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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, JULY 5, 1902

an old scott, and stated by sundry individuals who are, of the educators, who are, accordbecause of their creed, debarred from ing to their lights, doing the very best occupying well-paid and responsible with the peoples' money. But we think positions. It may have had a foundation in fact some generation ago, but we are inclined to think that it is now but a fiction more or less consoling to those who cannot find a ready market there are facts enough to prove that the multiplicity of subjects tends to confuse the scholar, to make study irksome to him, and to render him into those who cannot find a ready market there are facts enough to prove that the multiplicity of subjects tends to confuse the scholar, to make study irksome to him, and to render him into those who cannot find a ready market there are facts enough to prove that the multiplicity of subjects tends to for reply. In the beginning a large number of questions were presented to Father Sutton for reply. In the beginning a large bundle of queries was put in each night by one individual, supposed to be a minister. They were rather investigations. positions. It may have had a foundawe are inclined to think that it is now but a fiction more or less consoling to those who cannot find a ready market for their literary wares. We are often duped by the critic and publisher into purchasing worthless books. But the taste of the reading public is not so hopelessly vitiated as pessimism would have it. The welcome given to some recent with facts and dates and d it. The welcome given to some recent with facts and dates and bits of informpublications, notably to Father Shee- ation. He becomes a mere automaton han's and Henry Harland's, would seem -repeating what has been told him, to indicate this. At all events, it and anxious only that he does not forseems to show that we can be trusted get it when he comes up for examinato discern the good from the bad in tion. This kind of knowledge may modern books and to hand over give the scholar an inordinate idea of our coin for any meritorious promembered that the fact of being It is a kind of educational mirage. a Catholic is no pledge of suc- And all the while some educators are cess in the field of letters. We are preaching the doctrine of concentration. beyond the "eloquent and powerful It is a good doctrine, but it has difficultsermon" stage of criticism. A Catho- ies for those who have been forced to lic can write stuff as well as anybody range over a bewildering variety else. Putting it between covers does of matter to the enfeeblement of their not transform it into literature. And minds. Therein, we imagine, is the chief not transform it into interature. And minds. Therein, we imagine, is the chief bis own. objection to the programmes which are found?"

EDITORIAL INCONSISTENCY.

or not paid at all.

porary, but it need not necessarily lead right, then the editor should lose no time in renouncing John Wesley and staking his all on the Westminster Confession. Or has he mistaken a senseless comment for a mistaken a senseless comment for a which is the mistaken a senseless comment for a mistaken a senseless comment for a which is not shallowness, which it really is, is not shallowness, which it is not; of religion. What of the command is not shallowness, which it is not; of religion. What of the command is not shallowness, which it is not; of religion. What of the command is not shallowness, which it is not; of religion. What of the command is not shallowness, which it is not; of religion. compliment; or does he believe in harmony between essentially contradictory considering an acquaintance with the considering an acquaintance with the compliment; or does he believe in har- but enlargement, which it is not; of beliefs? We do hear this kind of thing earned names of things and persons luminary and his questions were noticeace in a while when the missionary that all this was not dissiable by their absence. as a wide apart as the poles, but they are unstinted in eulogy of one another and industrious in laying plans for the conversion of the world. They do not agree amongst themselves in questions of vital importance and yet they coo coo together, and give exhibitions of unity. Perhaps the editor has been

attending one of these gatherings. Elsewhere in the same issue we notice that the editor is up to concert pitch. He assures us that every time a formbound monk like Martin Luther is turned into an apostle of liberty there is a writing of the Holy Spirit-a new and unanswerable argument for Christianity. All of which reminds us "that it is a great deal better not to know so much than to know so much that aint so." It might have done for oldtime revivals, but it is rather musty pabulum for days which can boast of a Martin Luther on every bush. However, we feel disinclined to attribute the statement to the learned and esteemed editor. It looks as if it were penned by some young scribe just let loose with a store of yarns and bogie stories that are as dead as Rameses II.

EDUCATION.

The gentlemen with schemes about what should be taught the young, are about due. There are a good many of them-indignant parent, etc.,-but howsoever different in name, they agree that the programme of studies enjoined by school authories are too lengthy and altogether unsuitable to the needs of the present generation.

Ornamental subjects as they term them, should be eliminated because they are not practical. If we understand them aright, they regard knowledge in very much the same way as stocks and groceries, and think it val-

It is also to be re- of no use to himself or to anybody else. examination, he has still to bemoan the and blunt and burden the mind instead of lack of taste of the unappreciative fashioning and developing it. The victim book-buyer, he may derive some consola- discovers it for himself when he has to tion from the saying of Ruskin, that deal with live problems. Moreover, generally good, useful work, whether the loy who is rushed from one subject

of the hand or head, is either ill paid to another is apt to be deficient in the rudiments of an education. He may know something of geometry and very little of arithmetic; or be able to expatiate on the value of hygiene and The Christian Guardian rejoices in yet have the veriest smattering of hisof the Presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. We are glad to see that the spirit of amity thrives in the editorial sanctum of our contemporary, but it need not necessarily lead of the presbyterians. the steady growth and forward policy tory. But he may get through his of a University," " what has been the ists believe in the tenets of Presbyterianism? If not wherein is the need of rejoicing? If the Presbyterians are him to stultify himself. Do the Method- practical error of the last twenty years:

committees of the various sects hold a pation of mind, but progress. All rally. So far as doctrine goes, they are things are now to be learned at oncenot first one thing, then another, not one well but many badly."

NON-CATHOLIC MISSION.

Brilliant Success of Father Sutton's Lectures in one of Maine's Protestant Centres.

Catholic Standard and Times.

Portland, Me., June 7. This city has just witnessed its first non-Catholic mission. Much doubt was expressed as to the advisability of holding such a series of lectures in a city so pronounced in its ultra-Protestantism. It was argued that the non-Catholies would not attend, especially as the lectures were to be given in a Catholic church. The result showed how mistaken were these conjectures, as is almost always the case.

Father O'Dowd, pastor of Sacred

Heart Church, has taken a deep interest in bringing non-Catholics to the true Church. No priest in Maine is true Church. more popular with our separated breth ren than he, and every year he has a number of converts. Last year he renumber of converts. ceived into the Church twenty-two converts, and others are under instruction at present. Before the mission opened he made every preparation for it: the lectures were well advertised in the lectures were well advertised in the local papers and personal invitations were sent to over 500 non-Catholics, the ministers receiving a special invitation to attend tend. The response was most hearty. The audience on the first night taxed the section capacity of the church and the seating capacity of the church, and each succeeding night there was scarcely room for the crowds. Every inch of space was taken, even the sanctuary was filled, non-Catholics sitting on the was filled, non-Catholics sitting on the steps of the altar, leaving only room for the preacher to stand. The crowd reached out to the street, and even the windows were filled with people, who stood on the outside and pressed for-ward to hear the voice of the speaker.

ward to hear the voice of the speaker. The audience was of a very intelligent class. Two of the ministers attended, lawyers, doctors and many prominent society people all eager to get a front seat, for an hour and a half not a sound

noble and the beautiful, and he who lives without an ideal is hardly a man.

Still we believe that the programmes could be pared down to the greater efficiency of the system and the benefit of the children. We are not disposed support. But it is superabundance of support. But it is an old story, and on a par with that related by sundry individuals who are, lated becausing and the yound not attend they were for non-Cath they suit fathers on blessed they were for non-Cath they said the a good account each day.

QUESTIONS.

tory was emptied?"

A. "I would be pleased if I could be informed where this Bull can be found or at what date issued. It seems hardly necessary to state that no such Bull was ever issued by the Pope, and the assertion is a bare faced falsehood unworthy of a Christian gentleman. Let us have his evidence or he stands convicted of fraud and deceit."

"Does not your Church demand obedience to her even in opposition to the government? Cardinal Manning teaches that she does."

A. "No; absolutely no. The Church and the control of the co

and the Church does not interfere in my

been formed with eight members. It is safe to say that hundreds have been set thinking, and time and God's grace may bring them into the fold. Many copies "Clearing the Way" were distrib-ed. If the supply had not been ex-

hausted many more could have been given to the non-Catholics.

"I have never given a more enthusiastic mission," said Father Sutton, "or one better attended outside the city of one better attended outside the city of Philadelphia. It shows that the coun-try is ripe for this work. Even the land of the Pilgrim Fathers is looking for something outside of Protestant-ism."

In every mind there is, even though dormant for a time, a longing for truth; and when the mind hears the truth it cannot help but feel, if it has sufficient intelligence to grasp it, a satisfaction that cannot be had in any other way. This seems to be the case with these missions. The people are always ready to hear the truth, and even to those who are indifferent or those who acknowledge it grudgingly, it comes as a blessing that may shine out in future years.

Like mercy, it blesses those who give and those who receive.

A Protestant gentleman was so wrought up over what he had heard during the mission that on Saturday night he went into the confessional and heran to tell his sins. The priest at began to tell his sins. The priest at first thought he was out of his mind, but on asking a few questions found what he was and why he came. He told his misdeeds and informed the confessor that he would be back again. To such as these, weary and heart-sick of carrying the weight of some secre sin, what a relief would be found in the confessional if they could only be brought to the true Church! And it is from these missions that many a wor-ried soul has found the way to peace.

Never let us say that honor is worldly feeling, and that the passionate manifestation of public justice has nothing to do with those souls who occupy themselves with their eternal welfare.—Perreyve.

out soaring so high to find the proto-type of every lawful mission the term next signifies in language both sacred and profane, a sending, or an embassy by proper authority with determined ers or jurisdiction to transact affairs

him that many of the non-Cathones felt indignant at the tone of those questions. "But," said he, "you have won the admiration and praise of all of our people by the kind manner in which you reserved questions that must have answered questions that must have an interpretation of the world."

St. Peter and the Apostles were not to answered questions that must have grated on your nerves."

"Oh," laughed Father Sutton, "we're not supposed to have any nerves."

Some of these questions were so absurd that the spontaneous burst of laughter that came from the audience was all the reply necessary, as, for expression to Jews and Jews working out their first the reply necessary, as for expression to Jews and Jews working out their first the reply necessary, as for expression to Jews and Jews working out their first the reply necessary as for expression to Jews and Jews working out their first the reply necessary as for expression to Jews and Jews working out their first the second the world."

St. Peter and the Apostles were not to live forever, nor could they personally teach all nations. Hence this mission was to be continued by successors, popes and bishops, under the infallible guidance and the all-powerful protection of Christ. Besides this mission to Jews and Jews laughter that came from the audience was all the reply necessary, as, for example: "Explain the text, 'A Bishop must be the husband of one wife."

"I will explain this text," said Father Sutton, "if I am informed where it can be found. We are not allowed to add to or take from the Word of God, and yet this party has added words of his own. Where is this text to be found?"

"I will explain the text," said Father Sutton, "if I am informed where it can be found. We are not allowed to add to or take from the Word of God," In fact, we read in the letters found?" not transform it into literature. And if it be not acclaimed as an epoch-making deliverance, the bookmaker should, instead of waxing querulous, endeavor to find whether the cause is in the work or the public. If, after in the work or the public. If, after in the work or the public. If, after in the work or the public in the work or the public. If, after in the work or the public in the programmes which are found?"

Q. "You say the priests do not know how long a soul is in Purgatory. If so, how do you explain the decree or Bull of the Pope issued a year or so ago in which he declared that Purgatory. The work in the work or the programmes which are found?"

Q. "You say the priests do not know how long a soul is in Purgatory. If so, how do you explain the decree or Bull of the Pope issued a year or so ago in which he declared that Purgatory. The work is this total to the Corinthians, the found?"

Q. "You say the priests do not know how long a soul is in Purgatory. The work is this total to the Corinthians, "God." In fact, we read in the letters found?"

Q. "You say the priests do not know how long a soul is in Purgatory. The work is this total to the Corinthians, "God." In fact, we read in the letters found?"

Q. "You say the priests do not know how long a soul is in Purgatory. The work is this total to the Corinthians, "God." In fact, we read in the etters found?"

Q. "You say the priests do not know how long as you is in Purgatory. The work is this total to the Corinthians, "God." In fact, we read in the etters found?" ages, great Popes and Bishops went themselves, or sent men of their choice, to enliven and augment the love of God and men in the hearts of the faithful. The missions of St. Francis, St. Dominic, St. Vincent Ferrer, and many others, re-newed the face of Christian Europe. Still, it was not these mighty prophets of the new law, but unpretentious St. Vincent de Paul, the patron of our unpretentious St. Vincent Conferences, who first beaught this postion of pasters. who first brought this portion of pastor at activity into a definite system and originated "Popular Missions" as they

are now in practice throughout the

Church.

Church.

The great missionary, Father Segnieri, did not hesitate to say: "One mission does more good than all the Lenten sermons of ten years. Not as Lenten sermons of ten years. Not as if the preacher had not done his duty, but because he preaches alone; whereas at a mission, there are as many preachers as there are auditors, who instruct and edify one another by their piety and zeal." Prayer has prepared the ground for the preacher. His audience knows that he is sent by infallible ence knows that he is sent by manther authority, perchance it has seen a successor of the Apostles make over him the sign of the Cross in which there is victory. A short introduction will convince his hearers that he brings incovince his hearers that he brings in-After the third night this cierical uninary and his questions were notice-libe by their absence.

I could not describe the interest that as been taken in this mission. It has been taken in this mission. It has has been taken in this mission. It has been taken of everywhere, in stores, banks, etc. A class of converts has banks, etc. A class of converts has and by the dictates of reason and revelation solve problems which most keenly interest the believer and the unbeliever: What is man's nature and destiny, the secret of time and eternity? God stands at the beginning and at the end of creation, and man is to walk through it led by a father's hand to his true fatherland, Heaven. Only, God wants children there, not slaves. He ennobled man with liberty and responsi-bility. The sad abuse of this divine gift, sin and its consequences, are studied and deplored. There is a hell, gift, ut as the great Christian poet sings it "The wisdom of love opened that abyss to scarce wayward children by fear as well as love into their Father's arms To make return possible and practic-To make return possible and practicable, Christ appears true God and true man, and if neither Heaven nor hell could move to repentance, the lovesome passion of man's best Friend may do so. There is a divine tribunal where condemnation is unknown, and a Reasure tribuse angula cover the process of the source of Banquet where angels envy the invited. Along with dogmatical sermons go noral instructions, teaching parents and children, servants and masters, to know and to love their duties, and the mother-cell of human society, holy matrimony, is proved one and indissoluble by law, natural and divine. In a word, the sermons at a mission are a compéndium of natural and Christian aw and morality, as both reason and

THE MULTIPLICATION OF CON-

proclaim it.—Sacerdos in Ameri-

Cardinal Manning used to say that the material progress made by the Church in England during the nineteenth century was not surpassed by that made in the ages of faith. It is the same with the growth and multiplication of congregations of religious women which Father Thurston, in a preface to a remarkable volume which Miss F. M. Steele has recently published on the subject, describes as "incredible." In the Town 1800, there In the year 1800 there

The Catholic Record.

London, Saturday, July 5, 1902.

London, Saturday, July 5, 1902.

Catholics In the Literary

London, Saturday are in the more of the part of average of 10 or 12 Sisters to each, leads to the conclusion that there must

as many as ten thousand.

The revival of the religious life here

almost to be fostered by the sin and suffering and indifference of the world around it, and it throve just where these made themselves felt most keenly.

So luxuriant has been the . . . So luxuriant has been the undergrowth of new foundations, so manifold the needs to which they minister, and so various the qualifications which they ask in their subjects, that to those outside, who would fain know hem more intimately, the task of distinguishing between one and another is not a little bewildering.' And what makes it all more bewilder-

formation is anywhere to be obtained either as to the exact names and numbers of those Institutes which have been approved in Rome, the nature of their rule or the relative size and importance of the communities connected.

SOME HEROISM LEFT.

From the dawn of Christianity the religious life has been a distinctive feature in the Catholic Church. Since the time when the Beloved Disciple was permitted to enjoy the inestimable privilege of reposing His virginal head on the bosom of our Divine Lord, in all ages and clines there have been found heroic and saintly women who forcet. ages and clines there have been found heroic and saintly women who, forget-ting in their higher love all the ties of home and kindred, all the glory of wealth, rank and power, all the charms and allurements which this world can and allurements offer, have given their youthful vigor, their manhood's strength or their maiden innocence to the service of God.

And it is another of the numberless proofs of the divine commission of the Catholic Church that in this materialistic age, when all the nobler qualities of the soul and heart appear to be sapped, that in this rushing century, sapped, that in this rushing century, when everything points to the indulgence of sense, there are found in the bosom that Church alone the same stamp of self-sacrificing men and women which distinguished it centuries ago.

With these facts before us, it is refeabliste turn from the superficial

freshing to turn from the superficial womanhood of the day to contemplate the lives, if for a moment only, of those lowly virgins who follow in the train of the Lamb. "Gross superstition!" say the enemies of our faith, while they extol with impassioned words of praise the deeds of a Florence Nightingale. Oh, is it superstition that can induce the lady of refinement, education and wealth, as well as her interior interior in the results of the res ferior sister, to devote her best years, those years which the world would those years which the world accept the coron with its delusive charms, to the care of the poor, the ignorant, the uncare of the poor, the abandoned? Think fortunate and the abandoned? Think of coron of the Bible, and to govern our lives accordingly. Let every readfearlessly do they perform it, caring neither for the scors of enemies nor neither are your ways my ways, says

Let us take a glance at the different alted above the earth, even so are my the pitying words of so-called friends. orders of sisterhood and we shall see how, apparently, various are the objects to which these ladies consecrate their lives, and yet, how they all tend to one point—that of freeing their souls from all dross and earthly affection in

scattered over this broad land, but even these serve to show the vast amount of

heard treading the noisy throughfares of the world; their deeds of heroism and self-denial are not heralded forth in the platitudes of masculine champions; to be subjected to the jeers of the thoughtless and calumnious is their lot; their gentle piety and assuming mien made constantly the sport of staring, worthless vagabonds when it is necessary for them to pass the threshold of their nomes on some errand ican Herald.

they severed all ties; it was this they brought their hearts' young, best, Carmelites and the Paulists. Those who have studied Cardinal Manning's over six or seven thousand nuns be over six or seven thousand nuns be over six or seven thousand nuns domiciled here, and that there may be domiciled here, and that there may be smany as ten thousand.

The revival of the radicions life here. as many as ten thousand.

The revival of the religious life here in England is only part of the general awakening abroad of the spirit in which it has partaken. Father Thurston, it has partaken. Father Thurston, it has partaken.

in England is only part of awakening abroad of the spirit in which awakening abroad of the spirit in which it has partaken. Father Thurston, sketching the revival which followed so closely upon the heels of the French Revolution, says:

"There was a vigor hitherto undreamed of about the new life. It was in touch with needs of men. It seemed in touch with needs of men. It seemed almost to be fostered by the sin and thought is laid up for them above, the holy love which up for them above, the holy love which immolates and consumes their whole being when in sweet converse with their Heavenly Spouse—oh, what joy, what reward can equal this

It is this peace, this interior joy, this consciousness that each sacrifice, great or small, is acceptable, this celestial love, this superiority over self which gives to the religious that noticeable quality—even in old age—of

perpetual youth and freshness.

Their souls, from constantly meditatperformed by those noble souls through-out the whole course of their lives give to their declining years a touch of the heavenly glory which is to be theirs for for all eternity.—Catholic Union and

THE CATHOLIC CHURCH AND THE BIBLE.

It was by pious monks and priests that the Sacred Scriptures were pre-served and handed down for the enlightenment of God's people. If priests and monks were afraid of what the Scriptures said, could they not have destroyed them, since it was only in churches and monasteries that they could be found? If they had not chosen to destroy the Bible, they could have altered it to suit their own purpose—if they had any. But it was neither destroyed nor altered; it was kept safely until printing gave it into the keeping of "the art preservative of all arts," and for their pains in preserving it they are told by pains in preserving it they are that they were non-Catholic writers that they were non-Catholic writers that they were a fraid to let the people read it. While the Church does not prevent Catholics from reading the Bible, it reserves to itself the right given it by Jesus Christ to "teach all nations," and to prevent it from being misconstrued, which it has the prevent of the Church and Church has dethe power to do. Our Lord has de-clared that "he that will not hear the Church, let him be to thee as the heathen and the publican." Of His Church, Christ also says, "He that heareth you heareth me."

Although St. Peter declared that the

His Church the power to expound them, and as He has said that she cannot teach error, we are bound to accept its deneither are your ways my ways, says the Lord: for as the heavens are exways exalted above your ways, and thoughts above your thoughts." How, shall any one by his private reason pretend to judge, to know, to demonstrate, this world and the gaining of heaven hereafter. The Sister of Mercy and the Lady of the Sacred Heart devote themselves to the instruction of the the Sister of Charity is found on the red field of battle, ministering to the wants of friend and foe alike, amid the pestilence and rude influence of hospital wards, in the asylums of insane or lovingly taking the place of mother and father to orphan children.

The Sisters of St. Joseph—in our city at least—impart the knowledge to those from whom God has withheld the senses of speech and hearing—a thankless task other Scriptures to their own perdition. Christ said to His disciples that he would leave with them. The Spirit of Truth whom the will seen with you." That, "When He, the Spirit of Truth, shall come, He will teach you all Truth." That "He (the Holy Ghost), Whom the Father will send in My Name, He will teach gnorant and the visitation of the sick; other Scriptures to their own perdition. from whom God has withheld the senses of speech and hearing—a thankless task in many instances. The Sisters of the Good Shepherd devote themselves to those wretched outcasts of their own sex, and but for their fostering gard many would fall to still lower depths of infamy.

These are but a few of the orders scattered over this broad land, but even these serve to show the vast amount of the serve to show the vast amount of the serve to show the presence and their successors, particularly to teach them all truth and to preserve them from error, and also it is promised to the presence the successors, particularly to teach them all truth and to preserve them from error, and also it is promised to the specific particularly to the serve to show the vast amount of the server to the server to show the vast amount of the server to show the ser leeble women in the world's eyes. How any one with a particle of reason or perception in him can regard these flourishing institutions the offspring of superstition is inexplicable, and yet not more so than the folly of those of old who tried to tempt the Saviour. To be sure, the lives of the members of these conventual assemblies glide noiselessly by: their footsteps are not heard treading the noisy thoroughfore. all this testimony from the Scriptures themselves, can any one doubt that the Catholic Church is the only true expounder of the Gospel and the teacher of all nations? Christ has said of His Church: "He that heareth you heareth me; and he that despiseth you despise eth Me. And he that despiseth Me, despiseth Him that sent Me."—Amer-

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STUDIES

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ESPIRITU SANTO

By Henriet's Dan & Skinner.

Characters in the story.—Adrien and Theodore Daretti—the former a young baratone from the Royai Opera at Berlin; the latter, his brother, possessing a voice Such as only angels are supposed to have. Madame Hottense Delse spoule, the elder brother's god-mother, a great constait osinger. Ramon Eugenio Diader, his four daughters and his mother-in-law, Madame Valorge. Agostini, a professor of mathematics at the Lyce Louis la Grande Carissimo Casimiro, a vicilinist from the Conservatory Orchestra. Oreste, the Daretti brothers' valet. Chapter 1.—The Foast of Pentecosit. The Church of St. Thomas d'Aquin, Paris, Adrien and Theodore Diretti the singers. The former meets Hamon Disdier and thoughter, Espiritu Santo. She sende, through the brother, the little flower of the Moly Ghost, after which she is named, Espiritu Santo, to Theodore Daretti. Chapter II.—Closer acquaintanceship of the preceding characters. Casimiro goes as solo violinst in the Opera's tour throughout England and the United States. Adrien accompanies him as the first baraton and in friend Don Luis di Su Reque. Theodore meets Espiritu. Chapter IV.—Theodore in his boyish fancy SYNOPSIS OF PRECEDING CHAPTERS

Boniriu.
Chapter IV.—Theodore in his boyish fancy falls in love with Espiritu.
Chapter V.—Madame Delapoule endeavors to persuade Adriano to marry. She lauds Catalina. Madame Delapoule leaves Paris for five years.

Chapter VI—Theodore goes to his elder brother Bindo His parting with Espiritu. Adrien woos Catalina. Her father discoun-

Chapter VI—Theodore goes to his elder brother Bindo His parting with Espiritu. Adrien woos Catalina. Her father discoun-tenances his proposition. Chapter VII.—After an absence of five years Hortense Delapoule returns to Paris. She pro-poses to bring Catalina out on the Paris stage. She is informed of the Disdiers change of for-tune Madame Valorge's blindness. Adrien brings two of the greatest living tenors to assist Cavalina in her debut. One turns out to be Theodore.

assist Cavalina in for doubt. One was the Theodore visit the Disdiers' modest home at Passy. Their am tement at the changes time has effected. Adrien and Theodore in a runaway accident. Their groom severely injured.

Chapter IX.—Death of Daretti's groom. Chapter X.—Theodore speaks of his love for Espiritu to Madame Valorge and receives encouragement.

Chap XI.—Adrien is displeased with the emonstrations of Madame Delepoule and

remonstrations of Monsignore Ianson. Chapter XII — Victoire Ainsworth's sad experience. Adrien visits Monsignore Ianson perience. Adrien Vision is and goes to confession. Chapter XIII.—Cavalina receives an ovation as Aida. Sae and her friends discover Oegas

la. See and her the second of piriou's hand. He is to receive his answer the following Sunday.
Chapter XV.—Adrien talks with his valet, concerning his the valet's) flancee.
Chapter XVI.—Espiritu is betrothed to Theodore. She tells him the secret of her father's second marriage. She must remain for the present with her father, as his wife is a poor manager. She also takes care of her young step brother Maxime.
Chapter XVII.—Adriano meets Margara Chapter XVII.—Adriano meets Margara

meet Margara Chapter XVIII.—Adrieno meets Margara and discovers her to be none other than Vic-toire Alasworth, which name she bore since ner unfortunate marriage.

CHAPTER XIX. Adriano in love with Lady Answorth. Catalina in love with Adriano. Catalina unable to appear in the III. act of Cordelia. Louise Carson takes her place. Ozglaire challenges Daretti to a duel.

CHAPTER XX

Alas! for Love, if thou art all and naught beyond, O Earth! Hemans. The physician pronounced Catalina's illness to be a case of low fever and nervous prostration brought on by overwork and worry. He prescribed six months of absolute rest and freedom from excitement, and, as soon as she was able to bear the fatigue of travelling, complete change of air and scene. The girl was too ill and weak the first few days to think or care how much this entailed, but she gradually roused consciousness of the situation, which was a very serious one. She saw herself ill, penniless, and a failure. Depending upon her fine health and extraordinary capacity for work, she had never foreseen the possibility of sickness and idleness, and had made over every penny she could spare from her earnings to her grandmother and sisters. So far from being able to repay her they were in more crying need than ever of her aid, and she was helpless and absolutely dependent for daily bread and medical care upon the gener-osity of the teacher whose hopes she friend and sister to him for so long, had so disappointed. It was a cruel position, and Catalina's health did over To be sure, her friends had not tend her sister's marriage a few days after Catalina was taken ill, and remained there to be her widowed mother's companion and fill Pepilla's place in the fast-narrowing family circle. Sir Gny, nothing daunted by Catalina's failure and the announcement of her father's clandestine mar riage, had, with a manly simplicity that touched Catalina to the heart's core, laid his love, his title, and his fortune at her feet. With tears in her eyes the girl begged him to forget her; that she was, oh, so sorry, so sorry, but it was impossible, and he must forgive her. impossible, and He had replied that there was nothing to forgive, that she had never encouraged him, and that he ought not to have given her the pain of refusing him. When he bade her farewell she extend-When he bade her ed her hand to him to kiss. He did not seem to know what to do with the profered hand, shook it awkwardly, and bowed himself off. His awkwardness brought the first smile of her ill-

ness to Catalina's lips. I forgot he was an Englishman." she murmured.

The day before the Daretti's depart ure for London, Espiritu knelt by Catalina's couch and embraced her

tenderly. "Dear sister," she said, "you have done so much for me, and given me so generously of your prosperity, now you must let me share with you in your ad-Dear Catalina, don't worry about the future! I have a little some thing now, and you must not refuse me. You must let me make some return to you for all your generosity.'

And when did you come into a fortune, Espiritu?" asked Catalina, sus-

there are still fairies in the orld!" laughed Espiritu. "Perhaps me good St. Nicholas has given me a

You cannot deceive me, Espiritu! I know that Theodore is at the bottom of this. There, you are blushing."
"Well, is he not to be your brother, and may not a brother help a dear sis-

Spaniard, with fire.
"Then why should I consent to receive from your lover what you would

not take yourself?"
"Oh, oh," stamme stammered Espiritu; "indeed I never thought of it as receiving money! I only thought of the pleasure it would give Theodore to enable me to make you easier and happier!"

"Well, you see now, my dear little sister, that it is impossible. I can re-ceive help from dear Madame Delepoule, for she loves me like a daughter and has no children of her own, an some day, when I recover my health, and has no children of her may yet make fame and fortune, and she will then feel more than repaid. But in the meanwhile, dear, I shall starve or suffer, and your tender little heart may be at ease. You will need all that the good fairies may bring you for yourself some day.'

Catalina was sitting up in the great easy-chair in Hortense Delepoule's salon the day that Adrien Daretti called to take leave of her. He had not seen her alone since the fateful night of "Cordelia."

He had been strangely grave and pre-He had been strangely grave and pre-occupied since then, and seemed to have something on his mind. He had written the next day to excuse himself from an appointment to visit the salon with Lady Ainsworth and her mother, and had let them leave for London without calling to say farewell. ner to Catalina was full of reverence and tender consideration. "I shall pray that you may find your

she said, gently, happiness in London," she said, gently, and without faltering, as she greeted

m.
"My happiness?" he repeated, inquiringly.
"Ah, Adrien, perhaps I know your

secrets better than you do yourself read your heart in your eyes the day that someone lunched with us, and I hope with all my heart for the happiness of my two dearest friends."
"Don't, Catalina, don't!" he almost

groaned, covering his eyes with his hand. He was overpowered and conwas overpowered and confused with the generosity of the poor suffering girl. Perhaps he had read what she feared to have him see in her what she feared to have him see in more own eyes, perhaps she had said more than she knew that evening that she fainted in his arms. At any rate, he now felt stunned and uncer God help him, he wanted to do what was right! A great wave of pity for her overwhelmed his heart. If only she had not read his secret he might have done so much to make her But now that she knew his happy! love had gone out to another woman, and that woman her dearest friend, he feared that it would be useless to speak to her as he had prepared himself to And yet he should feel like a brute to leave this woman, who loved him, ill and in poverty, while he rode off to seek his own success and happiness

elsewhere. "Dear Victoire has had her share of sorrow and suffering and disappoint-ment," went on Catalina. "Adrien, if you are fortunate enough to win her love, believe me, it will be truly the first love of her heart."

He looked up, his eyes full of tears. For the life of him he could not speak. She smiled tenderly, almost gayly, up into his face and held out her hand to

He was not an Englishman, he knelt on one knee before her and pressed the thin white hand to his lips with infinite reverence. Then he rose and drew a chair near to hers and bent over her. reverence. She felt rather than saw that he was looking down at her with tender, intent gaze. He had forgotten Margara, for-gotten Casimir, most of all forgotten himself in the one feeling that this friend and sister to him for so long, must be comforted, must not be allowed to suffer in her tender woman's heart

"Catalina, you are very dear to me!" failed her. Victoire Ainsworth had been most tender, most generous, but Victoire had to leave for London to attitue, but remember, dear, that I have only met Lady Ainsworth twice, and only met Lady Alasworth twies, and that so sudden an admiration cannot be very deep-rooted. If you will consent to be my wife you need have no fear of my affection and fidelity. The tenderness I have always felt for you, and feel now more strongly than ever, will in marriage deepen into the one true of my whole life, and I shall find my sole happiness in you, as I so fervently hope you may find yours in me. Cata-lina, dearest, do not cry so! This is no sudden impulse, no new thought. has been in my heart for years. Did they never tell you, Catalina, how I asked six years ago for leave to try and

> "My father told me of it for the first time the other day," she replied in a stilled voice; "but it was the very day that I first saw you with Victoire, and I felt that you had new thoughts in your

An intense sympathy for the weeping girl overwhelmed him. He knelt by her side and spoke soothingly, earnestly, his kind eyes full of tears.

"Catalina, I never had your answer They d d not let me speak to you, they refused me without consulting you.

My life might have been so different if I could have persuaded you then as I hope to persuade you now. Let it be between us as it might have been then! Give me my answer now, dearest! Catalina, have you heard me? Are you still crying?'

Slowly, very slowly she raised her hed the tumbled hair from her head. brus brow, and looked at him with sad, heavy At last she drew back and shook her head sorrowfully. She was very calm now and not afraid to look him full in the face.
"Dear Adrien," she said, smiling

bravely. "I, too, can learn to conquer my heart and find peace in making another happy. I, too, can renounce!"
He looked at her a little blankly. He was not sure what she meant to imply.
"What do you mean, Catalina?" he
stammered. "What have I said? Are

stammered. you sending me away?"
"I am giving you the answer to the

"No, indeed!" cried the proud little then was for the best, and is so still. There is another to whom I could bring more happiness than I can to you. There is another who will bring you more happiness than I ever could Speak the truth to me, Adrien. Tel Tell me you would be glad to be true to her. Honor me by showing you think I have courage to bear it!"

"I should like to be loyal to my friendship for Guy and Casimir," he re-plied, simply. "I wish that you could plied, simply. "I wish that you could find happiness in the devotion of one or the other of those noble fellows who love you so disinterestedly. If I felt that, then I might indeed be glad that I was free to try and win Lady Ains worth. But I cannot fell so now. not worthy of you, Catalina, but I still think that we could find much happiness in each other!"

The tears rushed blindingly to Catalina's eyes, and she turned away. His very willingness only seemed to remove him further from her, his perfect renunciation stirred all the spirit of sacrifice within her. His future lay in her hands. She loved him too truly to accept from him the oblation he offered; and yet the man had never seemed mo manly, more lovable, more desirable than as he stood before her at that mo ment. But might not that other wom find him lovable also? Victoire had such high ideals, she cared so much for faith and chivalry and virtue; an where, outside of the cloister, where among men of the world, would she find the cloister, where chivalry and virtue greater than his? At last she broke out vehemently:

"Go to her, Adrien-go to her, God's blessing go with you! I could never be happy as your wife. I should feel that I was in another woman's place, and that woman my dearest friend, and one who has suffered more Such a feeling would be misery to me. Believe me, this is best. Go, Adrien, kindest, noblest, dearest friend and brother! Pray for me, that I may have the blessing of bringing happine to some one else who is dear to you, and do not give another thought to what has passed between us.

"It was best for us to talk it over. he said, not knowing what else to say. You will take up new interests now happy yourself in making an-appy. But do not ever forget other happy. But do not ever forget the deep affection and respect that I

bear you."
"No, I shall never forget it," she said, smiling gravely. Then as he kissed her hand and turned to leave the room she stepped after him.
"Adrien!" she hesitated she hesitated; "if vou-

if you should happen to meet Monsieur Choulex, tell him that I think it would rest me and cheer me to hear a little of his music !"

CHAPTER XXI.

We were created to love only the Infinite, and this is why, when we love, that which we love seems so perfect to our heart."--Lacordaire.

The operatic season at Covent Garden, which was not fast drawing to a close, had been in many respects a singularly brilliant one. Madame Ewald and the Collas brothers, Miss Lynde and Bruno Speidel, were all favorites of many seasons, and there were newer friends in Oscar Lennartsen, in the beautiful Hildegarde Strong, and the great Russian basso, Kern. But the greatest interest of the season had centred in the English debut of the king of barytones, Adriano Daretti, and of his young brother who was fast leaping into the highest rank of fame. Zoe Lenormand and Louise Carson, of the Paris Opera, also made their first with great success, and lesser lights both there were numerous new and old. There had talk occasioned by the non-appearance of the Sencrita Disdier, who had made such a fine impression two seasons previously, but she seemed to have failed of a re-engagement, and after a little

As Adriano had foreseen, Teodoro came to the English people as a revelation. He was the emotion of the season. Adriano had carefully selected the roles in which he was to appear-Walther von Stolzing and the young Siefried of Wagner, Gounod's Romeo, and Massenet's Cid. These were parts, unlike as they were, to which Teodoro was born "by the grace of God." Etinne Collas retained his old favorites on which he seemed to hold some sort of -Faust, Lohengrin, Don Jose, a patentand Raoul de Nangis-while the heroid Lennartsen stood incomparable in Radames, Vasco de Gama, Othello, Tannhauser, and Tristan. It was a season

long to be remembered.

The only opera in which the brothers appeared together was "The Master Singers," and it was always a gala night when that was given. Adriano revelled in the humorous, large-hearted Hans Sachs, the cobbler poet, and Teodoro was a vision of glorious young knighthood and ardor as Walther von Stolzing, singing the Prize song like

the very child of inspiration.

The little circle in Paris watched eagerly for news. Adriano wrote from time to time, chiefly to Madame Delepoule and Choulex, though there was an occasional letter to Espiritu when Traders had hed some particularly Teodoro had had some particularly brilliant success. The letters were brilliant success. The letters were full of brotherly pride and rejoicing over his "baby-boy," while Teodoro's letters, at least such parts of them as Espiritu cared to read aloud, were crammed to over-flowing with rapture over Adriano. "You never saw any-thing so magnificent as he is this season. He is singing in a lot of operas you never hear in Paris. The house is simply spellbound before his Flying Dutchman and Hans Heiling, and every girl in London has lost her heart to him in 'The Trumpeter of Sekkingen.' Our Austrian blood comes in well in these operas. He and Lennartsen and Madame Ewald, the most noble, the most elevating trio of singers that the world ever saw, have lately been appearing with enormous success in Gold mark's 'Queen of Sheba,' Verdi' 'Otello,' Meyerbeer's 'L'Africaine Verdi's and 'Dinorah,' Wagner's 'Tannhauser' and 'Valkyrie,' and, for a contrast, 'Figaro' and 'Don Pasquale!' You cannot appreciate, without seeing them, the dignity and splendor they

even in comedy they act with a light touch and irresistible entrain that place them far ahead of those that make comedy their specialty. I never had so much fun in my life as over 'Don Pasquale.' Every one in the audience Fasquate.' Every one in the audience felt so at home and so jolly! But just imagine this trio in such operas as 'L'Africaine,' and 'Otello,' and the 'Valkyrie!' Adriano is perfectly grand as Wotan. With the exception Lear's lament over Cordelia, I never heard anything so glandly pathetic as his farewell to Brunnhilde. I am

heart-broken that I have to act in The Master Singers, and cannot see

Adriano, for every one is raving over the charm of his delightful Hans Sachs.' Teodoro's letters were always sure to wind up the operatic bulletin with regrets that Catalina was not there to share the laurels. "I believe Adriano actually hates Miss Carson, and if it were not for his friendship for Federici would not give 'Cordelia' at all. He usually sings in roles with Marie Ewald, who is his ideal of an operatic actuer, but if ever he has to sing actress; but if ever he has to sing with any of the other soprani, he always comes home with the sigh, 'She was very good, but she was not Catalina!' 'Such passages as these in the letters drove Madame Delepoule to Catalina!

"Just wait, my fine ladies!" she would say. "When Catalina is well again, you will have to hide your diminished heads!"

nished heads!"
But Catalina was very slow in getting strong. It would probably be a year, the doctor said, before she was able to resume her professional work. As soon she could be moved. Madame Dele poule took her to the Isle of Wight for a quiet, restful summer, away from all that might remind her of home worries or professional disappointments. There hey led a rural, out-of-door life, absolutely bereft of music, except on the occasions when Choulex stopped to see don and Paris.

His coming and going make little difference with Catalina at first. felt that she had committed herself in encouraging his attentions in so explicit a manner, but she dreaded his pressing his suit, and was a little indifferent and reserved in her manner towards him. A girl who had just parted from the man she loved could hardly be expected to throw herself at once into the arms of another man, no matter how devoted and worthy! She must have time to forget the old, and time to cultivate new feelings! Perhaps he understood this. At any rate, although a frequent and regular visitor, there was absolutely nothing in Casimir's manner to suggest the lover. He was kind and friendly, very much absorbed in music and in his opera of "Sintram," enthusiastic over Adrito play to the ladies by the hour, or wait upon them in their walks and ano's work on the libretto, and ready wait upon them in their walks and drives, but that was all. There was no sign whatever of any recognition on his part of the encouragement Catalina had extended to him or of any desire to avail himself of it. She began to feel piqued. Was it possible that she had peen mistaken in supposing him to be

in love with her all these years? Teodoro made little mention in his letters of the social attentions with which they were overwhelmed. It was impossible to accept them all, and neither brother cared to do so, for each was preoccupied with affairs of his own which rendered him somewhat oblivious of the interests of the world at large. Since the occasion of the entertainments given in honor of Pepilla's marriage to Gentile d'Usseglio, gone very little into general society. Lady Ainsworth had laid aside her Lady Ainsworth had laid aside her mourning at the welding, and the beautiful Marchioness of Palafox had were occasionally seen at s gatherings that the handsome Daretti

most frequently to be seen. As his attentions became more marked the young widow grew disturbed and preoccupied. It was not that she felt his profession to be a barrier. Although carefully sheltered in the atmosphere of modesty and retirement surrounding the young women of French and Spanish households, Lady Ainsworth's education had been a strong one. She had worked in her girlhood on the benches of the College of France and in the studies of Paris side by side and in competition with those who were to gain their liveli-hood in these studies, and later she had turned from the riches and ease which widowhood had brought her, to find her consolation in serious, devoted work. Victoire, therefore, was not the woman to look upon any man's honorable pro-fession in the light of a disadvantage, and, in the case of the Chevalier Dar-etti, the profession was one with which her artistic spirit was in deepest sympathy. The manly singer, with his glorious voice, and refined, poetic tastes, was a most congenial companion, and he in his turn was ever more and more attracted to the remarkably gifted young Spanish lady—a painter of much power and originality, a fine organist, a skilful and brilliant pianist, and pos sessed of a singularly deep and beautiful though not very powerful voice, which she used with great effect in a man-ner of singing that was less like singing than like an exquisite piece of elo-It never failed of making a deeply dramatic and sympathetic im ion, and the artist soul of Daretti had fallen captive to its spell. How perfectly these two gifted natures formed for each other! And yet Lady Ainsworth was troubled.

The momentary prejudice, from the first glimpse of Daretti after many years' absence, had disappeared upon a nearer view. Gazing into his face that evening at the Usseglio re-ception she had been inspired with a feeling of confidence in his uprightness and sincerity. Surely there were no lines of coarseness or dissipation in that refined and noble countenance! From Guy, from Madame Delepoule, from Catalina, she had heard his praises "Listen, Espiritu! would you ever consent to receive a penny from your lover, no matter how much you were in need, until he was your husband, and you had a right to all that was his?"

Tam giving you the answer to the question you wanted to ask me six trast, 'Figaro' and 'Don Pasquale!' You cannot appreciate, without seeing them, the dignity and splendor they and to everything they undertake, and to ra contract the from Catalina, she had heard his praises sung as a man of faith and principles. "What do I know of his repentance?" the food that she to me that such things should be re-

knew of towards the little Voquelin. It seemed as if she had at last met her ideal. Perhaps she would have had no certain anonymous communications she began to receive about this time. The first came in the form of a marked

copy of a Paris newspaper. The article to which her attention was thus called contained thinly veiled aspersions on the moral character of a certain singer much in vogue in Paris salons. No names were mentioned, the language was carefully guarded, but to any one familar with Paris society it was easy to recognize the singer as the Chevalier Daretti. Lady Ainsworth flung the paper from her in indignation. The implied accusations might be true, or might not be true, but she was of too loyal a nature not to defend a friend from a thrust in the dark. Other journals received apparently from the same source were consigned to the flames propened. Shortly afterwards came a letter, the first words of which roused her suspicions. She glanced at the signature, saw that it was a feigned one, and, loyalty overcoming a natural feminine curiosity, the letter followed the journals to the flames unread. But the poison of distrust had entered

her soul. Blind faith was no doubt a beautiful thing in friendship, but for Blind faith was no doubt a

marriage one wanted something more substantial than faith, and Victoire Ainsworth knew that it was no longer question of friendship but one marriage that she would be called upon to settle. It was knowledge and not faith that she needed in this most important of all decisions, and what knowledge had she of this man's true char If her first experience had acter? taught her anything it was nature like thers, reverence was the necessary foundation for love. Without everence love would turn to loathing. She recalled those terrible hours of her first marriage when she had prayed to die rather than live to be the wife of man whom she could not respect. But now was it with her now? fallen in love with the outward show of a fascinating personality, a physique, a glorious talent, a cultivated intelligence, a gentlemanly bearing: but what did she know of the inward man, of his principles, his convictions, his moral calibre? How blank his past was life to her, how unintelligible his pre sent! In his early, simple young manhood her father had loved and admired Daretti, but since then he had become the petted hero of the musical world, the courted and feted darling of the effeminate and dissolute society of fashionable London and Paris. How could she, a lonely, retiring, unworldly woman, be any judge of the character of such man, or of his fitness to meet her high ideals of married life?

It can hardly be said that Victoire was incredulous when her mother came to tell her that the Chevalier Daretti had made a formal offer for She had felt instinctively that this was inevitable, yet she turned pale and trembled and seemed deeply disturbed. It is so hard to know what to do! she sighed.

"It ought not to be so very hard," said the mother. "You have only to question your own heart. I have spoken Guy about it and he is delighted. He admires Daretti beyond expression and says he is calculated in every way to make his wife a happy woman. Do you not love him a little, my dear you who are so wrapped up in music and

"How do I know?" she said, in deep agitation. Then she came and knelt by her mother and hid her face in her shoulders. "Mother, dearest mother, do not want to marry at all unless my life could be blessed as yours was. I should want my husband to be the pple soon ceased to inquire for put off her heaviest weeds, and both stainless, upright man my dear father erings. The public quickly became erings. The public quickly became ware that it was precisely at these aware that it was precisely at these aware that it was precisely at these laws Darsetti You know that I could not endure to accompany that I would not endure to accompany that I would not endure to accompany the process of the public quickly became with the past, that I would not endure the process of the public quickly became with the past, that I would not endure the process of the public quickly became with the past, that I would not endure the process of the public quickly became with the past, that I would not endure the public quickly became with the past, that I would not endure the public quickly became with the past, that I would not endure the past, that I would not endure the public quickly became with the past, that I would not endure the past and th suffered in the past, that I would not cept what some women will, that I could not love if there was any nemory that destroyed the reverence l should wish to feel for the man who was to be all things to me. Oh, mamma, long to have blind faith in him, and yet my heart is full of mistrust and fear! know how sympathetic he is to me. know his genius and his manly beauty.
I know his tenderness for his brother and the loyal affection that his men friends bear him. I know all that, and he has fascinated my imagination from childhood. Oh, mother, I could worship him if I only knew that he is, besides,

all that I desire!' "Victorias, darling," said the marchioness, stroking the bowed head tenderly. "I believe, and Guy betenderly. "I believe, and Guy lieves, that you will always find him a true, Christian gentleman, and that your future will be safe and happy in his hands. Is not that enough, dear-

Lady Ainsworth glanced up suspic-"Mamma, there is something iously. in the past, then, and you know it and

'Victorias, I do not say there is any thing, but if there were, would you not rather hear it from his own lips?" "Mother!" she cried, sharply. "It is so, then, is it, even as I feared? ought to know, it is my right to know Do not try to keep it from me! Do you not see that I must know before I

can decide?' "My poor little child, do not take it so to heart! What is past is past, and you can have perfect faith in the present and for the future. Some of the greatest saints, dearest, have been penitents. It is true that for four years—Victorias? Do not look like that!

The white, stern look on her daughter's face appalled the marchioness. She held out her arms to her, but the young woman drew herself away.
"My darling child!" cried the

mother, appealingly.
"What our Lord has cleansed we have no right to consider unclean. If this man has been dear to you, surely you will feel some joy over his conversion, some sympathy for his repent

pented of in sackcloth and ashes, and somehow," with a contemptuous shrug of the shoulders and a forced laugh, "I fail to associate the Chevalier Day

comely, genial personality with any idea of sackeloth and ashes."

"But, dearest—"began the mother, but Lady Ainsworth interrupted her. "I must have a few minutes by myself, mother," she tried to say calmly, though her voice was very hoarse, "There is nothing you could say just now that would do me any good. be by myself." And very sorrowfully

the marchioness withdrew Lady Ainsworth stood in the middle of the room as her mother had left her, and gazed straight before her with great, sad eyes. So it was over! the doubts and the hopes, the joys and the fears that had kept her heart est torment for the last two months were ended now. She had wished to know, and now she knew! In her eyes the stain once there was there forever. No doubt, in the mercy of God, such ever forget? She grew cold and still her head reeled, her heart almost ceased to beat. "I could never forget," she said. "He is dead to me forever, and

oh, my heart dies with him!"

She felt truly sorry for herself, for the heart-broken woman that sto there with the tears raining down her cheeks and her arms out-stretched 'Poor Margara!' she said to her.
'Poor Margara! He never existed, this perfect hero of your fancy. He is not gone, for he never was there; you only saw him in your imagination. good-bye' to him, Margara! Say goodbye, dear love! Good-bye sweet hero! Good-bye, dearest friend and companmy holiest dreams! Good-bye. oh, darling! oh, husband! covered her face with her hands, and, tottering forward with a low cry, flung herself on the lounge in an agony of

Had Never Seen "a Real Live Monk."

In the secular monthly magazine known as the "Outlook," there appeared last April an article written by the well-known New York philanthropist and author, Mr. Jacob A. Riis. It was entitled "The Making of an American, and recounts his struggles with poverty after landing as an emigrant upon the shores of America. In his narrative he pays the following tribute to a Cathol institution: "After being repulsed from many a door in my search for food and work, I wandered on with my gripsack, straight ahead into the country, until toward noon I reached Fordha College, famished and footsore. I had eaten nothing since the previous day.
The gates to the college grounds were open, and I strolled wearily in without aim or purpose. An old Father whose oble face I sometimes recall in my dreams, came over and asked kindly if I was hungry. I was, in all conscience, angry, and I said so, alfearfully hungry, and I same so, though I did not mean to. I had never seen a real live monk before, and my training did not exactly inseen a real live monk before, and m Lutheran training did not exactly in cline me in their favor. food set before me, not without qualms of conscience and with a secret suspicion that I would next be asked jure my faith or at least to do homage to the Virgin Mary, which I firmly resolved not to do. Rut when the meal finished, I was sent on my way with enough to do me for supper, v least suggestion that I should perform such an act, I felt heartily ashamed of myself. I am just as good a Protestant as I ever was, but I have no quarrel with the excellent charities of Church, or with their I learned that spirit and management. lesson at Fordham, thirty years ago

BABIES WITH WORMS. A Grateful Mother Tells How Her Little

Boy Was Cured. Mrs. A. Sauve, Rowanton, Que., is another happy mother who thanks Baby's Own Tablets for the health of her boy. The little fellow became the prey of worms—that curse of childhood. His rosy cheeks lost their color; his little legs and arms became skinny; his eyes lost their sparkle and he became sickly and peevish. His sleep was restless and feverish, and his food seemed to do him no good. His anxious mother almost despaired of seeing him health again to good health. However, back again to good health. However, she heard of Baby's Own Tablets, and gave them to her child, and now she says :—" The Tablets made a wonderful change in my little boy. All signs of worms have disappeared, and he is now in the best of health. I can honestly say that Baby's Own Tablets have no equal as a cure for worms."

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No article of its kind has given such satisfaction.

PAIN IS A PUNISHMENT.—Pain is a protest of nature against neglect of the bodily health against carclessness regarding the physical condition. It steals in at the first opportunity and takes up its abode in a man and it is sometimes difficult to eject it. Dr. Thomas Edectric Oil will drive it out in short order. Pain cannot stay where it is used, but immediately flore a way.

Friday morning, Foley of Derosiade. Bishop presided. Bishop of priests, The Sautatory address was delix Lowry and the X-sadedictory by The graduates were Messers. Da Hubert Kienner, John Koelzer Hugh Rysn. Chas. Booth and G The address to the graduates were described by the Graduate of the Albert McKenn, S. T. L. After congratulation, the young successfully leminated a loous course of swing the properties of the graduate was the practical advice to guide future career receiping a Catholic they should strive to tuit it to ammat to be practical Usaholics ful citizens. Bishop McElvay Foley also said a few, words of cothe graduates. PRIZE LIST. Special Prizes.

JULY 5, 1902.

The thirty-second annual condition of the Assumption College, Sandwick Friday morning, June 20. presided. Bishop Foley of Increase.

CLOSING EXERCI ASSUMPTION COLLEGE WICH.

Special Prizes.

Good Conduct — Senior Div
Ford Honors, Huga Ryan, J
John O'Brien. Honors, Arthur
Christan Doctrine—Bishop M
ship—Den S O'Connor. Honors,
James Hogan: 2, Edward Mc
coran Schoir-ship—T Kelly an
seque. Honors, I, F Mantol; 2,
Oratory—Casgrain Scholarsh
Gallena; 2, Geo. Roach and J
a quo. McMaus Scholyrsh
Brighton; 2, Thomas Connel.

11 crary Societies—S. Basi
tw pis) Prize. Edward McCor
Hugh Ryan. S. Donvstus
Honors, I, Brighton, G Witze
Elocution—Beaudoin Prize, T
ors, H Ryan.

Hugh Ryan. Brighton, G Witze Elecution—Beaudoin Prize, Tors, H Ryan.
Natural Philosophy—Connou Lowry. Honors, L Chartton.
Mental Philosophy—Connou Mental Philosophy—Tierna Ryan. Honors, L P Lowry.
Special Prize, (For last year legif of a friend), L I Lowry.
Chemisty—Prize, Hugh R.
Hogan, E McCornuck, L Lowry.
Christan doctrine and Churcurse;—Prize—H Ryan. Homan. Honors, J Biair, vacademic: Prize, F Minich.
Inell. Second and first commor.
Roach. Honors, W Mess.
Catechism—Grade A: Priz
Honors, Jos Murphy.
Instrumental music—Piano.
Lois Prize—Ed ward Paguad. Instrumental music—Piano: lois Prize)—Edward Pacaud mund Burns. Violin: Prize Vocal music: Prize, Earl Ca Prize. H Robert. Honors, C Class Priz

Art Course—Second Year (lence (Weunier Prize) 1, Ezenis Needham, Honors, We H Robert, Latin and Greek Honors, Danis Needham, Lattposition: Ed McGormick, Honors, Danis Needham, Lattposition: Ed McGormick, Honors, Ed McGormick, Honors, Ed McGormick, Honors, Ed McGormick, Honors, E Pacaud, J Griffin ature and Composition: D GE Pacaud, L Charlton, E Phisory and Geography: D GW Kelly, A Goodwin, E Pacaud, L Charlton, E Phisory and Geography: D GW Kelly, A Goodwin, E Pacaud, L Charlton, E Phisory and Geography: D Greek: GW Wittemann, Honors, GW Wittemann, T and geography: E A Pillon, Honors, GW Wittemann, T and geography: E A Pillon, Honors, GW Wittemann, T and geography: E A Pillon, Honors, GW Wittemann, T Siret Year: Excellence GW Connell, J B Son, Eoglish, GW Esper, T Kelly, Gesper (h, J O'Brien, Latil): GW Esper, T Kelly, Gesper (h, J O'Brien, Latil): GW Esper, T Kelly, Gesper (h, J O'Brien, Latil): GW Esper, T Kelly, Gesper (h, J O'Brien, Latil): GW Esper, T Kelly, Gesper (h, J O'Brien, Latil): GW Esper, T Kelly, Gesper (honors, E Baum Witting, Donath Maillo Bath, English: GL Roach, Pillon, Honors, E Baum Witting, Donath Maillo Bath, English: GL Roach, Pillon, Honors, E Baum, Ors, B Murphy, E Curtin (Latil): Genest, Honors, E Book keeping: E Curtis, L Foley, Honors, E Burtis, Honors, E Book keeping: E Curtis, L Foley, Honors, E Bo

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O Special Grade (Minim Honors, Jos Murphy, play Honors, A be Tiber Tamble, Honors, A be Tiber Tamble, Honors, A be Tiber Tamble, Honors, Honors, John Tiber Tiber

Preparatory

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The tri-annual alun College, Berlin, Ont., auditorium on June sembled a great many all parts of Canada The gathering was o considered from a so of view, in the historious committe-es appoonjoyable, left nothin ception of welcome in the sudents and these tuous oanque, was parts of the sudents and these tuous oanque, was parts of the sudents and these tuous oanque, was parts of the sudents and these tuous oanque, was parts of the sudents and th proved apparatuses
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada. March 7th. 1900. To the Editor of THE CATHOLIC RECORD, Ont.:
Dear Sir: For some time past I have read your estimable paper. THE CATHOLIC RECORD, your estimable paper, and upon the manner in congratulate you upon the manner in congratulate. and congravulate you upon the manner in which it is published. Its matter and form are both good: and a raly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

faithful.

Ing you, and wishing you success.

elieve me, to remain,

Yours faithfully in Jesus Christ,

† D. FALCONIO, Arch. of Larissa,

ADOSt. Deleg.

LONDON, SATURDAY, JULY 5, 1902.

CRIMELESS IRELAND.

From the eagerness with which the Salisbury Government has had a new Coercion Act applied to the strongly Nationalist counties of Ireland, one would suppose that these counties are teeming with crimes which require most stringent legislation for their suppression. But so far is this from being the true state of the case, that at the recent Quarter Sessions Courts held throughout Ireland, there have been scarcely any cases of serious crime brought before the Judges.

In the reports of the Quarter Sessions for Westmeath, Kerry and Tipperary, these counties are said to be almost " crimeless." The only cases tried in these counties were that in Mullingar, a man was charged with breaking into a railway storage room. In Kerry a man had stolen, or obtained the money on a postal order which did not belong to himself, and in Tipperary a man was suspected of having stolen a donkey.

The Judges in each instance congratulated the respective counties for their freedom from criminal cases.

1RISH MANUFACTURERS AND ENGLISH TRUSTS.

Not only is Ireland oppressed by the bad land-laws whereby the landlords are enabled to get possession of the fruit of the labors of the tenantry by raising the rent, or as an alternative, evicting the tenants who have improved the soil, or erected buildings thereon, but English combines and trusts have recently been discovered to be injuring Irish trade by manufacturing inferior articles and giving them the names of superior articles of Irish manufacture.

Mr. Gallaher, the great Belfast tobacco manufacturer, in a recent interview with a representative of the Belfast Evening Telegraph informed him that "Irish Roll" being a very superior tobacco, as it is made of the best material, has a very high reputation. English manufacturers have taken the name of "Irish Roll" and have applied it to an inferior article which they put on the market to the great detriment of the Irish manufac-

The Irish tobacconists held recently a conference to consider what should be done under these circumstances, and it was decided to pay expert inspectors to go around and find out who are selling the spurious article, and to have them prosecuted under the Merchandise Marks Act. Mr. Gallaher would not tell the Press representative the names of the firms which sell the fraudulent rolls, but he declared that the trusts and combines are the guilty ones in this regard.

When in addition to such friends as it is remembered that Ireland is overburdened with excessive taxation, being obliged to pay into the imperial treasary a sum which a Royal Commission declared to be enormously in excess of what she ought to contribute, and in addition to this, Irish industries are kept down by unjust discrimination, the necessity of Home Rule for Ireland becomes most apparent, as this is the only effectual remedy which can be applied to give Irish manufacturers a chance in the fields of commercial enterprises.

THE GENERAL ASSEMBLY, AND THE SETTLERS IN THE NORTH-WEST.

The Presbyterian General Assembly which met recently in Toronto appears to have been greatly perplexed over the influx of various nationalities to Manitoba and the Northwest. Principal Patrick of Manitoba was the principal the creeds of the new settlers. He said

prepared to provide the ordinances of religion, and if necessary the means of Canadianizing them.

" The Americans," he remarked, furnish the great bulk of the settlers; and he welcomed them cordially." the foreign settlers, he declared that the Menn nites, especially those of the more rigid class, are becoming daily more illiterate as they refuse to send their children to school. "It is a sad thing," he remarked, "that a people of such purity of life and industry should be actually more illiterate than when they settled in Canada."

The Doukhobors, he declared to be as people of high moral character, of genuine religion, for the maintenance of which they had made vast sacrifices under Russian persecution.

But it is to the Galicians and to the German Churches that he desired to turn the attention of the Assembly particularly. In regard to the Germans, he made a proposition that ministers of their Churches should be offered honorary seats at the Presbyteries. As a reason for this he remarked that the Germans expect their people to become Canadianized, and it is therefore desirable the Church in the West should be united. This proposition, of course, is intended merely for the Lutherans and Calvinists, leaving Catholics out of the question, as the Rev. Mr. Patrick must be aware that Catholics could not under any circumstances accede to the proposal to become Presbyterians. With the Calvinists, they might be more successful; but whatever the Calvinists might do, we can hardly conceive that the Lutherans, whose creed is substan ially i reconcilable with that of the Presbyterians, will be easily induced to be absorbed into Presbyterianism.

On the other hand, greetings were, we believe for the first time, sent by the Anglican Synod to the Assembly, virtually recognizing Presbyterianism as a branch of the Church of Christ. It s a new departure for Anglicanism to concede so much, especially as ordination by a Bishop has hitherto been resolutely insisted on by Anglicans as a necessary condition for the exercise of the Christian ministry. The virtual departure from this position shows a growing laxity of belief among Anglicans on a most vital point, viz., the divine institution of the ministry. According to this new procedure, any self-appointed clerical body will by that fact become a true ministry of the Church of Christ.

The Rev. Archdeacon Allen, to whom was committed the duty of reading the fraternal resolution of the synod, went even further than the resolution itself, expressing the hope that the time may come when every Christian minister, wherever he may see a temple erected to God, may go in, join in its services, and officiate at its altar.

It would appear, then, that the high position hitherto claimed by the Anglican ministry, that their Church possesses "Apostolic Succession," has been entirely given up, at all events by the Toronto synod. We cannot conceive why the clergy of that Church should be so indignant with the Holy Father Pope Leo XIII for his having pronounced Anglican orders invalid, whereas the synod has now practically proclaimed that they are no better than those of the Presbyterians, who have confessedly neither priestly character

nor Apostolical succession. The Rev. Mr. Patrick is particularly anxious that the Presbyterians should provide missionaries for the Galicians, and it appears to puzzle him that the Catholics of the west regard them as that of the Catholic faith. The Principal calls this " a curious and complicated claim."

The Galicians, for the most part, be long to the "Uniats," by which name are understood those who, following some Oriental rite, are in union with the Catholic Church, and are subject to Pope as head of the Church of Christ. The Rev. Principal does not appear to be aware that the Oriental Catholic rules are identical in substance with the Latin or Western rite. The differences are merely of language, of certain ceremonies approved by the usage of the Church, and of certain prayers also approved. The doctrine implied in the Eastern Catholic rites is exactly the same with that of the Western or Latin Church.

The Latin language is employed, indeed, as the general language of the Church for wise reasons; but the Church has never asserted that the Latin language is absolutely necessary for the proper celebration of the Mass or the due performance of other rites (f the Church. The Greek, Chaldean, Coptics, Ruthenian, and other languages are allowed by the Church in these sicred offices, in those countries where they have been established by every ancient usage. So far is this from destroying unity of faith that it demonstrates that there may be one faith with all differences of time and lanenlighener of the Assembly in regard to guage, habits, manners, etc. The Assembly would be better occupied in

the sanctity and indissolubility of Christian marriage, and in educating the Mennonites, than in attempting the hopeless task of destroying the faith of the Galicians.

ST. PAUL.

On the feast of Saints Peter and Paul, which is spoken of in another article, the Church associates the Apostle St. Paul with St. Peter for several reasons.

St. Paul was not one of the original during His life on earth, but his conversion took place during the year succeeding that in which our Lord Jesus Christ suffered death, rose triumphantly from the dead, and finally ascended into heaven.

After the day of Pentecost when the Holy Ghost descended upon the Apostles in the form of tongues of fire, the Church spread rapidly, and the first mention made of St. Paul is as a persecutor of the Christians, taking part in the martyrdom of St. Stephen, who were engaged in the effort to suppress the religion of Christ by exterminating the Christians. St. Stephen was one of seven deacons

who were selected by the Apostles and ordained to attend to the administra- ready fixed his See in the year 42. tion of the temporal affairs of the He assisted St. Peter by his preaching Church which pressed heavily on the of the gospel there. His epistle to the Apostles when the Church had grown Romans was written after this visit, as

St. Stephen is described in the sixth Jews, who cast him out of the city and Stephen's death."

This Saul was afterward miraculously converted to the faith, and his name was changed to Paul.

In the eighth chapter of the Acts of the Apostles we are told there was a great persecution of the Church at Jerusalem, and Saul ravaged the Church, committing men and women to prison. Many escaped from the city and dispersed themselves throughout Judea and Samaria to escape persecution. Saul was resolved to pursue these to Damascus, and it was while on his journey thereto that Jesus manifested Himself to him from the midst of a great light which shone from heaven. He heard a voice saying: "Saul, Saul, why dost thou persecute Me? And he said: 'Who art thou, Lord?' and Jesus answered from the cloud, 'I am Jesus Whom thou dost persecute. It is hard for thee to kick against the goad." (Acts ix.)

Saul then obeyed the command of Christ thus miraculously given, and was baptized and ordained to the priesthood by a disciple of Jesus named Ananias who dwelt at Damascus. Immediately thereafter "he began to preach Christ in the synagogues, that he is the Son of God."

The Jews made many plans and laid many traps to kill him, but he finally escaped frem Damascus with the aid of the disciples of Christ who let him down from the wall by a basket. Thence he went to Jerusalem. While here he met St. Peter, who was engaged in visiting all the Churches of Judea, Galilee and Samaria. With Peter he remained fifteen days. (Acts ix., Gal. i. 18.) Peter undoubtedly gave him valuable directions in regard to his duties as an

Apostle of Christ. Later on, St. Paul himself declares to the Corinthians that he has done in the service of Christ nothing less than the great Apostles, (2 Cor. xi. 5.) This he says with due modesty, not for the purpose of boasting of his services to the Church of God, but to set the Corinthians on their guard against false Apostles who would lead them into dangerous errors against faith and truth. For this same purpose, he enumerates the perils he had undergone for Christ's sake, which exceeded those which the other Apostles had endured:

"They (the other Apostles) are ministers of Christ, I am more: in many more labors, in prisons more frequently, in stripes above measure, in often. Of the Jews, five times did I receive forty stripes save one. Thrice I was beaten with rods: once I was stoned: thrice I suffered shipwreck: a night and a day I was in the depth of the sea journeys often, in perils of ers, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labor and painfulness, in watchings often, in hunger and thirst, in many fastings, in cold and nakedness Besides my daily instance the solicitude all parts of the Roman Empire. for all the Churches.'

This solicitude for all the Churches was the natural consequence of h's having established Churches in so many cities, in Selucia, Cyprus, Paphos, Pamphylia, throughout Lycaonia and that the Presbyterian Church must be backing the Protestant Doukhobarys Syria, in Macedonia, and Thrace, in

It has even been asserted by some recent Anglican divines that he established a Church in Britain (England,) but of this there is no evidence, nor is there anything to show that a stable Church was established in Britain before A. D. 183, though there is no doubt that the Roman soldiers, many of whom were Christians, had their local places of worship at an much earlier date than

again went to Jerusalem in obedience to humble Jesus was the Saviour by Whom a revelation from God at a much later the glorious prophecies regarding the tinue His work on earth. period to consult apart " with them who redemption of mankind, and especially seemed to be something," that is with the Apostles who were in the highest positions in the Church, "lest perhaps he had run or should run in vain.' We find from verse 9 that he again conand afterward rivalling the other Jews sulted with Peter on this occasion, and received from Peter (Cephas) James and John, who seemed to be pillars, the right hand of fellowship."

In the spring of A. D. 61 St. Paul came to Rome, where St. Peter had alconsiderably by the accession of many were also his epistle to the Hebrews and others of his epistles.

He visited Rome a second time in chapter of the Acts of the Apostles as 64, and both he and St. Peter were being full of grace and fortitude, doing among those who were arrested by order wonders and miracles, and assisting of Nero on the charge of being Chrisgreatly in bringing the people of Jer- tians. St. Peter was crucified on the usalem to the faith of Christ. His zeal Vatican hill, but St. Paul as a Roman brought upon him the vengeance of the citizen was put to the sword, his head being cut off at the Salvian waters on stoned him. While they did this, Saul, the Ostian way, a short distance from who was a young man, took care of their the site where St. Paul's magnificent garments and "was consenting to church was erected later by the Emperor Constantine the Great.

The early Fathers of the Church have frequently associated St. Paul with St. Peter, describing both as founders of the Church in Rome. They are also thus associated together because they suffered martyrdom on the same day and in the same persecution. Their pictures are commonly represented together in the catacombs for these same reasons, and they are honored on the same day in the offices of the Catholic Church, namely on the date of their martyrdom, June 29th.

THE FEAST OF STS. PETER AND PAUL.

On Sunday last the Church celebrated the feast of the two great Apostles Sts. Peter and Paul who suffered martyrdom on the same day in Rome June 29, A. D. 67, during the general persecution raised against the Christians by the tyrant Nero. The octave of the feast continues during this week. St. Peter has been called the Apostle

of the Jews, because his work was chiefly directed toward the conversion of the Jews to the faith of Christ Jesus. The words of Christ to His twelve Apostles (St. Matt, x) when He first sent them to do missionary work indicated that the first offer of redemption was to the Jews: "the lost sheep of the House of Israel," and His command was that the gospel should first be preached to the Jews, not only of Palestine, but the Church was built upon "the Conmother of the Blessed Virgin. also to those who were dispersed throughout various countries. This command was
the first taken by St. Pater to mean that at first taken by St. Peter to mean that the Gentiles were so unclean that they were not to be admitted into the Church. By a vision from God he was informed that this was an error of judgment, as the time had come for the preaching of God's truth to all nations, eyen to those who were plunged into the most gross ignorance of the true God, and when once St. Peter was made to know this, he because as zealous to admit the heathen into the Church, as he had been before to preach the Gospel to the Jews. His efforts, however, were still directed chiefly towards bringing to the Jews the knowledge of Christ, and in this he succeeded wonderfully, converting them by thousands wherever he made known the mercy of Jesus, whose sole purpose in assuming human nature and living on earth among men was to redeem mankind. St. Peter's first sermon, preached in Jerusalem to the Jews who were assembled from many countries of Europe and Africa, as well as Asia, to celebrate the feast of Pentecost, resulted in the conversion of three thousand to the faith of Christ, and his after labors together with those of the other Apostles were equally effectual through God's favor, and already, when Nero was Emperor of Rome, flourishing churches existed in

St. Peter was selected by Our Lord to be the centre of Catholic unity. Andrew, St. Peter's brother, brought Peter, who was then named Simon, to follow Jesus, and when Jesus looked upon him He said: "Thou art Simon the Son of Jona: thou shalt be called

Athens, Corinth and other cities of Cephas, which is interpreted Peter." (St. Jno. i., 42.)

The reason for which Christ gave this new name to Simon is clear from St. Matthew's Gospel xvi. 15-19, where Christ asks His Apostles concerning the opinion generally current among the people in regard to Him. He was generally believed to be a prophet of great power, but owing to His simplicity and meekness, no one but His most ardent followers, imagined Him to be clear language, that the constitution of the Messias and Saviour who had been We have already noticed that St. promised and expected from the to continue His work might be known to twelve Apostles who followed Christ Paul went to Jerusalem to see Peter time of the fall of our first paand in all probability to have his advice rents, as the Redeemer of manregarding the preaching of the gospel, kind. The Jews looked for a worldly and to learn much of Christ's words prince or ruler who should lead time His discourses were particularly and acts during His sojourn on earth. them to cast off the Roman domin-

> bondage of the powers of darkness, were to be fulfilled. Hence when Jesus asked what was the opinion of the populace regarding language could not be used to express Him, the Apostles answered: "Some say that thou art John the Baptist, and others Elias, and others Jeremias or one of the prophets, "but when He asked: "Who do you say I am?" "Simon Peter answering, said : ' Thou are Christ the Son of the living God."

Then Jesus, to reward His Apostle's faith, said :

"Blessed are thou Simon Bar Jona Son of Jona or John,) because and blood hath not revealed it to thee. but my Father who is in heaven. And I av to thee that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against And I will give to thee the keys of the kingdom of heaven; and whatso ever shalt bind upon earth it shall be bound also in heaven, and whatsoever thou shalt loosed upon earth it shalt be sed also in heaven."

The language thus addressed to St. Peter was different from all that was ever said to the other Apostles. It is true that to all the Apostles Christ afterward said: "whatsoever you shall bind upon earth shall be bound in heaven, and whatsoever you shall loose upon earth shall be loosed also in heavenly;" and: "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained." From this it is clear that the power of forgiving sins was given to all the Apostles, directly by Christ, and was essentially comprised in the Apostolic office, but Peter alone, to whom the power of the keys was given, had supreme control over the exercise of this power as inherent to the Apostolic

The power of the keys expresses sovereignty; and this sovereignty belonged to St. Peter alone, on whom alone Christ conferred it.

This text alone is sufficient to show the supreme authority in the Church of God, conferred by Christ upon St. Peter, constituting him Christ's Vicar

But there is more than all this implied in our Lord's words. The conferring upon Peter a new name which signifies "Rock," indicates that he is the indefectible Rock on which the Church is built and from which it derives its permanency and indefectibil-

St. Ambrose and some of the early Fathers of the Church have said that successors; for both St. Ambrose and other Fathers who have made use of this language, have elsewhere said with equal clearness that the Church was built upon Peter. In stating that it was built upon the Confession of Peter, was built upon the Confession of Peter, east thereof including Pethey only state the same truth in an-Tweed, Perth, Smith's Falls, other form, that St. Peter's Confession of Christ's divinity was the cause or occasion on account of which the plied in this that because the rock Peter is indefectible, so also is the Church, so that the gates of hell, or the powers of evil and darkness shall not prevail against Christ's Church.

There are many other passages of Holy Writ whereby the supreme authority conferred upon St. Peter is made plain.

In St. Luke xxii, 28-32 we are told that Christ specially commends the Apostles for continuing with Him in His temptations, in consequence of wich He appointed them: "as My Father hath appointed to me, a king-

But to St. Peter He addressed yet more remarkable words:

"Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for Thee that Thy faith fail not: and Thou being once converted confirm Thy brethren."

And Peter said:

"Lord I am ready to go with Thee both to prison and to death."

Christ's prayer for Peter was neces

sarily efficacious; and we must infer that the faith of Peter could not fail, but would be the standard of faith for the whole Church and even for the other Apostles, who are the brethren of

whom Our Lord speaks. In St. John's gospel, xxi. 15-16, we have an account of the third manifesta. tion of Jesus to the Apostles after His Resurrection from the dead. It was a most necessary occasion for the use of the Church which Christ left on earth a certainty. It was the time when He was on the point of leaving the earth to ascend to heaven, and during that directed toward teaching His Apostles From Galatians II. we learn that he ation, and could not believe that the the things necessary for their instruction, that they might be able to con-

It was then that Jesus upon obtain. of the deliverance of Israel from the ing from St. Peter three times strong declarations of love for His Divine Master, Jesus said to him: "Feed my lambs: feed my sheep." More clear the truth that Christ committed to St. Peter's charge, His whole flock, both pastors and people.

It is established by the strongest historical testimony that St. Peter fixed his See in Rome where he exercised his authority as head of the Church for twenty-five years, after which he was put to death by Nero. The place where he was crucifled is pointed out on the Vatican hill in Rome, not far from St. Peter's church, and in the crypt of St. Peter's church, below the main altar. his tomb is preserved under an altar at which priests visiting the Eternal City are pleased to have an opportunity to celebrate the holy sacrifice of the Mass. Before fixing his See in Rome, St. Peter spent nine years at Antioch, establishing the Church in that city.

From the fact that St. Peter's final and fixed See was in Rome, where he died, it follows that his successor is the Pope; and the unvarying teaching of antiquity that to the Pope, St. Peter's authority was transmitted, is sufficient to show that the Pope is St. Peter's successor in his privileges and authority as head of the Church, as well as in his episcopal seat. This constant teaching is conveyed by many of the early Fathers, among whom we may mention St. Jerome who in a letter to Pope Damasus said :

"I, following no chief but Christ, and counted in communion with your holiness, that is with the chair of Peter. that Rock I know the Church is Whoever eateth the Lamb outbuilt. side this house is profane.'

This is but one specimen of the teaching of the early Fathers of the Church.

ANNUAL PILGRIMAGE TO STE. ANNE DE BEAUPRE

Tuesday, July 22nd - Itinerary of the Special Train.

The Ontario pilgrimage to the Shrine of Ste. Anne de Beaupre, under the distinguished patronage of the Most Rev. Archbishop of Kingston and his diocesan clergy, will take year on Tuesday, July 22nd. for the return journey will be good to leave Ste. Anne's up to the eveni Monday, July 28th. Thus, all those who desire to remain over, will have an opportunity of being present at the Shrine and of taking part in the grand procession on the feast day of La Bonne Ste. Anne: Saturday, July 26th, being the day which the Catholic Church has set aside for the special honor of the to throw doubt upon the uni - Myrtle—stations on the main lines of versal belief that the stability of the G. T. R. and C. P. R., a short distance Church depended upon Peter and his cast of Toronto—and will reach Ste.

Anne de Beaupre at 7 o'clock on Wednesday morning. Excursion rates will prevail at all stations of the G.T.R. from Whitby, Lindsay, Haliburton, Peterboro and all points east thereof as far as Aultsville and at all stations of the C. P. R. from Myrtle and all points ville, Prescott, and Carleton Place as far as Chesterville included. The exceptionally low rates of \$8.05 and \$8.00 cocasion on account of which the Church was built upon the rock Peter as a sure foundation stone. It is implied in this that because the rock out the eastern part of the Province. Tickets will be good only on the special trains going: but valid on any regular train returning, up to, and including Monday, July 28th. This means that Excursionists can leave Quebec on the night of the 28th and Montreal on the morning of the 29th. Passengers from Haliburton and Lindsay will take regular train and connect with special at Port Hope. Passengers from Mariposa will take regular train and connect with special at Whitby Junction. Excursionists from Toronto. Western Ontario and other points will leave Toronto by regular morning Express trains on Tuesday, procure regular return ticket as far as Whitby or Myrtle, purchase pilgrimage tickets at either of these stations and then take Special train which will be awaiting them and proceed to Ste. Anne de Beaupre. For the benefit of Pilgrims, it may be mentioned that ten persons travelling together can purchase regular return tickets, good for a month from any particular station to Myrtle or Whitby for one fare and a third.

The Pilgrimage will be under the immediate direction of Rev. D. A. Twomey, Tweed, Ont., who will promtly send Posters containing the fullest information to intending Pilgrims.

1237-3.

OF HUMAN OR OF I STITUTION ? On a vacation trip to fall, my companion, who ant, and myself, having eyes and ears on the s and music of the Falls, t Lewiston, about the noo for Ogdensburg. Durin remained on deck, enjoy

and the scenery of the sky. As evening shed it all, and the sunset crim night, we watched the out, stealthily as i one, to see their bright mirror of the transparer The chill of the ever, soon forced us to saloon. The following was occasioned by my tain this question. : "Captain, is there a in Ogdensburg ?'

"Yes; two. But I what hour service is he "Surely," said my panion, "you don't mea hip to-morrow, and to I must hear Mass If you like, you can cor Thank you : I don

service in the morning wish, I will go in the e you be content for one ship under the canopy temple not 'built by "But," I said, "I precept of my Church morrow morning, if able excuse for absenti strated my friend. 'not see why you may r well on board this ve of a church, M and give thanks, and

place?"
" Undoubtedly, with ship of the heart, offered in every place circumstances; and the so the better. There worship, which w where we have an alta victim, which we ha is steamer—I mean fice properly so called "Sacrifice properly repeated. "What d

'I understand ' the of a substance, perceptuhich undergoes some the act of a priest pand which is thus chan in the name of the co purpose of signifying (fections, especially fections, especially life and death.' Thre fore essential to a sacrifice: firstly, a sible to the bodily the outward oblation action of the priest, w

a change in the subst to be called a Host, or priest appointed by religious con powering him to act But all persons your explanation of called, will they? "Yes. Protestant tion of it. Moreove termine its meaning tion. Because it is sign: a sign, because to the knowledge or vine Majesty, which tuted to honor; and like, the matter of

has not this signif dained and accepted with this meaning stamped paper repr community a certa wn nature, but bec chosen and appoir binding on the com way sacrifice has be outward substantia the adoration due uent elements as A cursory examin among the differen beginning shows th ady mentioned tial to form the sac case, if the Cath-sacrifice thus expla perfect religiou rist instituted i His religion, it is the controversy be and Catholicity, be has not, and does any sacrifice in thi

"Taking this st tion," said my fel Catholic position i not successful the said of the said of the "Taking this st 'Do you admit. men are borne inst their inward feeling tions outwardly ar

"Do you not highest, holiest, r

sentiments of the relations to God preme adoration d " Yes." " Now, then," only outward sig these sentiments presented withou the public eye,)
manner, is—sacri
ward rite or cere on, may of itse the lower revere as well as the God's inalienable kneel, prostrat creatures, as the countries does throne, or as A angelic visitants

balm-tree, diffuse cense, as did the the ark of the winged cherubi mony of sweet s

saints and angel

and striking."
"It can be interpreted in no other

priesthood, must He not ?"

" I think that is clear from the words.

"Very well. But an offering under

listinguish it from the order of Aaron.

Because, secondly, it is said, in Gen.

14, that 'Melchisedech, bringing forth

bread and wine, for he was a priest of the Most High, blessed Abraham,' etc.

connection between His being a priest

and His bringing forth bread and wine, save only that of sacrifice. Finally,

Christ offered sacrifice under the ap-pearance of bread and wine at the Last

Supper. For, 'taking bread, He blessed and broke it, and said, This is My Body.'

This sentence, to be true, requires that at its close the substance of Christ's

body be present where that of bread

similarly of the chalice. Here, then,

you have the three essentials of a true and proper sacrifice; first, a victim, which is Christ Himself under the ap-

ordained by legitimate authority.

Christ would offer the

have said to you.

more leisure after Mass."

"There is one difficulty to my mind.

Melchisedech offered the substance of

bread and wine. You do not hold this substance to be the victim at the Last

Supper or in the Mass?"
"What we insist on is that Christ

sacrificial sign, with Melchisedech, it is only necessary that the outward ap-

pearance of His victim would be the

the same as the outward appearance of

Melchlsedech's, even though the in-

ward substances be different."

It was far advanced in the night.

The waiters were putting out the lights.

We were soon in our berths; and noth-ing was heard but the wind rattling the

casements of the windows, and the

what you were saying last night, and I

OUTSIDE THE CHURCH.

sects since Protestantism first came in-

to existence, is shown in the way in which Presbyterianism is split up. Am-

erican Presbyterianism is divided into

no less than twelve separate bodies.

One of these sects of a sect known as "The United Presbyterians," held a

byterians," so as to make them more conformable to "modern ideas."

The Presbyterian General Assembly

which recently met in New York had set an example which it was thought advisable for the United Presbyterians

United Presbyterians," held a

But we will have

its commencement.

OF HUMAN OR OF DIVINE IN-STITUTION ?

On a vacation trip to Niagara last fall, my companion, who was a Protest-ant, and myself, having feasted our eyes and ears on the sublime beauty and music of the Falls, took steamer at Lewiston, about the noon of Saturday, for Ogdensburg. During the day we remained on deck, enjoying the breeze and the scenery of the land, lake, and sky. As evening shed its shadows over all, and the sunset crimson faded into night, we watched the stars as they came out, stealthily as it were, one by one, to see their bright faces in the mirror of the transparent waters of On-tario. The chill of the night air, however, soon forced us to retire to the saloon. The following conversation was occasioned by my asking the captain this question.:
"Captain, is there a Catholic church

"Yes; two. But I don't know at what hour service is held."
"Surely," said my travelling comyou don't mean to attend worship to-morrow, and to leave me here all alone in the blues?"

I must hear Mass if in time for it. If you like, you can come with me."

"Thank you; I don't care to attend service in the morning; but, if you wish, I will go in the evening. Cannot you be content for one Sunday to wor-ship under the canopy of heaven, in a ship under the canopy of heaven, in a temple not 'built by human hands'?'
"But," I said, "I am bound by a precept of my Church to attend Mass to morrow morning, if I have no reason-

able excuse for absenting myself. But it is too inconvenient," remon-rated my friend. "Moreover I do strated my friend. not see why you may not adore God as well on board this vessel as under the roof of a church. May we not pray, and give thanks, and worship in every

Undoubtedly, with the inward worship of the heart, which may be offered in every place, and under all circumstances; and the oftener we do so the better. There is another kind of worship, which we can offer only where we have an altar, a priest, and a victim, which we have not on board this steamer—I mean worship by sacrifice properly so called."

"Sacrifice properly so called!" he repeated. "What do you understand

"I understand ' the outward offering of a substance, perceptible to the senses, which undergoes some change effected by the act of a priest properly ordained, and which is thus changed (or immolated) in the name of the community, for the purpose of signifying God's supreme per-tections, especially His dominion over fections, especially His dominion over life and death.' Three things are therefore essential to a true and proper sacrifice: firstly, a substance percept-ible to the bodily senses; secondly, the outward oblation by the sacrificial action of the priest, which produces such a change in the substance as entitles it to be called a Host, or Victim; thirdly, a priest appointed by authority binding religious community, and em powering him to act and offer in its

But all persons will not agree in

your explanation of sacrifice properly so called, will they?"
"Yes. Protestants as well as Catholics agree substantially in this description of it. Moreover, it is easy to determine its meaning and its constitu-tion. Because it is a sign, an arbitrary sign: a sign, because it leads the mind to the knowledge or thought of the Divine Majesty, which it has been instituted to honor; and arbitrary, because, like, the matter of the sacraments, it has not this signification of its own nature, but because it has been or-dained and accepted in religious society with this meaning. As the coin or stamped paper represents to the civil community a certain value, not of its wn nature, but because it has been so chosen and appointed by authority binding on the community, in the same way sacrifice has been set apart as the outward substantial representative of the adoration due to God. Usage, ent elements as of its signification. A cursory examination of its history among the different nations from the beginning shows that the three things already mentioned were always essential to form the sacrificial sign. In any case, if the Catholic can prove that sacrifice thus explained is necessary for perfect religious worship, or that rist instituted it as an ordinance o His religion, it is sufficient to decide the controversy between Protestantism and Catholicity, because Protestantism has not, and does not pretend to have any sacrifice in this sense.

Taking this statement of the ques-Catholic position is clear; but you can

not sustain it by proof."
"Do you admit," I went on, "that men are borne instinctively to manifest their inward feelings by words and actions outwardly and adequately, if pos-

I do." "Do you not also admit that the highest, holiest, noblest and strongest sentiments of the soul conscious of its relations to God are those of the su-

preme adoration due to Him?" "Now, then," I continued, "the only outward sign which represents these sentiments of itself, (that is, when presented without explanation before the public eye,) and in an adequate manner, is—sacrifice. Every other outward rite or ceremony, or act of religon, may of itself be used to manifest the lower reverence paid to creatures as well as the high worship which is God's inalienable right. We may bow, kneel, prostrate ourselves before creatures, as the subject in eastern before countries does before the monarch's throne, or as Abraham did before his angelic visitants. We may, like the balm-tree, diffuse sweet odors, burn incense, as did the Jewish priests before the ark of the convenent and the winged cherubim, or utter 'the harmour of errors and the proper of the mony of sweet sounds in honor of the saints and angels. Take away sacrifice,

expresses adequately and exclusively those high feelings toward the divine those high feelings toward the divine perfection which are the most obligatory on mankind individually and as members of society. In this respect Christianity as a worship would be less perfect than Judaism, or even paganism! But retain sacrifice, and then it possesses an enduring, substantial, acknowledged rite, which can be presented to God, and to which can be presented to God, and to God alone: which from the very threshold of Eden has set apart and used by all peoples with this signification. Thus Cain and Abel offered sacrifice. Noah and his children, Abraham and Melchisedech, Isaac and Jacob, all the patriarchs offered sacrifice. Job, To-bias, and other holy men, who, thrown among the Gentiles, 'worshiped God as only is found a sacrifice offered in they knew Him,' offered sacrifice. The Gentile nations themselves, the valley and shade of death,' did not lose every ray of the primal revelations and usages. With the notion of a Supreme Being, they preserved universally the practice—a fact which goes far to show that sacrifice, if not originally

the suggestion, was after the heart of man's rational nature. God Himself appointed the number and the variety, the times and places, the nature and the manner, the objects and the effects of the Mosaic offerings. Here, then, we have the cravings of our rational nature, the morally universal practice of mankind, and the sanction of God in our favor. The number of those who abolished the sacrificial rite weighs only as a little dust in the scale against the countless generations who have used it as the only adequate and worthy mode of worshiping God. Behind these facts as an impregnable of Melchisedech. Now, as a of the Mosaic offerings. Here, then, and worthy mode of worshiping God. Behind these facts as an impregnable fortress the Catholic takes his stand; nor can he be thence dislodged, unless it be positively proven that Christ abolished sacrifice in the new law."

"Oh! the new law," he interposed,

"has the sacrifice of the cross, and that

continuing sacrifice, unless you suppose it to be perpetuated, which is done only in the Mass. The cross is the atoning, the redeeming sacrifice; and atoning, the redeeming sacrifice; and, as such, is as much the property of the patriarchal and Mosaic as of the Christian religion. The argument I have been urging proves the necessity of a continuous sacrifice; that is, which may be offered from time to time, which will supply successive generations with a stantial sign of the homage they owe substantial sign of the homage they owe and ought to pay God, and will be worthy of His infinite mujesty, and which will last as long as the religious worship of which it is the perfection and the crown. If sacrifice were only useful as the price of our ransom from sin, then ' the one sacrifice once offered would suffice: and there would be no necessity for continuing sacrifices either in the Jewish or in the Christian system. But it is useful and required for other purposes already mentioned; and these the sacrifice of Calvary unless perpetuated in the Mass, does not meet. View the Protestant and Cath-olic hypotheses side by side. The former has nothing to satisfy the former has nothing to satisfy the cravings of the human soul, which looks for an offering worthy of its own feelings and of the Divine Being. It introduces after five thousand years of the world's the world's history, the startling novelty of a ministry without a priesthood, a worship without a sacrifice, a temple without an altar. It has robbed religious worship

of its shining crown, religious society of its brighest and strongest link o union. It presents to view the sad picture drawn by the prophet Daniel of the Jewish temple in the hour of ruin: for once again the rail is pulled up, the sanctuary laid waste, the altar overturned, and confirmed desolation reigns in the holy place! The Protestant can not estimate the benefits and consolations of presents to view the sad mate the benefits and consolations of which he is deprived. But the Cath-olic in the Protestant temple feels as in olic in the Protestant temple teets as in the presence of a body from which the spirit has departed. The outward fea-tures of worship may be, in some re-spects, the same as those of his own church, as they were indeed before the ever-shifting atmosphere of Protestant opinion had yet time to decompose them; but they are cold and lifele The tabernacle, in which the Emmanuel of the new dispensation was to have dwelt with his people, is closed. The san and centre of all life has departed; and nothing but the coldness of death remains! But look at the Catholic remains! But look at the Catholic system. Here religious worship has its perfection, society its golden bond of union, the typical sacrifices of the old

law their complete fulfillment. Here the aspirations and cravings of the human heart, and the claims of God's infinite nature, are satisfied by a Victim of infinite value. Here Christianity has not to bow the head to Judaism, but presents an offering as far superior to the Jewish victims as the reality is to the type, the substance to the shadov to the type, the substance to the shadow as heaven is to earth, or God to man. Here there is no oppo-sition to reason and human nature, to universal tradition, or divine author-

ity.
"But the Protestant," interposed
my friend, "can show that Christ
positively abolished the practice of con-

positivety aboushed the practice of con-tinuous sacrifice, as you call it. Be-cause Holy Writ speaks only of 'one sacrifice once offered' by Christ."

"Complete the verse," I said, "and you will find the answer to your objection. 'Christ was offered once to exhaust the sins of many.' Does not the passage clearly refer to the atoning or redoming searning? redeeming sacrifice? Now, we Catholics insist as strongly as you that the redeeming sacrifice was not, is not, and can not be repeated. But Holy Writ in other places speaks of a continuing sacrifice, which would apply individually to us the fruits of the redeeming sacrifice and would in this sense be

its perpetuation. Where does Holy Writ so speak?" "In many passages too numerous to mention. Have you ever examined these words of the first chapter of Malachi: 'I will no longer receive a gift at your hands,' which God addressed to the Jewish priests foretelling the future abolition of the Mosaic offerings? reason assigned is, because in their place would be substituted a sacrifice which could not, like the Jewish vic-

IS THE SACRIFICE OF THE MASS enduring, public sign, which by itself time, be corrupted or polluted by the ation on the part of the United Presby-

tims, be corrupted or polluted by the malice of the priest or of the people, and which would be offered up among the Gentiles in every place from the rising to the setting of the sun. 'For,' says the Lord, 'from the rising of the sun to the going down thereof great is my name among the Gentiles; and in every place there is sacrifice and there is offered to my name a clean oblation.' This description is verified nowhere in Christianity save within the bosom of the Catholic Church. There only is found a true and proper sacrifice, which the Lord promised would succeed the sacrifice in the temple. There only is found a victim which can not be pol-

Another variety of Presbyterianism is the Reformed Presbyterian Synod. found a victim which can not be pol-luted by priest or people; and that is, The distinguishing note of this branch is opposition to the United States Government because the Constitution does not recognize God specifically. The members of the Reformed Presbyterian every place from the rising to the setting For the sun is ever rising on some part of Christendom, and as it Synod will not vote, will not enlist in the army or navy, will not serve on juries or accept places under the rises the Catholic priests ascend the altar of the church; and thus the 'clean United States Government, because the oblation' is being constantly offered, framers of the United States Constituencircling the earth, like the encircling sunshine, with one continuous chain of praise and adoration to the great Creator."

"The passage, as you interpret it," said the fellow traveler, "it is strong and arthritism." tion failed to mention God in that instrument.

These different varieties of Presby-

terianism are suggestive of the innate weakness of Protestantism, which is constantly threatened by the centrifugal forces which are continually operating against unity without where there can be no permanent stability. In marked contrast is the union among Catholics, in matters of faith, through out the world. However different they may be in the accident of race nationality, language or the color of their skins, they are one in their loyalty to their Spiritual Mother. Knit together through their communion with the Holy See, they present to the world a spec-tagle of existing units that her always call Christ 'a priest forever after the order of Melchisedech.' Now, as a priest of that order, (or as the Hebrew has it literally, 'after the thing, the rite, or custom of Melchisedech.') Christ must have offered the characteristic rite or sacrifice of the Melchisedechian tacle of spiritual unity that has always been the marvel of non-Catholics, who have tried to explain it on human

grounds.
To us Catholics who believe that the promise of our Lord to be with His Spouse to the consummation of all time, will never fail. It is all simple enough. As we view any one of the sects, such as Presbyterianism which numerically is so insignificant compared with Universal Church, throwing off still the appearance of bread and wine was the characteristic of Melchisedech's priesthood. Because, firstly, there is no other rite mentioned in Scripture to other sects, we have before us an ocular demonstration that spiritual unity is impossible outside of the Catho Church.—N. Y. Freeman's Journal.

CATHOLIC NEWSPAPERMEN.

There seems to be a popular impres sion in certain Catholic quarters that the field of journalism is barren of We may quibble over the reading of this sentence. But the context and common sense show that there is no Catholic workers. We mean, of course, secular journalism. This is a mistaken notion. It has been gathered, no doubt, from the gross inaccuracies which appear frequently in the ac-

counts of Catholic ceremonies.

Nothing, however, could be farther from the truth. As a matter of fact, Catholies in large numbers are to be found in the ranks of secular news-papermen. There is not, we venture state, a single daily paper in any large city of the country which has not some on its stand. Statistics which came to our notice quite a long time ago then showed that over 50 per cent. of the newspapermen in lish-speaking world professed the Catholic faith.

which is Christ Himself under the appearance of bread and wine; second, its immolation. This is evident from the words of St. Luke as found in the Greek; 'this chalice is the new This, perhaps, may be a surprise to many, but it was true of the time of which we write, and there is every itestament in My blood, which (chalice) is offered for many unto the remission of sins,' showing that the Blood as in eason to believe that the number since

largely increased.

Two questions naturally arise. The the chalice, as under the appearance of wine, was offered then and there. Now, what He did then and there He first, why, then, do we meet with so many ridiculous mistakes in the dailies concerning Catholic ceremonies? The commanded His Apostles and their suc-cessors in the priesthood to do to the end of time. This do in commemoration second, why are there not more of them contributing to Catholic publications? Here we have, third, the priest

To the first we answer, because the matter is written by non-Catholic pencils, the others not always being available for the particular occasion. To the second we answer, because the compensation is too meagre. The blame, however, for this condition does not rest with the Catholic publishers. It must offered according to the order or rite of Melchisedech. A rite means that which is outwardly seen, which falls the Catholic people If they were more generous with their patronage such would not be the case. under the senses: a sacrifice, as I said is an outward sign. Now, in order that

But for the very reason that they efcations are the Catholic writers cluded from giving their productions and their labors to Catholic journals and Catholic periodicals, though in no sense are either inferior to their more pretentious competitors. When Catholic business man and the lic reading public do their duty things will change.—Church Progress.

THE JESUITS AND THEIR ACCUScasements of the windows, and the waves murmuring about the steamer as she cut her way through them. In the morning I found my Protestant friend pacing the deck thoughtfully. After saluation, his words were: "Do you know I have been thinking much of what you were saving last night, and I ERS.

From the assassination of Henry II., in 1589, to that of President McKinley, in 1991, can the name of a Jesuit be dentified, with even a scintilla of admissible evidence, with a single national

will go to Mass with you to-day?"

"All right," said I, "time did not permit me to say half what I might tragedy?
Ali the same the campaign and march of defamation will go on. "They who have read the numberless apologies published by the Jesuits," says Bayle, assuredly no friend of the order, "and There was not a more attentive vorshipper in the church that morning vill examine them with fairness, than my Protestant friend.—Catholic Truth Society Pamphlet. find such an ample vindication of cer-tain occurrences, that every sensible oe must refrain from further charges. However, we need only to allege anything against the Jesuits, whatever the SPIRITUAL UNITY IMPOSSIBLE The tendency to disintegration which has manifested itself in the various

thing against the Jesuits, whatever the imagination inspires, and we can rest assured that the unnumbered multitude will give it a ready credence."
"I appeal to thousands of men," is the challenge of the oracle of infidelity, Voltaire, "who, like myself, were edu-cated by them (Jesuits). Therefore I cannot desist expressing my astonishment that they are accused of teaching pernicious morality * * * I make he challenge: there is nothing more The United Presbyterians," held a general assembly at Pittsburg, Pa., the other day, for the purpose of taking under consideration the proposition to modify the tenets of "The United Presthe challenge: there is not the contradictory, unjust and disgraceful to mankind than to accuse men of a deprayed morality who lead the most austere lives in Europe, and cheerfully go into the face of death in the remotest

arts of Asia and America.' The prayer of St. Ignatius for his spiritual children—"O God * * * grant that they may never cease to be persecuted for Thy greater glory'—is, after all, nothing more than a devout to imitate. The outcome of the meeting of the United Presbyterian General Assembly at Pittsburg is a determinate of that most comforting of the composition of the co

benedictions given on the Mount:
"Blessed are ye when they shall revile
you, and persecute you, and speak all
that is only again to the first property of the progress of infidelity from the torsible increase of that is evil against you untruly, for My sake; be glad and rejoice, for your reward is very great in heaven." Per secution is the badge of the Jesuit.-From "The Jesuits and Tyrannicide. -American Catholic Quarterly Re

CURED BY A MIRACLE

A nun died in Fall River, Mass., the other day whose life was like a page from a romance of the "ages of faith." This was Mother Marie of Perpetual Help, known in the world as Miss Grace Hanley. Miss Hanley was a native of Boston, a daughter of one of its most prominent citizens, Colonel P. T. Hanley, at one time Colonel of the Ninth Massachusetts Regiment. When three years of age little Grace met with an accident which seriously injured her spine. From this injury resulted a permanent lameness of the back and legs which completely crippled her. The physicians feared deformity and tried every remedy and treatment known to medicine and surgery, resorting even to the most heroic treatment to effect a cure. But all in vain. For seven years she had enlisted in her behalf all death, resist the progress of scie the surgical science and skill that money could procure. But her case was apparently hopeless, and nothing that was done seemed to avail.

Meanwhile her mother, a pious registion

woman, had not ceased to petition heaven in her daughter's behalf, and among others who were applied to offer prayers for her recovery were the Redemptorist Fathers, who have a magnificent church in Roxbury, known as the Mission church, not far from the home of the Hanleys. In one of visits to the sick of the vicinity In one of his Rev. Father Rathke, C. SS. R., of that church, called at the Hanley home and advised a novena at the shrine of Our Lady of Perpetual Help. This was made by all the members of the family, and on the last day of the novena little Grace was carried to the church, where, to the astonishment of the spectators and the intense joy of her relatives, she walked unaided from the pew where she was to the shrine, and laid her crutches before the altar, to be preserved as a proof of the miracul-ous cure operated in her person. Though urged by her father to ride home in the carriage which brought her to the church, she insisted on walking. The news of her cure spread and the physicians who had attended her testiled to the facts. This took place in

Fitting it was that she in whose behalf such a wonderful miracle had been wrought should later offer her life to God. She joined the Order of Jesus and Mary and labored faithfully as a bride of Christ until her death on June16.

CATHOLICS AND TOTAL ABSTIN-ENCE.

"Supposing that there were fewer Irishmen and women employed in the liquor traffic, would the race celebrated in history for courage, forbearance and fidelity lose in importance and influence before the world?" asked a recent lecturer. "Are we eager to proclaim to the world that to be engaged in the liquor-traffic is the specific vocation of the sons of St. Patrick? The children of the Island of the Saints were often and for centuries arraigned before magistrates; they often were borne away from their homes to prison; often were the chains placed upon them. But this was and remains the glory of the race that they unfinchingly suffered and endured it all for their faith. Shall it now be the distinction and prerogatives of their posterity in America to be arraigned in large num-bers after every holiday before the police justice, and sent to prison for drunkenness and brutalities committed in that condition? What are the re-sults to be feared from a larger practice of total abstinence? They may give more to the Church, keep their families in better comfort, afford their publi-putal, or in jail; relieve some churches and charitable institutions from their indebtedness, and be all around more decent men and wood members of society. Are these tung-members of society. Are these tung-members of society. Sacred Heart Re decent men and women and more useful

ST. VINCENT DE PAUL SOCIETY.

Of all Catholic organizations there is or all Catholic organizations there is none which should appeal more strongly to the Catholic layman than that of the St. Vincent de Paul Society. Its numerical strength in this city compares most favorably with any other place in the country. Yet it is by no means this result is should be in this result in the country. the country. Yet it is by no means anything what it should be in this re-

spect.

A membership of less than thirteen hundred in a city with a Catholic population of more than two hundred thousand is surely not a matter of compli-ment. The fact that the first conferin the United States was organized in St. Louis fifty-seven years ago should alone keep the membership far in excess of that anywhere else in the

ountry. There are thousands of excellent Catholics in the city who should have their names on its roll. Why they have not is a difficult matter to under-It is the one Catholic organizaion which always meets with the est welcome and highest praise from non-Catholics of all denominations and which counts among its money contrib utors even our Jewish citizens. Its work and purpose could not be sur-passed, for there is no grander charity han that which it distributes.

If the cause of this neglect is due to want of knowledge as to the require ents of membership, it would b those so situated to attend their parish conference meeting some even They will find a warm welcome They will discover, in addition, that the requirements of the organization are very simple, and the duties rather light.—Church Progress.

Praise the sea, but keep on land.

infidelity from the terrible increase of the crime of suicide, unbelief is making and havoe of the the souls of many. The days have gone when the contro versies between those inside the Church and those outside were conversant with what were supposed to be mere matters of detail and proceeded upon the common acceptance of certain gen "Catholic" on the one hand, and
"Protestant" on the other.
On all sides it seems to be admitted,

by those whose intellectual pre-emi nence gives weight to their words, that the Catholic Church is, on the one the Catholic Church is, on the chand, the real and the only Church Christianity: and, on the other, that it is the only Church that can offer any effectual opposition to the un-Christian development of "modern Professer Huxley cannot of "modern thought." of any undue blas in favor of the Catholic Church, and yet even be speaks after his manner: "Our great antagonist his manner: (I speak as a man of science), the Roman Catholic Church—the one great esist, and must, as a matter of life and death, resist the progress of science and modern civilization, manages her affairs much better."

The Catholic Church, then, is the recognized exponent of whatever real Christianity exists in the world; and when she is represented as the deadly antagonist of what Professor Huxley is pleased to call "science and modern civilization," the representation is civilization," the representation is true, so far as "science and modern civilization" (as pursued and cultivated by a certain class, however large or influential, still only a class), are based Naturalism.

That the controversy between faith and unbelief joins issue on this broad thesis—that details that often serve merely to obscure larger issues have been eliminated—that all the logical acumen and intellectual power that was really formidable have betaken themselves to this last stronghold-all this we regard as highly favorable to the interests of truth, and consequently to the Catholic Church. However struggling parties may sustain desultory conflicts in various parts of the great field of controversy, the main army has marched off-not without sounding beat of drum and shrill blare —and entrenched itself in what it deems an impregnable fortress; and on tne banner that waves above its battlements is emblazoned the name of—Naturalism. And Naturalism is but modern paganism. The Cathole Church alone can stop the tide of infidelity and save the world from the evils which it washes on the shores humanity .- American

A NEW BOOK FOR ONE DOLLAR.

Father Elliott's Life of Christ.

The Life of Jesus Christ, embracing the Entire Gospel Narrative, Embody-ing the Teachings and the Miracles of our Saviour; together with the History of His Foundation of the Christian Church. By Rev. Walter Elliott, of Paulist Fathers. Imprimatur of the Archbishop of New York, New York:

The burden of the message which the Holy Father gave to the twentieth century was "Come back to Christ," and it was delivered under such striking circums ances and with such dramatic earnestness that it of a necessity commanded the attention of the whole vorld. It is Christ who has created Christianity, and it is Christianity that has made the modern world. an age of material triumphs and of the adoration of the Omnipotent Dollar there is not a little danger of the there is not a little danger of the twentieth century man forgetting Him Who is the Way, the Truth, and the Life, and of substitution with a state of the Life, and of substituting for the sweet spirit of religion the gospel of greed and individual exaltation. Leo the Prophet and Seer says there is no healing for the nations but in Christ. There is no solution for the social difficulties that vex us but in a more inchildren better education, be more at home than in the saloou, or in the hos- and a closer confirmity to His life.

In accord with the message of the Holy Father, Father Elliott has pre-pared and issued his Life of Christ. It is a notable volume of nearly eight hundred pages. It presents the gospel text in full, registered into the running commentary by the author, and there is a wealth of illustration which serves to elucidate the customs and habits that were in vogue when Christ walked among men.

There are many Lives of Christ. Why another? In the first place, we Why another? In the first place, we cannot have too many. If any one of them serves to make the incidents of the Redeemer's life better known and His sayings better appreciated, it has a list saying to the result of the results of must important reason for its existence. Elliott's "Life" is unique. It is remarkable for its deep devotional tone. It is notable for knowledge which the author possesses of the spirit of Christ. The wonder is how Father Elliott, who has condensed into a missionary career many years of more than ordinary activity, could find the time to prepare so large and extensive a treatise on the character and spirit of Christ as is given to us in these pages. There are no better evidences of the indefatigable industry of the author, as well as of his tender piety and of his profound relig-ious spirit. The work will undoubtedcreate for itself a host of ardent admirers, and it is destined to find a permanent place in the literature of the

Redeemer.
For sale by Thos. Coffey, CATHOLIC RECORD office, London, Ont. Price \$1.

If a Protestant tourist or missionary goes into some avowedly Catholic country and finds churches and clergy few and far between, he writes home about the way the Church is neglecting these poor people. If, on the other hand, he finds the Church well organ. ized and the clergy comparatively numerous, he raises a wail on the cruel ways in which he is "priest ridden." He is bound not to be pleased, no matter what condition presents itself .- Sacred Heart Review.

This letter t, and Peter. rch is teach-

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D. A l promtly ullest in-1237-3.

FIVE-MINUTES SERMON.

THE WISDOM OF THE WORLD.

"And the lord commended the unjust stew-ard foresmuch as he had done wisely: for the children of this world are wiser in their gener-arion than the children of light." (St. Luke xvi. 8.)

The Gospel which you have just heard,

my brethren, is somewhat harp to under-stand at first. Here we have an ex-

ample of the most flagrant kind of dis

our modern enlightened notions of right and wrong? Let us examine the case

and wrong? Let us examine the case carefully and see.

And first, we must not make a mistake about the words. We might at first sight easily think that "the lord" means the Lord Jesus Christ; but it really means the lord, the master, the employer of the minst stoward about

employer of the unjust steward, about whom Jesus Christ is speaking. That bad, crafty fellow had been cheating

his master, and persuading and assist-

ing other people to cheat him also, so as to get them on his side, and have some friends to go to when he should be turned out of his place. And he cer-

turned out of his blade. And he certainly had done his bad work very cleverly; he had laid his plans very well, and had taken a great deal of pains about them. There was not any doubt about that. And the lord, or, as

we should say nowadays, his employer, when he found it all out, could not help

admiring the shrewdness of the sharp practice on the part of his steward, even

though he must condemn its dishonesty. He "commended" him—that is to say,

praised him for his worldly wisdom ar

cleverness. I fancy he might have said:
"Ah! the sharp, cunning rascal! What
pains he took and how shrewd he was,

money. I wish I had only half as much

honest cleverness in managing my honest business. I should be a rich man in no time!"

You see, my brethren, his employer did not praise the steward for his honesty

or for his faithfulness, but only for his

shrewdness. And then Jesus Christ finishes His parable by saying: "for

the children of this world are wiser in

their generation than the children of light." And is not this true, my breth-

ren? Do you not see and feel every day that the "children of this world"

-that is, those who live for this world

alone, and place all their happinnss and hope here below—are far wiser in their

own way, and among their own sort, than good people are? See how men slave

and toil, and cheat and lie and steal

and sometimes murder, to get a little money, a little of the riches of this

they suffer, to gain the riches of heaven?

do we show to get for ourselves true

take one-fourth the pains to win a heavenly reward. We could very well take pattern by bad men in this regard.

earth, and yet how many really strive

"Make unto you friends of the mam-mon of iniquity." Yes, use the riches

God's throne-friends to intercede for

THE M'WILLIAMS SPEC AL.

By Frank H. Spearman.

It belongs to the Stories That Never

Were Told, this of the McWilliams Special. But it happened years ago,

Special. But it happened years ago, and for that matter McWilliams is dead. It wasn't grief that killed him, either;

though at one time his grief came un-commonly near killing us.

vas ever started from Chicago on such

How, for another instance, Sinclair and Francis took the ratty old car reel-

ing into Denver with the glass shriv

elled, the paint blistered, the hose

burned, and a tire sprung on one of the

Five-Nine's drivers—how many head-quarters slaves know that?

getting up of the annual report.

misunderstood; ours is not the only line between Chicago and Denver:

there are others, I admit it. But there

is only one line (all the same) that

TOBACCO AND LIQUOR HABITS

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didn't; we didn't.

t never got from head-quarters.

the service know that even yet?

know that heaven is better than

home when we die?

ing dwellings."

making friends for himself with

Eighth Sunday After Pentecost

The fisher lay on his bed of pain In the cabin by the shore "Now raise my head," to his wife he said, Till I look on the sea once more." And he gazed on the restless, surging waves, And his eyes grew large and bright. "Alas!" said he, '' on death's great sea I shall launch ere the close of night."

"Nay, stay your fears," spoke his weeping wife, wife, As she gazed on his face and sighed; "Tis no idle fear; did you never hear That the soul waits the ebbing tide?"

And still he gazed on the restless sea With eyes that were wild and wide: His cold check burned: "See, the waves l Tis the eboing of the tide," And he raised his voice in prayer to God, And to Mary, his Queen, he cried; "Star of the sea! O shine on me As my soul goes out with the tide!"

His eyes grow dim, and his cheek is pale, No more in his manhood's pride O'er the waves be'll sail, for his spirit-skiff No more in his ways be'll sail, for his o'or the ways be'll sail, for his frail

Has gone out on the ebbing tide.

—A. San Jose.

Sacred Heart Review THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXXXXV.

We will pursue a little further the falsehoods, exaggerations, and suppressions of truth, found in the letter of "a Protestant" of Sheguiandah.

He says that "the Roman Catholics" devised the Gunpowder Plot, and that in despair of getting another Catholic sovereign on the throne they conspired to blow up King, Lords and Commons, meaning then, we know, to seize the King's young daughter Elizabeth, pro-claim her Queen, and bring her up a claim her Queen, and bring her up a Catholic. The number of Catholics in England, especially in the higher classes, was still so great, that such an elasses, was still so great, that such an enterprise was not so hopelessly desperate as it appears to us now.

I am aware that Dom Gasquet insists that the Plot, at least as we know it,

was an invention of the government. However, as I have read neither Gasquet's essay nor Gardiner's in answer, I assume, what I suppose to be true, that history gives us the facts very

much as they were.

And first, it is a monstrous calumny And first, it is a monstrous calumny to say that "the Roman Catholics" devised the plot. History, beginning with the very King who was to have been destroyed, has always allowed that the mass of the Catholics, and the body of the priesthood, knew nothing about

The second falsehood is, that the conspiracy was conceived in despair of having another Catholic sovereign. The Protestant James was the next heir, and his accession was hailed with natisfaction by all classes. The lawyers alone thought that Arabella Stuart had the better claim, as being English born, but she, too, was a Protestant. The Catholics welcomed James with peculiar warmth, as the son of Mary, whom they had idealized into a martyr of their own religion. They may have had some vague hopes that he, too, would come over, but their minds were chiefly fixed on the expectation that, for his mother's sake, and in view of the promises he had insinuated, he would lighten the severity of the penal laws against them. When they found that although he resisted the Puritans in general he was quite willing to toss the Catholics to them as a sop to Cerberus, a small knot of desperate men lost their sanity altogether, and devised the fearful con-

spiracy.
As Cardinal Bellarmine says, no defence of so terrible an intention must ever be attempted; yet, as oppression maketh wise men mad, so it can not be denied that the steady and bloody op-pression of nigh half a century might very easily make this small company mad, who were very far from being wise. They themselves were the actual crin

"A Protestant" tells us of repeated intrigues of the Papacy against the political and religious freedom of the British people during the Stuart reigns. There were no such intrigues. I have read a number of English histories of the seventeenth century, and none of them speak of any intrigues of the Papacy against England or Scotland. Rome acted strenuously and continuously, directly and indirectly, upon the British government, but for one purpose only, the relief of the Catholics from persecution. This was from persecution. This was a thoroughly legitimate object, and the endeavors of the Popes to secure it, whether by direct negotiations with England, or by persuasions addressed to France or Spain to intercede for the English Catholics, were in no sense in-trigues. (This, of coure, does not apply to the interference of Rome in

Ireland, after 1641.)

There were indeed, a number of intrigues and secret treaties between Charles II. and James II. on the one hand, and, their cousin german Lewis XIV. on the other, having in view the overthrow of the English constitution, and the forcible reimposition of Roman Catholicism upon England Scotland. But with these plottings the Papacy had nothing to do. It was much more afraid of half-separated France than of wholly separated England, besides that the impending subjection of all Europe to French ambition, as afterwards unde Napoleon, would involve the loss of the

civil independence of the Pope. When at last an avowedly Catholic king came on the throne, in the person of James the Second, the Pope energetically counselled him to live in peace with his people, to respect their laws and to commit no outrage against their religion. Lord Macaulay says that the advice of the Pope's two representatives, the nuncio and the right hand of the Father, His gaze Vicar-Apostolic, was steadily on the side of moderation and equity. Had the stubborn and narrow-minded man been capable of acting according to the wisdom and right-mindedness of Inno cent XI., he would have secured the

championship of the European alliance against France, which afterwards fell to his Calvinistic nephew; he would have lived and died an honored king of Eng-land, Scotland and Ireland; and would have transmitted the three country have transmitted the three crowns to a succession of constitutional Catholic sovereigns, who with such example and admonition, would probably have been as careful of the rights of their Protestant subjects as the Catholic sovereigns of Saxony, for two centuries, have been of the rights of their Luth eran realm. There never was a wiser or kinder advice given by a Roman Pope to an English king than that which recklessly threw away.

"A Protestant" mendaciously says
that the Pope ordered his vassal Philip out his Bull of deposition. II. to carry out his Bull of deposition. The Pope did not call Philip his vassal, nor did he command him, though he couraged him, to invade England. As couraged him, to invade England. As Froude shows, Spain refused to put the Armada on the ground of the Bull of Pius. He shows also that Philip kept the peace with Elizabeth as long as it was any way possible, and only advanced his claims as the nearest Catholic heir after the murder of Mary, and after the irrepressible aggressions of the English in Holland and America left him no alternative except open war. War was probably, in that age, inevitable between the two hostile realms and religions, but Spain took it up entirely on her own account. The Pope finally gave not a florin to help the Catholic king. I wonder "a Protestant" does not, like his fellows, tell us of the chains and shackles carried by the Spanish fleet to bind the heretics. being in fact, as Froude laughingly explains, simply means of tightening the crazy hulls of the Armanda. Our writer then goes farther back,

and tells us that Alexander VI., acting and tells us that Alexander VI., acting on like principles with his successors and predecessors, divided America be-tween Castile and Portugal, as having supreme dominion over the kings and peoples of the world. Now Alexander, in one of his Bulls, expressly declares that while he is supreme arbiter between inconsistent claims of Christian princes, he has no dominion over the non-Christian kings and nations. He simply determines what Christian peoples shall traffic with these unbelievers, and what with those. Paul III. excommunicates any one who shall me to attack the sovereignity of the Indian princes. When some under-took to teach that the Pope could give Christian authority over heathen kings, the Inquisition confiscated their books. As the great Dominican Order books. As the great Dominican Order, reinforced by the Jesuits, reminded the faithful, the Pope's authority is limited by the pale of baptism.

This charge, therefore, against the Papacy is even more aggravatedly false

than those that precede Moreover, as the Spectator points out, this indecent Accession Declara-tion is wholly superfluous. As the king is by law Supreme Governor of the Church of England, it is, as Lord Macaulay remarks, no more than reasonable that he should not regard her as an heretical society. For this the Act of Settlement makes amply provision. Parliament can always make inquiry whether the Sovereign is a Protestant, and if it decides that he has become a Catholic or Greek, it has intrinsic authority to declare the Crown to have passed to the next Protestant heir. Therefore the Declaration, besides being vulgarly vituperative, and ineffective (since it can only be exacted once in a reign) is entirely unnecessary. Moreover, if the nation will still have Declaration, that moved by Lord Llandaff, a Catholic peer, is wholl quate, namely, that the king shall profess his sincere attachment to the doc-trine and discipline of the Church of England as by law established. Whe Parliament did not accept this, is law established. Why mystery which I doubt whether Parlia-

mon of iniquity." Yes, use the riches
God has given you, be they much or
little, to get true friends with. Give
alms to God's poor; help to pay the
Church debt; have Masses said for the
holy souls in Purgatory; do something
for Catholic schools. Thus you will
gain friends indeed — friends before
God's through riched to intercade for ment itself can explain.

The distinguised member of Parliarantic with forty-five years imprisonments, confiscations and executions, they waited eagerly for the relief of a new reign. When they found no help in this, they became morally lunatic.

The distinguised memory of rather ment, Mr. Samuel Smith, is an extreme and combative Protestant, but he is a Christian and a gentleman. Therefore he is for a courteous form of Declaration. However, there are many Protestants. you in heaven—friends who, when you fail, shall "receive you into everlastnals, but the ultimate authors of the crime were Elizabeth and James. such letters as this from Sheguiandah wil be very pleasing, but to none else.

CHARLES C. STARBUCK.

Andover, Mass.

Catholics and Heretics.

The Bishop of Liverpool has pubished some very pertinent words on the relations between Catholics and their non-Catholic fellow-citizens, ught to have quite as practical an application in this country as they have in England. Writing in a prefatory letter, which he prints in the Report of the Ecclesiastical Education fund, His

Lordship says:
"Whatever allowance you make for the good faith of those outside the Church, that can be no reason for your coming to any truce with heresy itself. Yet business, friendship or the common labors of public life often throw Catholics into the company of non-Catholics; and, sooner or later, divergencies of opinions either about the distinctive doctrines of different denominations, or about the principles of the moral law on which Catholic teaching never wavers, manifest themselves. That very sense of fairness which induces a Catholic to look at matters from the point of view of those who differ from him in questions of every-day life easily leads him to do the same thing when it is a matter of religion. If he does so, then, unless he is on his guard, he may find that the sensitiveness to error which every go Catholic should have, is becoming gradually blunted. Furthermore, he may easily be betrayed, in order to avoid easily be betrayed, in order to avoid giving offence to non-Catholies, into actions that are tantamount to an approval of heresy. A Catholic, then, should school himself into looking at heresy as his Divine Master does. As our Lord looks down upon this earth of ours from the could have taken the McWillian's Special, as we did, out of Chicago at 4 in the evening and put it in Denver long before noon the next day.

A communication came from a great

La Salle street banker to the president of our road. Next, the second vice president heard of it; but in this way "Why have you turned down Peter McWilliams's request for a special to Denver this afternoon?" asked the president.

"He wants too much," came back over the private wire, "We can't do it."

honest dealing, and of cheating an em-ployer, and yet we read in the words of the text that "the lord commended the unjust steward forasmuch as he had done wisely." Is not this a little strange, and contrary to what we call

After satisfying himself on this point After satisfying himself on this point the president called up La Salle street, "Our folks say, Mr. McWilliams, we simply can't do it."

"You must do it."

"When will the car be ready?"

" At 3 o'clock." "When must it be in Denver?"
"Ten o'clock to-morrow morning."

The president nearly jumped the " McWilliams, you're crazy. What

on earth do you mean?"
The talk came back so low that the wires hardly caught it. There were occasional outbursts such as, "situation is extremely critical," "grave danger," "acute distress," "must help me out."

out."
But none of this would ever have moved the president had not Peter McWilliams been a bigger man than most corporations; and a personal request from Peter, if he stuck for it, could hardly be refused; and for this he most decidedly stuck. he most decidedly stuck.

he most decidedly stuck.

"I tell you it will turn us upsidedown," stormed the president.

"Do you recollect," asked Peter McWilliams, "when your infernal old pot of a road was busted eight years ago -you were turned inside out then, weren't you? and hung up to dry,

weren't you?' and hang up to dry,
weren't you?'

The president did recollect; he could
not decently help recollecting. And
he recollected how, about that same time, Peter McWilliams had one week taken up for him a matter of two mil-lions floating, with a personal check; and carried it eighteen months without security, when money could not be had in Wall street on government bonds.

Do you—that is, have you heretofore supposed that a railroad belongs to the stockholders? Not so; it belongs to men like Mr. McWilliams, who own it when they need it. At other times they let the stockholders carry it—until they want it again.
"We'll do what we can, Peter," re-

plied the president, desperately amiable. "Good-bye."

I am giving you only an inkling of how it started. Not a word as to how countless orders were issued, and countless schedules were cancelled. Not a paragraph about numberless trains abandoned in toto, and numberless others pulled and hauled and held and annulled. The McWilliams Special in earth. How much trouble do good people take, or how much self-denial do a twinkle tore a great system into great See how craftily wise the unjust steward was to get friends for himself, to receive him and give him a home when he lost his place. How much wisdom

It set master-mechanics by the ears and made reckless falsifiers of previous ly conservative trainmen. It made undying enemies of rival superintendents, friends, and to make sure of a heavenly and incipient paretics of jolly train-dispatchers. It shivered us from end This is what Jesus Christ means: bad, wicked people put us to shame by the cleverness they show, and the pains to end and stem to stern, but it covered 1026 miles of the best steel in the world in rather better than twenty hours and they take to win earthly goods, while we do not manifest half the wisdom, or

a blaze of glory.
"My word is out," said the president in his message to all superintendents, thirty minutes later. "You will get your division schedule in a few moments. Send no reasons for inability to make it : simply deliver the goods. your time-report, which comes by Ry. M. S., I want the names and records of where the names and records are every member of every train-crew and every engine-crew that haul the McWilliams car." Then followed particular injunctions of secrecy; above all, the

numerical newspapers must not get it.

But where newspapers are, secrecy can only be hoped for—never attained. In spite of the most elaborate precauin spite of the most elaborate precau-tions to preserve Peter McWilliams's secret—would you believe it?—the evening papers had half a column— practically the whole thing. Of course they had to guess at some of it, but for a newspaper-story it was pretty correct, just the same. They had, to a minute, the time of the start from Chicago, and hinted broadly that the schedule was a hair-raiser; something to make previous very fast records previous very slow re cords. And—here in a scoop was the secret—the train was to convey a prominent Chicago capitalist to the bed-side of his dying son, Philip McWil-liams, in Denver. Further, that hourt is an odd sort of a yarn, too; be-cause one part of it never got to headquarters, and another part of ly bulletins were being wired to the distressed father, and that every effort of science would be put forth to keep the unhappy boy alive until his father How, for instance, the mysterious car could reach Denver on the Special. Lastly, it was hoped by all the evening a delirious schedule, how many men in papers (to fill out the half first column care) that sunrise would see the anxious parent well on towards the gateway of

the Rockies. Of course the morning papers from the Atlantic to the Pacific had the story repeated—scare-headed, in fact and the public were laughing at our people's dogged refusal to confirm the report or to be interviewed at all on the subject. The papers had the story, anyway. What did they care for our Our end of the story never went in at all. Never went in because it was not deemed—well, essential to the retting up of the grown was a story of t efforts to screen a private distress which could have raised their hair; they could insisted on so paralyzing a time-card have raised our salaries; but they for 1026 miles? In telling this story I would not be

When our own West End of the schedule, came over the wires there was a universal, a vociferous, kick. Dispatchers, superintendent of motive-power,

The Penalty of a Fast Life

Is paid for by an irritable, condition of body
and mind, by exhausted energy, poor digestion,
unstruot nerves and broken sleep. If you
must and will live the killing pace, better keep
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wonderful benefit and reconstructor. Ferrozone is a blood maker, a nerve sur-ngthener, a
heart and ban invisorator. It creates appetite, insurer arriced digestion and undisturbed
sleep, restores the vitaility and strength lost by
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do you inestimable good, try it. Price 50c, per
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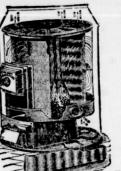
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BILIOUSNESS BURDENS LIFE.—The billous man is never a companionable man because his ailment renders him morose and gloomy. The complaint is not so dangerous as it is disagreeable Yet no one need suffer from it who can procure Parmelee's Vegetable Pills. By regulating the liver and obviating the effects of bile in the stomach they restore men to cheerfulness and full vigor of action.

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Awarded Gold Medal at Pan-American Exposition, Buffalo, N.Y.

UNDOUBTEDLY THE BEST OF BEVERAGES



In Church and at Home

> Comfort is Essential

Kelsey Warm-air Generator

ASSURES YOU COMFORT. IT SUPPLIES LARGE VOLUMES OF RICH, PURE, MILD AIR,

CONSUMES ONE-HALF LESS FUEL

has two-thirds more radiating surface, and, being extra heavy, is more durable than other heaters. Write us for 1902 Booklet and read the opinions from satisfied people.

The James Smart Mfg. Co., Limited WINNIPEG, MANITOBA. BROCKVILLE, ONTARIO

Gold Debentures!



North American Life 20 - Year Debentures may be purchased by either fifteen or twenty annual instalments. Should the purchaser die in that time, NO FURTHER PAYMENTS WOULD BE RE-QUIRED. The Debenture would then immediately revert to his beneficiary, bearing interest at 5 per cent. for 20 years, when it would be payable in GOLD.

The large assets of the Company offer unquestionable security for its Bond and Policy-holders, and the substantial Net Surplus affords good reason to expect excellent results under its policies.

WRITE FOR PARTICULARS.

NORTH AMERICAN LIFE

L. GOLDMAN,

JOHN L. BLAIKIE.

WM McCARF. Managing Director

For Torpid Liver, Flatulence Constipation, Biliousness and Sick Headache, TAKE BRISTOL'S Pills

Safe, Mild, Quick-acting, Painless, do not weaken, and always give satisfaction.

A most reliable Household Medicine, can be taken at any season, by Adults of Children.

All druggists sell "BRISTOL'S."

train-master, everybody, protested. We were given about seven hours to cover 400 miles—the fastest percentage,

by-the-way, on the whole run.
"This may be grief for young Mc-Williams, and for his dad," grumbled the chief dispatcher that evening as he cribbed the press dispatchers going over the wires about the Special, "but the grief is not theirs alone."

Then he made a protest to Chicago

What the answer was none but himself ever knew. It came personal, and he took it personally; but the manner in which he went to work clearing track and making a card for the McWilliams Continued on Seventh Page.

The Surest Remedy is Allen's **Lung Balsam**

It never fails to cure a SIMPLE COLD, HEAVY COLD, and all BRONCHIAL TROU-BLES. Large Bottles \$1.00. Medium Size 50c

Small or Trial Size 25c.
Endorsed by all who have tried it.

SYMINGTON'S EDINBURGH COFFEE ESSENCE

QUARABTEED PURG.

O'KEEFE'S Liquid Extract of Malt



Is made by a Canadian House from Canadian

Barley Malt, for Canadians. It is the best Liquid Extract of Malt made, and all Leading Doctors in Canada will tell you so.

7. LLOYD WOOD, Wholesale Druggist eneral Agent, Retablished 1859.

The LONDON MUTUAL Fire Insurance Co. of Canada Head Office, LONDON, ONT

Authorized Capital, \$50,000,000
Subscribed Capital, \$50,000,000
Subscribed Capital, \$0,000,000
HON, JNO. DRYDEN, GEORGE GILLIES,
President, H. WADDINGTON,
WADDINGTON,
SUPPLY, JAS. GRANT, D. WEISHILLER,
Supply, Treas.

Ver 28,260,600 paid in losses. Lowest
rates. Losses promptly settled.

OITY AGENT:

A. W. BURWELL - 476 Bichmond Brest.

THE McWILLIAM Continued from S

JULY 5, 1902.

Special showed better train itself ever atte icked no more.

After all the row, it s but they never got Chicago till 4 o'clock McWilliams Special li system, it was like drop lion into a bunch of st Freights and extras, trains even were used tracked; but when i out the Flyers and (I White Mail, and the the oil began to sizzle boxes. The freight b senger traffic—the ma

whole railway system knocked by the Mc into a cocked hat. From the minute it Avenue it was the only Divisional headquart shanties alike were b

on the West End w prepare, and at 5 o'c ing every man in the ment was on edge. a.m. the McWilliams nose into our divisip illed off No. 1 with t ing her dizzy for M the McWilliams had one minutes on the Chicago, and Lincol hands with a son You fellows—are you on the West End?" we were. Sitting in the disp

tagged her down the Harvard, Oxford, Za and a thousand peop station waited for Foley's muddy cap t Blackwood stain the valley map tion switches, tear the yards, and slide ing up under our no cab, and look at no We made it 5.59 a

The miles, 136; the schedule was beate the 136 miles the fa 1026. Everybody in Foley; he asked for nd not getting on s own piece. While Foley melt

Sinclair stepped outent's office—he was silk shirt, with a streaming over his fishake hands with 1 got the 466 out of t acked down with But nobody paid all this. The mob which, with an ore stituted the McWi

Now what does iams's money want an old photograph-asked Andy Cam least bit huffed bemarked up for the better take him in Sinkers," suggeste counter boy. "Y

too badly. What Denver, Neighbor to the superintend "Is the boy ho holding out; its w "Aren't you go and crews at Ario

"Not to-day," a Just then Sinke for & Mr body, hoping to capitalist, made over the train ch to the platform door. He pound and believed tha

in it. But he m made on the slee "Hasn't the m ut tackling you Felix Kennedy. couraged Sinkers sneaked away. At that momen the run. He wa

and, as usual, ju gage-car to tend The barricade mounted them gency pound door. Imagine door was gently man, who opene rifle as big as editorial nose,
"My grief,

tested the inte

voice, "don't you up. Our c "Get out !" Why, man, subscription; I gun; and in a fo commandments was worth goin the coldest d plains, boys,'
"Talk about y
the boy does'

Meantime G

acts to me as would get awa a silk handke while Neighbo

tions. As he into the cab t world like a

THE McWILLIAMS SPECIAL. Continued from Sixth Page.

Special showed better speed than the

itself ever attempted-and he After all the row, it seems incredible,

but they never got ready to leave Chicago till 4 o'clock; and when the McWilliams Special lit into our train system, it was like dropping a mountain-lion into a bunch of steers. Freights and extras, local passenger-

trains even were used to being side-tracked; but when it came to laying out the Flyers and (I whisper this) the White Mail, and the Manila express the oil began to sizzle in the journal-boxes. The freight business, the pas-senger traffic—the mail schedules of a railway system were actually McWilliams Special knocked by the linto a cocked hat. knocked

into a cocked hat.

From the minute it cleared Western
Avenue it was the only thing talked of.
Divisional headquarters and car tink shanties alike were bursting with ex-

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WEISMILLER, Inspector OSSES. LOWOOL

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ARS.

ABE.

on the West End we had all night to On the West End we had all night to prepare, and at 5 o'clock next morning every man in the operating department was on edge. At precisely 3.58 a.m. the McWilliams Special stuck its nose into our division, and Foley—pilled off No. 1 with the 468— was heading the digray for McCloud. Already ing her dizzy for McCloud. Already the McWilliams had made up thirtyone minutes on the one hour delay in Chicago, and Lincoln threw her into our hands with a sort of "There, now! You fellows—are you any good at all on the West End?" And we thought

we were.
Sitting in the dispatcher's office, we tagged her down the line like a swallow. Harvard, Oxford, Zanesville Ashton—and a thousand people at the McCloud station waited for 6 o'clock and for Foley's muddy cap to pop through the Blackwood bluffs, watched him stain the valley maples with a stream of white and black, scream at the junc-tion switches, tear and crash through the yards, and slide hissing and panting up under our nose, swing out of his cab, and look at nobody at all but his

We made it 5.59 a. m. Central Time. The miles, 136; the minutes, 121. The schedule was beaten—and that with the 136 miles the fastest on the whole 1026. Everybody in town yelled except Foley; he asked for a chew of tobacco, and not getting one handily, bit into

his own piece.
While Foley melted his weed George Sinclair stepped out of the superintendent's office—he was done in a black silk shirt, with a blue four-in-hand treaming over his front-stepped out to shake hands with Foley, as one hostler got the 466 out of the way, and another acked down with a new Sky-Scraper,

But nobody paid much attention to all this. The mob had swarmed around the ratty, old, blind-eyed baggage-car which, with an ordinary way-car, constituted the McWilliams Special.

"Now what does a man with McWill-

iams's money want to travel special in an old photograph-gallery like that for?" asked Andy Cameron, who was the least bit huffed because he hadn't been marked up for the run himself. "You better take him in a cup of hot coffee, Sinkers," suggested Andy to the lunch 'You might get a ten counter boy. "You might get a ten dollar bill if the old man isn't feeling too badly. What do you hear from Denver, Neighbor?" he ashed, turning to the superintendent of motive power.
"Is the boy holding out?"

door. He pounded hard, for he hoped and believed that there was something in it. But he might have pounded till his coffee froze for all the impression it made on the sleepy McWilliams.

"Hasn't the man trouble enough with-out tackling your chiccory?" sang out Felix Kennedy, and the laugh so dis-couraged Sinkers that he gave over and sneaked away.

At that moment the editor of the local paper came around the depot corner on the run. He was out for an interview, and, as usual, just a trifle late. However, he insisted on boarding the bagrage car to tender his sympathy to Mc-

The barricades bothered him, but he mounted them all, and began an emergency pound on the fobidding blind door. Imagine his feelings when the door was gently opened by a sad-eyed man, who opened the ball by shoving a rifle as big as a pinch-bar under the

editorial nose.
"My grief, Mr. McWilliams," protested the interviewer, in a trembling voice, "don't imagine I want to hold you up. Our citizens are all peaceable

"Get out!"
"Why, man, I'm not even asking for a subscription; I simply want to ten—"
"Get out!" snapped the man with the gun; and in a foam the newsman climbed down. A curious crowd gathered close to hear an editorial version of the ten commandments revised on the spur of the moment. Felix Kennedy said it was worth going miles to hear. "That's the coldest deal I ever struck on the

plains, boys," declared the editor.
"Talk about your bereaved parents. If the boy does'nt have a chill when that man reaches him, I miss my guess. He acts to me as if he was afraid his grief would get away before he got to Den-

Meantime Georgie Sinclair was tying

"Make what ?"

Denver. 'Denver or the ditch, Neighbor," laughed Georgie, testing the air. "Are you right back there, Pat?" he called, as Conductor Francis strode forward to npare the Mountain Time.

Right and tight, and I call it five-thirty now. What have you, two-thirty now.

Georgie?"
"Five - two - thirty - two," 'answered
Sinclair, leaning from the cab window.
"And we're ready."
"Then go!" cried Pat Francis, rais-

ing two fingers.
"Go!" echoed Sinclair, and waved a backward smile to the crowd, as the pistons took the push and the escapes

wheezed. A roar went up. The little engineer A roar went up. The little engineers shook his cap, and with a flirting, snaking-slide, the McWilliams Special drew slipping away between the shing rails for the Rockies.

Just how McWilliams felt we had no

means of knowing; but we knew our hearts would not beat freely until his infernal Special should slide safely over the last of the 266 miles which still lay between the distressed man and his un-

fortunate child. From McCloud to Ogalalla there is a good bit of twisting and slewing; but looking east from Athens a marble dropped between the rails might roll clear into the Ogalalla yards. I sixty-mile grade, the ballast of and the sweetest, springiest bed under

To cover those sixty miles in better than fifty minutes was like picking them off the ponies; and the Five-Nine breasted the Morgan divide, fretting for more hills to climb.

The Five-Nine — for that matter any

of the Sky-Scrapers are built to balance ten or a dozen sleepers, and when you run them light they have a fashion of rooting their noses into the track. A modest upgrade just about counters this tendency; but on a slump and a stiff clip and no tail to speak of, you feel as if the drivers were going to buck up on the ponies every once in a while. How-ever, they never do, and Georgie whistled for Scarboro' junction, and 180 miles and two waters, in 198 minutes out of McCloud; and looking happy, cussed Mr. McWilliams a little, and

gave her another hatful of steam.

It is getting down a hill, like the hills of the Mattaback Valley, at such a pace that pounds the track out of shape. The Five-Nine lurched at the curves like a mad woman, shook free with every fury, and if the baggage-car had not been fairly loaded down with the grief of Mc-Williams, it must have jumped the rails

Williams, it must have jumped the rails adozen times in as many minutes.

Indeed, the fireman—it was Jerry MacElroy—twisting and shifting between the tender and the furnace, looked for the first time grave, and stole a questioning glance from the

steam-guage towards Georgie.

But yet he didn't expect to see the boy, his face set ahead and down the track, straighten so suddenly up, sink in the lever, and close at the instant on the air. Jerry felt her stumble under his feet-caught up like a girl in a skipping-rope-and grabbing a brace looked, like a wise stroker, for of his window. There far ahead it rose in hot curling clouds of smoke down among the alfalfa meadows and over the sweep of willows along the Mattaback river. The Mattaback bridge was on fire, with the McWilliams Special on one side and Denver on the

Jerry MacElroy yelled—the enginee didn't even look around; only whistled in alarm back to Pat Francis, eased her down the grade a bit, like a man reflect-ing, and watched the smoke and flames

cried Francis.

"Not if we can get across before the bridge tumbles into the river," reed Sinclair.

"You don't mean you'd try it?"
"Would I? Wouldn't I? You know
the orders. That bridge is good for an
hour yet. Pat, if you're game, I'll run "Holy smoke," mused Pat Francis, who would have run the river without any bridge at all if so ordered. They

told us to deliver the goods, didn't they?"
"We might as well be starting, Pat,"
"We might as well be starting, Pat," suggested Jerry MacElroy, who de-precated losing good time, "There'll be plenty of time to talk after we get

be plenty of time to talk after we get into Denver, or the Mattaback."

"Think quick, Pat," urged Sinclair; his safety was popping murder.

"Back her up, then, and let her go," cried Francis; "I'd just as lief have that baggage-car at the bottom of the river as on my hands any longer."

There was some sharp tooting then the McWilliams Special backed; backed away across the meadow, halted, and screamed hard enough to wake the dead. Georgie was trying to warn the section men. At that instant the door of the baggage-car opened and a sharp-featured young man peered out.

sharp-featured young man peered out.
"What's the row—what's all this screeching about, conductor?" he asked

as Francis passed.
"Bridge burning ahead there."

"Bridge burning ahead there."
"Bridge burning!" he cried, looking nervously forward. "Well, that's a deal. What you going to do about it?"
"Run it. Are you McWilliams?"
"McWilliams? I wish I was for just one minute. I'm one of his clerks."
"Where is he?"
"I left him on La Salle Street, vester-

"I left him on La Salle Street yester-

in this car for the Sierra Leone National Bank—that's all. Didn't you know that five big banks there closed their doors yesterday? Worst panie in the United States. That's what I'm here for, and five huskies with me eating and sleeping in this car," continued Ferguson, looking ahead. "You'renot going to tackle that bridge, are you?"

"We are, and right off. If there's any of your huskies want to drep out, now's their chance," said Pat Francis, as Sinclair slowed for his run.

Ferguson called his men. The five with their rifles came cautiously forward.

"We saw the canne of a life-time to die rich, and by Ferguson, who had told the story.

The banker shook hands with each one of the crews. "You've saved us, boys. We needed it. There's a mob of five thousand of the worst-scared people in America clamoring at the doors; and, by the eternal, now we're fixed for every one of them. Come up to the bank. I want you to ride right up with the coin, all of you."

It was an uncommonly queer occasion, but an uncommonly enthusiastic one. Fifty policemen made the escort and cleared the way for the trucks to

ward.
"Boys," said Ferguson, briefly.
"There's a bridge aftre ahead. These guys are going to try to run it. It's not in your contract, that kind of a chance. Do you want to get off? I stay with the specie, myself. You can do exactly as you please. Murray, what do you say?" he asked, addressing the leader of the force, who appeared to weigh about two hundred and

the second man, coolly, "do you want

to stay?"
"Me?" echoed Peaters, looking ahead at the mass of flame leaping upward—"me stay? Well, not in a thousand years. You can have my gun, Mr. Ferguson, and send my check to 439 Milwaukee Avenue, if you please. Gentlemen, good-day." And off went Peaters. And off went every last man of the

valorous detectives except one lame fellow, who said he would just as lief be dead as alive anyway, and declared he would stay with Ferguson and die Sinclair, thinking he might never get

another chance, was whistling sharply orders. Francis, breathless with

for orders. Francis, breathless with the news, ran forward.
"Coin? How much? Twelve hun-dred thousand. Whew!" cried Sin-clair. "Swing up, Pat. We'reoff." The Five-nine gathered horself with a spring. Even the engineer's heart qualled as they got headway. He knew the breiness and he knew that if only his business, and he knew that if only the rails hadn't buckled they were per-fectly safe, for the heavy truss would stand a lot of burning before giving way under a swiftly moving train. Only, as they flew nearer, the blaze rolling up in dense volume looked horribly threatening. After all it was fool hardy, and he felt it; but he was past stopping now, and he pulled the choker to the limit. It seemed as if she never covered steel so fast. Under the head she now had the crackling bridge was less than five hundred—four hundred—three hundred—two hundred feet, and there was no longer time to think. With a stare, Sinelair shut off. He wanted no push or pull on the track. The McWilliams Special was just a tremendous arrow, shooting through a truss of fire, and half a dozon speechless men on either side of the river waiting for the catascial was just a tremendous arrow,

Jerry MacElroy crouched low under the gauges. Sinclair jumped from his box and stood with a hand on the throttle and a hand on the air, the glass throttle and a nand on the air, the glass crashing around his head like hail.

A blast of fiery air and flying cinders burned and choked him. The engine, alive with danger, flew like a great monkey along the writhing steel. So quick, so black, so hot the blast, and so terrific the leap, she stuck her need.

Not to-day," said Neighbor, grimly, "we haven't time."

Just then Sinkers rushed at the baggage-car with a cup of hot coffee for Nr. Williams. Everybody, hop'ng to get a peep at the capitalist, made way. Sinkers climbed over the train chests which were lashed to the platforms and pounded on the door. He pounded hard, for he hoped in it. But he

then looked at his watch.

It was the nundred and ninetieth milepost just at her nose, and the dial read 8 o'clock and fifty five minutes to a second. There was an hour to the good and seventy-six miles and a water to cover; but they were seventy-six of the prettiest miles under ballast anywhere, and the Five-Nine reeled them of like a cylinder-press. Seventy-

nine minutes later Sinclair whistled for the Denver yards. There was a tremendous commotion among the waiting engines. If there was one there were fifty big locomotives was one there were fitty of focomotives waiting to charivari the McWilliams Special. The wires had told the story in Denver long before, and as the Five-Nine sailed ponderously up the gridiron every mogul, every consolidated, every

ten-wheeler, every hog, every switch-bumper, every air-hose screamed an up-roarious welcome to Georgie Sinclair and the Sky-Scraper.

They had broken every record from McCloud to Denver, and all knew it; but as the McWilliams Special drew

but as the McWilliams Special drew swiftly past, every last man in the yards stared at her cracked, peeled, blistered, haggard looks. "What the deuce have you bit in-

to?" cried the depot-master, as the Five-Nine swept splendidly up and stopped with her battered eye hard on the depot clock.

"Mattaback bridge is burned; had
to crawl over on the stringers," an-

swered Sinclair, coughing up a cinder.
"Where's McWilliams?" "Back there sitting on his grief, I

reckon."
While the crew went up to register, two big four-horse trucks backed up to the baggage-car, and in a minute a dozen men were rolling specie-kegs out

dozen men were rolling specie-kegs out of the door, which was smashed in, as being quicker than to tear open the business, but as long as we're going to put you into Denver or into the river in about a minute. I'm curious to know

in this car for the Sierra Leone Nation- missed the chance of a life-time to die

and cleared the way for the trucks to pull up across the sidewalk, so the por-

what do you say?" he asked, addressing the leader of the force, who appeared to weigh about two hundred and which discounted the biggest voucher which discounted the biggest voucher ever drawn on the West End for a month's pay; though I violate no confidence to alight alongside the track.
"I say I'll dropout right here. I don't mind train robbers, but I don't tackle a burning bridge—not if I know it," and he immed off.

and he jumped off.

"Well, Peaters," asked Ferguson, of Besides paying tariff on the specie, the bank paid for a new coat of paint for the McWilliams Special from caboose to pilot. She was the last train across the Mattaback for two weeks.

The next story of this series will appear in our issue of July 19.

An Excellent Project. The Catholic Columbian says: "In California recently a tract of 1,000 acres was acquired by the 'Youth's Directory' for the purpose of establishing under Catholic auspices an agricultural scale and the columbia of the colu tural school for boys. The idea is taken from France, where there are forty agricultural institutes under con where there are trol and direction of the Church. These schools have popularized farming as a means of livelihood, and have very uch improved the farming methods of the French people. Consequently, France has 10,000,000 of peasant proprietors, while England and Ireland together have less than 900,000. The California project has the cordial ap-

A REMARKABLE CASE.

Told by Mr. Orlin Post, of Grumidge, Manitoba.

proval of Archbishop Riordan."

SUFFERED GREATLY FOR FIVE YEARS FROM RHEUMATISM — DOCTORS AND MANY MEDICINES FAILED TO HELP HIM, BUT HE GOT THE RIGHT MEDI

Frpm the Echo, Dominion City, Man. Recently while chatting with a re-porter of the Echo, Mr. Orlin Post, a well-known farmer of Grumidge, Man., gave the following story of five years of great suffering from that most painful of diseases — rheumatism. Mr. Post said:—"There are few people, unless they have been similarly afflicted, can understand how much I suffered during those five years from the pains of rheuatism. There were times when I was wholly unable to do any work, and to merely attempt to move my limbs caused the greatest agony. I tried caused the greatest agony. I tried several doctors but they seemed quite unable to cure me. Then I tried several advertised medicines, that were highly recommended for this trouble, but they also failed to bring the longed for release from pain. As these medi-cines failed me one after the other, l began to look upon the trouble as in-curable, and was almost in despair. A this time some friends asked me why l did not try Dr. Williams' Pink Pills, and I decided to make at least one more effort to obtain a cure. I knew my case was not only a severe one, but from the failure of other medicines a stubborn one, and I determined that the pills should have a fair trial, so I bought a dozen boxes. I took them according to directions, and before they were gone there was a great improvement in my condition, but I was not fully cured. I then got another half dozen boxes, and by the time the third of them were emptied I had not an ache or a pain left, and was able to do a good hard day's work without feeling any of the torture that had for five years made my life miserable. You may say for me that I do not think there is any medicine in the world can equal Dr. Williams' Pink Pills as a cure for rheunatism. It is several years since my cure was effected, and as I have never since had the least sign of the trouble, I

think I can speak with authority."

When such severe cases as this are entirely cured it is not surprising that Dr. Williams' Pink Pills have made such a great reputation throughout the world for the cure of other diseases due world for the care of other diseases at to poor or watery blood. Paralysis, St. Vitus' dance, anaemia, consumption, dyspepsia, palpitation of the heart, nervous headache, female ailments and nearalgia are among the other troubles have cured in thousands of cases

they have cured in thousands of cases. Only the genuine pill will cure—substitutes never cured anything—and to avoid substitutes you must see that the full name "Dr. William's Pink Pills for Pale People," is on the wrapper around every box. These pills are sold by all dealers in medicine, or will be sent post free at 50 cents a box or six boxes for \$2.50 by addressing The Dr. Williams' Medicine Co., Brockville, Ont. Co., Brockville, Ont.

KEEP YOUR EYES OPEN and be sure that when you ask for Perry Davis Painkiller you get just that and nothing else. Use it promptly ocure cramps, diarrhea and all other bowel sumplaints in summer.

USEPUL AT ALL TIMES—In winter or in summer Parmele's Vegetable Pills will cope with and overcome any irregularities of the digestive organs which change of diet, change of residence, or variation of temperature may bring about. They should be always kept at and, and once their beneficial action becomes known, no one will be without them. There a nothing nauseating in their structure, and the most delicate can use them co. Identify.

Dr. J. D. Kellogg's Dysentery Cordial is

a silk handkerchief around his neck, while Neighbor gave him parting injunctions. As he put up his foot to swing into the cab the boy looked for all the world like a jockey toe in stirrup. Neighbor glanced at his watch.

"Can you make it by 11 o'clock?"

"Just plain Ferguson."

"Just plain Ferguson."

"Well, Ferguson, it's none of my business, but as long as we're going to business, but as long as we're



THE ST. CROIX SOAP M'F'G. CO., . . ST. STEPHEN, N.B.

THOUGHTS ON THE SACRED

HEART. How pleasing are the meek of Heart to the Heart of Jesus! Yes, He loves hearts full of sweetness; who know how to bear affronts and injuries without

The more you are beaten about by the winds of temptation, the deeper you must east your roots, by a profound humility, in the Sacred Heart of Jesus

Jesus loves us, and He has drawn us ow to the foot of His altar, that He may heal us, and set right all that is amiss in us. Let us beg Him to grant that our memory, understanding, will, all the faculties of our soul, all the affec-tions of our heart, every exercise of of every power of our nature, may be at every moment pleasing to Him, and perfectly conformable to His will.

IMITATION OF CHRIST.

That Grace is to be Hidden Under the Guardianship of Humility.

Some wanting discretion, have ruined Some wanting discretion, have ruined themselves by reason of the grace of devotion; because they were desirous of doing more than they could, not weighing well the measure of their own weakness, but following rather the inclinations of the heart than the dictates of reason.

And because they presumptuously

And because they presumptuously undertook greater things than were pleasing to God, therefore they quick-

ly lost His grace.

They became needy, and were left in a wretched condition, who had built themselves a nest in Heaven; to the end that, being thus humbled and impact that the second poverished, they might learn not to trust to their own wings, but to hide themselves under mine. If those, who are as yet but novices and inexper-ienced in the way of the Lord, will not govern themselves by the counsel of direct persons, they will be easily de-ceived and overthrown.

No REASONABLE MAN expects to cure a ner-coted cold in a day. But time and Allen-bung Balsam will overcome the cold and stave of consumption. Cough will cease and lungs be sound as a new dollar.

be sound as a new dollar.

Bickle's Anti Consumptive stands at the head of the list for all diseases of the throat and lungs. It acts like mayie in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is releved. It is a medicine prepared from the active principles or virtues of several medicinal herbs, and can be depended upon for all pulmon ary complaints.

DR. HAMILTON'S PILLS CURE HEADACHE.



COWAN'S OCOA AND HOCOLATE.

THE BEST. TRY IT NEXT TIME



REID'S HARDWARE

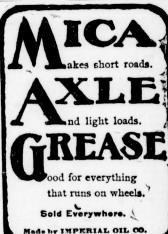
For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sinceperette, the latest Wringers, Mangles,

TheTOILET IS INCOMPLETE WITHOUT POND'S EXTRACT

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118 DUNDAS ST., LONDON, ONT

118 DUNDAS ST., LONDON, ONT

The closing exercises at the Academy of the acred Heart were held on Saturday morning

The closing exercises at the Attara property of the closing exercises at the Attara property of the control of

lin: the sixth blue ribbon to Miss Kate Carpenter: the green ribbon to Miss Veronica
Sapp.

The ribbons of merit among the day pupils
went to Miss Isabel Wilson, Miss Irene Hickey
and Miss Agnes Forristal. Pink ribbons—
Angela Fitzgerald, Agnes Toohey, Maude
Lewis, Mindred Woodrow, Graddine Fitzgerald, Louise Moore, Marie Wilson, Manjory
McKay, Adine Wilson, Mandeville Merrit,
Vera McDougal, Amy Blaire, Gerirude Walsh,
Dorothy McCann, Dorothy Harper, Mary
Davis, Mona Wilson.

The pize of exemplary conduct was awarded by vote of the pupils, sanctioned by that of
the Mistresses, to Miss Teresa Nahrings; the
first accessit to the prize was Miss
Harold; second accessit, Miss Madeline Cough
line.

Irst accessit to the prize was ansa Frances Harold; second accessit, Miss Madeline Coughlin.

The prize of good conduct in the day school was awarded to Miss Isobel Wilson; first accessit, Miss Irene Hick: 7.

The premiums for Christian doctrine—The Rosary, presented by His Lordship for Christian doctrine was merited by Miss Lorna Wilson. The Rosaries, presented by a friend, were merited by Miss Lorna Wilson. The Rosaries, presented by Rey, Father Van Antwerp, was merited by Miss Angela Frizgerald. In the first course, the prize for Christian doctrine, presented by Rey, Father Van Antwerp, was merited by Miss Angela Frizgerald. In the first course, the prize for Christian doctrine was awarded to Miss Tercan Nahrings. The accessits to the prize of Christian doctrine in the first course were: First, Miss Adele Aust; second, Miss Elsie Mulkern. In the second ceurse of Christian doctrine Miss Nora Healey was the prize willner. Arcessit, Miss Isobel Wilson. Prize in the third course, Miss Elsie O Loane. Accessit, Miss Annie Woodrow. Accessit in the fourth course, Miss Elsie O Loane. Accessit, Miss Annie Woodrow. Accessit in the fourth course, Miss Elsie O Loane. Accessit, Miss Manter was a prize for application in French, Miss Adele Aust; accessit, Miss Frances Harrold. Prize for application in the first English class, Miss Lorne Wilson. Accessit, Miss Madeleine Coughlin Accessit, Miss Minst Lang; in the firth English class, Miss Madeleine Coughlin Accessit, Miss Miss Veronica Sepp. Accessits, Miss Irene Hickey and Olivia Lang; in the fifth English class, Miss Agenes Forristal; in the sexual English class, Miss Madeleine Coughlin Accessit, Miss Miss Veronica Sepp. Accessits, Miss Irene Hickey and Olivia Lang; in the fifth English class, Miss Adele Aust, accessit, Miss Mukern. Prize of success, Miss Irene Hickey and Olivia Lang; in the forth English class, Miss Katc Larpetier.

Prize of success, Miss Irene Hickey and Class, Miss Katc Larpetier.

Prize of detainction in studies, Miss Adele Aust, accessit, to the prize

Aust.
The gold medal for Sacred music presented by Father Brady is awarded to Miss Frances

Margaret Coughlin.

The gold medal presented by Father Aylward
for improvement in French, is awarded to Miss

sented by Father Egan, is awarded to Miss Margaret Coughlin.

The gold medal presented by Father Aylward for improvement in French, is awarded to Miss Kathleen Dromgole.

The four volumes presented by Rev. Father Forster were awarded to Miss Adeie Aust, and the gold medal presented by Rev. Father McKeon, to Miss Lorna Wilson for meriting the greatest number of prizes.

The prize for needlework, presented by Rev. Father West, was given to Miss Adeie Aust.

In the superior class—prize for composition, French, Lutin and order, Miss Adeie Aust, and for order, Miss Francis Harrold; for history, literature, Christian, philosophy and natural sciences, Miss Clara Wilson, The prize presented by Rev. Father West went to Miss Clara Wilson for class prizes. Prize for epistolary style, Miss Kathleen Dromgole, accessit to Latin, Miss Kathleen Dromgole, accessit to Jachen and in preparatory course of French. Miss Teress Nahrings accessits to algebra and in preparatory course of French. Miss Teress Nahrings For cipistol are style, Miss Mary Van Antwerp.

S'cond English class—Prizes for composition and elements of Christian philosophy, Miss Elsie Mulkern, accessits for Latin genents of natural science. Latin grammar and nedlework and arithmetic, Miss Hetty Shaden and in the fifth course of French, Miss Hetty Shaden and in the fifth course and arithmetic, Miss Hetty Shaden and in the fifth course of French, Miss Elsie O'Lanae; for reditation and penmanship, Miss Margaret Blackwell; for composition in German Miss Margaret History, also Classer, for the course of French, Miss Elsie O'Lanae; for the fourth arthur, attendance and penmanship, Miss Margaret History, also Classer, for the course of French, Miss Elsie O'Lanae; for reditation and penmanship, Miss Margaret History, also Elsie O'Lanae; for reditation and penmanship, Miss Margaret History, also Classer, for the fourth arthur course and the third f

Minetta Lange; for Latin grammar in the fourth arithmetic course and the third French fourth arithmetic course and the third French course, Miss, Isobel Wilson; accessits for nistory and literature, attendance and penmanship, Miss Stopel Wilson; accessits for attendance, elements of natural science and in the second course of arithmetic, Miss Nora Healey, access it for Latin grammar and recitation, Miss Ethel Farmer.

Fourth English class—Prizes for grammar, composition, geggraphy and in the fourth French course, Miss Veronica Sapp; accessits for history and literature, Miss Veronica Sapp; for recitation, Miss Margaret Flizzerald; prize in the fifth arithmetic course, Miss Annie Woodrow; accessits in geography and needlework, Miss Etleen Lang; for attendance, penmanship and order. Miss Irene Hickey; accessit for composition and gram mar, Miss Irene Hickey; accessit in the fifth english class—Prizes for recitation; and Iterature, recitation, application, Miss Reggie Mulkern.

Sixth English class—Prizes for recitation, in

French course, Miss Agnes Forristat: for grammar, geography, composition, Miss Reggie Mulkern.

Sixth English class—Prizes for recitation, in the sixth French course, Miss Louise Moore; for sacred and profane history and geography, Miss Angela Fitzgerald; for reading and arithmetic, Miss Agnes Toohey; accessits to sacred and profane history and in the sixth French course, Miss Agnes Toohey. Seventh English class—Prize for application in French Miss Mande Lewis; for recitation and for sacred and profane history, Miss Dorothy McCann; for grammar and spelling, geography, and in the seventh arithmetic course Miss Marie Wilson; accessit for geography, Miss Mandeville Merritt.

ST. PETER'S SCHOOL, LONDON.

The closing exercises at Sh. Peter's Separate School. London, under the charge of the Sisters of St. Joseph, took place on Friddy atternoon, June 27th, be ginning at 1:45. His Lodship the June 27th, be ginning at 1:45. His Lodship the Staley C. S. B., Assumption College, Sand-Staley C. S. B., S. Mickoon, D. J. Jege, Toronto; J. Bronno, Was present, attended by Reva A. Pinsonneault of this city. Exan, A. Pinsonneault of the children were present. The rooms were prettilly decorated with Cross and daisies; whilst various appropriate mottes and daisies; wh

Prize for general proficiency presented by trustees, awarded to Frances McCarthy. Prize for regular attendance, presented by Mr. Pocock, awarded to Nellie Phelan. Prize for perfect lessons, presented by trustees, awarded to Madeline Burns. Prize for good conduct presented by Rev. P. J McKeon, awarded to Chester Brennan. Prize for regular attendance at Sunday school presented by Sisters of St. Joseph, awarded to Master Wallace Sharpe. After the distribution of prizes, His Lordship the Bishop briefly addressed the children. He was pleased with their conduct and appearance, and said, in reference to the sons, which they had just rendered, that it was proper at the present time to sing that song—in fact, he was about to ask them to pray for His Mejesty, that God might soon restore his health. At this time when we are praying for Our Holy Father the Pope who is the head of the Church, it is likewise well to pray forthe king who is the head of the Government. Pray that he might be spared to rule the country and that we might enjoy good laws and have the blessing of a Catholic education. He counseled the choor of the school. Those who have got the presence of the school. Those who have done before them did well and reflected dot like wise. He advised the children to be helpful while at home during vacation to father and mother. He hopped they would have a pleasant holiday and return to school with renewed hes ith and strength; after which he bestowed his blersing.

Our Lydoc aw Good Council room was next in Our Lydoc aw Good Council room was next in

health and strength; atter was the his blessing.
Our Ledy of Good Council room was next in order Here a Welcome Song was nicely rendered, as also a Hymn to the Sacred Heart. This was followed by the distribution of prizes and an appropriate address by the Bishop.

ST. MARY'S ACADEMY, BATH-URST ST, TORONTO.

At the annual distribution of prizes, held Thursday, June 19, the following rewards were

At the annual distribution of prizes, heid Thursday, June 19, the following rewards were given:
Honor List—Crowns for charity in conversation and amiability, awarded by vote of companions to Misses O'Leary, Schumaker, Reeves. Fletcher, Overend, T Overend, Blake, Monsghan and McMahon.
Prizes for Christian doctrine, presented by the Rev. A O'Leary, competed for by the pupils of senior and junior divisions, equally merited in senior by Misses Futton, Mullan and Reeves; obtained by Miss Reeves. In Junior—merited by Misses Blake, Murphy, Monahan; obtained by Miss Blake.
Certificates in theory of music, awarded by Dr Ham—Second class honors, Misses Dockeray, Megean, O'Leary, Hanna, Thornton; pass, L Mullan.
Certificates of New Companion of the Misses Mullan.
Ockeray, Thornton, Megean, O'Leary, Hanna.
Certificates of promotion to junior grade piano and theory, awarded to Misses Napolitano.
Henry, Cusack, Gayheart, Fietcher, Thompson, Murphy, Fox, Overend and Ryan, Gold cross tor idelity in Sunday school class, Miss V. Crowe.
Gold pin for attendance in choir, Miss Napolitano.
Prizes for fidelity in Sunday school class.

itangs for fidelity in Sunday school class, Misses Nopolitano, Fulton, Lennon, Reeves. Hallarn, Crowe, Thompson. Prize for attendance in choir, Miss A. Tay-

Prize for attendance in Catechism equally merited by Misses Hurley, Blake, Hayes, Monshan, Reeves and Murphy, obtained, by Misses Hurley, Prizes for excellence in Catechism—primary division, equally merited by Misses Reardon Tynan, Fulton obtained by L Fulton. In boys class, equally merited by Masters Scollen, J Ryan, Mulvihiil, Bannon, Rush, obtained by Prizes for English, French, Elecution, physical Culture, Vocal Music, Needle work, etc. were also awarded to the pupils in the various grades.

LORETTO ACADEMY NIAGARA FALLS.

Within sight and sound of the mighty cata ract and on the afternoon of Thursday—an ideal June day—picturerque oid Loretto Convent presented a scene that was beautiful in the extreme and one that will long remain fresh and green in the memory of those fortunate enough to be present, as well as the young ladies who so creditably furnished the enter tainment for the occasion. It was closing day and the pupils were all animation, from the little tota right up to the young ladies who are radiant in the blush and beauty of budding womanhood. It was a day filled with joys and sorrows to those who are leaving the portials of their Alma Mater for the last time as pupils to now assume the more serious duties which life's battle precents to us all.

It was joyful, because the goal for which they had striven so hard—an education, well-rounded and which is absolutely essential to the women of to-day—had been reached with honors.

The sorrowful side which presented itself.

the women of to-day—nad been reached which honors.

The sorrowful side which presented itself was the fact that that sweetly sad word 'good bye' was to be spoken to their companions in study and the ladies who had striven so conscientiously to thus fit them for whatever the future might have in store.

The closing exercises were conducted in the spacious and well-appointed assembly room before a goodly company of reverend gentlemen, relatives and friends of the graduating class.

before a goodly company of reverend gentlemen, relatives and friends of the graduating
class.

The ladies of that class who thus bid farewell to school days—the happiest of their lives
—with all the pleasant associations connected
therewith, are as follows:

Miss Gertrude Madden, Lockport N. Y.
Miss Bernice Golden, Bangor, Me.
Miss Catherine Hughes, Brooklyn, N. Y.
Miss Edythe Quim. Straght, Pa.
Miss Irene Ducey, New York City.
Miss Josephine Foster of this town.
The list of prizes won by the many pupils in
attendance is a long one and we regret our inability to publish the same owing to the large
amount of space which is taken up in the publication of the financial statements of our two
moneyed institutions.
But crowded and all as we are we cannot refrain from giving a more or less detailed account of the programme.

Music, and good music, both instrumental
and vocal was to be expected at such a gathering and the expectation was realized to a dekree.

The sentiment expressed in the vocal polka

The sentiment expressed in the vocal polka

Heigho for merry June!
All the earth is now at tune!
The flow rets don their best attire,
And set the meadows all aglow,
With red and gold and white and blue,
And blossomings of every hue"

And set the meadows all aglow,
With red and gold and white and blue,
And blossomings of every hue "
was beautifully exemplified in the music.
The piano solo "To Spring," was a pretty
selection, and was beautifully executed by
Miss Hefferan, as was also the solo parts in the
baliad by the same young lady.
The semichorus, "Ye Banks and Braes o'
Bonny Doon," and the waltz Rondo, were both
grand productions, excellently executed and
the swing and rhythm so perfectly blended
that they carried the audience right into the
string and rhythm so perfectly blended
that they carried the audience right into the
string and the same presentation of a
flyeaz' dramatic sketch "Diana or Carist." It
is a story of the times when Rome as a nation
was at the height of her power and glory. The
tale deals with the religious conditions which
prevailed at that time. The Grecians with all
their learning bowed the knee to the goddess
Diana, while the Romans leoked to Corist, the
meek and lowly Nazarene, for guidance and
comfort. Virgilia, a beautiful and
accomplished daughter of Rome, was
woset and won by Aegisthus, a talented Athenian, while on a special commission to
know. She is taken back to the home of her
husband but remains true to her Roman principles till the great festival of Diana is held
and Aegisthus calls upon his queenly flower of
Italy to pay homage to the Grecian goddess.
She did her husband's bidding and in doing so
committed a deed that strange, unhaldwed censer. Virgilia flees with her young
daughter, Electra, and leaves her figts born,
Atho, with his father. The story, which is
full of dramatic situation and replete with
sold in the subject of the surface of the should ever touch that strange, unhaldaughter, Electra, and leaves her figts born,
Atho, with his father. The story, which is
full of dramatic situation and repute with
sold dramatic situation and replete with
well of dramatic situation and replete with
well of dramatic situation and replete with
the leaves of the surface of the solution of the folian'

Aggisthus—Neva Loomis.

Virgilia—Bernico Golden.
Electra—Gertrude Madden.
Atho—Josephine Foster.
Patroclus—Edythe Quinn.
Sempronius—Helen Williams.
Mercutio—Christian Barrett.
Priestess—Catherine Hughes.
Alcida—Irene Ducer.
Xenia—Josephine Ellis.
The chorus "O, Home, Ilove Thee Dearly" was followed by the distribution of prizes, the Very Rev. Father Dionystus Bost. Prior of the Monastery, making the presentations.
That gen leman also made a few remarks complimenting the young isdies on the fact that they had carried us away from the every day cares and worries of life by the pleasing presentation of this interesting play. Its congratulated the graduates who would now go out to meet with the world.
Thereverend gentleman impressed upon each one the necessal y of status they each of the very fluore for good. Father Best said: "Lough, play are be glad, but eith some ducation be good. but the some ducation be good. but with some ducation be good to wirtuous to Catholic." He paid a merited compliment to Nisagara Falls, stating that it world. The bisters who had brought the classoch a state of perfection received words of commendation from the speaker.

Very Roy. Father Likely, President of Nisagara Falls, stating that it world. The bisters who had brought the classoch a state of perfection received words of commendation from the speaker.

Very Roy. Father Likely, President of Nisagara Falls of the induced of the present location.

The conclusion of Father Likely's remarks brought to a close an exceptionally pleasant of ternoon and one that was sporeciated to the full by everyone present.—Niagara Falls Review.

DIOCESE OF LONDON.

GOLDEN JUBILEE OF THE REV. FATHER MAR

GOLDEN JUBILEE OF THE REV. FATHER MARSEILLE, PARISH PRIEST OF ST JOSEPH'S
CHURCH, CANARD RIVER—THE HOLY FATHER
SENDS SPECIAL MESSAG*.
On the 20th of June the Rev. Father Marseille
celebrated the fiftieth anniversary of his ordin
ation to the holy priesthood. In accordance
with his wishes, the celebration was of a private

with his wishes, the celebration was of aprivate nature.

The Bishop of London, to show his appreciation of the good Father's long and faithful services in the Church, sent him a suitable souvenir for the occasion.

The Holy Father, through Cardinal Rampolla, sent a cabicgram to Father Marseille, extending hearty congratulations and granting the Apostolic Benediction. This high and special nanor was much appreciated by the venerable prinse.

n nor was much appreciated by the venerable priese.

For over forty years this faithful pastor has labored in this parish and although it is a country mission there is a fine brick school and convent and the children receive a thorough training from the Sisters sent out from Si-Mary's academy, Windsor, Alijohi nihearliy wishing the good priest many years of ac ive service to continue nis noble work in the Mater's vineyard.

The Bushle P AT STONEY POINT PARISH.

THE BISHCP AT STONEY POINT PARISH. THE BISH.P AT STONEY POINT PARISH.

On the 24th of June, the Feast of St. John the Baptist, the Bishop of London visited the parish of Stoney Point and gave the sacrament of confirmation to a large class. The Bishop congratulated the pastor, Father St. Oyr, and his people, and thanked them for having established three Separate schools in the parish since his last visit two years ago. The Bishop urged both priest and people to start a fund for the building of a new church, as the parish is an important one and should have a larger and better church than the present one, which was built nearly forty jears ago by the Venerable Archdeacon Andrieux now parish priest of Belle River.

Father Bechard preached a spropriste sermon at the early Mass to the children preparing for first Communion. At the last Mass Father Boubat officiated and Father Beaudain preached the sermon.

Father Monat of the serion.

Large congregations attended all the Masses and many received Holy Communion. It was an edifying way to celebrate the Feast of St. John the Bap. ist.

FATHER M'MENAMIN'S LECTURE.

FATHER M'MENAMIN'S LECTURE.

The lecture given by Father McMenamin of Clinton in the Catholic church here on Tuesday evening, was a rare treat. The revgentleman is perfectly at home on the lecture platform, and his subject. The Two Standards was very ably handled. The attendance was not as large as it should have been, but should Father McMenamin come to Zurich again he will be sure of a much larger audience. The two standards were represented by him as Lucifer and hell on the one hand, and Christ and salvation on the other, and he gave some very convincing and strong arguments why we should always be prepared for death and guard against the temptations of sin. The whole lecture was replete with vivid mindpictures, of the joys of eternal bliss and the horrors of eternal damnation.—Zurich Herald, June 27.

THE LATE REV. H. G. TRAHER. THE LATE REV. H. G. TRAHER.

A Month's Mind High Mass was offered in Mount Carmel, also in McGillivray, for the repose of the soul of the late Rev. H. G. Traher, formerly parish priest of that parish, on June 3rd. The former was an offering of the Altar Decision.

Society.

On the Feast of St. Anthony, June 13, a Mass
was also offered up for Father Traher in Mount
Carmel, anjoffering from a family of the congregation.

DIOCESE OF HAMILTON.

A MEMORIAL WINDOW.

A MEMORIAL WINDOW.

The children of the late John Bianchfield, sr., of Eramesa have done a filial honor to their deceased father by placing a memorial window in St. Peter's church, Oustle. The window is an artistic place of work. In the centre stands a full-sized tikeness of the "Good Shepherd" with staff in one hand and the other in the act of knocking at the door, representing his words. "Behold I stand at the door and knock." At the base the words, "In memory of the late John Blanchfield, by his children," are inscribed. The window is a beautiful ornament to the church, a gift from worthy children to a noble father, who in life was beloved and respected by all who knew hlm,—Gelpin Heraid, June 19.

Rev. Father Feeney thanked the donors in his own name and in behalf of the congresation for the beautiful gift. The design was drawn and executed by Mr. St. George of London.

MARRIAGE.

MARRIAGE.

SWIFT-WHITE.

The marriage of Mr. Geo, W, J. Swift. (a popular young business man of the parish) to Miss Ella May White, daughter of Mrs. Geo. White. Windsor, was solemnized in Holy Primity Church, Detroit, at 2 o'clock, Wednesday, June II, by the Rev. Father Savage. Appropriate music was piayed by the organist of the church. The bride was attired in white mouseline de sole over white taffeta, and wore a white picture hat, and carried a bouquet of white roses. Miss Emma White, sister of the bride, acted as bridesmaid and wore white organdic over white silk, a large white picture hat, and carried a bouquet of pink roses. Mr. Swift was assisted by Mr. Atbert Seallan, After the ceremony the wedding party drow to the residence of the brides uncle, Mr. P. T. Hyland, 197 Porter street, where a dainty luncheon was served. The young couple were recipients of many valuable and useful present. The groom's gift to the bride was a cheque for a substantial amount, and to the bridesmaid a pretty ring. The wedding party left about 5 o'clock for an Eistern trip amid good wishes from their many friends.

bridesinal a pretty ring. The weathing hard good wishes from their many friends.

BROWN-CARTY.

On Tuesday merning. June 17, a very pret'y wedding was solemnized at St. Patricks church, Kinkora, when Mr. Robert P. Brown and Miss Nellie Carty were united in the holy bonds of matrimony. Precisely at 9 o'clock, the bride, leaving on the arm of her father. Mr. Patrick Carty, entered the church, where the groom and his attendant were in waiting Rev John O'Nell officiated, and afterwards celebrared Mass. At the Offertory, a beautiful solo, "O Sacred Heart," was rendered by Mrs. J. J. Brown. Miss B. Crowley blaved very his kilfully Mendelssohn's Wedding March.

When Mass was concluded, the happy scouple, accompanied by many friends, repaired to the home of the bride's purents, where a most sumptious dinner was served. There were present about one hundred and fifty friends and relatives, among whom was Rov. Father O'Neil. The afternoon and evening were spent in vocal and instrumental music, and social amusements. The bride was becomingly attired in white organdie, daintily trimmed with insertion and valenciennes lace, with beautiful white hat, and carried a white prayer book. The bridesmaid, Miss Masgie Carty, was dressed similarly to her sister. The post of honor on the bridesgroom's side was filled by his cousin, Mr. Edward Brown.

Mr. and Mrs. Brown were remembered in a Mr. and Mrs. Brown were remembered in a liberal way by their friends, the list of beautiful useful and costly presents, testifying to the high esteem in which they are held.

The bride's going-away costume was a sult of steel gray with applique trimming, with a of steel gray with applique trimming, with a content of the production of steel gray with applique trimming.

silk waist to match. The happy couple went on their bridal tour to Toronto, thence by boat to Nisgara. That a long, prosperous, and happy life be voucheafed them is the sincere wish of their many friends.

BURKE-DRENNAN.

happy life be vouchafed them is the sincere wish of their many friends.

BURKE-DRENNAN.

On Wednesday morning St. John's church was the scene of one of the most beautiful weddings that has ever been held in Perth. when Mr. John E. Burke, of Chicago, one of the most successful contractors in the United States, was united to Miss Josephine Drennan, eldest daughter of Mr. Michael Drennan, eldest description of the most popular young ladies in the town. Promptly at 8:39 the grand notes of Mondels sohn's Weading March pealed forth from the organ, played by Sis er Mary Amabie, and the bride was attended by her two sisters, Misses Hattle and Florence Drennan, while with the groom was Mr. Frank J. Murphy, of Boston, a triend and business associate. The bride was dressed in pure white mousseline de sole over white tailea, with a long wedding veil and carried a beautiful bouquet of worte carrations. The bridesmands Miss Hattle and Florence also Charmingly attired, the former in buse foulard with black and white chilfon trimmings, and the latter in green organdic over pink. Both carried large bouquets of roses. Rev Fa her Davis performed the erre monty, a full choir assisting in the celebration of the Nuptial Mass, singing Leonard's Gloria" and suitable hymns. The ushers on the occasion were Mesrs. P. J. Lee and W. J. Publow. After the ceremony the wedding party drove to the home of the bride's parents where congratulations and good wishes were visuended. At 12 o'clock an elaborace wedding dinner was served. In the evening a reception was held, when the enjoyment of the occasion was aded to by a screnade by the izra Regimental Band. C. Drennan, Syracuse, N. Y.; Misses

MISS ANNA A. WELLS.

Miss Anna A. Wells.

Miss Anna A. Weils died at the residence of her brother-in law. Dr. A. H. Cote. of Port Huron at 10:30 a m., Sunday, June 15th, and was buried from Lucan on the following Tuesday. The high esseem paid to this noble type of Christian womanhood, was evidenced by the large number of friends, who left their homes in Stratford to be present at the last rites of Hely Church over the body. In the words of one of the local papers, "She was endeared to all by the sweetness and unselfishness of her disposition and by her ever readiness to lend her time aad talents to every worthy object." She had been president of the Young Ladles' Sodslity of St. Jeseph's church for many years and secretary of the Humane Society, and she took a much valued interest in local literary circles, to all of which societies her demise will be a loss not soon repaired. "Blessed are the dead who die in the Lord." Then how truly blessed is she of whom we write, for with full consciousness she received her Lord in holy Communion just fifteen minutes before He became her Judge. And we who have known of her exemplary life from early childhood feel sure that the Judge was also the most loving of friends " wiping away all tears from her eyes." To her dear mother, sisters, brother and friends we would address the words of one of our sweetest Catholic writters:

"Be strong to bear, O Heart, Nothing is vain;

"Be strong to bear, O Heart, Nothing is vain: Strive not—for life is care And God sends pain Heaven is above and there, Best will remain."

MRS. JOHN SUNSTRUM. OTTAWA.

On Thursday, 19th June, there died at the Catholic hospital. Water street, one of Ottawa's most charitable workers, in the person of Mrs. John Sunstrum, wife of John Sunstrum, the well-known lumberer of the Ottawa Valley, and only daughter of Mr. and Mrs. William Cross, of Waller street. The late Mrs. Sunstrum had been ailing for the past three months, but her condition was not at all alarm ing the street was not at all alarm ing the street was not at all alarm ing until June 14th, when a consultation of her medical attendants decided that an operation was imperative to preserve that life which was oactive for many years in ministering to the comforts of those less fortunate. On Monday, was imperative to preserve that life which was oactive for many years in ministering to the comforts of those less fortunate. On Monday, what her family and friends confidently hoped what her family and friends confidently hoped to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated constitution was not equal to the strain, and on Thursday she passes, her debilitated c

The late Mrs. Sunstrum, as has been said, was an active worker in charitable circles for many years, and at the time of her death was eccretary of the auxiliary of St. Patrick's Orphan Asylum, an indefatigable worker in the Ladies' Sewing Society for the poor, and a memberiof the Laving Rosary Sodality.

Mrs. Sunstrum had been twice married, her drest husband being the late James Finn, for many years one of Ottawa's most prominent merchants, and later to Mr. John Sunstrum, under man.

The funeral which was held on Sunday, the 22nd inst., was one of the largest from St. Joseph's for some years.

The libera was chanted by the pastor of St. Joseph's, Rev. Father Murphy, assisted by Fathers T. Murphy and McGirty. The choir, under the direction of Mr. E. Tasse, assisted at the service, and a sole by Mr. E. Bellean was beautifully and symmsthetically rendered After the service of interment, Notre Dame cemetery, where the last sad rices were performed by Father Murphy, and the body placed beside her deceased husband and two children. The orphans of St. Patrick's asylum attended the service in a body. Ottawa's most prominent citizens, rich and poor, Protestant and Catholic, attended the obsequies, to pay their last tribute of respect to the memory of an exemplary Christian lady.

On Monday June 23rd, a grand Requiem Mass was sung at St. Joseph's, the celebrant being the Rev. Father Murphy, assisted by deacon and subdeacon. The sacred edifice was heavily draped. Prof. Buels, leader of St. Patrick's choir, kindly assisted, and corributed a solo, which was feelingly and tenderly rendered.

The late Mrs. Sunstrum was a native of Ottawa, and all lived in the one locality all Ottawa, and a lived in the one locality all Ottawa.

derly rendered.

The late Mrs. Sunstrum was a native of Ottawa, and had lived in the one locality all her life. She leaves to mourn her loss a sorrowing husband and two daughters the Misses Eva and Lillian Finn, an aged father and mother, two brothers, James. of Worchester, Mass, and Samuel of Ottawa.

May she rest in peace!

MISS M. P. MORRISSEY, STREETSVILLE, ONT. "There is a Reaper, whose name is Death And with his sickle keen Harraps the bearded grain at a breath And the flowers that grow between."

Among the many of earth's flowers chosen for Paradise since the dawning of June was Margaret Philomena Morrissey, youngest daughter of Mrs. Morrissey, of Streetsville, who submissively bowed to the Master's call searly on Wednesday, June 18th, and fortified by the last rites of the Chuuch, this deserving soul bade farewell to those to whom earth had dearly bound her.

She had been a sufferer for eleven years—sometimes gaining strength to ensure a life of many years, sometimes being so low that Death seemed close at hand.

The funeral which took place to the Catholic church, Streetsville, was largely attended. Here Masses were celebrated by Rev. P. Coyle and Rev. Fr. Gibbon, after which Rev. P. Coyle preached a short but impressive sermon on the importance of the meditation on and preparation for death.

The funeral procession then re-formed and the body was borne to the Fifth Line cemetery, where all that was mortal of poor Maggie was laid to rest beside the remains of her father.

To mourn her loss she leaves a widowed mother, one brother in South Bend. Indiana, and five sisters—Johanna, Annie and Mrs. T. Flanagen of Streetsville; Mrs. Dineen of Peterborough and Mrs. Dineen of Havelock, all of whom have the deepest sympathy of a wide circle of friends.

May her soul rest in peace:

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

By REV. WALTER ELLIOTT, of the Paulist Fathers, Imprimatur of the Archbishop of New York.

Price \$1.00 post paid

THOS. COFFEY. Catholic Record, LONDON, CANADA (Sole Canadian Agent)

Successful Garden Party.

The garden party held on the school grounds last Moneay night under the auspices of the Cathode church, was a great success, notwith standing the coolness of the evening. The grounds were very prettily under developing the grounds were very prettily under developing the process of the evening. The grounds were very prettily under developing the process of the evening, who may be as conveniently arranged for the splendid programme provided. Mr. Leitch of London, was the popular star of the evening, who may be popular star of the evening, who may be popular star of the evening. Who may be presented in his own infinited style. During the evening the Alvinston band enlivened the proceedings as several solections, and the excellent work of this organization was an agreeable surprise to all. The drawing contest was a pleasing feature of the evening, and right here we want to congratuate our Catholie friends on the fairness and able manner in which there we want to congratuate our Catholie friends on the fairness and able manner in which contest was conducted. Five men were chosen by the gathering to perform the task and Master Harry Bindher ducky ones were reached. Mrs. C. Donovan won the lemenade set, James Burns held the teket which drew the clock, and Miss Madge Lindsay, of Inwood, was the fortunate individual to win the cruet. After the contest, Rev. D J. Ezan, addressed a few well chosen remarks to the gathering, expressive of his gratitude for the patronage of the evening. This concluded the evening's programme, and the gathering dispersed after singing the National Anthem.—Alvinston Free Press, June 25.

Miss Katle Moore of London presided at the piano. Miss L. Howe was the violinist. Miss Reynolds and Miss Nellie Moore rendered Successful Garden Party.

MARKET REPORTS.

LONDON.

LON

feronto, July 3— Wheat dull; red and white 76c middle treights; goose, 68c and spring, 75c east, Manitoba easier; No. 1 hard 80c; Goderich or Port Huron; No. 2 northern 87c; No. 1 northern 81c and No. 2 northern 87c; No. 1 northern 82c and No. 2 northern 83c g, i. t. Flour steady; 90 per cent patents, \$2.92 buyers' bags middle freights; choice brands held 15t o 20c higher; Manitoba flour steady; cars of Hungarian patents \$3.90 to \$4.25, and strong bakers, \$3.90 to \$4.25, and strong bakers, \$3.00 for cars and bran \$16 in bulk, middle freights. Manitoba mill feed firm; cars of shorts, \$23 and bran \$20, sacks included, Tor onto freights. Barley nowinal, at 52c for cars of No 2 east. Corn firmer; No. 2 Canada yellow sold at 615c west. No. 21 mixed quoted at 61c west. No. 21 mixed quoted at 61c freights. Manitoba dull, at 76c middle freights. Peas dull, at 76c middle freights.

shorts, \$22 bags included; Ontario bran, in bulk at \$18.50; shorts in bulk. \$22, nominal. Provisions—heavy Canadian short cut pork. \$25; relected, nominal, compound refined lard, \$25; relected, nominal, compound refined lard, \$25 to 12tc.; pure Canadian lard, 11 to 11½c; finest lard, 12 to 12tc; hams. 13 to 14½c; bacon, 12; to 15c. Dressed hogs, \$7.50; fresh killed abattoir, \$8.15 per 100 lbs. Cheese—Ontario, 9; to 10c; and Quebec, 9; to 9%c. Eggs — Straight receipts, 13½c. Butter—Choice creamery, current receipts in jebbing lots, 20 to 20¼c.; seconds, 18½ to 19½c.

Live Stock Markets.

Live Stock Markets.
TORONTO.

Toronto, July 3.—Foliowing is the range of quotations at Western cattle market this morning:
Cattle — Shippers, per cwt., \$5.50 to \$6.75; do., light, \$4.75 to \$5.50; butcher choice, \$4.75 to \$5.60; butcher, ordinary to good, \$3.75 to \$4.10; stockers, per cwt. \$3.00 to \$4.00; stockers, per cwt. \$3.00 to \$4.00; Sheep and lambs—Choice ewes, per cwt. \$3.50 to \$3.75; spring lambs, each \$2.00 to \$4.25; bucks, per cwt. \$2.75 to \$3.00.

Milkers and Caives—Cows, each, \$25 to \$6.02; each, \$2 to \$8.00; Hogs—Choice hogs, per cwt., \$6.50 to \$6.62; heavy hogs per cwt., \$6.50 to \$6.62; heavy hogs per cwt., \$6.50 to \$6.62; sows, per cwt., \$3.50 to \$4.00; stage. per cwt., \$2.60.

EAST BUFFALO. East Buffalo, N. Y., July 3.—Cattle—Nothing doing; veals steady; tops, \$6.50 to \$6.75; fair to good, \$6 to \$6.25; common to light, \$5 to \$5.75. Hoge—Slow; heavy, \$7.75 to \$7.85; mixed, \$7.55 to \$7.70; Yorkers, \$7.35 to \$7.50; light do., \$7.20 to \$7.30; pize, \$7.10 to \$7.15; roughs, \$6.80 to \$7.10; stage, \$5.50 to \$6. Sheep and lambs—steady; spring top lambs, \$6.50 to \$7; fair to good, \$5.75 to \$6.25; culls to common. \$4 to \$5; yearlings, \$4.50 to \$5; sheep top mixed, \$4 to \$1.50; fair to good, \$3.60 to \$3.90; culls to common. \$2.25 to \$3.50.

THE CATHOLIC YOUTH'S HYMN BOOK.

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Three children to be placed out for adoption, two girls aged three and five years and one boy aged eight years. It is preferred that himse for the elder girl and boy should be obtained in Hamilton or Lindon diocese. Apply, sending particulars of distance from church anschool, number in family, etc., to Mr. W. O'Connor, Inspector Children's Department, Parliament Buildings, Toronto.

RETREAT FOR LADIES.

THE SPIRITUAL RETREAT AT THE Monday, July 7th, and close on the morning of Friday, July 1th. The Exercises will be given by Rev. Father Finningan, S.J., of Degiven by

SOUR STOMACH, FLATU-THE MIGHTY CURER

A MALE OR FEMALE CATHOLIC TEACH English in school section, No. 7. Dover South All applicants to forward applications to Vital B. Caron chairman of the school board Dover South post office, Ontario, and must also A FEMALE CATHOLIC TEACHER wanted for Separate school, No 11, Portland, Co., Frontenac, Ont. Duties to commence the third Monday in next August, Second class certificate necessary, Applications to state salary and to be addressed. Philip Martin, Sec., Bellrock, Ont. Enclose references

COR THE FOURTH FORM OF THE R. C. LOR THE FOURTH FORM OF THE R. C. Separate school. Renfrew, a male teacher bolding, at least a 2nd class professional certificate. Duties to commence September 1st, 1902. A teacher's residence adjoins the school which will be available if necessary. Applications, enclosing testimonials and stating salary expected, will be received up to July 1st, 1902, P. J. O'Dea, Rec. Sec. R. C. S. S. B., Drawer R., Renfrew, Ont.

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VOLUME XX

Catholies and Pro should be grateful to t Wynne for his timely c pleton's Universal Cy Atlas. This work, purp partial in that which i olic questions, is shown untrustworthy-a rehas and exploded charges. guished editors-there red-we expect a schola of the case. Accuracy knowledge and influen to tell the truth is not from those who are moulders of public opin life they are, we sup able men. But why when they rush into pri to be impartial in ever recreant to it? Why and press into service the bucket shop, Why insult Catholic prove that their claim are as airy and as u

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