audibly at a
been flung careh, and for a moment y intruder. said Nettie in her old man, turning taker. He made an ced her in the win-

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.
Ottaws, Canada. March 7th, 1900.
ditor of The Catholic Record,

London, Ont.:

Dear Sir: For some time past I have read our estimable paper, THE CATHOLIC RECORD, and congravulate you upon the manner in our estimable paper of the manufacture of the second congraintate you upon the manufacture of the paper of the matter and form are both good; and a its matter and form are both good; and a its matter and form are both good; and a its matter and form are both good; and a its matter of the faithful.

Therefore, with pleasure, I can recommend the faithful.

The paper of the faithful.

ne faithful, and wishing you success, saging you, and wishing you success.

Believe me, to remain, Josus Christ, Yours faithfully in Josus Christ, + D. FALCONIO, Arch, of Larissa, Apost. Deleg.

LONDON, SATURDAY, Aug. 27, 1904.

A GRACEFUL WRITER.

There is to our mird no English writer better equipped for service to truth than is the Rev. Dr. Barry. He has imagination, a wide outlook and insight, the learning of many climes and a gift withal of clothing thought in

graceful diction. True it is that a United States reviewer in criticizing one of his novels dismissed him as a bungler in the field of letters. He may not be a "popular" fiction writer, but the same critic will not grudge him a place among the literary artists of this generation.

His "Newman," published by Charles Scribner's Sons, is one more proof of this. Our concern, he says, is with Newman as an English man of letters: but without reference to the texture of his beliefs and the times and movements at which they were acquired, it would be impossible to measure the energy with which he exercised his mental powers, or rightly to estimate their character.

Carlyle, in a splenetic mood, was for denying to Newman the quality of intellect; he could not imagine a mind intent on visions of churches and creeds as if they were revelations from the Unseen. But to the Oxford Student of 1830 they came with a solemn grandner and a heavenly light upon them, not less awe inspiring than the symbols beheld by Ezekiel of Isaiah under the ancient Covenant.

### BARRY ON NEWMAN.

The portrait limned by Dr. Barry may not find favor with all the admirers of the great Oratorian. But that is the picture of a man devoted to the cause of truth and virtue and spending himself for its success --of a lonely man misunderstood often and neglected-of a sower of infinite seed that has blossomed and brought forth fruit in myriad souls. The portrait is instinct with vitality. The figure that looks out from it is austere as befits the man who is always on the mountains companioned by visions that are denied to those in the valley. But, quoting Anthony Froude, Dr. Barry tells us that Newman's friendships were numerous and romantic : he had indeed a temper imperious and wilful, but along with it a most attaching gentleness, sweetness, singleness of heart and purpose.

### A WELL POISED PICTURE.

The picture of his boyhood, of his earnest and scholarly manhood is traced by loving and dexterous hands. And the picture is poised well and in good light. The frame enclosing it may be gemmed overmuch by allusions and comparisons, but it never obscures the linaments of the Oratorian. Dr. Barry tells quickly the story of Newman's studies of the Fathers, of his part in the Tractarian Movement and of his struggles and hesitation till'peace came in October, 1845, when he was received into the Catholic Church by Father Dominic, an Italian Passionist

To show his influence on the Church of England Dr. Barry tells us, in the words of Anthony Froude, that mysteries which had been dismissed as superstitious at the Reformation, and had mever since been heard of, were preached again by half the clergy and had revolutionized the ritual in our

But where was the man who had Maryvale, an old disused college in and weighty. It is eminently pure. his Epistle to the Ephesians, that tion had bound itself to maintain the ment in such a way that the Pope and "The religious conviction of the

Littlemore, or a simple student in Rome at Santa Croce looking out on brought up near San Marco, who is called the " Apostle of Rome, and who in his oratory of the Chiesa Nuora had combined music, literature, divinity and the common life in a home which was not a cloister, under a Rule without vows, as of secular priests who should have inherited the large and calm spirit of the Benedictines. But whether in Papal Rome or Protestant Birmingham he led a life apart as he had done in Oxford.

### A MASTERLY ANALYSIS.

Dr. Barry's analysis of the Apologia Pro Vita Sua which was read in clubs, in drawing rooms, by clerks, in the top of omnibuses, in railway trains, and we had almost said in pulpits is masterly and thought-provoking. Concerning the Apologia, two things,

writes Dr. Barry, may be said by way author's place not only in the hearts of literature. It became the one book by which he was known to strangers who had seen nothing else from his pen, and to a growing number at home, ignorant of theology, not much troubled about dogma, yet willing to admire the living spirit at whose touch even a buried and forgotten antiquity put on the hues of resurrection. No autobiography in the English language has been more read: to the nineteenth century it bears a relation not less characteristic than Biswells Johnson to the eightteenth. Contrasting the Apologia with Renans "Souvenirs of my Youth," the author finds that the former was penned by a solitary, an enthusiast, from whom eternity had an awful significance, and the latter by an amiable dilettante, gracious and Greek of the Ionian school, the amused observer, the artist before all.

### A WONDROUS CHRONICLE.

To Newman's logical powers Dr. Barry pays eloquent tribute. And not only eloquently, but gracefully and learnedly as becomes the literary artist and philosopher. And we mind also that Cardinal Manning thus alluded to this book : But we cannot forget that we owe to him among other debts one singular achievement. No one who does not intend to be laughed at will henceforward say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. St. Acquinas is too far off, and too little known to such talkers to make them hesitate. But the author of the "Grammar of Assent " may make them think twice before they expose themselves.

And the toil of it. Newman, after some thirty years of meditation, set about writing with infinite pains his "Grammar of Assent." Ten times he went over some of its chapters; over the last perhaps twenty times. Of this well will not be denied. It book it may be truly said "that it is the precious life blood of a master spirit embalmed and treasured up on purpose to a life beyond life."

And in connection with Newman's care in writing and revising, our readers will remember how an opponent's over haste in attacking his essay on the "Inspiration of the Canonical Scriptures" elicited the following comment 'Tis a pity," wrote Cardinal New man, "he did not take more than a short month for reading, pondering, writing and printing. Had he not been in a hurry to publish he would have made a better article. I took above a twelvementh for mine." A rebuke indeed from "the one Catholic who understood his country and handled its prose as Shakespeare handled its verse and whose devotion to creed and dogma found expression in undying eloquence."

One can read and reread the "Grammar of Assent," and always with profit. It is at once a wondrous chronicle of a soul grappling with problems and a revelation of the power of genius. In his own way he answered the questions that had troubled him for years, and put the record of them in a book that should be appreciated and treasured. But our eyes are too accustomed to the glitter of the commonplace to take kindly to the white light that beats on these pages.

### A THING OF LIGHT AND BEAUTY.

In conclusion Dr. Barry says: Letters, stories, sermons belong to the full description of a man whose language always sincere was wrought up little by little to a finish and refinement, a strength and subtlety, thrown into the forms of eloquence beyond which no English writer of

Warwickshire, lonely as he had been at It has learned to smile: it can be entertaining, humorous, pleading, indignant as its Creator wills. By it He will live the Campagna which he had traversed when the questions upon which it was tion of the unity of the faith, and to with such different feelings fifteen years employed have sunk below the previously, or wearing the habit of St. horizon, or appear above it in un-Philip Neri, a Florentine who was dreamt of shapes: for it is in it self a thing of light and beauty, a treasure from the classic past, an inheritance bequeathed to those peoples deceive.' and continents which shall bear onward to far-off ages the language and literature that entitle England to a place beside Rome and Hellas in the world's chronicle.

### THE ARCHBISHOP OF CANTER-BURY'S VISIT.

The Archbishop of Canterbury is on his way to Canada on a friendly visit to his confreres, the Bishop of the Church of England of the Dominion. We have no doubt he will be cordially welcomed by members of the Anglican Church in all parts of Canada to which his visitation will be extended, and deservedly so, for he is regarded as an amiable prelate who is honest in his convictions that the Church of England of modern of epigraph or conclusion. It fixed the date is identical with the Church which was recognized as the Church of Enghis countrymen, but in the national land in pre-Reformation times, and that he is the lawful successor of the great Archbishop of Canterbury, Sts. Augustine, Thomas a Becket, Anselm, and others whose names will even be found written on the page of the history of England, and of the Church of the

world. This notion is, of course, a mistaken one, as the modern Church of England, established by Henry VIII. so late as the year 1534, is in every respect a different entity from the Church of England of former times. It differs therefrom entirely in doctrine and discipline, in liturgy, and above all in its head, its hierarchy, and mode of Government, which matters undoubtedly include all the essentials of a Church, even according to the most loose theories which have been invented by modern Church Unionists.

It is authoritatively announced that the Archbishop is not making an archiepiscopal visitation in Canada on this occasion, though he will preach in many dioceses. It is easy to understand that this should be the case. The Archbishop has practically no jurisdiction in Canada, nor even nominally, except, perhaps, in British Columbia. The Canadian Church of England several years ago achieved its complete ndependence of the Church of England, but British Columbia was not included in the newly declared independent Church. Nevertheless, as we understand, it has been privately arranged that the authority of the Archbishop of Canterbury shall not be asserted or exercised in that Province.

In the United States, the Protestant Episcopal Church, which is also the offspring of the Church of England, is likewise entirely independent both of the Church of England, and the Archbishop of Canterbury. Australia, though only a colony like Canada, has also an independent Church, so that with the independent Church in Ireland out of the Church of England and claim trine and mode of Church Government, so that they are still several branches of one Christian Church.

And yet the germ of divergence lies in the fact that these Churches are quite distinct from each other. This divergence has already manifested itself in the American Church, which retains, indeed, the creeds and thirtynine articles admitted by the Church of England, but which deliberately omits all claim that there is in the priesthood any power of absolving from

Thus in the Communion service, where the minister of the Church of England exhorts intending communicants to quiet their consciences by receiving the benefit of absolution, the Protestant Episcopal Church omits this exhortation, and it does the same in the order of visitation of the sick, where the minister of the Church of England is directed to absolve the sick person by virtue of the authority given by Christ to His Church "to absolve all sinners who truly repent and believe in Him."

The deliberate omission of these passages and several others sufficiently shows that the American Episcopal Church has departed from its prototype in a matter of most grave inportance; and it is evident that time alone is requisite to make still more conspicuous the divergencies of the so-called branch Churches having their origin in Angli-

canism.

It would be interesting to know how in the face of these facts, the theory of independent national Churches forming one Church of Christ can be reconciled with St Paul's declaration to Timothy that the Church of the Living prose has gone. It is invaribly just, God is the pillar and ground of truth; or the teaching of the same Apostle in

Christ instituted various orders in the teaching body of the Church for the perfecting of the Saints, the preservaeffect that " henceforth we be no more children tossed to and fro, and carried about by every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to

The object here proclaimed cannot head, such as exists in the Catholic Church spread throughout all nations. It has been frequently said that in

some sense the Archbishop of Canterbury is the Pope of Anglicanism. None repudiate this statement in description of his office more earnestly than Anglicans themselves; for the tendency of Anglicanism is to disunion, and not to unity of faith, which will necessarily be found in the Catholic Church only, because it has one head for the whole world.

The Archbishop's present position is ment, the internal dissensions in the Churchof England, arising out of the High | no appeal. Church movement of the past half century, are beyond the control of the Anglican Episcopate, and a Royal Commission is now at work "investigating the disorders of the National Church." What the result will be, it is impossible to foretell, though the hope has been expressed by some Church papers that through the present visit to America, the Archbishop may pick up some ideas which will help toward a solution of that such a result will come from the Archbishop's visit, for the same troubles which exist in England have arisen both in the Canadian and American Churches. It appears to us, therefore, that nothing more can be effected by the visit from a religious point of view, than somewhat more cordiality in the relations between the various "branches ' of the Church.

The salary of the Archbishop of Canterbury is stated to be \$75,000 per annum.

### THE SCOTTISH CHURCHES DECISION.

We gave in our last week's issue account of the law-suit which was ... cently terminated before the Judicial Committee of the House of Lords, by a judgment in favor of the remnant of the Free Church which four years ago refused to go into the Union with the United Presbyterian Church.

Some further light has been thrown apon the whole matter by the news hich has since come by mail.

The United Presbyterian Church dates back as a distinct body under that name, to the year 1847; but in a certain sense it may be said to have an earlier history, as it was formed in that year by the Union of two Churches which had an earlier date : the Relief and Associate Churches.

The Free Church was formed in 1843 by a secession from the Established the transaction is made clear by the give as much of the property to the Church of Scotland.

The relative strength of these vari- Christian theology, and the law of the use, leaving the rest to the United ous Presbyterian Churches may be land agree in the pronouncement that Frees. there are now at least four distinct in- approximately estimated from the the time has come when due restitution The sympathy of the Established dependent Churches which have sprung number of ministers of each Church should be made. according to statistics of the year to be almost identical with it in doc- 1872 when there were of the Established Church about 1,380, of the Free Church 957 and of the United Church 638 ministers. In addition to these there were 42 of the Reformed, and 26 of the "Secession Church."

There is no doubt that a motive of economy contributed greatly toward the Union of the United and Free Churches, the more so as the various denominations of Protestants were at the time of the union, and for some years previous, agitating for just such a movement, the principal argument in favor of union being the waste of energy resulting from the divided state of Protestantism, and the great extra cost entailed on the people by their being obliged to keep up two congregations and to support two ministers in many places where one might easily

What now turns out to be a serious natter in the act of union is that doctrinal differences between the two Churches were disregarded. The Free Church had hitherto maintained strenuously the doctrines of the Westminster Confession in regard to predestination and the eternal reprobation of the wicked, and the reasonableness of Church establishment where the Church can have the aid of the State, without being interfered with by the State in the administration of Church matters. But the United Presbyterian Church had left these doctrines dubious, inasmuch as it declared that the belief on these points is optional with each individual.

On the consummation of the Union in 1900 the majority of the members of the Free Church agreed to accept the dubious clause of the United Church, and the plea of the minority, who are popularly called "the Wee Frees," was that the Free Church on its organiza-

sion forever, and the principle of establishment. From this they had departed by joining a Church which makes these open questions.

Two of the lords forming the Court which gives to " the Wee Frees " the maintained that the " real and only be attained without unity under one question" was whether the Free Church was forced to cling to its subordinate standards for all time, with so desperate a grip that she should lose hold and touch of the supreme standard did not, and will not submit. of its faith, by which it meant the Bible.

These two law-lords are of opinion that a Church should be " capable of growth and development," which evidently means that they should be free to im- the state had made its appointments in prove or change their doctrine as the majority sees fit. The majority of the wish, or that of the congregations lords, however, were of a different opinion, and the decision they arrived nota bed of roses, for at the present mo- at will stand as the law, for from the Court which has so pronounced there is built were less vigorously maintained,

Most of the people of Scotland, even to maintain any special doctrine than it those of the Established Church which had been previously. Indeed all Prohas no pecuniary interest in the dis- testantism has become less firm in the pute, seem to be astonished at the de- maintenance of religious dogmas and is cision, and call it unjust ; yet in ordin- prepared to give up distinctive doctrines ary cases, if parties who have been contributors to the building of a Church, four years ago thought the time had or the purchase of Church property of arrived, for the Free Kirk to strengthen any kind join afterwards some other itself numerically, and it combined with Church, it is well understood that they the so-called United Presbyterians and cannot take with them their pecuniary a new Church was formed, present difficulties. We cannot imagine interest in the Church they abandon. Their contributions were given for the Church they left, and the Church they abandoned justly retains them. But in the present instance, the seceders being numerous, were able to defy the minority and to take possession of the property by sheer force. The latter very properly, in our opinion, appealed before had thought it necessary to the courts of law, and in the end to give up all its temporal have gained their cause from the high- possessions for the sake of maintaining est court of the Empire.

> and have wen, and we do not see that sake of becoming a more powerful the majority have just grounds for complaint. The property is the accumulation of

rinciples. We cannot see the matter in the same light with those journals which maintain that it should be divided up its peculiar doctrines. pro rata according to the respective numbers of adherents of the two Churches.

did fifty-seven years before.

been so clearly defined, it would be in given to the Church. order for the Established Churches of

### THE FREE CHURCH SITUATION IN SCOTLAND.

The decision of the Judicial Committee of the House of Lords whereby it is ordered that the stalwart remnant of the Free Kirk of Scotland shall have possession of the entire property which was owned by the Free Kirk before it absorbed itself into the new organization called the United Free Kirk, has completely dazed Presbyterians in Scotland of every designation.

Fifty - eight Free Church ministers was the number out of 970 who four years ago refused to enter into a union with another Church whose creed was more elastic and less definite than its own.

The 475 ministers who in 1843, under the leadership of Drs. Walsh and Chalmers, withdrew from the General Assembly of the Established Church of Scotland, took this action upon a well understood principle. They did not object to the principle of an established Church. They believed that it is lawful for the State to serve God by giving aid to His Church, but not by dominating it, whereas the maintainers of the Established Church permitted the State to rule absolutely in regard to appointments to benefices. The difference between the two on this point was, indeed, very similar to that which existed between the Pope and the French Premier, M. Combes, in regard to the appointment of Bishops. The Pope held and holds that the right to appoint Bishops rests with him exclus ively : yet he was willing for serious reasons to grant to Napoleon I. and to succeeding French Governments the privilege of limiting such appointments in such a way that the persons appointed should be acceptable to the Government.

The Concordat regulated the appoint-

doctrines of the Westminster Confes- the Government agreed upon the person to be appointed, and that person was nominated by the Government, and then appointed by the Pope. This was expressed in the formula of the Pope's Bull by which the appointments were dissented from the majority's decision made. The disagreement which arose recently with M. Combes arose from proprietorship of all the property which the fact that M. Combes wished the had belonged to the Free Church. They Pope's Bulls to state that the French Government alone made the nomination and appointment, to which the Pope should agree whether it were acceptable to him or not.

To such an arrangement, the Pone

It was a somewhat similar dominance of the State in the appointment of Presbyterian ministers to which the Free Church ministers objected, though they would have made no objection if unison with the General Assembly's affected.

But in the course of time the principles on which the Free Church was and it was thought to be less necessary very readily. Hence the Free Church.

The United Church was elastic in creed, and its distinctive feature was that it left many doctrines undecided. Such are the distinctively Calvinistic teachings of predestination and the absolute certainty of the Westminister Confession of Faith. The Free Church which fifty - seven years what it believed to be a truth, was They did as honest citizens should do ready in 1900 to give up truth for the organization, and thus was formed the United Free Church, which combines the names of the two uniting Churches, sixty one years, and was unreservedly to show how it came into existence. iven for the maintenance of Free Kirk Really, however, the Free Church did not unite on even terms, but became absorbed into the United Church, giving

As the majority of the Free Church who thus withdrew claimed all the Church property, and took it with When the majority of the Free Kirk- them, they are much disappointed by ers four years ago decided to make a the recent decision, and they have, innew religion, they should have been deed, already given it out that the ready to make the sacrifices which the remnant which refused to budge cannot circumstances required, as their fathers retain possession of the property awarded them, because they cannot use Now since the law of the case has it for the purposes for which it was

The decision already given must be both England and Scotland to reflect regarded as the law, as it comes from that they came into possession of their the highest legal tribunal in the Britgrand churches by stealing them from ish Empire, but Parliament may step the Catholies; and the dishonesty of in with a remedial measure which will recent decision of the law · lords. "Wee Frees" as they shall be able to

> Kirkers appears to be with the seceding majority of Free Church members.

We have said above that there were 58 stalwart ministers who clung to the old Free Kirk. Time has reduced this number to 24; and the number of their adherents is between four and five thousand.

### THE "NEW CHRISTIANITY."

From D. S., of Hamilton, Ont., we have received a communication based upon some remarks made in a recent issue of the CATHOLIC RECORD on " the New Hell."

A good deal has been said of late in the non-Catholic or Protestant magazines on this subject, from all of which it may be justly inferred that Protestantism has really for the most part arrived at the inference that hell is not to be so much to be dreaded as it has been in the past; and indeed not only has it come to pass that hell has been moderated in the view of many Protestants, but even "the passing away of hell" has also been a theme on which there have been numerous articles written by writers who are deeply interested in religion, and who still belong to sects which are neither Unitarian nor Universalist in theory. Hence, our correspondent, D. S., points out that certain religious newspapers have actually set forth a theory of Protestantism according to which all dogma should disappear from the ideal "New Christianity." Thus the Congregationalist and Christian World of 13th February, 1904, declares plainly that the Reformation inaugurated by Luther has at last entered upon a new period which is the logical extreme of Protestantism and the form which Protestantism has taken at least with more advanced thinkers, and to which has been given the name of "the New Reformation." The article here referred to states the matter thus:

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for the most part arence that hell is not be dreaded as it has and indeed not only ss that hell has been view of many Proteste passing away of hell" heme on which there us articles written by deeply interested in still belong to sects r Unitarian nor Uniry. Hence, our cor-, points out that cerwspapers have actualeory of Protestantism ich all dogma should he ideal " New Christhe Congregationalist orld of 13th February, lainly that the Reforted by Luther has at n a new period which reme of Protestantism which Protestantism st with more advanced which has been given next period of Reformation in the Church will generate the spirit of social Protestantism carried to its logical extreme has at last produced the onviction, at least in the minds of the vanguard, that Lile is more than Dogma, that the Kingdom is more than the Church, that religion may often that Life is more exist apart from ecclesiasticism or in stitutional forms."

this will be going on, the New Christianity, or New Reformation, by whichever name the new organization shall be called, shall have its martyrs, until at last it will triumph in the terrible conflict.

The article continues :

"It is a question if ever in all its long history it (the Church) has had a greater task laid upon it than to day—a question, if ever, even in the days when, smid the wreck of society in the Northern hurriages, it laid the foundary when, smid the wreck of society in the Northern hurricanes, it laid the founda-tions of a new world, or even in the days of the great Reformation, and the frightful conflicts which followed it had to face so testing a struggle as that which is now advancing on us."

Our correspondent quotes also President Hopkins of Williams College, who in an address to college students dediscredited and disgraced by the formal name is a travesty and masquerade. The man to-day demands that justice be tunity in this world for a promise of heaven in the next, that the ten commandments be the law of politics, and the golden rule be the standard of the golden rule be the golden rule be the standard of the golden rule be living, that the service of humanity be the badge of honor,"

college President does insist on the observance of the divine law as contained in the decalogue and the golden rule as laid down by the Saviour of mankind, it is at once seen that only such part of these two summaries of human duties are inculcated by the New Christianity obtained. As we have remarked, they

a matter of fact, the calmness with which the sects in talking of the reunion of Christendom speak of ignoring ion is received a Plenary Indulgence ion is received a Plenary Indulgence doctrinal differences is an evidence that doctrine seems to be not a consideration to be taken into account, and that they are coming fast to be a and that they are coming fast to be a Church without any substantial doctrine. If the proposed union between Presbyterians, Methodists and Congregationalists take place, as it is now pretty confidently expected will be the case, the Atheistic Ideal Church may be organized very soon, for it is well known that laxity of doctrine is especially characteristic, at least of the last named of these sects.

Our respected correspondent wishes to know if it is for the organization of this kind of a Church—a Church which has no truth to propound for our instruction-that "the old scenes of carnage, vandalism, and bloodshed are proposed to be re-enacted in this twentieth century." He adds: "The product will be another robber Church built upon the wrecks of those it will

Then he asks once more: Can such a Church thus established and propagated in blood be the Church of Christ and His Apostles, whose Gospel was one of peace to men of good will?

What can be done in the way of training children to properly sing the Gre-gorian chant has been exemplified at the Good Shepherd Convent in Wheeling, W. Va., where on the feast of St. Mary Magdalen, Bishop Donahue and a num-ber of guests listened to an admirable ber of guests listened to an admirable rendition of the Kyrie and Gloria in the plain chant by the children of the convent. They were trained by professor Shiffer, organist at St. Alphonsus church, Wheeling. There were but about sixty or seventy voices, but for smoothness, precision of time and religious impressionance. ious impressiveness the performance was remarkable in the extreme.

THE CORD OF ST. FRANCIS.

From the Ave Maria, Nov. 20, 1880. Most earnestly do we beg the pious readers of the Ave Maria to peruse attentively the following lines from the pen of the famous Mgr. de Segurs. We feel confident that whoever will read them, will thank us, for they reveal treasures as priceless as unsuspected. exist apart from ecclesiasticism of the stitutional forms."

The change to this condition of things, we are told, "will make the earth shake and ring, and will bring forth Commonwealths vaster and nobler than the world has ever known."

The writer of all this goes on to tell us that this state of affairs will not be brought about without strife, and while this will be going on, the New Christian and the salten ros, amicimel."

treasures as priceless as unsuspected. To all, they will appear perfectly associated from any suspicion of credulity. Such a blessed discovery could not reach us at a more appropriate hour than when we seek everywhere means to relieve our departed friends who are, possibly, yet detained in purgatory. Oh! let us listen to the cries re-echoed from all parts to-day (All Soul's day) Miseremini mei saltem ros, amicimel." m vos, amicimei.

saltem ros, amici mei."

The seraphic St. Francis of Assisi, after having embraced evangelical poverty, would wear nothing but a coarse tunic, with a poor cord as a cincture. This cord was a symbol of penance, poverty and chastity.

One day his friend Dominic asked him, as a pledge of their friendship, to give him his cord; and St. Dominic, to the end of his life, always wore it beneath the white robe of his order. Thus

neath the white robe of his order. Thus he was the first, outside of the Francis-can Order, to wear the cord of St. Francis of Assisi, and his example was Francis of Assisi, and his example was followed by a multitude of pieus faithful who desired to bear about them a mark of their love to St. Francis.

Pope Sixtus V. in a Bull of the 19th November, 1586, from this pieus custom

took occasion to establish an Archeon-fraternity of the Cord of St. Francis. It is affiliated to the religious family in an address to college students de-livered very recently in New York re-There is no obligation imposed under spoke thus: "Christianity has been spoke thus: "Christianity has been truly marvellous spiritual favors.

It exists to the present day, and all, and superficial interpretation of its claims, by the careless, luxurious, selfish lives of the so-called followers of ship, it suffices to receive the cord from selfish lives of the so-called followers of a Franciscan Superior, or a priest dele Christ. Much that passes under its gated for that purpose, and to wear the The man to day demands that justice be substituted for charity, an equal oppor-Wounds of Our Saviour and of St. Francis, for the intention of the Pope, and for the wants of the Church—six

cotton, wood, hemp-white or un-bleached. It should never be removed

Notwithstanding the fact that this except through necessity and then college President does insist on the ob-The six Pater, Ave and Gloria may be recited at any time of the day, whether

> cited, one may gain all the Plenary and Partial Indulgences of all the sanctu-Partial Indulgences of all the salected aries in the world. Those who cannot read may recite instead of this psalm and the prayers, three Paters and three Aves for the intention of the

Pope.

3rd. But what is still more precious, the members of the Confraternity enjoy a singular favor, granted solely to the Franciscan order, and which is called General Absolution. This great Franciscan absolution consists in the restoration of baptismal innocence. The grace surpasses all others, it may be received thirty times a year, through the ministry of a Friar Minor, or a director of the Third Order, on the following festivals: the Immaculate Conception, Christmas, Circumcision, Epiphany, Purification, Annunciation, Palm Sunday, each day in Holy Week, Easter Sunday, Ascension, Pentecost, Trinity Sunday, Corpus Christi, St. Peter, Visitation, St. Clare (Aug. 12), Assumption, Nativity, St. Francis (Oct. 4th), All Saints, Presentation, and Nov. 25, the Feast of St. Catherine Virgin and Martyr. Again, the general absolution may be received four times. 3rd. But what is still more precious, 25, the Feast of St. Catherine Virgin and Martyr. Again, the general absolution may be received four times a year, on any day whatsoever; at which times, in addition, is received the Papal Benediction, making in all thirty Papal Benediction, making in all thirty times a year. The restoration of baptismal innocence! What an ineffable grace! What a pledge of salvation! What a means of sanctification! Each member of the confraternity can receive it from his confessor, but only at the tribune! of pengage. Every conthe tribunal of penance. Every con-fessor, whoever he may be, is invested with this power by a general indult of the superior of the Order of St. Francis; and although there are in Fran-

(C. J. M. in Fordham Monthly).

The self-assertive and fighting spirit which is now being manifested by the Catholic body in general is well worthy of commendation. "Oblige men to know you," said Cardinal Newman, "persuade them, importune them, shame them into knowing you. Make it so clear what you are that they cannot affect not to see you, nor refuse to clear what you are that they cannot affect not to see you, nor refuse to justify you." That grand enterprise, The International Catholic Truth Society, proves that this advice, given to the Catholics of England, is now being acted upon by the Catholics of America. The Federation of Catholic Societies also shows that Catholic Societies also shows that Catholicism has at last resolved to make these two summaries of human duties are inculcated by the New Christianity rather because they set forth the brotherhood of man, than because they emanate from God, and teach our duties to God, as the Sovereign of Sovereigns. These principles as proclaimed imply the elimination of a Sovereign God as the principle on which duty is based, and put man instead of God. This mode of reasoning is a most dangerous sophism, for duty cannot exist at all, unless there is a God Who imposes the law upon us. The New Christianity is therefore old Atheism disguised under a show of for duty cannot existatall, unless there is a God Who imposes the law upon us. The New Christianity is therefore old Atheism disguised under a show of high-sounding words. And is this the system which our neo-theologians would establish by means of a general carnage of the believers in Christ?

All Protestants of course have not reached the conclusions of the vanguard, but we have ofton stated our eonviction that the two basic principles of Protestantism—the supremacy of private judgment, and the rejection of authority—would end in this way; and as a matter of fact, the calmness with which the sects in talking of the reunion of Christendom speak of ignoring details.

The New Christianity is therefore old Atheism disguised under a show of high-sounding words. And is this the system which our neo-theologians would establish by means of a general carnage of the Basilicas, and all the sanctuaries of Rome : all the Indulgences, Plenary and Partial, of the Holy Land, may be gained, as also all the Sanctuaries of Rome : all the Indulgences, Plenary and Partial, of the Holy Land, may be gained, as also all the sanctuaries of Rome : all the Indulgences, Plenary and Partial, of the Holy Land, may be gained, as also all the sanctuaries of Rome : all the Indulgences, Plenary and Partial, of the Basilicas, and all the sanctuaries of Rome : all the Indulgences, Plenary and Partial, of the Holy Land, may be gained, as also all the Indulgences, Plenary and Partial, of the Indulgences, Plenary and Partial

Many people who hear Mass but once a week and then in a perfunctory manner, merely, do not realize or are entirely careless of the great graces and blessings waiting on attendance at the holy Sacrifice. They hurry in late and hurry out before the priest is out of the sanctuary, as though they are afraid of giving too much time to God. Surely an hour a week is little enough time. Rev. Mathew Russell, S. J., gives a plain talk on

week is little enough time. Rev. Mathew Russell, S. J., gives a plain talk on the benefit of hearing Mass, in a recent Messenger of the Sacred Heart.

The Church, he says, makes it an obligation for us to assist at Mass once obligation for us to assist at Mass once a week, but that is a minimum. Her wish is that the faithful should share as often as possible in the fruit of the Eucharistic sacrifice. Experience proves, besides, that piety, true and solid piety, the piety that produces great Christian works, cannot disponse with this as its daily succor, or if not daily, at least frequently. In order to be generous, devoted Christian, forgetful of one's self and ready for good works, one must have in the for good works, one must have in the heart reserves of energy, self-denial, virtue, which the Holy Sacrifice alone, virtue, which the Holy Sacrince alone, is able to produce and to maintain. It may be laid down as a general rule that a person whose position, health and duties would allow him to hear Mass often during the week, and who voluntarily deprives himself of this appropriate all property will not rise. supernatural support, will not rise above a very moderate level of piety. above a very moderate level of piety. If, on the contrary, such a person uses constantly this incomparable means of sanctification, he will make rapid progress in virtue and in the love of God. He will be very quickly and very completely transformed.

It is of course to be distinctly understood that this applies to those only who can really adopt these holy prac-tices without any interference with their natural duties. The mother of cis; and although there are in Franciscan records very beautiful and pious formulas for this great general absolution, yet it is well to know that they are not indispensable, and that the intention of the confessor suffices. To give the general absolution to a member it is not necessary that the confess

sor be allilated to the Franciscan family. At the time mentioned the general absolution can be received from noon on the day preceding, to midnight on the festival itself.

Finally, at the hour of death the members may receive the same grace, with the Papal Benediction, the Plenary Indulgence and the restoration of sabitismal innoceance, from the hands of the prices the assistance.

Should not these three wonderful spiritual favors render dear to our best to the Archeonfraternity of the Cord of the Same of the Same of the state of the same which were the same grace, with the Papal Benediction, the Plenary Indulgence and the restoration of sabitismal innoceance, from the hands of the prices the assistance.

Should not these three wonderful spiritual favors render dear to our best to the Archeonfraternity of the Cord of the Cord of the Same of the Same of the Same of the Same of the seraphic patriarch will ever recall to their minds the virtues of St. Francis. It is should become members, both for their own welfare and the relief of the foot of Calvary cannot but be rich the souls in purgatory. The cord of the scrapping patriarch will ever recall to their minds the virtues of St. Francis. Same of the scrapping patriarch will ever recall to their minds the virtues of St. Francis.

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FORMILA OF GENERAL ABSOLU
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ARCE.

FORMILA FOR CONFERRING THE STATEFUL COMB.

FORMILA FOR CONFERRING THE STATEFUL COMB.

Having the necessary faculties present the cord to the received and the state of the confessor adds:

FORMILA FOR CONFERRING THE STATEFUL COMB.

Having the necessary faculties present the cord to the received and the state of the confessor of the Church complexed and the state of the confessor and t

FORMULA FOR CONFERRING THE

Having blessed the cord, the priest
(having the necessary faculties) presents the cord to the recipient, saying:
Accipe chordam beati patris nostri
Francisci, in signum timoris, temperantie et castitatis, ut sint lumbi lui have paid Him this tribute of fidelity have praccincti. Id nomine Patris, et filli, et Spiritus Sancti. Amen.

Et ego auctoritate mihi concessa, recipio te et suscipio ad participationem omniam bonorum spiritualium, quae in toto ordine Seraphici patris nostri Francisci peraguntur. In nomine Patris, et filli, et Spiritus Sancti. Amen.

CATHOLIC LAY ACTIVITY TODAY.

### A PROTESTANT WOMAN DEFENDS THE SISTERS.

We find the following from the Chicago Times in Our Dumb Animals

of current issue :
"An incident occurred on an afternoon train on the Consolidated Road that ought to have found its way into print before this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity their characteristic dress. drunken man, very drunk and annoying ntered the car and sat down bes one of them. He talked persistently drank from a big bottle that he carried other passengers in true passenger fash-on, sat and looked on. No man

She grabbed the fellow's bottle, wrested it from his hands and flung it out of the window, and then took hold of him and after a lively and unassisted struggle got him out of the seat. "I'm no Roman Catholic, she said, excidedly to the spectators, 'but I will not sit still and see a Sister of Charity insulted."

### WHO ALONE CAN SETTLE THE SOCIAL PROBLEM.

League Leaflet.

The world is very busy at the present time in planning and executing all kinds of schemes for the material improvement of the conditions in which it finds itself, and there is no doubt that in our great cities much has been done in the conditions of the conditions in which it finds itself, and there is no doubt that in our great cities much has been done or great cities and great cities much has been done or great cities much has be that in our great cities much has been done to ameliorate suffering and to banish at least some of the horrors with which poverty was formerly surrounded. Nevertheless all that has been done has proved of no avail in quelling the discontent which is growing more and more threatening. The reason is not hard to find. Never will the poor and afflicted accept help gratefully unless.

hard to find. Never will the poor and afflicted accept help gratefully unless it is seen to proceed from a feeling of genuine love and the sincere conviction that the one who receives aid is a brother whom it is a privilege to assist.

The lovers of the Heart that "had pity in the multitude" will do all in their power, not only this month but always, to co-operate, and to induce others to co-operate, in every charitable work which they will find at hand in their various parishes. Only those who love God and who love their fellowmen for His sake will be able to do anything to settle the social problem. thing to settle the social problem.

# NOTABLE TESTIMONY OF A THOUGATFUL NON-CATHOLIC.

Lord Halifax in the Nineteenth Century. A church which is identified with the world excites no opposition. A Church which makes no inconvenient claims, and which insists on an answer to no awkward questions; which is content to allow its members to ignore the supernatural, acquiesces in a standard of morals which is not too strict, and insists on just that amount of respectability and of religious observance which enables the conscience to close its eyes to its real condition, and to make the best of both worlds—such a Church excites little hostility. Why, indeed, should it? The day may come when, like any other institution, it is attacked; and when that occurs such a church falls like a house of cards, for and which insists on an answer to no attacked; and when that occurs such a church falls like a house of cards, for no one cares to defend it; but meanwhile it is at peace. The world knows its own. No wondrous works are being performed within its borders, and it occurs to no one "to be seech" the clergy "to denote the fall is courted."

augumented? What tonversions answered satisfactorily insure life and vitality to the organization, and an increased continuance of a work that is not only the continuance of a work that is not only the continuance of a work that is not only the continuance of a work that is not only the continuance of a work that is not only the continuance of a work that is not only the continuance of a work that is not only the continuance of beneficial to the individual members but redounds to the benefit of the whole community."—Pittsburg Catho-

### THE USUAL WAY.

"Mary \_\_\_\_\_, a spinster, thirty five years old, jumped from the roof of a Second avenue house yesterday morning and was killed. She had just be released from the alcoholic ward of Bellevue Hospital, where she had been sent several times.
"On reaching home she leaped from

the roof. She had often threatened to kill herself because of her unconquer-able weakness for drink."

able weakness for drink."

The above is from a New York paper of recent date. We do not give the name because no good purpose would be served thereby. But the item tells a story that is all too common in these days. The main thing to be remembered in connection with it is that the unfortunate victim of the drink habit must at one time have been a moderate drinker. Nobody begins to be a drunkard all at once.—Sacred Heart Review.

### ARE CHRISTIANS ANARCHISTS?

one of them. He tank to carried drank from a big bottle that he carried and finally struck his disagreeable face and finally struck his disagreeable face and finally struck his disagreeable face and towns, in private associations as and towns, in private associations as and towns, in private associations as well as in the home circle, everywhere we observe, that to avoid disorder and we observe, that to avoid disorder and to rule the many well, the chief governing power, from earliest times, has been usually centered in one head. Now associations as and towns, in private associations as well as in the home circle, everywhere we observe, that to avoid disorder and to rule the many well, the chief governing power, from earliest times, has been usually centered in one head. Now as a supplied as the best, the chief governing power is the conductor and towns, in private associations as and towns, in private associations as well as in the home circle, everywhere we observe, that to avoid disorder and to rule the many well, the chief governing power, from earliest times, has been usually centered in one head. Now stirred.

"Finally a woman, white as a sheet and full of suppressed indignation, got ap from her seat and went to the rescue. She grabbed the fellow's bottle, wrested it from his hands and flung it out of the window, and then took hold of him and after a lively and massisted and after a lively and massisted organization without a head to govern organization without a head to govern it; forgetting that if this be true, His

### Convent Training.

The development of the lines of the womanly character cannot be worked out better than by those religious women who have made the great renunciation. Hence convent training impresses upon a girl beautiful and w

The justice of God is as worthy of admiration as His mercy, for rest as sured that sin of itself is a much greater evil than the penalty you incur through

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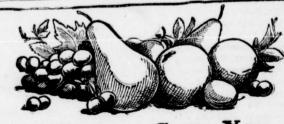
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he New Reformation.

BY A PROTESTANT THEOLOGIAN. CCCXV.

I have already taken note of a letter in the Presbyterian Witness, from Mr. Murdock Mackinnon, deprecating the efforts of the Canadian Presbyterians to

terian clergyman, speaks of delivering the Catholics "from the gloomy caverns of Pargatory." Now it is certainly a most praiseworthy thing to help in delivering Christian souls from Pargatory, although we should hardly call it a work of evangelization. However, where bid Dr. Ross discover these "gloomy caverns"? He knows a good deal more, apparently, about the topography of this state than the Catholic Church, for, as Weissman remarks, proselytize the Canadian Presbyterians to
proselytize the Canadian Catholics.
Mr. McKinnon could hardly dispute
the lawfulness, although he might doubt the lawfulness, athough he migatestate
the expediency of such efforts, provided
they were frankly called what they are,
proselytism. The right to hold a set
of opinions naturally involves the right
to propogate them. The Presbyterians of opinions naturally involves the right to propogate them. The Presbyterians might, it they would, have a committee for bringing over the Methodists; but assuredly they would not call it a committee for evangelizing them. Then to appoint such a body, as they do, under this title, or its equivalent: "Committee for Evangelizing the Romanists," can only be warranted if the Catholics are not Christians. It is against such are not Christians. It is against such an assumption that this gentleman pro-

In a rather angry answer to Mr.

Mackinnon Dr. Ross, chairman of the
committee in question, allows that if the
Canadian Catholics had the Gospel, it
would not be right to talk about evangelizing them. But, says he, as they
have not the Gospel, they are as much
chiects of evangelization as anyhody objects of evangelization as anybody

This rather puzzles me. What is the Gospel? We shall all allow that it is this message: "God hath given unto us eternal life, and this life is in His Son." Now Rome has never wavered from anglessies. Son." Now Rome has never wavered from enforcing this truth since there was a Christian Rome. Then surely all under her care have had the Gospel, under her care have had the Cospet, unless they have been astonishingly neglected by their pastors, which can hardly be assumed of Canada. Moreover, it is involved in the Gospel

that every one is partaker of its benefits who is controlled by Faith that is actuated by Love, as St. Paul declares. actuated by Love, as St. Paul occurres.

Now this proposition is of the very essence of the teachings of Rome. Here was the irreconcilable breach between her and the Lutheran Reformation. The Lutherans were willing to re-accept the Papacy, as being at least of historical view. They were willing to continue right. They were willing to continue the Episcopate if, as in our time, its the Episcopate if, as in our time, its civil authority was abated. They were not strenuous against the intercession of the Saints, or against Purgatory. As they strongly affirmed the Real Presence, they would hardly have re-fused to avert to Transubstantiation, if other matters in dispute had been ad-

The one thing which the Lutherans would not give up, which Luther called "the article of the standing or falling Church," was this doctrine: "Man is justified by Faith, before Love and without Love. Love and Good Works are a natural and desirable sequel of Justification, but they are not absolutely of its essence either in life or in death." Nor was this a hasty extrava gance. It was the reluctant testimony as to Lutheranism given by the eminent Lutheran, George Calixtus, some five Kenerations after the publishing of the

Although this disparagement of Love and Good Works, as, the essence of Justifying Faith, is against the words of Christ, of St. Paul, of the Apostles generally, against reason and Christian feeling, and against the immemorial testimony of the Church, being an as-sumption of filial confidence, but carried into lawless extravagance, yet Luther delared that he would rather see the course of the world overturned, and Germany in particular destroyed (as she nearly was) and the Church torn utterly to pieces, than to surrender one tittle of this strange caricature of the Gospel, the effect of which, as he himself allowed, had been to ruin the morality of the nation. Then as Rome held herself obliged to stand by Carist and St. Paul, rather than to vail her colors to Wittenberg, she was plainly entitled to send apostles into Cormany to re-evangelize the Lutherans, as indeed she did recover nearly half of those between the North Sea and the Adriatic, partly by preaching, partly by teaching, partly by princely com-pulsion, meeting Lutheran princely

On the other hand, it is hard to see how the Lutherans could claim they were evangelizing the Catholics, by encouraging them to look down upon ove, and Good Works proceeding from it, as mere secondary accidents of justi fication. He who has a genuine Faith in the Redeemer, actuated by a Leve which issues in works of righteousuess and benevolence, assuredly has the Gospel, whatever truths he may yet lack, or whatever secondary erro may yet hold. Assume then that the Canadian Catholics were as much in error as Dr. Ross supposes, they yet certainly have the Gospel, if they know their obligation to love God and Christ, and to abound in works of mercy to

their fellowmen.
But, says Dr. Ross, they are kept out of the Word of God. Sad, if true. If any clergy offend in this way, Dr. Ross would certainly do well to appeal to their bishops, and if their bishops are negligent, to the Pope. We know how the Holy See has urged the reading of the vernacular Scriptures by the laity, especially the late Pope and the present But is Dr. Ross quite sure that by the Word of God he does not mean the French Calvinistic Testament? If Dr. Ross should discourage the circulation of the Douai B ble among his people, it surely would not prove that he was opposed to their having the Word of God. It would only prove that he wished to have it in a translation of a Protestant color. Then certainly the Catholic clergy can not be blamed for wishing their people to real the Scriptures in translation colored by the Vulgate, whose extreme faithfulness to the original the great Protestant scholar Bishop Westcott extols.

However, if Dr. Ross can stir up any of the negligent clergy to come nearer meeting the wishes of the Pope and of the Church, this will certainly be a most praiseworthy evangelizing en-deavor in which I wish him all good

Dr. Ross, quoting another Presby-

FIVE-MINUTES SERMON Fourteenth Sunday After Pentecost.

THE POVERTY OF CHRIST.

For after all these things do the heathen In this day's Gospel our Blessed Lord would teach us that the difference be tween men is the difference between th tween men is the difference between the objects for which they live. And He lays down the fundamental law of His kingdom, that is the chief object of one's life is the enjoyment of the things everywhere about us—eating and drinking and money and lands—he has therein a mark of belonging to the kingdom of this world. To belong to Our Lord's kingdom we must live for olic Church, for, as Weissman remarks, the Church has never defined the place, the form, or the duration of purgatorial pains. I know only one description of Purgatory in detail, that of Dante, and

pains. I know only one description of Purgatory in detail, that of Dante, and certainly there are no gloomy caverns there. The whole Mount is bathed with the radiance of sunshine in the day, and lies under the cloudless beauty of the moon and stars at night. True, the Church has never confirmed this description, nor yet has she condemned it. In its details it is not obligatory on faith, nor yet contradictory to faith. However, in the Catholic apprehensions of Purgatory, although there is pain, of sense and yet more of longing there is no gloom. The holy souls rejoice in being finally delivered from sin and from temptation, and in the certainty that, sooner or later, they will be received to the Beatific Vision. Luther did, indeed, add a deep element of gloom to Purgatory by maintaining the life is babistated are continually in the life is babistated are continually in inquiry, How shall I get rich? Is not the possession of riches deemed the most enviable happiness? Is it not the most envisible nappiness? I are not the best praise of an individual that he is prosperous, and of a nation that it is wealthy? What a serious lesson it is, of gloom to Purgatory by maintaining that its inhabitants are continually in terror of falling into hell; but Catholic therefore, that our Lord expresses his contempt for what is deemed the height theology allows no such thing. Certainty of salvation is an essential element of the purgatorial state.

However, it seems that the Presbyof human wisdom among us—a contempt no less profound because so gently expressed! If-He as much as says-if you and I are to make choice of beauty, you may choose King Solomon's ward-robe with all its jewels, and I will take terians propose to deliver the Catholics from Pargatory, only by persuading them that there is no such condition. the new-blown lily; if you talk to me of foresight and skill in the business of They would do well to remember Michael Faraday's words: "How can opinions alter facts?" As a Congregational clergyman, who had been trained for the Catholic priesthood, once said to me: "What a ridiculous thing this common Protestant assumption is that life, you may admire the successful speculator, but the little sparrow is

y model. My model.

And our Lord's life was fully in accord with His doctrine. For it was of set purpose that He saw fit to lack those things that nearly all men covet most; that He was the child of a poor maiden, and the apprentice of a country carpenter; that He was a wanderer barefoot and needy about Judea, yet all the time the only-begotten Son of the Judea of All Majorty; that He the Lord of All Majesty; that He was seemingly a tried and convicted malefactor, and died naked and all but alone upon the gibbet, yet all the time the immortal King of ages. maintains that many elect souls will probably have to pass through literal fire, to purge away the elements of material corruption from their being.

Then when Dr. Ross and his comrades

common Protestant assumption is, that all the redeemed at death go straight to glory!" And indeed the ridiculous-ness of this colory as it.

to glory!" And indeed the ridiculous-ness of this opinion, as if death were the

great purifying sacrament, and there was no discipline after death, even for the most imperfect souls, is making its

way more and more into universal Protestant consciousness. That in-tenest of Protestants, Richard Rothe,

have reasoned the Canadian Catholics

out of the belief in Purgatory—which is likely to be the next day after Never

fellow-Protestants. They had better confine themselves to them, and avoid

hopeless works of supererogation. Chas. C. Starbuck.

CATHOLIC EXAMPLE A WORLD

Father Barke to Men Sodalists.
All the great forces and powers in nature that God has created operate

silent the operation of all those vivify-ing influences of birth, of growth, and of life in nature, and all proceeds from

and in its force than the power of the

word, you need not say one syllable, you have only silently, persistently, perseveringly to exhibit to them the example of what a Christian's life and a Christian's virtue ought be; and as

surely as the sun in heaven generates

and covers the face of nature with all

the beauty and all the life of spring, as

surely as the rising tide lifts up every sunken thing, and raises it to the sur-

face of the waters, so assuredly will

your example spread the life of virtue and the vivifying influence and power

but rather bear them aloft until by

IENCE-HIS OWN ACCOUNT

OF IT.

U. Kegan Paul, in ' Memories,'

friends dearer, because they are ex-plained and sanctified by the relation

ships and the friendships of another life. Sorrows have come to me in

abundance since God gave me grace to

abundance since God gave me grace to enter His Church, but I bear them better than of old, and the blessing He has given me outweighs them all. May He forgive me that I so long resisted Him, and lead those I love unto the fair land wherein He has brought me to dwell! It will be said, and with teach

dwell! It will be said, and with truth,

that I am very confident. My experience is like that of the blind man in the Gospel who also was sure. He was

your Father Who is in Heaven.

POWER.

-they will have to begin again on their

The truth is that this unhappy over valuing of the more lowly things of life is a fault deeply rooted in our fall-en nature. That the eager pursuit of wealth is not compatible with God's service; that it is the peculiar province of the heathen we indeed know. And we know that the human soul is too noble a being to expend its dearest action to purchase any perishable thing whatever. Yet very many persons who deem themselves good enough Christians are quite proud of their success in the heathen's way of life. And many other Christians fall into downright despair because God has deprived them of the things that "the heathen seek." Far be it from us indeed to underestimate the burden of poverty, or to say that it is an easy thing to suffer it. salently. The sun shines in heaven and gives life to all things on this earth of ours, yet how silent the sunshine is? How silent the motion of the earth around her great central planet; how God knows that it is a terribly hard thing to be poor; to see one's family suffer actual hunger; to wander about the streets with no roof to cover one; to lie helplessly sick and be too poor to get proper food or medicine. But on the other hand it is wrong to act under such circumstances as if all were lost, that one central, fixed, and wonderful luminary the sun! There is no power in nature more terrible in its energy or as if God hated us; that is the very time to arouse one's faith in God's love and in its force than the power of the rising flood of waters, as when the spring tide comes into your parlor and swells up through your river, no matter how heavy the body, no matter how terrible the weight, slowly but surely the water heaves it up and holds it leaft by the water heaves it up and holds it. and one's reliance on His promises; to seek His consolation in the holy sacraments; to raise one's eyes hourly to His countenance by fervent prayer that He may relieve the burden, or at any rate

Yet the doctrine stands: to labor for postponed reward is the Christian's life, and for a present reward the heathen's. To pass by a seen and present joy for the sake of an unseen joy is the Christian's wisdom. To trust the voice of an unseen Benefactor
—in a word, to walk in the darkness of ernatural faith—is the fundamental virtue of our religion.

IMITATION OF CHRIST.

THAT ALL GRIEVOUS THINGS ARE TO BE

of Divine grace around you, so assured-ly will your silent force lift up the fallen ones, nor let the waters of in-iquity roll over them and around them, ENDURED FOR LIFE EVERLASTING. Peace shall come in one day, which is mown to the Lord; and it shall not be your influence and by your silent force they come to imitate you — first, to admire your lives and to admire your a vicissitude of day and night, such as it is at present; but everlasting light, infinite brightness, steadfast peace and secure rest.

virtues; and then, adopting those virtues, to join your hely society, and in their own reformed lives, give glory to Thou shalt not then say, Who shall eliver me from the body of this death (1 Rom. vii. 24.) Nor shalt thou cry out, Voe to me, that my sofournig is pro-onged. (Ps. exix. 5) For death shall be A CATROLIC CONVERT'S EXPERno more, but never-failing health; no anxiety, but blessed delight, and a

Oh! if thou hadst seen the everlast-ing crowns of the Saints in heaven, and The following was written years after his conversion. Day by day the mystery of the Altar seems greater, the unseen world nearer. God more a Father, Our Lady more tender, the great company of saints more friendly—if I dare use the word—my guardian angel closer to my side. All human relationships become holier, all human friends dearer, because they are exin how great glory they now triumph who appeared contemptible heretofore to this world and in a manner even un worthy of life; doubtless thou wouldst immediately cast thyself down to the very earth, and wouldst rather seek to be under the feet of all than to have command over so much as one.

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WHY GOD CAN COMMAND FAITH

Catholic Home. Infidels are fond of objecting: "If faith be belief in truth, how can a man's act of faith be called free? And how can God command faith?" In thus objecting, they either through ignor-

ance or design overlook a very important distinction.

"Faith," says Cardinal Manning, "is belief in truth; but not of all kinds of truth, for of truth there are two kinds.

There is one kind which is necessary, the therefore correct the second of the and therefore compels the assent of the intellect. For instance, that things which are equal to the same are equa to one another; that two parallel lines can never intersect; that the whole is greater than the part; that the three angles of a triangle are equal to two right angles, and the like — these are necessary truths, which the intellect of man is constrained by an intrinsic law of its nature to assent to. In these truths, therefore, there is knowledge, but not faith. There is about them no obscurity, and no intervention of the Divine authority. But all mora, truths, that is, all those truths which relate to the world unseen, to the nature of God, to the moral duty of man, to his future destiny — all these are truths which are not intrinsically necessary. They depend upon the will of God, and upon the constitution and order of His revelation. They are therefore believed upon the authority

of God, Who has revealed them. The authority of God intervenes to require of us the submission of our intellect and of our will to the revelation He has It is thus, then, that God exercises

His sovereignty in requiring faith. He commands faith under the penalty of eternal death. The words of our Divine Lord expressly declare this law: "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be condemned." That is, the voluntary act of faith is taken as the test of obedience; and according to the obedi-ence or dispedience of the rational nature will the judgment be hereafter.

### THE SACRAMENTS.

In our previous review it was stated that a sacrament imparts grace to the soul. This is true of each and all of them. Moreover the statement sug-gests the further fact that the help them. which the soul receives is of divine origin. Hence grace is defined as a supernatural, gratuitous gift of God by means of which we are enabled to mas-ter sin, to sanctify our souls and to merit eternal happiness.
A moment's thought, therefore, on

the subject should promptly suggest God's great and merciful concern for His creatures. It should likewise excite in us a great spirit of gratitude It should prompt in us a strong resolution to make frequent use of the nels through which God dispenses these great helps in order that we may aloft by its own power. Yet how silently the tide rises, and how almost imperceptibly the mighty flood puts forth its secret strength. Even so, you, my Catholic brethren, are in the midst of your fellow-countrymen. You need not speak a word, you need not say one syllabla.

In aloft by its own power. Yet how silently the patience to bear it.

Oh! how few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who do so even grudgingly and doubtfully!

The burden, or at any rate secure for ourselves the benefits which they confer. In other words, frequent receptions of the sacraments should be and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the they confer. In other words, frequent receptions of the sacraments should be they confer. In other words, frequent receptions of the sacraments should be they confer. In other words, frequent receptions of the sacraments should be they confer. In other words, frequent receptions of the sacraments should be and heartily choose the Kingdom of God and His justice in preference to the they confer. In other words, frequent receptions of the sacraments should be and heartily choose the Kingdom of God and His justice in preference to the they confer. In other words, frequent receptions of the sacraments should be and heartily choose the Kingdom of God and His justice in preference to the they confer. In other words, frequent receptions of the sacraments should be

to consideration of the sacraments in particular attention is directed to the fact that each has two essentials. These are called the matter and the form. To illustrate, in baptism the matter is the water and the form, the words "I baptize in the name of the Father, and of the Son and of the Holy Ghost," Further, the matter and form must be applied by a minister lawfully ordained and whose intention corresponds with

that of the Church.

Another fact worthy of note is the ceremonies attached to the administra-tion of the sacraments. And this for the leason that we often hear them characterized by our separated breth-ren as superstitions. They fail to un-derstand, of course, that the use of these ceremonies is to give a more clear idea to us of the invisible grace which is imparted by these visible signs. Yet their failure to understand has not prevented them from charging us with superstitious practices in this respect. But does not the very sol-emnity of these ceremonies inspire piety and prompt a more profound reverence for God? If they be supersti-tious, how are we to characterize some of the civilities demanded by modern society? And if the latter be regarded merely as marks of respect, why should these expressions of gratitude for spiritual benefits to the soul be stigmatized

as superstitious?
We should bear in mind, therefore, that the purpose and effect of the sacraments is to impart grace to our souls. By this supernatural, gratitious gift of God and not of ourselves can we merit heaven. Therefore should we be frequent partakers of the sacra Therefore should we ments and show a proper respect for the ceremonies used in their adminis-tration.—Church Progress.

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AUGUST 27, CHATS WITH

It is not of lofty the enduring pat woven, but rathe small things of lis acts of helpfulner that bar against tious attention duty, standing ispite of banter the most difficult to withstand-ad honesty in word what others con sticking to prine be called "old-fa-ive;" these are which, woven in living, make men Bishop Spal

Bishop Spaldir an eloquent add theatre, Scranto audience. His I "If life is inte teresting, for it i universal aim o succeed in whate

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Bishop Spalding on Success. Bishop Spalding recently delivered an eloquent address in the Lyceum theatre, Scranton, Pa., before a large audience. His Lordship said :

audience. His Lordship said:

"If life is interesting, success is interesting, for it is, I suppose, the most universal aim of conscious being to succeed in whatever ends they propose to themselves. If we are seeking knowledge, we wish to succeed. The same may be said of power, or virtue, or faith, or wealth, or aught else that or faith, or wealth, or aught else that is presented to us that is desirable is question. Here it is easier for the

the natural resources of a world whose treasures had been hidden for countless ages. Here came the poor of all the earth, and, seeing that by industry and intelligence and energy it was possible to produce wealth the whole people threw itself upon this material basis of our existence, and consequently the predominant character of our life has been commercial. In fact, this age in which we have grown to power has been a commercial age. New inventions, facilities of transportation and of travel have made one part of the carthhelpful as it were to every other part. The nations have been brought into indicate contact with one another and have thus been embled to mutually exchange their proctacts.

"As regards the causes of business failure we have very definite information. Being above all a people engaged in commerce and manufacture and in all kinds of business, and then greatest streamousness, with indestigable industry we strive to know all about the conditions of business."

"I will ask you to impress upon your mind the fact that our angeossas worn and the fact that our angeossas worn and the fact that our angeossas worn mind the fact that our angeossas worn and the fact that our angeossas worn and the fact that our angeossas worn mind the fact that our angeossas wo been chiefly a business life, our situa-tion inviting us to the development of the natural resources of a world whose treasures had been hidden for count-less ages. Here came the poor of all the earth, and, seeing that by industry and intelligence and energy it was possible to produce wealth the whole people threw itself upon this material basis of our existence, and consequents

ure is treacherous. It is apt to take us into downward paths. It is apt to take from us aspiration, yearning for noble things. It is apt, in one word, to lead us into the path of dalliance.

"The habit of yielding to those impulses of our animal nature weakens little by little the spring of action, takes from us the power of thinking, of resolute resolve, and as I look upon it, the most universal cause is this: that we prefer what is easy and pleasant to what is difficult.

"As we look at the race and this little ant-heap which it inhabits," said he, in conclusion, "we are forced to the conclusion that it were all failure, all emptiness, were it not for the love of God shining upon us through religious faith. We are but a little breed of microbes here below, fighting and wrestling and doing little things in a little space called history. Without that love of God, without that faith I speak of, all would be a mockery, and who would care whether he succeeded "As we look at the race and this little ant-heap which it inhabits," said he, in conclusion, "we are forced to the conclusion that it were all failure, all emptiness, were it not for the love of God shining upon us through religious faith. We are but a little breed of microbes here below, fighting and wrestling and doing little things in a little space called history. Without that faith I speak of, all would be a mockery, and would care whether he succeeded or failed? It would be all the same. Therefore, I have no hesitancy in saying that in the end religion is the deepest thought in this question of success; it is the mightiest impulse for the building of man's body and soul."

Our sacred Duty.

For the laity no less than for the clergy, it is an imperative, a sacred duty to show—and show so plainly that no man, in or out of the Church, can misread the showing—that as truly as the Church lives to point the way to Heaven, so truly she lives likewise that truth and justice, honor and patriotism, good faith and fair dealing may

Some Helpful Thoughts.

It is far better to be trampled in the battle for right than to become a hero by compromising with the wrong.

Determination counts for more than anything else in character-building, as it does in other forms of effort. Every temptation to desist, to let things go, "to let well enough alone," unless resisted, will keep you from arriving at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along a rocky coast. There is danger in every rocky coast. There is danger in every deviation.

A man without a predominant pur-A man without a predominant pur-pose in life is much like a drifting ship on the ocean. Hence the necessity of early determining upon something de-finite to be done and then the direct-ing of all our energies to its accom-

same may be saith, or aught else that is prised to it is desirable in question. Here it is desirable in question. Here it is casier for the findividual must be desirable in the control of the first tractive nation in the own of the most attractive and the most attractive and the most attractive and the power traction of Europe to ourselve it is and as this vast tide sweep in the nations of Europe to ourselve it is an action of Europe to ourselve; and as this vast tide sweep in the nations of Europe to ourselve; and as this vast tide sweep in the nations of Europe to ourselve; and the nations of the nations of Europe to ourselve; and t

The Bishop here recited the various causes of failures in business, and then continued as follows:

"I will ask you to impress upon your mind the fact that our successes or our failures is largely due to ourselves. Consequently, that if we fail, wisdom would lead us to look within rather than without, to find fault with ourselves rather than without, to find fault with ourselves rather than with our environment or the circumstances in which we are placed. We are all guided by ideals whether we are fully conscious of the fact or not. The ideal of pleasure is traceherous. It is apt to take us into downward paths. It is apt to take from us aspiration, yearning for noble things. It is apt, in one word, to lead us into the path of dalliance.

"The habit of yielding to those impulses of our animal nature weakens little by little the spring cause is this: that we prefer what is easy and pleasant to what is difficult.

"As we look at the race and this little breat universal cause is this: that we prefer what is easy and pleasant to what its difficult.

"As we look at the race and this little breat universal emptiness, were it not for the love of God shining upon us through religious faith. We are but a little bread of microbes here below, flighting and wrestling and doing little things in a little space called history. Without that love of God, without that faith I

also live among men .- Hon. Charles J. not only during the last fortnight, but THE EMPEROR AND THE LITTLE

for some time past, excepting when it was said openly in church, was in her hands, and following an instinct that came from this time of serious thought, she knelt down in the twilight and said ten decades with a fervor that showed the was truly touched. It was a day WILLIAM II. OF GERMANY IN CONTRAST WITH THE PRESIDENT OF THE FRENCH REPUBLIC. The Emperor of Germany recently

battle for right than to become a hero by compromising with the wrong.

Duty has the virtue of making us feel the reality of a positive world, while at the same time detaching us from it.

We never fail to express our appreciation for the smallest gift and courtesies shown us by our associates. Yet how many fail to make the first morning offering to God for the gift of another day of life—the gift they prize the most.

Determination counts for more than anything else in character-building, as it does in other forms of effort. Every temptation to desist, to let things go, "to let well enough alone," unless resisted, will keep you from arriving at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along a great to be got make a perfect character, as a helmsman holds to his course along a great to be got make a perfect character, as a helmsman holds to his course along a great to be got make the first morning offering to God for the gift of another day of life—the gift does in other forms of effort. Every temptation to desist, to let things go, "to let well enough alone," unless resisted, will keep you from arriving at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along a great produced the gift of another day of life—the gift does in other forms of effort. Every temptation to desist, to let things go, "to let well enough alone," unless resisted, will keep you from arriving at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along at the goal first set. Hold to your purpose to have a perfect character, as a helmsman holds to his course along and her lips repeated the well-well-well for the greates and Lucy. Sisters of the Poor on board the Hohenzine. The emperor of Germany received the petition of the gisters of the Poor on board the Hohenz deserves.

Then, when her beads were over, there came back to Lucy's mind the new resolve to be more sincerely and truly an imitator of the hidden life of Mary, and she asked her in all humility to help her to fight her battle and win her crown. She was startled by the voice of Phil calling to her, and she rose and went to the schoolroom. Rome was not built in a day and faults long left unattacked are not conquered in a moment. That day in May started Lucy on the good showing her devotion to Our Lady in a new and hitherto untried manner, and many were the observable.

SOCIALISM AND THE IRISH.

In the August Messenger the Rev. J. Campbell, S. J., writing on Socialism," pays the following tribute the Irish, when mentioning the in-mence of religion on Catholic Bel-

"A better example of this influence is found in the effect which Catholicity has had not merely on a country but on an entire race. Centuries of misrule would naturally have hurled the entire Irish people into the hands of the Socialists, but the Irish reverence for parental, civil, and ecclosiastical authority ingrained in them by the Catholic training and tradition of long centuries has, to the amazement of the revolutionists, kept them as a body solid as a wall of brass on the side of order. There is no more faithful father A better example of this influence So the days passed on, with long letters coming at various times from the travellers, containing but indifferent news of Mrs. Charnley. She seemed to make little progress until she had been a couple of months at sea, and then the accounts were better.

Lucy, who dotested her pen, and writing letters of all things, made herself write long cheery letters full of all the home news, and Mr. Charnley reported her as doing very nicely at home order. There is no more faithful father of a family and no more self-sacrificing his native or his adopted untry than an Irishman. There are me, unfortunately, on the wrong side but an Irish anarchist or out-and-out socialist is a recreant to his race and eligion." came back from school and college, the house was very much alive with them, and Lucy and Tom seemed to have more to say to each other than usual. They were more like in character than the rest, both being high-spirited with a good deal of fun in them, both being lond of excitement.

DR. OLIVER WENDELL HOLMES AND THE CATHOLIC CHURCH.

M. S. L. tells the following anecdote

M. S. L. tells the following anecdote of Dr. Oliver Wendell Holmes, in the Catholic Review of Reviews:

During a visit to the late lamented trebbishop Corrigan, his Grace related he following conversation which was epeated to him by the late Dr. Metall of Easten: alf of Boston:
Dr. Oliver Wendell Holmes, on the

Dr. Oliver Wendell Holmes, on the occasion of a call upon his friend Dr. Metcalf, was interrupted by the entrance of a young man, who had some words with Metcalf and hurriedly redistributed by the condition of tired. His words, which were dis-tinetly audible and related to some message from a priest, arrested Dr. Holmes' attention, and when they were alone he said in a startled manner: "Metcalf, you are not a Catholic?"
"Oh, yes," replied Dr. Metcalf, "and have been in the Church for the past

br. Holmes, astonished, looked at his Dr. Holmes, astonished, tooked at his friend during a long pause, and then leaning forward placed his hand upon his knee, saying: "And you are right, Metcalf, you are on an old ship that will land you safely on the other side. The old hulk is covered with barnacles, but 'twill take you safe into port—I'm on the high seas.". Pilot.

A DANGER TO BABY.

Doctors have preached against the so-called soothing medicines for years, but they are still used altegether too much. The fact that they put children to sleep is no sign that they are helpful. Ask your doctor and he will tell you that you have merely drugged your little one into insensibility—that soothing medicines are dangerous. If your little one needs a medicine give it Baby's Own Tablets, and you give it a medicine guaranteed to contain no opiate or harmful drug. You can give these Tablets just as safely to a new born infant as to the well grown child, and they will cure all the minor ills of childhood. Mrs. J. M. Gilpin, Bellhaven, Ont., says: "Since I gave my little one Baby's Own Tablets there has been a marvellous change in her appearance." Doctors have preached against the little one Baby's Own Tablets there has been a marvellous change in her appearatce, and she is growing splendidly. You may count me always a friend to the Tablets." Ask your druggist for this medicine or send 25 cents to The Dr. Williams' Medicine Co., Brockville, Out, and got a box by mail nost paid. Ont., and get a box by mail post paid.

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THE RESERVE OF THE PARTY OF THE

The soal that lives by faith, and that knows God's sacred secrets, remairs entirely in peace; all that passes within it, reassures rather than afrights it. To find God under all these appearances is the great art of faith: to use everything in such a manner as to enter into closer union with God is the exercise of faith.

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### NECESSITY OF WORK.

The following is an extract from a sermon by Bishop Phela Sunday, July 17, 1904: Phelan delivered on

His text was taken from Luke, Chapter XIV., as follows:

"How is it that I hear this of thee? Give an account of thy stewardship." "Why is the world full of thieves to day? Is it because we all want to live without working? We all want to live on the fat of the land and clothe ouron the fat of the land and clothe our-selves in 'fine linen, without working. Everyone of us wants to be rich. We all want to live a luxurious life. But none of us want to work. Now we are here face to face with an impossi-The world cannot live long on its capital. You cannot eat your bread and have it, tco. Our young men will not work. Our wemen are all ladies, and, of course, will not work. But both want money. Our ladies have deft fingers; but those fingers are only to wear jewels or to handle ice cream spoons. they are not for work: work spoils the symmetry of the digits. The woman who washes at the tub shows her occuwho washes at the tub shows her occur
pation by her fingers. Our young
women do not want knots on their
hands. Our young men will not work.
It is beneath them; it is degrading. But
all young men and all young women
must have fine clothes; and they must have money to pay the expense of fash-ionable entertainment; but they refuse to work. St. Paul says in his second epistle to the Thessalonians: "He who is unwilling to work should not eat."

fine clothes.

Now how without work are they going to keep up their present expensive style of living? They are forced to adopt a career of dishenesty. They rob the laboring man. The only pro ducers in the world are the people who work. The only people in the world who make a dollar are the people who work for it. And the fashionable world, who must have money without earning it, rob the working people and get what they have. This is what they are doing every day; that is the meaning of all these fraudulent schemes. What a volume of literature is cast upon the world every day inviting the hard-worked toiler to put his well-earned

For a greater reason he should not wear

money into swindling schemes!

In the offices whence issues all this literature you find bundreds of the idle, well dressed, good for nothings, lolling in sumptuously upholstered chairs, who want money to live luxuriously, but who refuse to work. They use swindling schemes to induce the laboring men to pour their earnings into his dishonest coffers. Prospectuses of fraudulent en-terprises flood our mail services. These advertisements come by every delivery: they come to me and to you, people who are supposed to have a dollar or two. From whom do they come? They come from the lazy spendthrifts who do not work. They come from the people who live in fine houses; they come from the members of fashionable clubs, who live luxurious and fast lives. They want your money and my money to enable them to continue their present extrava-

gant career. Now, how does the Church regard this matter? She teaches and only repeat the injunction of God Himself, that every man must work; that this earth is a place of toil and care. This is the is a place of toll and care. This is the only safe world-view. If we were all to regard it in that light we would not need so much money. We would be independent of these speculators. We would live much happier than we do and get much more jey out of life than we do.

we do.

Our Saviour praised this unjust steward, who said to himself, "I must do some thing." He was deposed from office. His had been a very good office; it had paid him a very good salary; but his salary was not enough. He had his salary was not enough. He had lived beyond his means; so he embezz'e the funds of his employer. He thought that perhaps he would be able to stave of indefinitely the final investigation that perhaps some happy investment would enable him to make good what he employer. But when the fatal day arrived and he could no longer escape detection, he said to him self, "I know what I will do. I will sell my master out. I will go to his creditors and I will compound their debts. I will give them receipts for all they owe, by accepting for myself balf. I am unable to dig, to handle the pick and shovel, and to beg I am ashamed.'
That is it. He will steal. He won't work. When we have undermined our health by luxurious living, we cannot work. We will not acknowledge our poverty because we are too proud. And because we won't work and are too proud to acknowledge our poverty, we turn thieves. This is the history of the downfall of every embezzler. Go to your penitentiaries to day and interroyour penitentiaries to day and interrogate those that are there because of dishonest dealings with their fellowmen. They will all tell you that once they were honest; once they had money. But they lost it all. They were once strong enough to work. Dishonesty and dissipation undermined their health. But they were too proud to beg, and they became thieves, and landed in the penitentiary.

Now, brethren, no man ought to be above working. Poverty is no disgrace. It is because of a failure to appreciate these two great truths that men have

these two great truths that men have often made shipwreck of their lives. Every man must work. This world was made a place of labors and the state of the state o Every man must work. This world was made a place of labor, and there is no man that God ever sent into this world that had not his task assigned him. Poverty is no drawback to any man. If you have not money do not be ashamed to ask for a chance to earn it. If you are poor do not think that any disare poor do not think that any disgrace. A man can be a man though he grace. A man can be a man can be a is clothed in rags. A man can be a noble man though bent over the spade or the hoe. The clothes do not make the man; the occupation does not make the man; money, the stamp of the dollar, does not make the man.

May it not be that much of the evil and ill-success which attend our daily avocations are due to the fact that we fail to ask God's blessing at the beginning of our tasks. Such dedication of our labors usually bears good results.

### SCOTLAND COMING BACK TO THE

Signs of Scotland's returning to the fold are appearing on all sides. A cor-respondent of one of our exchanges, writing from Edinburgh, speaks of Catholic Open-air Services as compara Catholic Open-air Services as compara-tively common in that city during the summer months. "Last Sunday even-ing," says the correspondent, "a crowd of a thousand people in Lothian Road listened for over an hour to a dis-Road listened for over an hour to a discourse from a Jesuit Father on the subject: "I go straight to Christ. No go-betweens for me.' That, he said, was the idea entertained by the bulk of non-Catholics. Now the straight way to God was the way laid down by God Himself for them to walk in. That way was Christ. Christ was the Mediator, and Mediator, was the Latin for a goand Mediator was the Latin for a go-between. There was, therefore, a go-between helping them to God. It was mething the same with Christ and His Mother. She was not a mediator, but an intercessor, the head and Queen of a countless host engaged in interces sory prayer for them. Could he (the preacher) dispense with their interces-sory power for him; or they with his prayers for them? His brethren had better not try. To try it would be to fail in brotherly and sisterly charity, and that was the surest way to go straight from God. There were go betweens and go-betweens. To non-Catholics, Mary was a dead wall cutting them off from God. To Catholics she was an ever open arch leading directly to her Son. The Queen of Intercessors was coming back to Scotland. When she was ousted from this country her Son went with her. There was no Christianity without the Incarnation, and no Incarnation without the one human agent engaged in it, and that was the Blessed Virgin Mary.

### HOME THE TRUE SPHERE OF WCMANHOOD.

To mould the hearts of those who make the laws is immeasurably more noble than to have a vote, and to be the guardian and patroness of virtue and morality was more excellent than to be the leader of an army or the ruler of a nation. The error was prevalent in our day that women must enter pubtic life and become the rivals of men if they were to attain true dignity and independence and enjoy what were known as women's rights. This error war founded on the mistaken notion that civil society was more important

than domestic society or the home.
"The truth is," he added, "that the home is the real source of both public and private prosperity; and where tle ness the state cannot flourish. If the oundation be not secure, the edifice must crumble; and as the home is the basis of the state, they who are charged with its interests are the most important factors in the commonwealth. Now it is upon women that these sacred in-terests chiefly devolve. In the home woman, as the wife or mother, sister or

daughter, is mistress and queen.
"This is her true sphere of duty, and if she were to leave it and engage in politics or law or commerce, there would be none to take her place. The very purpose for which civil society is established--the protection of the home —would be nullified, and woman herself in all probability cease to be what she is to-day in every Christian land, the object of the chivalrous reverence and devotedness of every right-thinking and honorable man."—B shop O'Conner,

### London Abstainers Greet Cardinal Logue.

At an informal meeting of officers of the League of the Cross, London, it was unanimously resolved to send a telegram of congratulation to His Eminence Cardinal Logue, who has a ways been a staunch advocate of the cause of temperance, and who stated daring a recent visitation in his diocose that he considered the total confrate rnity in the Church. The fol-lowing telegram was despatched:
"Thousands of London League of

the Cross Guards and members as-sembled for a special service at the Church of SS. Mary and Michael, Commercial road, to celebrate the birthday of their founder, Cardinal Manning, send their hearty congratulations to your Eminence on the occasion of the consecration of your noble Cathedral."

Why do so many people attend Low Mass on Sunday? Because it does not occupy much of their time. It is given to condend on the local property of the local ing to God grudgingly, the least possible service in the forenoon of one day There was a time when the heads of Catholic households and their children felt it to be their duty to attend High Mass in their parish church.—Montreal True Witness.

### C. M. B. A.

At a regular meeting of Branch No. 201. At xandin, resolutions of condolance were presented to Bro. L. P. McDonaid, on the death of his wife.

### FAREWELL TO FATHER HOGAN.

On Tuesday evening last a committee representing the congregation of St. Patrick church, Napanec, called upon the Rev. Father Hogan, at his residence to say farewell and to wish him God speed in his new field of labor. Mr. J. P. Hanley, chairman of the committee, in a neat address, declared they would like to respect the wishes of Father Hogan and allow him to depart without any demonstration, yet the people felt they could not permit him to go without some token of their love and esteem. He then called upon Mr. D. J. Hogan, who read the following address:

Dear Revered Father:—Your faithful parishioners of Napacee with profound regret say farewell ere you leave us for a new home and a new sphere of labor. For fifteen long years the welfare of the patish has been your constant care.

Under your wise administration religion has dourished, harmony has prevalled, the angel of peace has breathed over all. You have been to us not only the faithful pastor but the kind father, the gentle and loving feiend.

In all our trials and difficulties we knew where to turn for earness sympathy, deep consolation and practical advice. In all fie's ecoions, in our hopes and aspirations, in our joys and sorrows your leving presence was always near, guiding, directing, strengthening, consoling.

Therefore our hear is a refull to over flowin

Therefore our hear's are full to over flowin

at this unexpected parting. In your new home we wish you every success. May your life there be happy and free from care and anxiety! May length of years be yours, and strength of mind and vigor of body, that all your actions may be for the honor of God and the glory of His eternal Kingdom.

We be you to accept this email purse as a slight token of our affectionate regard.

On behalf of the congregation,
J. P. HANLEY, Chairman,
D. J. H. GAN, Secretary.

Napance, July 31st, 1994

Father Hegan thanked the committee most

Napance, July 31st, 1984

Father Hegan thanked the examittee most sincerely for the kind address and for the sincere will wishes contained therein. It was with great regret he severed the happy relations that always existed between him and his faithful people of Napance. He valued the address most highly, and during his life he would cherish it as a memento of many years of mutual trust and confidence, and while he was leaving Napance he would never forgethic oid parishioners, and their happiness and we fare would always be to him a source of joy and pleasure.—Napance Beaver, August 12, 1994.

### DIOCESE OF HAMILTON.

CIRCULAR LETTER OF HIS LORDSHIP THE To the Reverend Clergy, Religious Communi-ties and Faithful Laity of the Diocese of Hamilton promuleating the Encyclical of His Holmess Plus X, proclaiming a solemn Jubilee Indulgence.

Very Reverend and Reverend Fathers and Beloved Brethren:

In accordance with the intimation given the diocean clergy in our circular of June last, we have now much pleasure in efficially informing you that, in an encyclical letter dated February 2nd, 1934, the Holy Father was pleased to proclaim to the Catholic would an extraordinary indulgence in the form of a Jublee. The object of His Holinese in proclaiming this special Jubilee is twofoid; let—To mark his accession to the Supreme Pontificate; and 2nd—To commemorate in a fitting manner the fittieth anniversary of the proclaimation of the Dagma of the Immaculate Conception of the Bieseed Virgin.

Princed copies of the important and most instructive letter of the Holy Father are herewith transmitted to the Reverend Clergy, who are earnestly exhorted to study the same carefully and to read and explain its contents to the people as the subject of instruction at the Sunday in September and continue for three most has, closing on the first Sunday in December. The conditions for gaining the Jubilee Indulgence are as fallows:

1. Three visits must be made to the cathedral or to the principal church. In the City of Hamilton the visits must be made to the cathedral or to the principal lovar church. During the visits prayers are to be effered for the Holy Father's intention, for the Holy Fa Very Reverend and Reverend Fathers and Beloved Brethren:

visit. Inmates of Convents. Hospitals and Charitable Institutions, will visit the chapel in their respective residences

2 A seriet or black fast must be observed on some one day. On that day flesh-meat in any form, eggs, milk, or things made from eggs or milk, caunot be used as food. By virtue, however, of a special indult of the Holy Father, granted to Bisnops and dated April 3rd, 1994, dispensation is hereby granted from the observance of the strict abstituence, and the use of factionals is permitted wherever it would be impracticable to kere the en-ished abstinence from all bat Lenten fare.

3. Confession and Holy Communion are necessary, but dispensation from Communion is granted to children who have not yet been admitted to first Communion.

4. Confessors approved by us are authorized to commute, in the confessional, all or any of the above works for other works of piety, it faver of persons who cannot perform the works prescribed.

5 The privileges granted to certain classes of positions as well as the foculities and re-

works prescribed.
The privileges granted to certain classes
f penitents, as well as the faculties and re-crictions of confessors, are clearly set forth in the encyclical, and should be very carefully

strictions of confessors, are clearly set forth in the encyclical, and should be very carefully studied.

6 The Jubilee Indulgence may be applied in f. vor of the souls in Purgatory, and during the time set apart for the Jubilee the privilege remains of gaining all the other indulgences granted by the Sovereign Pontiffs.

It only remains for us to remit d. the faithful committed to our spiritual care, that whilst the whole Christian world is rejoicing in the celebration of the Bodeni Jubilee of the promulgation, there are special reasons why the children of the Diocese of Hamilton should rejoice and be giad. The fact that our diocesan cathedral was amongst the first in Canada, after the proclamation of the Dagma, in 1851, to be dedicated to divine worship under the patronage of Our Lady Immaculate, and the fact that the present Bishop of the diocese had the privilege, in the following year, of participating in the first celebration of the Festival in this province, as well as the further privilege of being ordained priest and consecrated Bishop in the same cathedral of our Lady Immaculate—thee facts should be additional reasons why prelate, priests and people should unite in celebration the Holy Father as well as their gratitude to our Lord Jesus Christ at dheir devotion to life Immaculate Mother.

"Mary, conceived without sin, pray for us who have recourse to thee, that we may be made worthy of the promises of Christ."

Asking a share in the plous prayers of priests and geople.

May God bless you all.

Your devoted servant in Christ. THOMAS JOSEPH DOWLING Bishop of Han

DIOCESE OF PETERBOROUGH.

OLEMN AND BEAUTIFUL CEREMONY AT MOUNT Feterborough Daily Examiner.

Peterborough Daily Examiner.

On Monday morning, Aug. 15, 1901, the chape of Mount St. Joseph, the mother house of the Sisterhood of St. Joseph for the Catholic diocese of Peterborough, was the scene of a beau tiful, solemn and interesting ceremony — four postulants received the holy habit and seven novices made the flual vows.

The ceremony began at 9 o'clock in the presence of the immediate relatives and the friends of the young ladies who entered upon the respective slages of their devotion to a special religious life under yows of poverty, charilty and obedience. The beautiful chapel was not only filled, but also the halls corridors, and even the cutside approaches to the building.

A procession had been formed in the community room of the Mother House, and proceeds u to the chapel in the following order: First came two beautifully dressed little girls, carrying the baskets containing the habits of the Order to be assumed by the postulants. Then followed the seven novices, who were to make their final vows; next came the postulants to receive the holy habits. These were attifred as brides, significant of their becoming the bridge of the Church, They were robes of white organdy over white satin, and upon their heads were floral garlands, and bridal vills and in their hands they carried bouquets of white carnations. Each of the postulents was altered by a little maid of honor, white rows by Hiller and of honor, white rows by Hiller and of honor, white rows had and with a garland of flowers on her head.

was attended by a little maid of honor, white robed and with a garland of flowers on her head.

The ceremony began by the celebration of Low Mass by His Lordship Bishop O'Connor, assisted by Rev, Dr. O Brien and Mr. Victor McFadden, Within the sanctuary were also Rev. Father Hader, C. S.-S. R., the director of the recent retreat at the Mother House Rev. Father Fitzpatrick of Engineere, Rev. Father McGuire, Hastings, and Rev. Father F. O'Sullivan, Lindsay, The music provided by the Sisters' choir, was of a very nigh order, very solemn and impressive.

Following the service of the Mass, came the special sormon preached by Rev. Father Fitzpatrick, of Ennismore. The sermon, which was an elequent and beautiful one, dealt with the significance of the solemn and decisive step that day taken by the young ladies, dealt with the religious privileges and blessings which the holy life to which they had devoted them selves, opened up, and also referred to the triple nature of the vows they had made, including poverty, chastity and obedience.

The postulants for the holy habit then answered the questions prescribed for such occasions, after which they retired to the community room, where they were invested with the hely habits, shortly returning to the Chapel. The young ladies who took the habits were all of Peterborough. Their names in religion, as well as the names of the maids

of honor, were as follows; Miss Mamie Mahoney, Sister M. St. Madeline, maid of honor, Miss Madeline, maid of honor, Miss Madeline Rutherford; Miss Lillian of Brien, Sister M. St. Bernard maid of honor Miss Heien O Brien; Miss Annie Couphin Sister M. St. Bertha maid of honor, Miss Kathien Gorman; Miss L zzle O Brien, Sister M. St. Patricia, maid of honor, her little niece, Kathleen o Brien.

The novices then entered the sanctuary, and each in turn in an audible voice, pronounced the flual vows of poverty, chastity and obedience. They received also the cross of their profession, and His Lordship the Bishop briefly addressed them congratulating them in suitable terms upon the happy choice they had made in devoiring their lives to the service of Almighty G.d. and of His Church, the pealin, "To Deum Laudamus."

This concluded the ceremony, and the movices, and those who had by their act and the ceremony of the morities separated them selves from the world, repaired to the Community Room, where they received the congratulations of their friends. The nemes of the prefessed Sisters are. Frances Sulitvan, Sister S. Marr of Lourdes; and Lizzie Lyoch, Sister M. S. Geraid, Peterborough; Mary Le Beau, Sister M. Evgetie Sturgeon Falls; Kaile Greenan, Siste

DIED

Sinon - At Brantford, on August 12 h. Eugene H. Sinon son of Mrs. R. A. Sinon, 40 Pearl street; aged forty years, May he rest in peace!

### MARKET REPORTS.

Toronto Aug. 25. — Wheat is strong, at \$1.04 to \$1.04 for No. red and white, west; Manitobs, \$1.07 for No. 1 northern, \$1.04 for No. 2 northern, and \$1.01 for No. 3 northern, at Georgian Bay ports, and 65 more grinding in transit. Flour, firm; exporters still bidding \$4.10 for cars of 90 per cent, winter wheat patents in their bags, west; choice brands 17 to 20c higher; Maritobs firm; \$5.70 for Hungarian patents; \$1.90 for second patents, and \$4.80 for strong bakers, bags included, in car lots, on the track. Toronto. Millfeed, steady, at \$16 for cars of shorts, and \$13 for bran in bulk, west; Manitobs millfeed is steady, at \$16 for cars of shorts, and \$13 for bran in bulk, west; Manitobs millfeed is steady, at \$17 for bran, sacks included. Toronto freights. Barley, steady, at \$35 for No. 2; 42c for No. 3, extrs, and 40c for No. 3, west, Rye, nominal, at 57c to 78; for No. 2, white. Corn, firm; Canada, 52c for car lots, west; 62g for No. 2 yellow; 614c for No. 3, yellow, and 59c to 596 for No. 3 mixed, in carlots, on the track. Toronto. O4ts, firm, at 35c for No. 1 white are quoted at 31c, west. Rolled cats, steady, at \$15 for cars of bags, and \$1.75 for barrels, on the track, Toronto; 25c more for broken lots here, and 45c more for brecken lots outside. Peas steady, at 63; to 61c, west. Butter, choice dairy pound rolls, higher, at 12c to 15c; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged. Eggs, steady, at 165 to 16f; other grades unchanged.

### Live Stock Markets.

EAST BUFFALO.

EAST BUFFALO.

EAST BUFFALO.

Aug 25.—Cattle—Recelpta, 500 head; slow; barely steady; prime steers, \$5 25 to \$5.50; shipping \$4 50 to \$5.50; shipping \$2 50 to \$3.75.

Veals — Receivis. 400 head; dul; 75c higher; \$5 to \$6. Hogs—keceipts. 7090 head; 5v to 100 higher; heavy and mixed \$5,45 to \$5.70; Yorkers, \$5 50 to \$5.75; pigs. \$2.25 to \$5.75; stags, \$2.375 to \$4.85; dairies. \$3 to \$3.55.

Sheep and lambs—Receipts. 690 head; sheep, steady; lambs, 25c higher; lambs, \$4.25 to \$1.75; yearlings, \$4.50 to \$5; wethers, \$4.25 to \$4.50; ewes, \$3.75; sheep mixed, \$2 to \$4.50; ewes, \$3.75; sheep mixed, \$2 to \$4.50; ewes, \$3.75; sheep mixed, \$2 to \$4.50;

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