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VOLUME XXVII.

Mhe Catholic Record. LONDON, SATURDAY, Aug. 12, 1905.

ANOTHER PICTURE EXPECTED.

We thank a subscriber for his picture of conditions as they obtain in his native burg. Not a storm cloud mars the beauty of the skies that hang over it. Citizens irrespective of creed form but one happy family and their song of life has no minor chords—a prodigy of a place. Nothing there but music; but we happen to know that the non Catholic has the principal place in the orchestra. When bye and bye the members of the fold try to edge in or mayhap get in the way of the performers our correspondent may send us an-

GARRULITY.

other picture with a tinge of gray in it.

Some years ago Mrs. Trollope wrote the domestic manners of the Americans. Describing the performance of a preacher at a revival which she witnessed she says: "The perspiration ran in streams from the face of the preacher : his eyes rolled, his lips were covered with foam. The acting was excellent. At length he gave a languishing look to his supporters on each side, as if to express his feeble state, and then sat down." We were reminded of this while reading an account of a meeting of the Methodist Episcopalian Missionary Committee held in Boston a short time ago. Bishop Burt, who was one of the speakers, must have perspired considerably during his address, and had his eyes rolling in fine frenzy. One curious thing about these meetings, wherein the Church is reviled and calumniated, is that the fair-minded non-Catholic who happens to be present never enters a protest. Foul-play is tabooed in most places. But cultured Boston must have been shocked by the utterances of the Bishop, and that library committee, which is endeavoring to shield the citizen from the plague of the bad book, must have wondered at his attempt to defile the minds and hearts of his hearers. As an exhibition of bitter garrulity the address might pass; as an object lesson on the way to stir up a revival of batred, it was decidedly archaic: " I have proof of it," said the Bishop, "that the Vatican still has the Inquisition. Why, if they could do it, they would light the streets of Rome with human torches and fill the underground prisons with innocent victims. The Roman Catholic priest is polluted -his hands may be foul with murder, blood and lust. But thank God we have a chance there in Italy to help the people." Evidently Bishop Burt has "not body enough to cover his mind decently with; his intellect is improperly exposed."

BROTHERLY LOVE.

Some good brethren hereabouts are talking about our unity. At gatherings convivial they paint beautiful pictures of our brotherly love, and incidentally do some etchings depicting the lack of it in others. But, in the grey dawn of the morning after, we search for it in vain. Brotherly love is not an unknown factor among us: but that it is so widespread as some eloquent gentlemen would have us believe may well be doubted. With not a few of us bent on being recognized socially by the non-Catholics only, and hurrying our children into non Catholic schools and organizations, and secluding ourselves in cliques and sets, the picture of unity is, so far as we can judge, not in the canvas of real-

A GOOD INVESTMENT.

It is said that our colleges turn out some athletes who can manipulate the "spit ball" well enough to get their names in the paper. Just how a baseball team may effect a routine and discipline it is not our purpose to discuss. Mayhap the students dwell more in the "schedule" than in preparation for examinations, and give undue prominence to the ball-tosser who brings the college colours to the front. Considering all this, and the fact also that college graduates are nowise different from those who have not had their advantages, some people are disposed to question if not to decry the benefits of college education altogether. Now a course in any college, however distinguished for its professors, merely gives the student ways and means for his future development. It shows him how to learn. It tunes up a man so that he may be in harmony with all that | this was woven into their being.

LONDON, ONTARIO, SATURDAY, AUGUST 12 1905

is high and noble. It fertilizes his nature, so that the study of the aspirations and achievements of the past may yield a harvest of broad outlook and sane judgment. It shows him in a word, the best way of getting on with himself, his neighbor and his God. The "practical" people who dote on

education that can be transmuted at once into dollars and cents ask: What is the use of this and that in the curriculum? Why should my boy learn Latin which he will never use, asked one of Dr. Arnold. And that scholar replied: The question is not what your boy will do with Latin, but what Latin will do for your boy. That is a point to be noted. One great defect of our whole course of teaching from the kindergarten up is that too great pains are taken to make everything interest ing and pleasant and to eliminate all AN EXHIBITION OF BITTER that savors of labor on the student's part. If the first books given to children, continues Brownson, were such as would require an effort on their part to understand them, and the same followed all through, the mind would be more exercised and thereby strengthened to think and judge. This is the usual teaching of educators.

loom large in the financial and political world are not graduated from a college. We know too that upon this, as a foundation, some labor to uprear a superstructure of logmatism in this matter. But it merely proves that these financiers and politicians are men of great natural ability - men who know how to toil and to wait, and whom no obstacle can daunt, or who early in life found opportunity knocking at their doors. Where they triumphed the average man untrained would go down in defeat. And they are the first to lament the want of a college education. We have heard a Canadian who stands high in the councils of the nation, and who is admired, and justly, for his brillant abilities and achievements, affirm that he could have succeeded far better if he had had it. This, it seems to us, is sound sense. The tools that are given into a man's keeping for the fashioning of his future-the power to think and judge - is sharpened by education. Thus he has a market value. Thus a college education is a good investment. The "school of experience" and the advertised "short cuts to affluence ' should have no sympathy from parents. Our own impression, said Sir Andrew Noble in 1899, is that as a sharpener of young intellects it would be difficult to improve the curriculum which in the main has been in force for so many centuries.

THE MOTHER-IN-LAW. The gentlemen who operate the joke machines ought to discard the motherin law mould. The mother in law is, so far as we can find out, ofttimes vastly superior in every way to the much compassionated son in-law. Her burden, especially when she is dependent on the bounty of the son in law, is heavy enough without having it increased by flabby witticisms at her expense. The joke smith should turn his attention to that particular kind of son-in-law who has no respect for old age, grudges to spend a cent for the maintainance of the mother in law, and makes her feel that she is a pauper. It matters not that she works for the household, and is therefore entitled to as much consideration as a servant would receive. It matters little that she gives plentifully of the garnered wisdom of years. From first to last she is regarded as an incumbrance, as something to be treated with more or less contempt. No wonder that women choose the poor house in preference to the refuge offered them by some sons-

THINGS WORTH WHILE.

How may we be saved from the practical people" who would have us believe that money grubbing is the one thing worthy of attention. They would have all things subservient to this and have every faculty keyed up to highest pitch for the race after the dollar. We are deluged with talk about material success. Our heroes are men with large bank accounts. Their doings and sayings and ostentation are chronicled for our edification.

Years ago the youth heard a different teaching even from the most of the secular prints. They were taught that truth and justice were the things worth while. To be friend the weak and oppressed—to be gentle and grave—to view life by the light of eternity—all this was woven into their being.

could produce the change at that camen's self-respect as what the newspapers and amn's self-respect as what the newspapers are moment, but the hand of grave—to do. You can tell my friends and grave—to white can get metropolitan newspaper that neither he nor White can get which can in one headline bring justice that neither he nor White can get which can in one headline bring justice and dethronement to a man who, has over it. Everything was open and over it. Everything was open and over it. Everything was open and over it. Severything was open and over it. Sever

THE ONE ANTAGONIST.

Time was when we heard that with education widely diffused the claims of the Church would be disowned more and more. Prominent agnostics, however, never supported that view. In the Church they saw the one antagonist that had to be reckoned with seriously, and they knew their history too well to talk of it as being allied with the cohorts of ignorance and superstition. Education, to be brief, has been, and is, a hot bed for the germination of the seeds of dissolution planted in Prctestantism. Education has shown the non-Catholic that Protestantism as a system is irrational. Hence he refuses to accept the tenets which his forbears blindly accepted and he is casting about for anything to which he can give " reasonable service." The divines who are in the public eye can give him no assistance, and, besides, they are either whittling down creeds or making new ones or coquetting with that theory of evolution which leads to a denial of the divinity of Christ. His only refuge is the Church which we are commanded to hear, and of which St. Augustine declared : " I would not believe even the Gospel did not the We know that some of those who authority of the Catholic Church move

THE DOER COUNTS.

The whiners and croakers never yet won a battle. Low ideals, false principles, frivolity, the squandering of life in trifles must be met by action and not railing. The doer counts. If we have true principles and ideals, let the world see them not in talk but in our lives. Let us, in the words of Gladstone, quoted by John Morley in his life of the statesman, impress upon the young that life is a great and noble calling; not a mean and groveling thing, that we are to shuffle through as we can, but an elevated and lofty

A SKEPTIC CONVINCED.

CLEVELAND PHYSICIAN WITNESSES MIRA-CLE OF LIQUEFACTION AT NAPLES. Victoria, B., C., Orphans Friend.

The following extracts from a letter received by Dr. J. V. Gallagher from Dr. A. P. Scully, of this city, who is at present travelling abroad, gave a very interesting account of his close received the minals of the blendestine. view of the miracle of the liquification of the blood of St. Januarius his audience with the Holy Father. Dr. Scully writes from Rome:

"I found the study of the antiquities here very trying. I had no idea it would be so fatiguing, so betook myself to Naples and Capri for rest. Beautiful and majestic Capri—steeping like a huge monster on the blue and placid waters of the Mediterranean with its grip rocks ranging aloft, their practy. placid waters of the Mediterranean with its grim rocks rearing aloft their sraggy outlines and looking out upon the world's commerce, as it passes to and fro, like so many sentinels of a by-gone age. Then the beautiful drive from Sorrento to Amalfi (where I slept in a monk's cell,) thence to Cava the following day. I think this the most beautiful drive in the world. The sea at our feet, the towering rocks to our left, the overhanging orange and lemon trees exhaling all their aromatic sweetness filled the soul with a contentment exhaing all their aromatic sweetness filled the soul with a contentment which can only be secured here. Im-agine it as God's paradise on earth. I visited Pompeii and had the awful experience of climbing old Mt. Vesurius, which is now in eruptive I got snap shots beween explosions.

My experience has taught me not to advise any of my friends to make the trip.
"I had a particular mission to Naples for Saturday last, viz., to see the miracle of the Liquification. As you know, Dr. C. and myself have talked these things over quite often in somewhat skeptical strain. Like the man from Missouri, I had to see for myself. I got all the privileges extended me through 'bribes' and clerical local influence and was as close to the vials blood of St. Januarius as you are to of blood of St. Januarius as you are to this letter when you are reading it. I was the first to see and examine it when it was removed from the treasury. I followed in procession, next the chief of police, over a mile through the streets of Naples, never lost sight of the receptacle, got into the Church of St. Clara and on the altar with the Bishops and Cardinals and was looking at the blood when the terrible at the blood when the terrible moment of suspense arrived. It did not look as though it would liquefy The Bishops and Cardinals prayedbut not yet. The wild, weird outburst of the Italians in the church beneath, of the Italians in the church beneath, the police and soldiers with drawn swords, all filled me with fear and awe. The Cardinal now read the life of the Saint when lo! and before my eyes, the very finger of God Himself seemed to descend from heaven, for slowly but surely the hitherto solidified mass began to slip from the sides of the vial and liquify! I rejoice with the others

and liquify! I rejoice with the others

for I had witnessed a miracle. As I said before, I was a skeptic, but now I am a

converted one for I know of nothing that

the keys the year round. I have investigated fully. It's no 'fake.'
"This miracle and the fact that I had private audience with the Pope

has made my trip more than profitable from a spiritual standpoint. Although there are many historic monuments the eteral city, which awaken a sense of wonderment that finds relief only in wrbal expression, yet surpasses all objects of study and awe is the great and venerable personage of Pius X. Owing to the kind offices of Father Rabert I was successful in obtain-Robert, I was successful in obtaining audience on Sunday, April 30th, at 10 a.m. The historic reception rooms were crowded with people when, in the company of two Passionist Fathers and three doctors, I was ushered into whilst struggling with the deep emotion awakened by my strange environments and while profound silence was augmening the nervous excitement already intensified by great expectations, the door leading from the papal apartment was gently and slowly opened. Cardi-nal Satolli was taking his leave and immediately behind the white and august form of Pius X. with benign countenance and kindly smile dawn upon me like a vision of celestial

"I must confess I was mastered. We were next. I approached the chamber with the utmost deferential respect and reverent curiosity. He came out from behind his desk and as I knelt and kissed his ring I was immediately filled with a fire of love for the grand old man and father of us all. He has a clear countenance, so openly expres-sive of the virtues of Christ-like meekness and fatherly love that you are ab perfect case and happiness in his presence and feel as though the light of heaven filled the chamber. I will never forget that moment. He is a

picture of marble white purity.
"I have beheld the eternal city in all its prophetic grandeur, have viewed the rains of antiquity now lying underneath patches of moss, ferns and wild flowers, all broken arches of triumphal glory—the dilapidated ruins of Caracala Nero and Caligula, the house of the vestal virgins, the temple of Venus, but that which will remain most deeply in-pressed on me and stamped on the retina of my mind's eye is the grand and gentle Fius X., and the miracle of the Liquefaction. Your sincere friend,

CARDINAL GIBBONS' VIEWS.

TALKS ON GREAT ACCUMULATIONS OF WEALTH.

Cardinal Gibbons is spending the summer away down at the farther end of Long Island, in the modest little rectory of Rev. Father O'Hara, who is pastor of the local church. In one of the oldest settled spots of America of the oldest settled spits of America, where even the road signs inform you that this particular tavern was opened in 1603, the only wearer of the scarlet biretta in America lounging away the brilliant wind swept summer days.

It was in the rectory of the parish Church that Cardinal Gibbons explained to a newspaper correspo what he feared morally and financially what he leared morally and manelally from the present condition of the country. Cardinal Gibbons talks absolutely to the point. He does not waste words on fancy expressions of sentiment. He does not beat about the bush with fine phrases. What he has to say he says emphatically and briefly.

"Whenever there is an amalgama tion of great capital, or a large col-lection of men interested in one moneymaking concern, there is sure to be corruption. It is not a new story. It is a story as old as the world's history. The only reason that it comes so much to the fore at present is that the methods of its detection are daily grow-

ing stronger. "Corruption has always existed. Corruption I am afraid will always exist as long as human nature yields to the attributes that lead to temptation. "The bright spot in the whole

swamp of present moral degradation is the fact that the degradation is made known. Corruption cannot exist nowadays without being discovered after a while. The greater the evil the greater the possibility of remedy. And that possibility of ren become such an assured fact that it counterhalances almost the evil which the present condition of money madness

"The fear, the dread of exposure is the counterbalanc ng element, and that fear, that dread, that horror of having a name once respected dragged down is due to the efforts of the metropolitan press. It may not be good theology, it may not be good ethics, theology, it may not be good common out it is certainly very good common sense, and a very good moral element that the fear of exposure in the public press keeps many a man sticking close to the path of rectitude who otherwise would stray off in the by ways of personal graft. THE POWER OF THE PRESS.

"There is nothing," said he, "which a man prizes more than his reputation. a man prizes more than his reputation.
And the only way to effectually upset
a man's reputation is to expose him to
the public press. The power of the
press is incalculable. Its argus, almost searchlight, eye is ever looking for the weak spot in humanity to throw it into

bold prominence. Sometimes it hap-pens that the defect is shown in an exaggerated form. But as a rule the public exposures of public men are public benefactions. public benefactions.
"There is nothing that so touches

righteousness, but who is really a hypo-

"The shattering of idols, has of late become a thing of almost daily occur-rence. It is a sad thing to contem-plate, but it is an inevitable condition. The late James G. Blaine, when he was Secretary of State, said to me once that a man in business would do an act which he would consider absolutely contemptible and wrong if he did it in his own personality. 'A collection of men,' said Mr. Blaine, 'will permit wrong which no one of those men in-dividually would ever think of doing.' That is undoubtedly true of the condition that has been exposed in this

recent insurance scandal. INSURANCE SCANDAL.

" Now in this insurance scandal and various other unfortunate business various other unfortunate business wrongs that have been exposed lately it is very much to be doubted if any one particular man would do of his own accord what he did as a director or stockholder. A great many very honorable and reputable gentleman are more or less implicated in these scan-When the scandals are brought to light and exposed these honorable gentlemen justify themselves by saying

that they had only a very small part in it. Their excuse is that perhaps they owned one share in a thousand and that while the directorate of the thousand shares committed a financial crime their one little interest was so small that it did not count.'

"Does that excuse them?" "Why, certainly not. They quite likely erred through ignorance rather than intention, but a wrong is a wrong, no matter how it is done.

"The great trouble maker in this country is money. The great offset to that evil is the American inclination to spend it rapidly." "You consider then, that American

extravagance is something of a bles-

sing? "asked the reporter.
"I do, indeed. Americans are not misers, thank God! Otherwise we would be in a deplorable condition. When great fortunes are made they are almost as rapidly expended, and the constant circulation of money, the the constant circulation of money, the keeping going of these great accumu-lations of wealth, is one of the hopeful signs of the future. We are strictly and commercially a business nation. England was never more so. All the tendency of life in this country is to-ward the accumulation of money and so soon as a man finds that he is accumulating money he sets himself seriously about the business of expending it.
That keeps the balance even; that
keeps the money where it should be, in
constant circulation."

'You do not believe, then, in the

Scriptural statement that the love of

money is the fruit of all evil?"
"In the United States it is not the love of money itself that is the root of all evil. The fact of possessing money and having the opportunity to money and naving the opportunity to spend it brings with it untold inclina-tions towards vice and immoral and unlawful extravagance. People are apt to cry, 'Crime, crime, crime!' They would be nearer the truth if they cried out against money. It is the magic key that opens the gate to all that is against the welfare of the community."

"TAINTED MONEY" A REALITY.

"Do you believe there is such a thing as tainted money?" "Indeed I do. There is no doubt that there is a large accumulations of money in this country that are very much tainted. However, I have never had an opportunity yet of personally deciding whether the money was tainted or not. No money has ever been offered me that even had the shadow of suspicion connected with ect : but that money has been obtained in a way which a churchman would not sanction in this country is a matter of common knowledge."

RICHES AND HAPPINESS.

"Do you think that a rich man can be a happy man?"
"It would be a very hard task. The possession of wealth is an isolation. Andrew Carnegie once told me that the only really happy days of his life were when he was earning money by the sweat of his brow, when his weekly income only amounted to dollars and not to thousands.
"Great wealth brings its privations

and its sufferings. The retribution that trails in the way of money madness is the poverty of riches. I can think of nothing more lonesome than a man with an immense fortune. You may remember a little poem that De-Juan Fernandes, beginning 'I am monarch of all I survey,' but after a week's residence in the island the tone of the poem changes and the un-fortunate castaway bemoans the fact that while he is lord of the land and beasts and the fowl he is desolate. the beasts and the low he is described.

The man with a great fortune is like him. What is his wealth, his power, his position, unless he has the human hand of friendship and fellowship?

"Good fortune cannot be enjoyed without companionship. Great wealth is an idle thing if it debars the honest is an idle thing if it debars the nonest graspest grasp of the right hand of the fellow-being. There is no man so poor in human fellowship as he who is burdened with riches. He pays penalty of success. He lives the life of abnegation. "With the increase of a rich man's

friendship comes the increase of false friendship and the leechlike attach-

poor victim to his own devices.
"While the spending of a great for-tune may be a great task it is the only safety valve to happiness for the man who is encumbered with wealth."

hangers-on scuttle away and leave the

GENERAL INTENTION FOR AUGUST.

Pagans very often lead good lives, but their goodness is not Christian. Many of them act with proper mo-tives and aim at high ideals or models. They labor to improve themselves and their fellows, and find inspiration in heroic example. They practice the natural virtues almost to perfection: they are honest, truthful, courteous, self-restrained and respectful towards authority. They seem to do so well without the aid of religion that they become a source of scandal to the unreflecting Christian, who questions the need or value of Christianity since the goodness seems possible without it. They are a source of scandal to themselves; they are so satisfied with their own uprightness that they can see no reason for examining the influence which Christianity might exert on their lives. They learn to magnify the importance of deeds over creeds. Their number is legion, for outside the Catholic Church today how very few Christians care for creed; dogma, doc-trine or religious principle! It would be a hopeless world if there were not at least a few good pagans. There is, however, a vast difference

There is, nowever, a vast dimerence between the good life of a pagan and that of a Christian, and the honest pagan often appreciates this difference more than the Christian. The motives of the two lives are essentially different and so are the ideals, the models and the means by which they are sustained. Self, in one form or another, is the motive of the former, as Christ is the motive of the latter. His maxims and life are the ideals and model of the Christian, whereas the pagan follows worldly maxims and the example of those whose lives illustrate them. those whose lives illustrate them.
Christ is the support of Christian life, chiefly by the influence which He exercises over the souls

through the Sacraments; the pagan can look to men only for their applause and encouragement to do his duty. It is no wonder that he frequently perceives the difference that exists be-tween his own life and its resources and those of the Christian. He is quick to perceive the marvell **u**; organization of the Church, the influence ganization of the Church, the interactiveness of its public worship, the hold it has on the affections of its members, the safegnards it throws about the home, the solicitude it shows for the individual to the control of the contro ual, and its secret of renewing the spiritual vitality and vigor of souls apparently dead to or unequal to better things. All this be admits as extraordinary, but it never occurs to him that it can be accounted for only by supernatural influences. To appreciate this explanation supposes faith, and that he lacks, as well as the good will to be to be guided by the glimpse of divine truth which every human intellect at one time or other receives.

It is precisely by this lack of good will that pagan goodness begins to differ from Christian. It is very well differ from Christian. It is very well to observe one's duties toward men, but how deplorably defective is the reason which accepts such duties and yet refuses to admit any sense of duty towards God? Veracity, truthfulness, sobriety, kindliness, self-restraint in dealing with others are very meritor-ious and attractive, but how strangely inconsistent is the life in which these inconsistent is the life in which these same virtues are not prought into ex-ercise by active relations with the very superiority of Christian goodness; it implies all that is best in the natural virtues and uplifts and consecrates it all by the aid of the supernatural virtue, and so it is, to be honest, reverent and chaste.

The natural law enjoins all these

things, and their observance redounds to our advantage in ever so many ways. The Christian law enjoins them also, same time that it enlightens us to know the perfection of these observances and strengthens our wills to keep them with ease and constancy, even when they are most difficult. To the motive of duty it superadds the motive of love of God; for the abstract ideal it sub-stitutes the personal model, Christ; it supplies through the Sacraments the very life and vigor of soul needed to persevere in its falfillment.

The object of this intention is to pray

may remember a little poem that Deformer who was cast away on the Island of Juan Fernandes, beginning 'I am monarch of all I survey,' but after a week's residence in the island the of its observance may never lose sight, but so take advantage of these as to recommend them to goodness disposes them to submit to the law as sanctioned by Christ.—Mes-senger of the Sacred Heart.

Egyptian Wheat.

A good many years ago a new kind f wheat was propagated. It was it debars the honest of the right hand of There is no man so llowship as he who is riches. He pays good, live grain, after being shut up in the dark for four thousand years. So it is with the seed of the word of God. We must sometimes be content to sow We must sometimes be content to sow it in our neighbor's heart, and go our way till, God, long years afterwards, stirs the soil, that is to say opens the heart, and the good seed we sowed fructifies in conversion, Let us re-member that the word of God never dies.—The Missionary.

ed years ago he knew i e always been carefully year several importan ature have been added, Regiment Band will give chibition. The entertainan ever, and will include am automobile. NDON - 16, 1905 tanley township, on July 14, an, aged eighty-five years. at in peace! Belleville Station. Ont., on chael Sheehan, aged seventy soul rest in peace! LEGRAPHY & R. R. r month salary assured our r bond. You don't pay us until tion. Largesa system of tele-n America. Endorsed by all OPERATORS ALWAYS IN dies also admitted. Write for chool of Telegraphy, Buffalo, N. Y. Atlanta, Ga., Texarkana, Tex., San Fran-

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duum of milk, called by the peasantry

"Yes," added Emily. "Well, his mistress desired Remmy to purchase

contact with him. They all did so, as it happened, and Remmy, determined to punish the good lady for her distrust in

his talents, took each as a separate message, and came home in the evening

s heavily loaded with piggins as Moses

CHAPTER IV.

He was a wight of high renowne.

And shou are but of low degree—
'Tre pride that puts this countrye downe.

Man, take thine old cloake about thee. Percy's Relics

"That," said Hamond, leaning over the back of his chair, and seeming to speak half in soliloquy, as he remained with his eyes fixed on the door—" that is one of the peculiarities—the invulnerable privileges of this polished world, which make it so miserable to me—that finery of insult which makes resentment appear ridiculous, and yet the insulted free from does not leave the insulted free from
the responsibility of meanness, if he
should remain quiescent. You look
fretted, Miss Bury," he added gently,
but firmly, "at my humiliation but I
shall not need your commiseration long.
I am about to leave Dublin."
"Leave us Mr. Hamond!" said

Emily, taken by surprise.
"Leave Dublin, I said," resumed

Hamond. For any considerable time?" " Yes,

"Yes,"
There was an embarrassed pause of a
few moments, during which, Hammond
seemed to experience a relapse into his
natural timidity. At length mastering
himself by a moment's reflection on the
urgency of the occasion, he said:

"If you think, Miss Bury, that we

are not likely to be interrupted, I have something very particular to say to

Emily was, as we have before said, very young, and though she frequently listened without much emotion to the fashionable rhapsodies of those who thought it fashionable to be her admirers, yet this was the first time that she had been menaced with a methodi-cal declaration: and from one, too, so tender, so delicate, and so sincere. She felt all the awfulness of the occasion. Her color changed rapidly, and there was a troubled consciousness in her laugh, as she said, in assume

levity-'' No tragedy now, Mr. Hamond, let

me entreat. I declare, I—"
"O Miss Bury," said Eugene, smiling, but with much seriousness of tone and look, "let me meet anything but trifling now. Hear me attentively, I beseech, I implore you. When we first met, I was on the point of flying for ever from a world where I had experienced little comfort, where I found nothing but taunting looks, cold and repulsive words, and haughty indifference, even from those who, like that man who just now left the room, had nothing more to allege in justification of their unkindness than—no matter I had satisfied myself that I was wrong in ever supposing that any circumstances could entitle a man to elevate himself above the rank in which Heaven had placed him-

had placed him—"
"Oh surely you were not wrong, Mr. Hamond," said Emily, in a tone of bashful remonstrance, "there were circumstances — your talents — your education, I should say—"
"Yes," said Hamond, "this, Miss

Bary, it was which detained me. should have been long since in the re tirement of my native village, but for the sweet words of encouragement with which you honored me. Your kindness, your condescension, and—you need not blush, Miss Bury, for it is true, or l would not say it—your beauty, too, held me back awhile, and enabled me to endure a little longer the inconveniences I have mentioned to you. y have been mistaken, nevertheless the motive of that kindness," he added more slowly, and with great an-xiety of manner. "Do not mistake me, xiety of manner. "Do not mistake m Miss Bury. Dearly as I prized ar treasured every word and look of kind-ness with which my heart was soothed am ready to take all the responsi bility of my own inference upon my own hands. If I must do so, let me beg of you to speak freely. I love you far too wish that you should make the least sacrifice for my happiness-I am sure. Mr. Hamond. I-

"Let me entreat you to be convinced of this, Miss Bury, before you speak. Pray be confident with me. You may find that I am not selfish nor unworthy, although "—Hamond added, after a pause, "although you may think I stooped too low to win what you with-

hold from me.' sincerity of the young gentleman's declaration had its effect on the mind of the lady. We have not learned what were the precise terms of her reply, but its meaning was evident from the conduct of Hamond. He flung him-self at her feet, and suffered his ecstacies to expend themselves in certain antics and grimaces, which the respect due to the character and gravof a hero forbids us, as his friend d historian, to expose to the public

When Martha O'Brien returned, alone to the room where she had left her griend, she found the latter pale, trembling and thoughtful (in quite a differ which we have ent mood from that in left her now accepted lover), her arm and forehead resting against the harp, in the manner of a weeping muse. "Bless me! where's Eugene Hamond

gone?" said Martha, casting a sharp glance at Emily.
"Home, I believe," said the latter,

seriously.

Check-mated, I'll lay my life!"

"Nonsense, Martha, don't be foolish Scholar's mate, after all!"

Pish! pish!" Enily said, pettishly. Well, how was it, Enily? What did he say to you?—do, do, tell me, and I won't say a word about the 'ripe peaches,' nor the 'little holiday,' nor the 'three moves, nor the 'drawn game,' nor—"

Poo! poo! I really believe your little portion of common sense

Well, there! I won't laugh again-

there, now is a sober face for you. Now tell me how it was." "Pon my word, Martha, I hardly know myself. I scarcely knew where I was when —I don't know—but I believe the fellow asked me to marry him—

"And you—but you look paler, Emily!—you are trembling—lean on me—there—I'm sure I would not have said a word if I thought—" mistress desired Remmy to purchase half a dozen piggins, and provided him with money for those as well as many other articles. She was rather an anxious poor lady, however, and fearing that Remmy might forget his message, charged about a dozen other friends of hers, who were also going to the fair, to repeat it to him if they should come in contact with him. They all did as a second to the s

said a word if I thought—"
The strangeness of the scene which
she had gone through, the hurried
manner and intense passion with
which she had been addressed, the
importance and seriousness of
the consequences which she had
drawn upon herself, only now rushed
upon Emily's mind, and filled her with
agitation. She drew a long, deen sighagitation. She drew a long, deep sigh and flinging her arms around the neck g friend, wept aloud upon Many of our sensible readof her young her bosom. ers may wonder at all this, but every girl as young as Emily will feel that we are telling the truth.

istence. Few, however, are gifted with

the fineness of penetration requisite for such delicate scrutiny, and we are too honest and charitable to wish to be

among the number. Neither, perhaps, is precision requisite for our purpose,

is precision requisite for our purpose, whose business is rather with action than with motive, and whose part it is merely to submit a certain train of results which are to be accounted for, and acknowledged or rejected, by the philosophy, the feeling, and the imagination of the reader. We shall not, therefore attempt any labored analysis

therefore, attempt any labored analysis

of the new causes of disagreement which

speedily sprung up between the lovers,

so smoothly arranged between them, after the consent of Enily's guardian had been obtained, and even Mr. O'Neil

had began to reason himself into a toleration of the young nabob. Ham-ond's ready talking had taken Emily

quite by surprise; and it is pretty certain that if she had been left a longer

time to deliberate. Hamond would have been put to a longer term of probation. She felt vexed with her own easiness

and a little alarmed at the inference

her lover might draw from it. She had

not done justice to her own value. Besides, Hamond's way of love-making

was any thing, she pursuaded herself, but flattering to her desire of influence. He had not sufficiently kept her super

oudently collected and sensible, so presumptuously self possessed. The more she thought on the subject the more

convinced she was of the necessity of impressing him with a proper sense of

The means which she adopted to ac

complish this, however, were not the happiest in the world. Hanond was

not much struck by the pettish and sometimes rather cold manner in which

she was accustomed to receive him, as there was nobody more disposed to make allowances for the influence of a

peculiar education; but when he ob

ness in her demeanor, when she began

to speak fluently of genealogies in his presence, to quote Marmontel and De

Lolme on the advantage of titles, to

talk pathetically of ill-sorted matches of poor Addison and his high-born

dowager-he felt as if a new light, or

rather a new darkness, were rushing into his soul. He hushed up his feel

ings, however, with the utmost caution,

resolving to creep unawares and with velvet footstep into the very centre of

her character, and shape his conduct according to the conformations which

would be there revealed to him.
"I begin to believe," said he, " that

could even be an exception to the general position, that it is as easy to

brush the shades of her phases from th

single lonely instance begins to fail me.

Hamond thus proceeded, hiding his

consequently drawing her out every

apprehension of her meaning from her.

day into more decided slights and sneers. He had almost made up his

mind on the subject, when, one even-ing, as he was sitting by her side at a

small party of friends, some of whom had come to town for the purpose of

assisting at the nuptial ceremony, the

conversation happened to turn on the comic peculiarities of our friend Remmy

what the object may be of any commis-sion that he receives, but just does whatever you ask him, like a clock, not

a week since, Hamond told him, as he was going to bed at night, that he

Well. Remmy,'

first light, as he said himself., Remmy, said I, what brought ere so early? 'Whethin, I dun

you here so early?' 'Whethin, I dun know, Miss,' says Remmy, 'but the master told me he'd want me to step

over to your honor to day mornen, so I thought most likely, Miss, you must know what is it ail'ded him.' Hamond

was telling me a still more curious anecdote about him. He was sent once

to a fair in Munster, the fair of Hanna

- Venna - Shana - what was it,

and smiling.
"O yes, the fair of Shanagolder

His mistress wanted to purchase half a

used for drinking the coagulated resi.

"Shanagolden," said Eugene, bowing

will try it farther, however.

was mistaken in supposing

iority in mind — he had

he honor he had obtained.

after every thing appeared to have be

Primrose with his green spectacles."

After the merriment which was occawe are telling the truth.

There is a pleasure to those who are
possessed of faculties microscopical
enough for the investigation, in tracing oned by Emily's arch manner and the exquisite imitation, which she contrived to introduce, of Hamond's native dia-lect, had subsided, some one asked who this Remmy O'Lone was? up to their first cause the thousand im-pulses which govern the actions of that ex who are most the creatures of impulse—in winding through the secret recesses of the female heart, and detect-

"O'pon my honor, that would puzzle the heralds themselves to tell you, I believe," said Emily, rapidly and lively. "Who is he, Hamond? No ing in the very centre of the "soft laby-rinth" the hidden feeling, whatever it is, which dictates the (to us) unaccou able caprices we are so frequently made so privately that even they, the victims of its influence and the slaves of its will, seem almost unconscious of its ex-

The moment she had uttered the words, she would have given a great deal that it had been in her power to unsay them. Ninety-nine men in a hundred might have passed over the jest, but she ought to have known enough of Hamond to judge that he would be the hundredth man in the Even those of the company, who secretly enjoyed her little cuts at Hamond, looked grave and silent at this broad insult. The young man himself grew pale and red, attempted to say something good-humored in reply, but his voice failed him, the mirti stuck in his throat—and fell back upon his heart in a burning flood of gall and bitterness. He did not attempt to speak again—and the general tone of the conversation acquired an air of re straint and awkwardness, which was still more observable in the portion that Emily contributed to it than in any other. Hamond addressed himself, during the remainder of the evening, to Martha O Brien, while young E --took place by the side of Emily, and succeeded in persuading himself, not withstanding her occasional fits of absence and indirect answers, that he had made more way in her estimation on this night than on any other since he had achieved the honor of her acquaintance. His assiduity, however, was absolute torture to Emily, who was anxiously looking out for an opportun His assiduity, however, te torture to Emily, who ity of doing away the unkindness she had blundered upon. None occurred Once only as she glanced towards him she met Martha's eyes, who compressed her lips, raised her hand slightly, and ossed her head, as much as to say. You have done it!" to which Emily's frightened smile as plainly responded

The company at length separated Hamond shook hands with Miss O Brien, bowed formally to Emily, and hurried out of the house, appearing not to notice the slight action which the latter used to detain him. This indication was too palpable to be miscon ceived. Emily clasped her hands pressed one against her brow, shuddered a little, and did not speak during that

when she arose the next morning, the following letter lay among other on her toilet. A fearful misgiving clung about her heart as she recognis the hand. She made the door fast, and prepared herself by summoning all her oride to her assistance, before she ventured to break the seal. The con tents were simply these :

" For the last week I have been led to think, by your demeanor towards me, that the consent with which you honored me was the effect rather of a hurried and momentary kindness than o the free and settled affection which therefore, intended to restore it to you before last night; although, I believe you will do me the justice to acknow edge that I abstained (in violence to my moon's disk as to sift out the draff of own heart) from using any of the privi leges of passion in seeking it, appealed rather to your reason than your feeling throughout. But a circumstance which took place last night, and which, I suppose, you renember, has shown me (I say this after much re-Section) that ours would not, under any circumstances, be a fortunate union. The woman who can wound the feelings of her lover can hardly be expected to respect those of her husband. I thought too that I could discern a cause for your demeanor towards me. I wish not that my own selfish affections should interfere with that. Mine must be a bitter fate from henceforth, Emily, but I had rather endure it all than make it light "O, he's the drollest creature in the world," said Emily.

He never troubles himself to inquire and happy at the expense of your in clinations. I return to my humble station with a wiser head and a heavier heart than when I left it. I go from the scorn of the rich to the pity of the out of stupidity neither, but merely from a wish to steer clear of any responsibility to himself. It was only poor, from the busy mirth of this fascinating world to the lowliness of my provincial life, to the solitude of a fireside that I once fondly dreamed would be a happy one, but which must ever desolate. would want to send him here to Miss now remain for Bury in the morning, expecting of course that poor Remmy would ask to well. Emily, and may your high born lover be as truly, as tenderly, and de votedly attached to you as I would know his message in the morning, before he set off. But Remmy would not ask. Not he, indeed. He was here with me have been.

What cause ?-That !-What ? were the first questions which Emily asked in communion with her own heart after she had perused the letter. The natural quickness of her woman's ap prehension, however, enabled her to clear up the mystery, and no sconer was it visible than she hastened to remedy the error which she had com mitted. A short struggle only took place between her Irish pride and her Irish love, and the latter (as is indeed generally the result of such encounters) bore away the palm. She wrote as follows :

"The circumstance to which you allude was not so entirely premeditated as you imagine. I acknowledge that I dozen mug—hog—pig."
"Piggins, they were," said Hamond in reply to her puzzled look, "p-i-g pig, g-i-n-s gins, piggins," spelling the word, to show how coolly and eq ably he took it. "A kind of wooden vessel committed an error, for which I am sincerely sorry. not mean to do anything so unkind to myself as to make you seriously uneasy for a moment. Pray come to me,

Eugene, and I will engage to convince you of this. My heart will not be at peace till I have had your forgiveness. It was a light sin for so heavy a retaliation as you threaten me with. Once again, come hither quickly. E. B.

The cause which you speak of is so

wholly without foundation, that it was a considerable time before I could even form a wild conjecture at the import of that part of your letter."

When Emily had this letter folded, he rung for her attendant and sent her for a taper. Who brought this, Nelly?" she

asked as the latter (a rather unfashion-able soubrette, but retained on the enreaty of her mother, Emily's nurse) reentered the room with a light.
'Misther O'Lone, Miss,' said Nelly.

"Is he gone?"
"O no, Miss—he's below in the

"O no, Miss—he's below in the servants' hall, aten a taste."
"I do not like," said her mistress, holding the letter in her hand as it holding the letter in her hand as it hesitating—" to commit it to his keeping. He's such a stupid fellow, that may lose it."
"They belies him that toult you so

Miss, saven your presence," said Nelly, with an indignant toss of her head. "May be a little o' Remmy' sense 'ud be wanten to them that wo of free with their tongue."
"It is well that he has so good a

friend to see justice done to his name, said Emily, lowering her eyelids and smiling on her young handmaid, who blushed deeply.

O fait, Miss, it's no great friends

he has in me, only the crachter they gives of him that knows him best," said Nelly.

"Well, I will try him on your com-

mendation, Nelly. In the servants' hall, do you say ?'
"Iss, Miss, I'll send him out upon

the landan-place to you."
When Rem by was summoned from his comfortable seat by the great coal fire, he started up hastily, laid down the cup of tea which he had been drinking, smoothed his nair over his brow and anxiously clearing all appearance othed his nair over his brow of the amusement in which he had been indulging from his outward man, he hurried towards the door. As he laid his hand on the handle, he suddenly turned round, and in a countenance of

much alarm, asked:

"I wouldn't have the sign o' liquor
on me, Nelly? would I?" (Would I
have? or would you have? among the Irish means, have I? or have you?)

you?)
"Is it after the tay you'd have it,
you innocent?" said Nelly, smiling in
scorn at his simplicity.
Remmy did not stop to dispute the
matter with her, but hurried into the
hall, where he found Emily standing on the staircase, and expecting him. turned out his toes, made his best l and then fixed himself in an attitude of the deepest attention, his head thrust torward and thrown slightly on one side, so as to bring both eyes into a parallel line with hers, his ears ele vated, and his mouth half open, as he were endeavoring to receive her commands at every possible aperture of

nis senses.

'' Remmy,'' said the young lady, "' I wish you to take this letter to your master." his senses. master

' Iss, Miss---" Stay a moment-"

"O why shouldn't I, Miss. I'd do nything in the ''
'I'm convinced of that, Remmy, but

only wish you to attend to me—"
"Oh then I'll engage I will, Miss Well, sure I'm houlden me tongue now any way," he added, as another impatient gesture from Emily solicited his ttention

" Give that letter safe, Remmy; and here, I have given you a great deal of trouble lately, you will buy something with these," putting into his hand a with these," putting into his hand a number of the small notes which were current at the time. "Take care of the letter," she added, as she tripped up stairs, leaving Remmy fixed in a position of comic wonder and gratitude.

One, two, three, four—an' a pound

-five, six ! Six three and-nine penny notes, and a pound !" he exclaimed, as he stood on the brick floor of the servants' hall, counting the papers as he folded them, and buried them in the bottomless and sunless cavern of his livery pocket. " Now, Nelly, we'll be sayen somethen, yourself and myself. Would you have a loand of a needle and

thread you'd give me.

'For what, Remmy, honey?'' said the young soubrette, with the utmost graciousness of tone and manner.

' To put a stitch in the pocket o' my coat then," said Remmy, "in dread I'd lose the little writing she gay me out of it, asthora-machree, you wor! An' in-indeed, it isn't the only stitch (Stitch— any internal pain) I'll have about me, Nelly," re added with a tender smile as he laid his hand on his heart.

"There's no standen you at all Remmy, you're such a lad! Weil Well. alsy alsy a while an I'll get it for you. And tavoring him with one of her rich est smiles, she left the hall.

"No, then, but there's no standen you for cute lady," her swain said in sollloquy, with a hard smile, a knowing wink, and a shake of the head that had almost as much meaning in it as my Lord Bulleigh's. Isn't it sweet she is grown upon me all in a hurry, now the moment she sees I have the money. Ah, these women! There's no end to 'em at all, that's what there isn't. A while ago whin I hadn't as much as 'ud pay turnpike for a walken stick—when my pockets were so low that if you danced a hornpipe in one of 'em, you wouldn't break your shins against a haip'ny—then 'twas all on the high horse with ber,' elevating his head and waving his hand in imitative " Nolly me Dan Jerry! daar say black is the white o' me eye and now, the minute the money comes
I il be bail she turns over a new lafe.
They may get the bottom of the Devil's
Punch Bowl in Killarney, or the Poul Punch Bowl in Killarney, or the Poul Dhub of Knockfierna, or the Bay o' Biscay, that they says hasn't e er a bottom at all to id, only all water intirely; but the man that 'll get to the rights of a woman will go a start deeper than any of 'em, I'm thinken. The boys (Men) arn't equal at all for 'em that way in taken your measure as it from the fogs and bogs-at least before

ware wit' a look, while you'd be thinken o' nothen, and thinken they wor think-en o' nothen, but 'tis they that would all the while; but it's only fair, poor all the while; but it's only itair, buor craturs," he added with a compassion ate and tolerating tone—" as they're wake one way, they ought to be strong another, or else sure they'd te murdered intirely. They couldn't stand the place at all for the boys, af they hadn't a vacancy at 'em that way in 'cuteness, inwardly. Murder! murden't but it's they that does come round uz cuteness, inwardly. Murder i murder i but it's they that does come round uz in one way or another—Ah! the girl in the gap, an' duck o' diamonds you wor,' ne added, rapidly changing his manner, as Nelly re-entered with the needle and thread—" Talken of you to merelf I was, while you wor away, I'm so fond o' you. I maging your peckthur to myself, as it ware, in my own mind. And laying the letter on the window while he took off his coat, for the more convenience, he proceeded with Nelly' assistance to incarcerate the preciou

In a few minutes a line of circumval lation was drawn around the tortified receptacle, and Remmy having satisfied nimself that no possible point of egress or ingress was left undefended, took a moving fare well of Nelly, and hastened to acquit himself of the responsibility which he had taken upon his shoulders. Ve shall see how he acquitted himself in the next chapter.

TO BE CONTINUED.

THE EXTRICATION OF PATRICIA.

BY M. T. WAGGAMAN.

I could never be a nun," cried Patricia, with an air of audacious decision, as she proceeded to permeate the Bishop's book belittered study. Her immense gray muff was deposited on the desk where it totally eclipsed a stack of statistics on divorce.
"I could never be a nun," she re

peated; "no community would keep me. They'd vote me out even before they felt the need of praying for light; besides, everybody seems to think ought to get married."

"Everybody?" interrogated the Bishop, the humorous lines around his keen eyes skirmishing with the austere angles about his mouth.

angles about his mouth.

'Oh, that was simply secular exaggeration—not at all according to Rodriguez,' she answered roqueisly.

'I didn't know you were an author ity on 'Christian Perfection;' 'then

vith premeditated irrevelence, he added I suppose you think that great and us get up of yours is-is-mos

Patricia frequently had qualms re garding her rashness as to raiment which qualms she was wont to put to rout by precipitate extravagance with her orphans, incurables, and other pauper people. She felt that this was one way out of remorse, if not the most She loosened her silver fox stole and

adjusted a rebellious feather as she seated herself on an ecclesiastical looking chair.
"Of course I know my Paris gown is
"Of course I know my Paris gown is

becoming-that's not vanity, but merely

an appreciation of truth—"
"And beauty," broke in the Bishop.
"You are either a flatterer or a tease—both are equally criminal. Plainly, you are not the proper person to advise me—and then love affairs are such a

Bishops must expect to be bored." remarked Patricia's uncla with delecta

ble resignation.
"I feel somehow or other that you don't approve of me. Why don't you

"I'm averse to making superfluous statements," replied the Bishop smil-Your disapproval goes without say-

ing? Well, just unravel your reasons please—I wish to know the worst—you must admonish the sinner;" and Patricia forsook her seat and appropriated diminutive stool. "What a very imperious person I

neither age nor episcopal power. " Forty-five is not very old for a Bishop.' I succeeded in securing it early,

e suggested. You religious people are so secre tive—you hear so many things you can't tell, that you forget to gossip at all Perhaps you are not aware that you tried to beg off the bishopric. If you had been only a shade more mediaval you would have hidden yourself in a sert, like that blessed man of old when they were bent on giving him a mitre. That you are a saint is an occa-

sion of sin to me—I yield to feelings of pride every time I think of it. It's so unique to have one in the family. The Recording Angel will have much to do keeping account of your idle

words, Patricia.' "That's uncharitable. I've come all the way here for counsel, and I am sure it's not my fault if I've been put off.' · Patricia calls for counsel ?- Incred ible !'

' You're frivolous-"

" It's infectious-" So that is your diagnosis, my Lord Bishop-no Bishop—no more subtleties or subter-fuges—you fancy I'm frivolous—because -because - you think I encourage people-people in particular, men, mean—some men—" Patricia paused ruefully. "I am afraid you don't see my side of it."

my side of it."

"In other words, I am an old bigot of a Bishop," he said benignly.

"Now let me elucidate," put in Patricia; "if it is my vocation to marry, I ought to marry; that is transparent enough. The opaque problem is the man. He would have to be ready for canonization to bear with me. Who is he? Where is he? That's the question! In the meanwhile. I am experi-menting—I have a series of possibili-ties on hand. Usually one has to have more than a bowing acquaintance with a man before one knows whether he is one's fate or not."

"Your consideration of that poor agnostic fellow is a part of the prospectus—I see;" and the Bishop nodded comprehendingly as he closely scanned as much of Patricia's profile as was visible. am hoping that he will emerge

death. I know you are rather sceptical about conversion, but I say the rosary for him every night." There was a suspicious nonchalance in her

"Are you in love with the young

"What is love?" she asked airly. You wouldn't have me marry a

" Why do you allow him to pay you

attention in this way? He has been haunting you for two years."

"Three," volunteered Patricia. "I think he belongs to the soul of the Church—agnostics do, sometimes don't they?

"Why don't you like Mr. Sullivan?" demanded the Bishop, abruptly. "I do like Dr. Sullivan."

"Why don't you marry Dr. Sullivan? He would make such a splendid husband he has offered himself, I am sure."

Yes, five and a half times -oh, five and three quarters," calculated Patricia on the tips of her gray-gloved fingers. Dr. Sullivan is pokey—he is pious because he is pokey, not pokey because he is pious—of the two afflic-tions I'd choose the latter. Martyr-

dom through marriage is too undrama-tic. I prefer Indians and tomahawks, or amphitheatres and lions and tigers
—anything but Dr. Sullivan, dear

"I wish he would propose to some one else," said the Bishop with pastoral practicality.
"I have been generous enough to that to him. His

recommend even that to him. His proposing to me has become a habit. He is a slave to good habits. If he only had one or two bad ones he might be more bearable. I hear that Dick Carrington calls

twice a week—what does that mean?
"Who told you?" " It's a Bishop's debilitating duty to

keep an eye on his ward."
"Oh, don't bother at all about Dickey, he isn't at all dangerous. Sometimes we have most edifying inter-

views—it was only the other evening he spoke of entering the priesthood." Merely as an alternative, I surmise."

chuckled the Bishop. The combination of Dickey and the Holy Orders capped the incongruous.
"He did accuse me of being obdu-

rate." Patricia admitted reluctantly Perhaps you haven't heard of Mr. addox," she went on, "he is a brand Maddox, new admirer, a rampant reformer, a political economist—now, wouldn't it be the height of complacency for me to assume that he will tumble in love with me? There have been only cloudbursts of theories as yet. Do you think I ought to be icily rigid and unsympathetic when he unfolds his schemes for making over the masses? You wouldn't have me that unkind! world has the rickets, and he is going to set it to rights. If he labors under the delusion that I can assist him which is one delusion more or less?

"O Patricia, Patricia," sighed the Bishop, "what does that curious little conscience say to all this?" "It's a nasty, nagging little conscience," mound Patricia petulantly.

I says-it says-that I care too much for the agnostic!" and a dark red was recklessly rumpled against the purple sleeve "My_dear, dear childwhispered, as he caressed the crown o a picture hat—the episcopal ring flashed amid sundry dove-colored plumes. "My dear, dear child—this is what I feared.

I told you to send him away."
"I did," faltered Patricia. "He stayed three weeks, and then he said he would never play hermit again—"

" Has he ever been baptized "Has he ever been baptized?"

"When he was a wee bit of a baby in the Episcopal Church. At nineteen, he went to——College, and now he doubts everything in and out of the world.

Episcopalians are not very 'long' on logic, and that college is rathe 'short' on religion. Perhaps he isn't quite certain whether he exists or

"It's almost as bad as that," Patricia acknowledged forlornly.

"At times he must question his love

I fear he does I know he does,

" I fear he does—I know he does, she dolefully granted.
" Yet he wishes to marry you?"
" O yes; yes!"
" And this Inconsistency's ideas of

"And this inconsistency's iteas of marriage—what of them, Patricia?"

"They are high, but I am afraid they are flimsy, intermittent—" There were tears in this opinion. She felt herself leader of a losing cause.

You do not trust him?" the Bishop interposed.
"I cannot—I cannot," she cried. 'A temperament like his, without a

fixed faith, is too—too parodoxical to count on. Oh, do not blame him! The difficulty lies so deep—it's the very underpining of his character. How can a man upbuild his being on quick sand? Who can be spiritual, or even moral, with only a debatable decalogue in the background? Honor, of course, keeps men from doing lots of things, but honor and ethics are not synonymous terms. I know there are people who are naturally virtuous, and there are others whose cast-iron conventions and preju-dices stand them in good stead; but

when one is unconventional and unprejudiced, with a strong inclination to overdiced, with a strong inclination to over-run rock bottom principles—there's the rub. Without the dogma of infallibil-ity, I tell you, I'd be floating nebulæ, "We should indeed pity those out-side the fold of the Lord Jesus Christ, said the Bishop with mystic tender-ness. After a moment or two he asked: "What does your Aunt Kath-erine think of it?

erine think of it?

"Aunt Katherine is a house divided against itself—she considers the agnos tic rather a good match, mundanely speaking. He will probably make his mark on earth if he misses it in heavenmark on earth if he misses it in neaventhe is already quite a power in politics and the President has promised him a big promotion—but Aunt Katherine does not believe in mixed marriages. does not believe in mixed marriages.
She and Uncle Tom never did move on
the same plane, and when it came to
educating the boys there was always
more or less of a well-bred rumpus—"
"When does your Aunt Katherine
sail for Rome?" interrupted the Bishof"Next month she will be abroad fo

a whole year!" Flast word into a ge
"Why not go we
proposed with a d heer. "And leave—le Patricia protested

AUGUST :

" Oh, ought I rimming eyes Bishop's very sou the sacrifice. Yoursely the old Cobest for her child Patricia paced floor of the stud weather it," she traitorous tren

"Hearts do not he for the best—I hand yet I though go abroad—I wi even write that; but I can the same, for a s venas if you wish But Patricia Bishop leaned of

"a game little g THE WI It has often b

to those who ar few Welsh peop Faith; a conve very rare occur we are accusto quires more than a Welshman. among the Wei ditions and cu for instance, ha any one is sick for the most p prejudiced aga however. thoroughly cor For several

an elderly we

appearance, w

hard features,

pulsive desult

of odd times, treat to have and to be a Communion, v as if it were a She accounted specially inco the Fathers Welshman, an when he was appeared at waiting for a away withou fied. The church, used that one was words of our heaven suffer ent bear it a power that n and could no were for h could possib vears of age pletely new terly opposite bear to hear astonishmen Christmas I ling, but w heart, as sh only be an i had prompt step. Afte ment. The

> she said, h One aft chanced to old lady's entreating complied door, gave what shyl so kind happened Christma replied th "Well out of th

and lifte

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look**ed u** beautiful

ever saw

with grey beard, and with a gra

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priest, his

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made the Father saw that and felt have a remonst for Bene in the P there, t Gospel, about th Jones 1

tears Here

for so

to the soul of the like Mr. Sullivan?"

op, abruptly. ullivan.''

marry Dr. Sullivan?
tha splendid husband
elf, I am sure."
half times—oh, five ," calculated Patri,
," calculated Patri,
of her gray-gloved
(van is pokey—he is
is pokey, not pokey
us—of the two afflicthe latter. Martyrlage is too undrama iage is too undrama-ians and tomahawks. and lions and tigers

Dr. Sullivan, dear ould propose to some Bishop with pastoral

generous enough to that to him. His s become a habit. He nabits. If he only had nes he might be more

Dick Carrington calls at does that mean?

s debilitating duty to s ward." oother at all about t at all dangerous. e most edifying inter the other evening he the priesthood." ternative, I surmise," op. The combination e Holy Orders capped

admitted reluctantly, haven't heard of Mr. ent on, "he is a brand rampant reformer, a ist—now, wouldn't is complacency for me to been only cloudbursts yet. Do you think I rigid and unsympathe-folds his schemes for masses? You wouldn't unkind! The whole ickets, and he is going its. If he labors under at I can assist him usion more or less?' Patricia," does that curious little

o all this ?' y, nagging little con-ed Patricia petulantly. that I care too much s recklessly rumpled ble sleeve of a soutage ole sleeve of a soutane. lear child—'the Bishop caressed the crown o he episcopal ring flashed e-colored plumes. "My —this is what I feared. and him away."

tered Patricia. "He ceks, and then he said r play hermit again-r been baptized?" was a wee bit of a ba

College, and now he ning in and out of the ans are not very 'long' that college is rath

gion. Perhaps he isn't whether he exists or

as bad as that," Patried forlornly.
e must question his love

does-I know he does," ranted.
hes to marry you?"
s!"

Inconsistency's ideas of t of them, Patricia?' igh, but I am afraid they printtent—" There were opinion. She felt herself losing cause. trust him?" the Bishop

-I cannot," she cried. nent like his, without a too-too parodoxical to , do not blame him! The so deep—it's the very f his character. How can his being on quick sand? spiritual, or even moral, spiritual, or even moral, batable decalogue in the Honor, of course, keeps ag lots of things, but honor en not synonymous terms. e are people who are uous, and there are others on conventions and prejuthem in good stead; but conventional and unprejustrong inclination to overom principles—there's the , I'd be floating nebulæ.

d indeed pity those out-of the Lord Jesus Christ," hop with mystic tenderat does your Aunt Kath. f it?

therine is a house divided -she considers the agnos good match, mundanely le will probably make his h if he misses it in heaven. n it nemisses it in neavery quite a power in politics
ident has promised him a
on—but Aunt Katherine
ieve in mixed marriages. ieve in mixed marriagos del Tom never did move on ane, and when it came to ne boys there was always of a well-bred rumpus— oes your Aunt Katherine or interrupted the Bishor-onth she will be abroad fo a whole year!" Patricia accented this last word into a geological seon.
"Why not go with her?" the Bishop proposed with a dubious assumption of

And leave—leave all—everybody?"

"And leave—leave all—everybody?
Patricia protested.

"Yes, leave me and the agnostic."
"Oh, ought I to go?" A pair of brimming eyes seemed to seek the Bishop's very soul in tragic confidence.
"I think it is wise for you to make the sacrifice. You feel this yourself. Surely the old Church knows what is est for her children."

best for her children."

Patricia paced up and down the bare floor of the study. "I suppose I can weather it," she said at last, with a traitorous tremor in her voice. "Hearts do not break. I feel that it is for the best—I know it is for the best, and yet I thought perhaps—yes; I will go abroad—I will give him up—I will not even write to him—I promise you that; but I can't help hoping on, just the same, for a St. Paul miracle."

"We can net the Atlantic with no-"We can net the Atlantic with no-

venas if you wish, Patricia."

But Patricia had vanished. The
Bishop leaned on his desk.

"A game little girl," he murmured,
"a game little girl !"—Catholic World.

THE WELSH CONVERT.

It has often been a matter of surprise those who are interested in the work Catholic missions in Wales that so of Cathoric missions in water that so iew Welsh people are converted to the Faith; a conversion among them is a very rare occurrence; so much so that we are accustomed to say: "It requires more than a miracle to convert welshman." And vet these lines. quires more than a miracle to convert a Welshman." And yet there linger among the Welsh many Catholic tra-ditions and customs. Many of them, for instance, have great faith in holy for instance, nave great fattal water, and will come to ask for it if any one is sick in the house; and yet for the most part they are intensely prejudiced against Catholics. There are, however, here and there very notable exceptions, and a Welshman once thoroughly convinced and converted is a treasure of faith and firmness. For several years after the opening

of the Franciscan Mission in Pontypool an elderly woman of rather uncouth appearance, with dark tanned face and hard features, used to come in an impulsive desultery way and at all sorts of odd times, to the church, and en treat to have her confession heard, and to be allowed to receive Holy Communion, without a moment's delay, as if it were a matter of life and death. She accounted for her appearance at specially inconvenient times by telling the Fathers that her husband was a Welshman, and so "contrary," that she Welshman, and so "contrary." that she could only get to church by stealth when he was out of the way. Once she appeared at six o'clock in the evening, having fasted all day, waiting for an opportunity to get out, and could hardly be persuaded to go away without having her desire gratified. The poor creature, when in fied. The poor creature, when in church, used to pray with such fervor and then sank back and expired. church, used to pray with such lervor that one was always reminded of the words of our Lord: "The kingdom of heaven suffereth violence, and the vio-lent bear it away." It seemed as if her dark face were transformed into a power that must draw down an answer and could not be denied. Her prayers were for her husband's conversion, which seemed as unlikely an event as could possibly happen. He was sixty years of age, too old to take in a comyears of age, too old to take in a com-pletely new world of ideas and so bit-terly opposed that he could scarcely bear to hear the name of Catholic. It chanced, however, to the woman's astonishment, that he offered one Christmas Day to go with her to High Mass. She accompanied him, tremb-ling, but with a lurking joy, in her heart, as she said, for she felt it could only be an inspiration from above that had prompted him to this unexpected step. After the Mass, there followed the Benediction of the Blessed Sacrament. The husband, whose name was William Jones, a fine, tall, stout man, with grey head, long flowing white beard, and remarkably intelligent face, with a grave, earnest expression, sat through the service immovable, through the service immovable, his eyes fixed on the altar and on the priest, his wife knelt in an ageny of prayer by his side. The service over, they went home in silence, and for some days not a word passed between them on the subject; the man sat mending his umbrellas (for such was trade,) grave and thoughtful, whilst the woman went about her household duties, secretly watching him, but, as she said, her heart was praying all the

One afternoon, a few days after this Christmas Day, Father Elezear chanced to pass their house, and to the old lady's astonishment, her husband went to the door and called after him, entreating him to enter. He of course complied; the poor man closed the door, gave him a chair, and then some what shyly said: "Oh, sir, will you be so kind as to explain something that happened when I was in your church on

Christmas Day?

Christmas Day?"
"Certainly, and with great pleasure,"
replied the Father.
"Well, sir, you took a shining Thing
out of that little cupboard on the altar
and lifted it high up, and set it where
all the folks could see it; and when I looked up at it I saw the figure of a beautiful little boy in the middle of it. It was the most beautiful little Man I ever saw, and I'd like to know how you

made that representation."
Father Elzear was much struck; he saw that the man was deeply in earnest and felt that our Blessed Lord must have appeared to him as the remonstrance was raised on the throne termonstrance was raised on the throne for Benediction; so he took down from the shelf the well-worn Bible, and read, in the Protestant version, as it stood there, the sixth chapter of St. John's Gospel, explaining, as he went on, about the gift of the Bread of Life and about the gift of the Bread of Life and how our Lord's promise of It was fulfilled in the Blessed Sacrament. Jones listened with folded hands, and tears streaming down his cheeks. Here was what he had sought for so long, and tried one sect after another in the vain hope that they could give to him. There was hesitation, no questioning, no difficulty

The light of Faith shone straight into his mind without a cloud to intercept it. He begged at once to be instructed and received into the Church. after day he came, catechism in hand, and eagerly, and with the simplicity of a child, drank in those holy, beautiful truths; and on the Feast of St. Patrick a little more than two months after hi conderful vision, he was baptized. His wonderful vision, he was baptized. His desire to receive Holy Communion was almost overbalanced by the dread of receiving his Lord unworthily; and, when the morning came that this great privilege was to be his and he was to feed upon his God, he approached the altar with trembling steps, his face bathed in tears of penitence and joy. It so happened the same morning a little child of ten years old made his First Communion at the same Mass, and Communion at the same Mass, and they kinelt side by side, the grey-headed man, so far on life's journey, and the little child just entering upon it; and it was hard to say which of the two had the most childlike heart, for,

in his full, free acceptance of the truth.

if ever there was one of whom it might be said late in life, "O: such is the kingdom of heaven," it was this conkingdom of heaven," it was this convert. He lived about seven years after this the life of a saint, and his death was such that everyone who witdeath was such that everyone who who nessed its approach might well say: "May my last end be like his!" One pain and regret alone troubled his soul—that he had not known the truth sooner, and so had a longer time to serve his Lord, instead of wandering

serve his Lord, instead of wandering outside the Fold for so many years.

One day Father Elzear told him the parable of the Laborers in the Vine yard—how that some were called early in the morning, and others not until evening, yet all received the same reward; whereupon he raised himself up, saying eagerly, "Give me my crucifix; give me my crucifix." And in a rapture of devotion he kissed it again and again, repeating. "Even at the eleventh hour!"

The wife who had been so unwearied in her prayers for her husband's conin her prayers for her husband a conversion, now they were so fully answered seemed scarcely able to understand the height of spirituality to which he had reached, and fancied the devil had reached, and fancied the devil must be puffing him up with pride; and therefore, all his last sufferings, when everyone else was edified by his extreme patience and humility, she thought it was her duty perpetually to warn him, and with ominous shakings of her head, reiterated again and again, "William, beware of pride." This he answered only by a look of the greatest answered only by a look of the greatest meakness and sweetness. Father Elzear was with him when he died. He had was with him when he died. He had received the Holy Vatizum and the last absolutions, the prayers for the dying had been said, and he lay calm and still, except for his labored breathing, which grown faints and faints. ing, which grew fainter and fainter, until those around him fancied it had until those around him tancied it had ceased, when suddenly he raised himself up, his face glowing and his eyes kindling, and exclaimed: "Oh, that beautiful light! that beautiful light! "Oh, that beautiful light! That beautiful light!"

PROTESTANTS AND THE FEAST OF THE ASSUMPTION.

The Assumption and Coronation of the Blessed Virgin Mary, like infant baptism, the keeping of the Sunday rather than the Sabbath or Saturday, and many other practices common among Christians, have no warrant in the express words of the new Testament. But these two mysteries, devoutly celebrated in the Catholic Church, even though they have not yet been defined by the Church as articles of faith, are firmly believed by all Catholics. Their truth rests on a universal tradition; and it rests also on a natural instinct of the Christian mind. For the faithful have always perceived it to be fitting that the grave should not claim for its own that pure body that gave birth to Jesus Christ; while the coronation and enthronement of Mary in heaven appear perfectly in accordance with the love and honor which our Divine Lord and Saviour accordance with the love and honor which our Divine Lord and Saviour ever showed and will show to His Blessed Mother, He being to us, in this filial observance to the law of God, our perfect pattern as in all things else, besides.

As was to be expected, Protestants our Divine Lord Himself showed to her Protestants who refused to acknowledge that she was singularly blessed mong women, and exalted high above angels and men by her kinship to the Eternal Word—have left out of sight, forgotten or denied, the truth of her Assumption into heaven. Nevertheless, the tide is transien in this discretion as the tide is turning in this direction as in all else; and the Episcopalians, who are apt to be the advance wave in these matters, are beginning to bring our Lady's crowning honor to view.

That singular little paper, the very High Church Angelus of Chicago, ceased to exist with its July number; or, rather, it merges its existence into that of the not so "high" Living Church. For closing features it gives its readers a full-page metrical litany of the Bessed Virgin; and a calendar for July and August, including the feasts of Our Lady Queen of Peace, Our leasts of Our Lady Queen of Feace, Our Lady of Mt. Carmel, St. Vincent de Paul, St. Ignatius Loyola, St. Peter's Chains, St. Alphonsus, St. Dominic, the Assumption, St. Joachim, St. Bernard, and St. Rose of Lima.

Then, in a separate paragraph, it in-orms its readers that "the chief festiforms its readers that val for the summer is the Assumption of the Blessed Virgin Mary, August 15, on which the faithful are expected to hear on which the fathing are expected to had Mass;" and it republishes "An Assumption Hymn" from the Ave Maria, and St. Casimir's well known hymn, beginning:

"Daily, daily, sing to Mary, Sing, my soul, her praises due; All her feasts, her actions worshi With the heart's devotion true.

We have been so interested in this phase of Protestant advance that we have used in our "Maxims" of this week the poems copied by the Episco-palian Angelus, to which we refer our readers as giving plain proof of what we have said. Surely our prayers should

rise for these men that they may see their way speedily into the one fold of the one Shepherd!

the one snephera: the checked, will develop into a seofling at religion in a few years. The children must be reached; MISSIONARIES WHO WILL SEEK OUT THE

MAIMED AND THE HALT. This is the era of epoch making movements, the day of the doers of big things. Progress and accomplishment the watchwords everywhere, and those who would keep up with the van-guard must study conditions and recognize necessities when they meet the nize necessities when they meet them. It is a law of life, moreover, that the simplest things are the most necessary; as His Holmess Pius X. recently emphasized in the issuance of his notable encyclical on the teaching of catechism. In line with his behests in that encyclical is the work managinated three or

In line with his benests in that ency-clical is the work inaugurated three or four years ago by Rev. Cornelius A-Shyne, of the Jesuit Order, who, as a missionacy of several years' expera missionary of several years' experience, visited many remote and unfrequented districts, and learned as only a missionary can learn, the absolute necessity of Catholic training for the young, who other wise, inthose places, grow up to unbeilef and apostatisms. Father Shyne started by giving "little missions to little children" in country places where the little ones lack the benefits of Catholic schooling, and only occasional attendance at Mass; it being his belief, founded on experience, that his belief, founded on experience, that the seed thus sown will bear fruit in the later days when the children have taken their places as fathers and mothers of families. This was vacation work for the zealous Jesuit, who after a year of hard work spent in recalling grownup sinners, and healing their wounded souls, turned with unabated zest to the delightful—task to him-of working among the little ones of the fold, and sowing the seed of faith in innocent and childish hearts. It is a beautiful work, and was exploited at some length in the Columbian last fall under the title "Saving the Chil-

The work not only promised, but prospered, and singlehanded Father Shyne kept it up for three years, giv-ing to it his brief vacation days and rejoicing to see that his efforts were not lost. The children were eager for the little retreats; after the first one, they looked forward to the one promised for the next vacation; and little bands were formed for the teaching of catewere formed for the teaching of cate-chism, that the missicnary might see, on his next visit, how well they were profiting by his instructions.

So was the seed sown. And as it is

essentially a work according to the letter and spirit of the Jesuit constitution, it appealed strongly to the Provincial of the St. Louis Province Provincial of the St. Louis Province Very Rev. Joseph Grimmelsman, S. J., who set the seal of his approval upon the work, and designated Father Shyne as the leader of a band of missionaries who began this week to prosecute the work in various quarters. It is, unless all signs fail, destined to be an epoch-making movement. It is the kind of work that made Francis Xavier a successful missionary, though he took but the little silvery bell and

the little catechism to the street cor-ners of China and Japan.

The first requisite of the work, which

parochial school curriculum. of a true religious foundation would

of a true religious foundation would no doubt prove incalculable.

One thing emphasized during the retreats will be the real dangers which the children will meet in after life. The tuture with its dangers in cities, factories, offices, dance halls and sa-loons, will be put vividly before the boys and girls, so that when they leave home they may not have to learn by sad experience what they might have been saved from by a few medita-tions and illustrations. The tempter, and the haunts of sin and its consequences will be depicted in language that will warn against but will not

teach sin.

The work on its present enlarged scale begun last Sunday in the Cathedral parish, St. Louis, at request of the pastor, Rev. Eugene Coyle. The priests who will engage work are all professors of Louis University, and are all men of experience in the missionary field. They will cover the archdiocese durthe snmmer months. Most Rev. Archbishop Glennon is greatly interested in the movement, which he considers one of great importance in Church extension, and in the saving of souls. He has given the originator of the work great encouragement, and hopes to see it carried out all over the

country.

It seems somewhat of a coincidence that the July intention recommended by the Holy Father for the League of the Sacred Heart should be "The Extension of the Spiritual Exercises;" since the work undertaken on behalf of the children has for its very foundation the teaching of the spiritual tion the teaching of the spiritual excercises, giving the whole of the cat essentials-in about six-

echism—the essentials—in about six teen meditations.

The pian will probably soon be adopted in the East, also, as one of the professors in Woodstock College., Md., will take up the work this summer; and with these humble beginning it is hoped to start an endless mer; and with these humble begin-nings it is hoped to start an endless chain of these little retreats, that the seed of religion and faith may be profitably sown from one end of our country to the other. The future of religion in this coun-

country children, as well as those in cities, for who knows where the barefooted country lad and lassie may find themselves in a few years, in these days of kaleidoscopic changes? The children must be fortified with safe-guards; they must be impregnated with religious teaching; they must be taught the difference between success -so called—and progress in the real things of life; above all, they must be impressed with the sublime beauties of their faith so that no matter what

comes they may have a haven of refuge

try is in the hands of the children of today. Present-day atheism, indifferentism and lack of religion, if not

into actual

in time of sorrow and temptation.

To seek but these little strangers from the truths of life-these lambs lost in stray corners of the sheep-fold is the roble work which these men have set themselves to do, nimated with the sole desire of saving them from the blight of unfaith, and without any hope or desire of mere pecuniary reward. It is a work which will doubtless appeal to many mission-aries and bids fair to be widely adopted. The Missionary.

TWO MUCH INDIVIDUALISM.

In a lecture on "Authority and Liberty of Thought" Rev. Joseph H. Rockwell, S. J., said recently that there is too much individualism in religion. He constrasted individualism or liberty of thought, with religious authority or religious absolutism as desirable over religious absolutism as desirable over river the Reformation authority or religious absolutism as desaid that ever since the Reformation the history of Protestantism had been the history of blind wanderings. The divine precepts and injunctions of Christ had been superseded by the opinions of individuals.

Outside of the Catholic Church, Father Rockwell said men were vain-ly seeking for that which they could only find in that church. When the leaders of the Reformation rejected the authority with which Christ had vested his apostles and promulgated the doctrine of religious individualism their religion became a mass of contradiction and even one of the greatest among them—Martin Luther admitted that man had no free

Father Rockwell also referred to the importance of combining religious teaching with the education of the He said that at a recent conference of non-Catholics held in Bos-ton a distinguished educator of that city said that in science alone could be found the solution of the various social and moral problems that con-front the world to-day. Father Rock well refuted this theory and said that Sir William Thompson the foremost living scientist had said that the re-thing influence of his patrons had been fining influence of his nature had been his religious education and not science.

Mary's Intercession.

Who among us has not experienced the help of Mary's intercession? What Catholic life but has been the better for a devotion to her. Let us not forget, then, during the month of May, to honor Our Blessed Lidy in some partic-ular manner. Attend Mass and the public May devotions. Say the rosary daily in the family, if it be not conveni-ent to attend the devotions at church. Keep in your home a Mary altar, adorned in her honor with the beautiful flowers of Spring. Before her image gather the of Spring. Before her image gather the little ones and say some prayers — the beads and Our Lady's Litany are most appropriate. Teach the little ones to love Our Lady, to imitate her in purity of heart, in gentleness, meckness, obedience to God's law and in charity. True devotion to Mary will being a True devotion to Mary will bring a blessing upon the homes where it is practiced and on each individual member. Pray for us, O Holy Mother of God, that we may be made worthy of the promises of Christ.

HONOR FOR A DUBLIN PRIEST.

Archbishop Walsh has received from Rome the announcement that Pope Pius X. has been pleased to confer on Very Rev. Father Ryan, P. P., Dolphin' Barn, the distinguished author of a very able work on the Gospels, the distinc-

able work on the Gospels, the distinction of Doctor of Divinity.

Dr. Ryan spent close on thirty years professing Sacred Scripture in Holy Cross College, where he was held in the highest esteem by both professors and students not only for the amount of solid knewledge, he possessed on all olid knowledge he possessed Scriptural subjects, but also for his masterly skill in imparting whatever information he had required. Several priests who are now laboring on the Mission, instructing the people in the doctrine and principles they had dostrine and principles they had learned from Dr. Ryan at Holy Cross, will be delighted to know that their old professor has been so highly honored.

Any one who has read Dr. Ryan's mark title Google of the Syndesses.

work, "The Gospels of the Sundays and Festivals," and has followed the very favorable reviews of it by the press of different countries, will get some idea of what a great student Dr. Ryan is and what a vast field of Scriptural literature he must have surveyed before he began his learned work, for which he has now received the Doctor's cap and ring.—New York Freeman's Journal.

Restitution and Amendment.

A New Jersey priest says: "No Catholic can make a valid co nfession who culpably refuses to pay his loans and debts. If he cannot pay at once he must pledge himself to save up and and debts. pay at soon as possible, This means that only on these conditions can the sinner be forgiven by God. That persinner be forgiven by Gut. It as pos-son is unworthy of absolution who neglects to keep his pledge to pay; who refuses to pay any because he cannot pay all; who decides to leave the burden of restitution to his heirs. It is better not to go to confession at all than to go with unworthy disposi-tions. "God is not mocked." Our pledges to the priest are made to him as Christ's ambassador in the confessional and are binding as if made to

THE ENGLISH MARIYRS.

HEROES WHO SHED THEIR BLOOD FOR THE FAITH UNDER HENRY VIII. AND ELIZABETH. The London Table'.

The appearance of the second and final volume of "The English Martyrs" is an avent of more than merely literary importance. It was a lover of paradox who said that a book was a greater event than a battle. There are books and books and there are battles and battles, but here the alternatives do not clash, for this is a book and a battle—a battle for the faith. and a battle—a battle for the latth. Historians in general have been very reticent about these heroes of Tyburn. And how many of the "noble army," now written about with finality in this new volume by Dom Bede Camm, Father Philips of Ushaw, Father Se-bastian Bowsen and Father John Pollen find a record, a mention even, in the boasted "Encylopedia Britannica?" boasted "Encylopedia Britannica?"
Speaking from memory, we shall answer two at the most. Well indirectly, the appearance this week of this bok of martyrs under Queen Elizabeth has helped to change all that, and we have reason to know that in the new edition of the "Encylopedia" now in preparation at the Times (flice every name on this glorious roll-call of Dom Bede on this glorious roll-call of Dom Bede Camm's editing will find at last its proper place.
All popular stories about the winners

All popular stories about the winners of the Victoria Cross pale before these tales of Tyburn. In the excitement of conflict a brave soldier sallies out to the rescue of a comrade. The deed is well done, and so all the people say while the King publicly pins the cross with the breast which is the breast of onto the breast which is the breast of even these gallant men would have endured, in cold blood and for an intangible good, the Elizabethan rack.
Take the typical case of Alexander
Briant, son of a Somersetshire yec-Take the typical case of Alexander, Briant, sen of a Somersetshire yeoman. At eighteen he matriculated at Hert Hall—the Hertford College of today—and went from Oxford to Donai. In 1581, while on a mission, he was brought into the Tower, "where he had almost died of thirst, and was loaded with most heavy shackles. Then sharp with most heavy shackles. Then sharp needles were thrust under his nails." After eight days in a subterranean pit he was taken out to the rack-chamber, where the torture was so intense that where the torture was so more than they supposing within himself that they would pluck him to pieces, put on the armor of patience, having his mind raised in contemplation of Christ's bit. ter passion. And here they asked him whether the Queen was supreme head of the Church of England or not? He replied: "I am a Catholic, and I believe in this as a Catholic should." That the martyr "should be made a foot longer than God made him" was the persecutor's inhuman threat, so that "he was racked more than any of the rest." With what effect? "He laughed at his tormentors and, though laughed at his termenters and, though, nearly killed by pain, said: 'Is this all that you can do? If the rack is no more than this, let me have a hundred more for this cause.'"

Catholics will read these things, and

will find in them the tonic that in easy and complacent days perhaps they need. But one cannot help wondering what will be the effect of a book like what will be the effect of a book like this upon Anglican readers. To no poor controversial uses would we put the records of a human tragedy: all mankind has its share in the treasury of human endurance. By every sigh —rather every song of defiance—of these Tyburn martyrs is controversial. The spirited independence safely asserted by Anglicans to-day at Church House meetings was won for them, if only as a boast, by the endurance of our spiritual ancestors under tortures inflicted by theirs. The Tree of Tyburn is the family tree of the Catholics of to day, and this book of Elizabethan martyrs will make them pronder than ever of their descent.

THE POPE AND THE NEGRO.

PONTIFF MANIFESTS HIS GREAT INTEREST IN THE ELEVATION OF THE RACE.

Pope Pius X. has just manifested his great interest in the abolition of slavery in Africa and in the elevation of the Negro people in all countries. One of the most brilliant orators at the recent Eucharistic Congress in was a dark-skinned Haitian Rome named Benedict Silvain. He spoke elo-

quently on the work of redeeming slaves in Africa, and was enthusiastically ap-plauded by the thousands who heard him. His application for a private plauded by the thousands who neard him. His application for a private audience with Pius X. was granted without delay, and the Holy Father conversed with him at great length, asking for details about the international organization about to be founded to work for the elevation of the African races, and blessing his efforts to secure European support for this object.

A few days later the Cardinal Secretary of State addressed a long letter to Senor Silvain, warmly encouraging him in the name of the Holy Father to carry on his work for the social elevation of

the Negro races.
"You say well," writes His Eninence,
"that the solemn proclamation of
human equality and universal brotherhood was the work of Christ, who as the eldest brother sacrificed His life for all. Not less true and timely is your reminder that the Vicars of Christ have reminder that the Vicars of Christ have been unceasing in their protests against the perpetuation of that ignominous social plague known as slave; y. Hence the Holy Father has seen with special satisfaction that you, in your honorable capacity as delegate-general of the Pan African Association, have just opened a new field for your own zeal and that of others by establishing here and that of others by establishing here in Rome a branch association for the social elevation of the black peoples, the lofty aim of which is to combat the old and unreasonable color prejudice, to protect the rights of native Africans from European colonists and to furnish the blacks themselves with the means for rising by their own efforts to the dignity of Christian civilization and for proving to the whole world that it is neither charitable nor just that the Negro peoples should be forever engaged in services that are necessarily of an inferior kind."

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LETTER FROM A CONVERT.

A Paris contemporary publishes the text of an interesting letter written Henry Schaffer, a French Protestant publicist who some years ago distin-guished himself as the founder of the union of Christian churches, later on wrote several violently bigoted articles against Catholic religious orders. In his letter, which is dated from Rome, he says in part: "After much study and prayer, I have renounced Protestantism, with its sects and divisions that war incessantly against the Church, One and Apostolic. I have here bedeld the ineffaceable evidences of antiquity, the monuments to dences of antiquity, the monuments of Catholic dogmas, notably those fur-nished by the catacombs, and hastened to attach myself intimately to the Church founded by Christ. I regret that as a Protestant 'conferencier' I have written much in defense of a bad cause, and as a conscientious journalist I re-tract formally all my articles in the Protestant and anti-clerical especially in my campaign against the religious associations." This is a manly acknowledgment of grievous mistakes, and an honest effort to repair whatever injury his articles inflicted.

Blasphemer Arrested.

Henry Russell was arraigned before Magistrate Crane, in the Centre Street, Police Court, New York, last week, charged by Justice Thomas W. Fitzgerald, of the Special Sessions Court, Second Department with blas-phemy. Justice Fitzgerald told Magis-trate Crane that while passing through Barclay street he saw Russell standing in front of a religious publication house swearing at a crucifix displayed in the window. "His language was vile," Justice Fitzgerald said, "and so venomous that I caused his arrest.' istrate Crane sent Russell to the Workhouse for three months.

A Serious Thought.

"The performance of the Easter duty should not be deferred until the time limit is about to expire," says the Pittsburg Observer. "Many of the delinquents will expire themselves before the time limit does."

The Catholic Record

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LETTERS OF RECOMMENDATION, Apostolic Delegation. Ottawa, June 13th, 1905. the Editor of the CATHOLIC RECORD,

London Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic spirit. It strenuously defends Catholic spirit is and right, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, and its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Cath

nilles.
in y blessing on your work, and best
if yr its continued success.
Yours very sincerely in Christ.
DONATUS. Archbishop of Echesus.
Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900 To the Editor of THE CATHOLIC RECORD London, Ont: London, Ont:

Dear Sir: For some time past I have read
your estimable paper, THR CATHOLIC RECORD,
and congratulate you upon the manner in
which it is published.

Its matter and form are both good; and a

Its matter and form are both good; and a truly Catholicspirit pervades the whole. Thorefore, with pleasure, I can recommend libothe faithful.

Bicseling you and

thful.
Ing you and wishing you success,
Beli-ve me to remain.
Yours faithfully in Jesus Christ
† D Falconio. Arch. of Latiesa.
Apost. Deleg.

LONDON, SATURDAY, Aug. 12, 1905.

ST. JANUARIUS.

From the Cleveland, Ohio, Catholic Universe we learn that Dr. A. P. Scully, of that city, who is at present travelling in Europe, gives in a letter to Dr. J. Gallagher a very interesting and graphic account of the miracle of the liquefaction of the blood of St. Januarius at Naples.

Thoughtless people speak of this standing miracle as if it were a fraud, and in his letter, Dr. Scully admits that he had often conversed with a Dr. C. of the city of Cleveland about this miracle, both being unbelievers in regard to it. When it is borne in mind that the

Cardinal Archbishop of Naples and numerous Bishops and all the Neapolitan clergy take part in the ceremony of showing the phials of blood to the assembled multitude when the liquefac tion takes place, and that the ceremony is participated in regularly by the whole population of Naples, it will be seen that a fraud is impossible unless we are to suppose that the whole clergy of the city, including the Cardinal Archbishop and other high dignitaries of the Church, are engaged in a plot to deceive the citizens, and, indeed, the whole world into be lieving that a miracle really takes place, whereas the whole transaction is nothing more than a brazen impos-

They who make the assertion that this is the case say that the liquefaction is the result of some chemical trick. To say nothing of the absurdity of supposing that all the clergy of Naples, including those of the Cathedral for nine hundred or one thousand years down to the present time, have been involved in this trick, we may state that many eminent scholars, including chemists of renown, have ex amined it carefully, but could not dis cover any evidences of trickery. An old French historian, Robert Gaguin, states that Charles VIII., in 1495, wit nessed and investigated the occurence with care. In 1470 Angelo Catone, a physician of Salerno, wrote a full account of it, and ever since 1659 an official diary has been kept in which the changes undergone are minutely described. These changes have been witnessed by millions of people, and many thousands witness them three times each year when the liquefaction takes place, namely, on May 1, September 19, which is the anniversary of the saints death, and December 16. which is the day when the saint is honored as the patron and protector of

We will let Dr. Scully describe what occurs on these occasions. He says :

"L ke the man from Missouri, I had to see for myself. I got all the privileges ex-tended me, and was as close to the vials of blood of St. Januarius as you are to this letter when you are reading it. was the first to see and examine it when it was removed from the treasury.

I followed in procession next the chief of police, over a mile through the streets of Naples, never lost sight of the receptacle, got into the Church of St. Clara, and at the altar with the Bishops and Cardinals, and was looking at the blood when the terrible moment of suspense arrived. It did not look as if it would liquefy. The Bishops and Cardinals prayed—but not yet. The wild, wierd outburst of the Italians in the church beneath, the police and I followed in procession next the chief the church beneath, the police and soldiers with drawn swords all filled me with fear and awe. The Cardinal now read the life of the saint, when lo ! and before my eyes the very finger of God Himself seemed to descend from heaven, Himself seemed to descend from heaven, for slowly, but surely the hitherto solidified mass began to stip from the sides of the vial and to liquely! I rejoiced with the others, for I had witnessed a miracle. As I said before, I was a sceptic, but now I am a converted one, for I know of nothing that could produce the change, at that particular moment, but the hand of God. You can tell my friends, and God. You can tell my friends, and quotes White particularly Dr. C., who quotes White that neither he nor White can get over it. Everything was open and above board. Government officials hold the keys the year round. I have investigated fully. It is no 'fake.'"

From other sources we know that the head of St. Januarius is enclosed in a metal casket and remains in a closet o massive masonry, with the metal doors a de secure with four locks which are fitted with four keys of different make. Two keys are kept by the civic and two by the ecclesiastical authorities, so that the closet cannot be opened except with the consent of both. It is when the two glass vials containing the solid blood are brought near the head, which is placed on the altar, that the liquefaction takes place-sometimes within a few minutes, and sometimes after some hours of waiting and prayer.

The eminent chemist, Sir Humphrey Davy, the inventor of the well-known safety lamp which bears his name, was among those who witnessed in past times the great miracle and pronounced it inexplicable by any known chemical means. But all is done so openly that evidently no chemical means are employed to produce the effect. Before and during the change a priest presents the vial to the crowd of bystanders to be reverently kissed, and to be scrutinized, so that there is no room or any trickery or fraud.

St. Januarius was a native of Naples who became Bishop of Beneventum about thirty miles from Naples, during the reign of the Roman Emperor Dio cletian, who decreed the tenth general persecution. The saint was beheaded in 305, near Pazzuloi. His head and body were buried at the foot of Mount Vesuvius, and, according to the custom of the Christians of the period, some of his blood was placed in two glass vials which were put with his body into the tomb. In 385 his remains were re moved to a church dedicated to him outside the walls of Naples. Afterwards the head and the vials of blood were brought into the city, where they have been for at least nine hundred years.

When the relies are to be exhibited to the people on the days already men tioned, the city official who keeps two keys is accompanied by a priest with the other two, and the locks are turned so as to open the closets containing the head and the vials. But the city offi cial has orders not to leave the vials out of his sight even for a moment from time when they are brought from the closet in which they were locked, so that there is no opportunity for any fraudulent interference with them. He cannot retire from his post on any pretence, unless he is replaced by another official; but this change of persons rarely occurs.

When the liquefaction takes place salvo of twenty-one guns is fired from the great fort of the city, and all Naples rejoices, for it is felt at this moment that the great martyr still keeps the city of Naples under his pro tection, as it is related that on one occasion St. Januarius appeared when a stream of lava was rolling from Vesu vius to the city, and that he stopped the stream at its very gate. It is with the hope of his continued protection that the Neapolitans observe his feastdays so continuously.

We publish Dr. Scully's letter in full n this issue.

ANOTHER PHASE OF CHRISTIAN UNION.

An effort is being made by the Con gregational Union of England and Wales to establish a federation of all the Congregationalists of the world under the title of "the United Congregational Church," and negotiations to this end are going on between the British and American Congregationalists to bring the matter to a successful issue.

In October of last year the Union which met at Manchester, England. appointed a committee to promote the proposed union, and a report is being prepared to be laid before the next meeting of the General Assembly of the Congregational Church of Great Britain, detailing the progress made. We have not learned that there are any other Congregational churches besides

those which are in the English speak ing countries, viz., the British Empire and the United States, except some small missions which these churches maintain in heathen lands. Outside these countries the peculiar principles which characterize Congregationalism appear to be unknown; nevertheless the fact that a desire has been mani fested to make the Church a world-wide one shows a new feature in Protestant ism which is an acknowledgment that the Catholic Church has been always in the right in proclaiming that the Church as instituted by Christ is essentially one and must have one Head or central authority.

When at the present day we find a Protestant church aiming to make itself one throughout the world, it is an admission that the Popes were not usurpers, as Protestants have always asserted them to be, insomuch as the Popes have alone claimed and still claim to be the one Head of a universal Church.

But if it is now to be believed that the Church of Christ should be under one Head and one governmen; throughout the world, even though the pro posed form of government be federal and therefore somewhat loose, it is an acknowledgment that Christ intended that His Church should have a bond of union co-extensive with the earth itsel'. If this be the case, we should naturally look for that Headship to reside, in the only place and the only person who has always claimed it, that is to say, in the successor of St. Peter. Even Congregationalists will not deny that as far back as authentic history can be traced the Popes have alone exercised a universal authority over the Church of Christ, and no prelate has ever been a rival in this claim. There have been alse Popes set up by civil authority; but even these anti-Popes and their supporters did not deny the right of St. Peter's successor to rule the Church of God on earth. They founded their claims upon the supposed fact that they were themselves the true successors of St. Peter. Why should the Congregationalists seek a new Head or central authority for the Church, whereas the tradition of nineteen centuries tells us where to look for that Headship which has come down to us from the days of

the Apostles? To this we may add that the present movement is indeed an approach towards the Catholic Church and therefore toward the trathful constitution of the Church of Christ; but it is a de parture from the primary principle on which Congregationalism was founded, which is the independence of each separate congregation. It is, therefore, an acknowledgment that this primary principle is a doctrinal error, as Christ nstituted a Church which had and exercised authority over all its members, as we learn from Acts xv. where the Apostles and ancients of the Church in Council assembled made laws binding upon all, and issued these laws declaring that they emanated from 'the Holy Ghost, and from the afore said teaching body of the Church: "For it hath seemed good to the Holy Ghost and to us," verses 25, 28. The same is implied by Christ Himself, who declares that he who will not hear the Church is to be regarded as the heathen

and the publican. St. Matt. xviii. 17. Even should the proposed union be effected. Congregationalism will not become the "Holy Catholic Church ' of the Apostles' Creed, for the Creed must be at all times true, and it must have been true before Congregational ism was thought of, that the Holy Cath olic Church existed. It must, there fore, be a Church which is the same now as before Congregationalism or Protestantism in any form was organ-

THE CONGO STATE.

For the last couple of years the American and English papers have verflowed with graphic descriptions of horrors in the Congo State in Africa ander Belgian rule. The testimony or the subject is very conflicting, and it has been said that the Peace Arbitration Commission of the Hague will be asked to deal with the case to enforce more humane treatment of the natives by the Belgian Government, to which the civil administration of the Congo Free State has been committed by agreement between the European powers which have interests at stake in

Dr. W. M. Morrison, a Southern Presbyterian missionary to the Congo Free State, in an address made in April 1904, before the Southern Presbyterian Ministers' Association at Louisville, Kentucky, stated the general accusa tion which has been made against the Belgian officials as follows:

"King Leopeld has there a rative cannibal army of 20,000 men, officered by Belgians and armed with repeating r flos. These men are forced into this military service. In turn this cannibal soldiery is used to bring in enormous tribute of ivory and India rubber. It is worth noting that the King of Belgium is to day reputed to be largest dealer in ivory and rubber in

military service, great and unspeakable cruelties are practiced on the native people. I have seen a number of times at least 50 000 people decided into least 50,000 people fleeing into forests to escape from the soldiers of King Loppold I canniba these soldiers scouring through the forests, and, after catching a number of men whom the Government wanted as laborers, going away with the captives tied together by ropes around their necks. Raids upon villages are being constantly made, some of the people are killed and eaten, others are carried away into captivity, and sold, others are forced into military service. I can buy all the slaves you want at Luebo at \$10 and \$15 apiece.

"When these raids are made, the most awful cruelties are practiced. In nocent women and children are killed or captured, hands are cut off to be taken back to the Belgian officers to show that the work has been well done and great sections are being depopulated. One of these raids was made near one of our mission stations. On of our missionaries went to the scene and counted eighty one hands cut off and drying over a fire to be taken back to the Belgian officers. Forty five dead bodies were counted lying near by. The Belgian and Congo Governments would do nothing to stop these outrages.'

This preacher declared that the de tails of this misgovernment " were sent to the American Government at Washington, and surely we do owe something to the 20,000,000 of black people in the Congo State. The Belrian and Congo Governments will do nothing to ameliorate the conditions. What are we going to do about it?"

This is a terrible arraignment; yet it should not necessarily be received as a correct representation of the case. We are sorry to have to say it, but we have known so many misrepresentations of the state of affairs in foreign countries to come from certain missionaries mostly Presbyterians, that we are compelled to take their assertions on such matter with great reserve.

Belgium itself is a well governed and prosperous country, small though it be, with a population of about seven million people, and Kirg Leopold governs it most satisfactorily. It is scarcely to be believed that either he or his Government should approve of the cruelties which are thus referred to.

When we reflect that it was a Presby terian minister of Honolulu, the Rev. Dr. Hyde, who calumniated Father Damien, the self sacrificing priest of the leper settlement at Molakai, we are inclined to doubt the story of his colleague, the Rev. Dr. Morrison; or at least even though there may be a substratum of truth in the details, we may well suspect exaggeration and error in his laying of the fault altogether at the door of the Belgian officials and King Leopold.

It is a fact that the Congo Govern ment which has been so much abused has actually made the law that alcoho shall not be imported, manufactured, or sold in any form in the State, nor is any distilling apparatus allowed to be brought into it. Thus in order that the twenty million natives who live there may be protected against the dangers of the liquor traffic, that Government actually sacrifices the immens revenue which it might derive from this traffic. The magnitude of this sacrifice may be judged from the fact that the adjacent territories under British control derive 65 per cent. of their revenue from the liquor business. From this traffic, in fact, much more money could be got by the Belgic-Congo Government than is obtained from the ivory and rubber trade, but the sacrifice is willingly made by the Government for the sake of the natives that they may grow up to be a sober and civilized nation. It is most improbable that the Government which thus acts should be so cruel as is represented. If sometimes cruelties occur, it is much more likely that they are perpetrated by individuals or trading companies, without the knowledge of the Government. The Congo State is the only really prohibitionist State in the world.

Major Harrison, who has lived long in the Congo, declares that he made a trip through the Belgian Congo re cently, absolutely alone, armed only with a camera, an umbrella, and some times a gun which he carried not for defence, but in order to collect spec imens of the fuma of the country. He visited fifty different tribes, and hun dreds of villages, and found everywhere a contented and happy people. He was received kindly everywhere, and had no unpleasant experiences. Among the British-African natives the case was very different. The natives were in rebellion against the British on account of the arbitrary manner in which British officials treated them.

Lord Cromer expressed himself as believing the injurious reports against the Belgian rulers of the Congo, but it a pears that the whole of his Lordship's experience of the Congo con si tel of a few days' voyage on the Congo side of the Nile, from which he only saw at a distance less than e'ghty miles of Congo territory. He ac epied as truth the stories related to him. Bat Mr. D. L. Mohun, who had much intercourse with officers of

" As a result of this forced labor and the British army in Khartoum, was much surprised at the accounts they gave him of the progress in civilization made in the Belgian Congo.

In fast it has been shown that the Liverpool merchants trading in that country have attributed every horror with which they became acquainted to the Belgians, even though their own officials were guilty of them, and it has been shown that the Liverpool Congo Reform Association actually hired and paid a Mr. Benedetti, State Commissioner and one Shana, a native at Boma, to invent horrible stories of Belgian atrocities, to excite public opinion in Europe and America against the Belgians, so that the Belgians might finally be driven from the country, and that the Liverpool Traders might thus obtain free access to it. At all events the Belgian Government is at this moment investigating the charges, and we have no doubt the investigation will be fairly carried on, and where punishment is merited we are assured it will be meted out. More than this the Government cannot do. The discovery has already been made that many of the charges have been grossly exaggerated, and that others have been more fabrica tions. Belgium is a flourishing Catholic

country, and this is reason enough why some of the missionaries who are engaged in missionary labors in the Congo would be glad to see the administration of the Free State transferred to Germany or Great Britain, while money considerations would avail with the Liverpool trading companies to aim at the same result.

To throw further light upon this subject we may here add that Lord Mountmorris was sent to the Congo Free state as a representative of the London Globe, to ascertain the actual condition of affairs in that country. He returned in May after six months study of the people and of the atrocities which have been reported. He says:

"Nowhere in our own (British) colonies in Africa that I know of will one find natives more contented, more loyal or better off in their general conlitions than in the districts which The work that has been accomplished by the devoted pioneers of the Inde-pendent State during the eighteen short years which have elapsed since short years which have elapsed since the first white man set his foot in the northern portion of the State can scarcely be believed by any that have not seen it."

In another part of the State, how ever, which is not controlled by the central government, but by the Anglo-Belgian India-Rubber Company, called the Abir (from the initials of its full title) there was evidence of cruelty to the ratives."

It will be noted from this that the cruelties are attributed, not to the Belgian Government, but to the harsh dealing Anglo Belgian Company, which is composed chiefly of Erglsh mer chants, and is controlled by them.

To this we may add the testimony of Rev. Father Maguire, C. R. P., a missionary residing at Amadi in the Free State, who says in a letter to the Illustrated Catholic Missions Magazine of Manchester, England:

"I have travelled by boat and on foot from Boma to Amadi, and higher up to Surunga, calling at all the State stations, and though I have visited many ments b Catholic, as well as some stations of in dependent companies, and I have passed nights and days in my tent in dependent villages the forests, and in villages of the natives, and though I have had ample opportunities of ortunities of seeing much my journeys as to how the ives are treated, I have natives are treated, I have never seen or heard of any one of the atrocities with which the agents of the Free State are charged. On the conrary, one cannot but admire the won derful progress that has been made in so short a time, the commendable way in which the natives are treated, the little work that is exacted of them, and the manner in which they are punctu ally paid for every service rendered or work done. The little work which is occasionally exacted of them by way of tax in porterage or otherwise is as when compared with immense benefits conferred upon them by the State. In fact the methods of the Belgian officers drew a highly complimentary eulogium from the Sirdar (Lord Kitchener) during his recent visit to the Enclave of Lado, ethods which, he stated, might be followed with advantage by our Eng-lish officers. 'Gentlemen,' he said, lish officers. 'Gentlemen,' he said, these are excellent object lessons for

These testimonies are of far more weight than any which have been ad vanced to prove the oppression of which the Belgian Government has been accused; but we shall not say nore on the subject till the thorough investigation takes place, which is now being made into the charges of atrocity.

VAGARIES OF PRIVATE JUDG MENT IN RELIGION.

The American Conference of old German Baptists has passed a resolution forbidding members of that church to use telephones, which, in the opinion of the conference, are a device of the devil.

The general trend of the discussion on the subject was to the effect that there is no warrant in Scripture to justify the

use of "telephones which serve chiefly to make men lazy." Church members must not only refrain from using them, but those who have them in their houses must remove them immediately, under penalty of excommunication in case of disobedience to the law.

This freak of doctrinal absurdity is quite in harnony with the fanaticism of the first Baptists of Germany, who on account of their denial of the efficacy of the sacrament of baptism administered in any other way than by immersion were called Anabaptists. In England, however, they assumed the name Baptists. The German Anabaptists, and especially the Mennonites, one of the numerous progeny of this sect, have been chiefly noted for the extravagance of their fanaticism. One of the most amusing of the recent vagaries of this sect has been a schism which appeared among them within the last few years in the United States, and resulted in the formation of two sub-sects called the Hook and Eye and the Suspender Mennonites. The older adherents of the sect condemned the use of suspend. ers as a sinful pandering to vanity in attire, and their dress was fastened with hooks and eyes, whereas the younger generation, to keep pace with the civilization of the age, adopted the more modern device of "suspenders,"

As a result of so important a difference of religious belief and practice, arose the schism of which we here make mention. It is very possible that the anti-telephone decree of the Old German Baptist Conference may also give rise to a new sect of the already much divided Baptist denomination.

Other denominations have also had their fads which have resulted in serious schisms. There is in Huron county, at Walton, Ont., a monument which attests this, in the form of two Presbyterian Churches of similar build facing one another on opposite sides of the street, one of which introduced the use of the organ in Church worship, which was condemned as diabolical by the Presbyterians of the old school. The anti-organ party had a minister till about eight years ago, but their Church building is now in disuse, and the con gregation of stalwarts, being left without a minister of their way of thinking, have finally gone over to the Methodists the Methodists having compromised with them by moving their church into the village from a site in the country two miles distant in order to induce the anti organ party to become Methodists, which they have done, thus putting an end to the schism by utterly renouncing the Westminster Creed. We strongly suspect that spite and obstinacy rather than religious conviction and love of God was the motive for their conversion to a supposedly purer faith.

THE JESUITS.

HOW THEY GAINED THEIR WORLD-WIDE REPUTATION.

L W. Reilly in Catholic Columbian,

Eventide on the ocean! A steamer, ound from New York to Baltimore, was speeding through a summer sea. Alnough the hour the passengers had gone below, because the wind was chilly for an August night

I had retired early to my stateroom, which was one of two in the stern, and had sough my bed for relief from a faintness caused by the swell of the ocean. But the window of my room I had left open, as I had not yet disrobed and the deck was, my ease, I listened to the dash of the waves as they tumbled and broke on one another, and I gazed over the illimitable waste to the darkling line where the water seemed to give support to the bending sky. Presently I heard voices, the voices of two men, and fancying that one of them was familiar to me as that of a friend whom I had not met for years and who I had before no reason to suppose was on board, I listened to make sure one way or the

other, as it said:
"That? That's a vessel, sir, that has been keeping us company since we left port. It is making, probably, for Savannah. Isn't it beautiful?'

I was not yet certain of my man for the tone, although like that of my old chum's, was pitched in a lower key. To satisfy myself I got up and looked out. There was no one visible to me, for a pile of chairs and camp stools near my window hid from my view the greater part of the deck. But off in the distance I saw a double line of lights, a sheen on the surge them, and two smokestacks above, dimly discernible through the deepen

ing darkness.
"It is indeed a fine sight!" said the other voice, long before I had got through making my survey. "At first took the lights for stars as I came up just now from the brilliant salon below -the first time I've been outside since I came on board. I'm worn out with a hard year's work." "Then this ocean trip ought to do you good.

I was positive now that the speaker was unknown to me; but I felt vived by the fresh breeze and so conident that strangers would not touch on private matters in their casual chat, that I was loth to shut down my win dow to keep out their talk. So, returning to my bunk, I lay qualmish in the gathering gloom, while this dia-

Presbyterian institu sentatives of that is, pretty my Catholics. And, seem to you, sir, liking for Catholi thing sterling ab thing sterling at courage of their weren't that they' their clergy "Excuse me, sir "I beg your par

AUGUST 12

no offence at object that we Cat foreign. The maj and people, are in have some claim my country. Now people been here? "My folk? W. down Easters; consettled in Massa and now we think the Yankees."
"Do you? We father fought in t the Continental A old gun at home

to another who fought unde 1812."
"I take off my being so thorough ask ii you are a p "No, sir, I'm r "Surely then y " No, sir, at le "Well, well.
you are, for I'delergyman all alo

Jesuit scholastic. I was intereste that if I could be dropper, I might a sheep as a la whole story. quaintance, sir. always had a d Jesuit? I've re Order that I've esh and blood l the truth about There must ha face of the sch

said, in view of incarnate proof momentary silen broken by the "Your societ among Catholic learning; it ce Protestants. I' self, a graduate Now what is th

I trust I'm not Jesuit course to course. I don'tation. But wh that time? We spend training; two literary course teaching

a final twelve

our laws and Usually our through colleg society. In of speak Latin th hours of class holiday beside Our philosophy told you get a of the opinion but a thorou deepest proble given by mear of the lecture their notes

theology is of like manner . "A splendi Now, while yo on it it you class for nine I ask if you to yourself?"
"I've had

Well. I' For insta tes, Lysius Aeschylus— My, you in Greek, do Greek, too, a talked it to tions."

Good fo myself, relis But, an voice, "yo the Jesuits " What w ties in your "Arithm only, and Did you do

of geometry try, analyt of equation By Joy Well, you its men a g What

as near a week fro with two week."
"You sciences, t strinal absurdity is th the fanaticism of ts of Germany, of their denial of the sacrament tered in any other

ersion were called England, however, ame Baptists. The s, and especially the the numerous prohave been chiefly ravagance of their the most amusing of s of this sect has ich appeared among st few years in the id resulted in the sub sects called the

and the Suspender older adherents of the use of suspend. dering to vanity in dress was fastened eyes, whereas the , to keep pace with the age, adopted the ce of "suspenders. important a differ belief and practice, of which we here is very possible that decree of the Old

Conference may also

sect of the already tist denomination. tions have also had ave resulted in sarie is in Huron county, a monument which form of two Presby. f similar build facing opposite sides of the ch introduced the use nurch worship, which as diabolical by the the old school. The had a minister till ago, but their Church disuse, and the conwarts, being left withtheir way of thinking. over to the Methodists having compromised

t in order to induce rty to become Methoey have done, thus the schism by utterly Westminster Creed. spect that spite and than religious conof God was the motive rsion to a supposedly

ing their church into

site in the country

JESUITS. D THEIR WORLD-WIDE

UTATION. a Catholic Columbian, York to Baltimore, was

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resh breeze and so conangers would not touch ters in their casual chat, a to shut down my win-tut their talk. So, re-tut their talk. So, rebunk, I lay qualmish in gloom, while this dia-

will," said the second principal of a college
it is supposed to be a Presbyter an institution, but we have representatives of all denominations; that is, pretty much all except the Catholics. And, strange as it may seem to you, sir, I've always had a liking for Catholics. There's some-thing sterling about them—they all thing sterling about them—they are stand by the same faith and have the of their convictions.

courage of their responsible that they're so foreign, especially their clergyexcuse me, sir, I am a Catholic."

"I beg your pardon, sir."
"O no offence at all, I only wanted to object that we Catholics are not all so object that we Catholics are not all so foreign. The majority of us, priests and people, are native Americans. I have some claim myself to consider this my country. Now, how long have your people been here?"

"My folk? Why, they're genuine

Easters; came here in 1810; settled in Massachusetts ever since, and now we think ourselves Yankees of

"Do you? Well, sir, my peop'e came over in 1770. My great-grand father fought in the Maryland Line of father fought in the Maryland Line of the Continental Army and we have an old gun at home supposed to have be-longed to another one of my ancestor who fought under the starry flag in

I take off my hat to you, sir, for being so thorough an American. May I ask if you are a priest?"
"No, sir, I'm not a priest."

"Surely then you are a seminarian?" sir, at least not exactly.'

"No, sir, at least not exactly." Well, well. May I ask you what you are, for I've taken you for a clergyman all along?"
"To be frank and explicit, I'm a Jesuit scholastic."

Jesuit scholastic."

I was interested now and I thought that if I could be considered an eavesdropper, I might as well be hanged for a sheep as a lamb—so I'd hear the whole story.

'I'm really glad to make your acquaintance, sir. Do you know I've always had a desire to meet a real Jesuit? I've read so much about your Order that I've wanted to see the real sh and blood before me and to know the truth about you.

There must have been a smile on the

face of the scholastic when this was said, in view of the fact that he was incarnate proof that the Jesuits have neither horns nor cloven hoof. The momentary silence that followed it was broken by the second voice as it con-

"Your society has a great nam among Catholics, I understand, for learning; it certainly has among us Protestants. I'm a Harvard man, my self, a graduate of a half dozen years Now what is the exent of your course I trust I'm not intruding. Not at all intruding, sir; the

Jesuit course to the priesthood takes seventeen years. Seventeen years! My, that is a course. I don't wonder at your repu-tation. But what can you be doing all

We spend two years in spiritual training; two more in reviewing our literary course, three in philosophy, teaching four in theology and a final twelve month in the study of our laws and the religious life. Usually our young men have gone through college before entering the society. In our studies we have to speak Latin throughout. We have four hours of class a day, with but one holiday besides Surday in the week. Our philosophy is not such as I've been told you get at Harvard-the history of the opinion of philosophical authors, but a thorough mental drill in the deenest problems of logic, metaphysics. natural theol gy and moral philosophy, given by means of lectures, repetitions of the lectures by the students from their notes and disputations. Our

theology is of the same sort, taught in "A splendid course, truly. But I notice that you speak only of Latin. Now, while you must get a good hold on it it you speak it exclusively in

class for nine years, as you say, may I ask if you take any Greek?" How much have you done in Greek

yourself?"
"I've had the ordinary Harvard course-some Demosthenes, Xenophon and Homer, with bits from one or two

"Well, I've read all the classical

"For instance?"
"I've read all of Homer, Hesiod,
Herodotus, Plato, Demosthenes, Isocrates, Lysius, Euripides, Sophocies,
Aeschylus—"

My, you do get a thorough course in Greek, don't you?"
"We do for a fact, We have to write
Greek, too, and I had one professor who

talked it to us in his class explana Is it possible? Then his explanations would have been Greek to me in

a double sense.' myself, relishing the Attic witticism.

"But, anyhow," continued the second voice, "you don't pay much attention to mathematics. I've always heard that

the Jesuits were up in languages but below par at figures." What were you taught in mathema-

"Arithmetic, algebra, the elements only, and about four books of Euclid. Did you do as well?" I've studied all these and the rest of geometry, plane and solld trigonometry, analytical geometry, calculus, determinants, quaternians and the theory of equations.

By Jove! You don't tell me so? Well, your society does certainly give its men a grand training. But, now, in physics..."

What did you get at Harvard?" "About two hours a week for a year, as near as I can remember at the in-

' My course was one of seven hours week from September 10 to June 10, a longer year than yours and, besides, I have spent two years in chemistry, with two and a half hours or so a

You have a fair show at the sciences, too, then, don't you?"
"I should say we do, and we devout
considerable time to geology, astron-

omy and physiology."
"Well, well!"
"Besides, every scholastic takes up
a special study. Among the band of
us now on board this steamer on the way to our private college at Wood-stock, Maryland, to finish our course, are some who have gone in for languages, others for antiquities, others for history, others for some department of the natural sciences, and so on. One of us, for instance, who is making a speciality of one branch of linguist ics, has given about fifteen hours a week for years to the mastery of San skrit. Avestan, Gothic, Anglo Saxon, German and the Romance languages You seem to have the grandest tunity for study of any man I know and you evidently put your seventeen and you evidently put your seventeen year course to good use. But you're kept so busy you can't find time I sup pose for English literature."

"Oh, yes, we do; that is indispen-sable for men who have to teach the

ordinary college course especially what you call the sophomore and junior classes. You rarely meet a Jesuit, especially one who has made his course who has not between whiles gone through the best of the classics of the English literature from Chaucer down to Longfellow, Tennyson and Holmes.

"I no longer wonder at the reputa-tion of you Jesuits. When your men come out of that mill they must be polished scholars. Why, Harvard is only a preparatory school in compari-

But here I fell asleep and dreamed of a school of porpoises taught by a mer-maid at the bottom of the deep blue When I awoke in the middle of sea. the night the voices were silent and the Savannah steamer had disappeared from view, leaving the ocean to ness and to me. -Catholic Columbian

REMARKS ON THE INQUISITION.

(1.) This tribunal was an institution more closely connected with the State than with the Church, and its members acted often not according to the instructions of the Popes, but according to the orders of the King. As to abuses, which can be rightfully brought against it, the Church was the first to condemn them. Popes often protested against excessive severity, and they went so far as to grant to all persons condemned by the royal tribunal the right to appeal to a special ecclesiasti-cal judge. Later, seeing that the royal udges did not respect the right appeal, the Sovereign Pontiff granted to all the condemned the right to appeal to the Apostolic See. Some Spanish Inquisitors themselves were even excommunicated, in spite of the sneer of the Kings.

The Inquisition had not been in oper ation more than a single year before Pope Sixtus IV. (A. D. 1482) entered his most emphatic protest against its cruelty. He wrote to Ferdinand and Isabelia that "mercy towards the guilty was more pleasing to God than the severity which they were using Both he and his immediate success in the papal throne employed their best efforts to check and remedy the abuses of the royal tribunal, and they insisted that the civil status and the property of every accused person should be stored to them when acquitted, or

condemned that these should revert to his children and relatives. In a word, the Church exhausted all he influence it possessed to induce the temporal rulers, the kings and the judges, to imitate the mildness and noderation, of which she was herself the example. From all this is it not ab surd and unjust to hold the Papacy and the Church responsible for the excesses committed by the Spanish Inquisitors? That tribuual therefore, when properly understood, instead of being a monu-

ment of the religious despotism of the Roman Pontiffs, was, on the contrary, the means of exhibiting to the world the traditional elemency and mercy of the Vicars of Christ. In the face of all these facts is it not very unjust, says
Archbishop Spalding, ("Miscellena,"
Archbishop Spalding, the charge the Archbishop Spalding, ("Miscellena," Vol. I, page 232), "to charge the Popes, or the Catholic Church with the abuses of the Inquisition? It is certain that they did everything in their power to restrain the excesses of that tri-bunal, and if they at times failed, it was the fault of temporal princes, not of the Church. One fact would alone suffice to show how utterly unable the Pope, and even a General Council was to reverse one of its decisions. While the Council of Trent was in session, Bartholomew Caranza, Archbishop of Toledo, and Primate of all Spain, was arrested by the Inquisition (1557) at the command of Philip III. and kept eight years in prison for having it curred the royal displeasure, and on a charge of heresy. As soon as the distinguished prelate's innocence was known, Paul IV. and the Fathers of the ouble sense."

Good for you, Harvard! said I to self, reliabling the Atria mitting. efforts were unavailing; the Inquisi-tion remained inflexible, and the imprisoned Archbishop was released only after eight years of captivity. If this fact does not prove that the Church had no control over the Spanish Inquisition and cannot consequently, be held responsible for it; ab ses, we are at

loss to find better evidences of our con loss to find better evidences of tention."

(2). It is proved that the crueltis attributed to the Spanish laquisition have been exaggerated beyond measure, and this with notorious dishonesty and bad faith. Llorente himself, this history that the Church, actorian so hostile to the Church, ac torian so hostile to the Church, acknowledges that the prisons of the Inquisition were dry and high vaulted rooms, that they were palaces compared to the other prisons of Europe. No prisoner of the Inquisition, he assures us, was ever loaded with chains or iron collars. On the other hand, Mr. Bourgoing, ambassador to Spain, does not hesitate to say in his "Tableaux de l' Espagne moderne " (" Tautender hom-" (" Tableau of Modern Spain "): "To render homage to the truth, I must acknowledge

age to the truth, I must acknowledge that the Inquisition might be cited in our day as a model of equity."
(3) What above all makes the less educated people of our day shudder is the thought of the autos da-fe. They are usually represented as frightful

to destroy a multitude of victims, are represented a fanatical crowd, and especially the implacable judges of the Holy Office, hastening to contemplate with ferocious delight this spectacle

worthy of cannibals.

The truth is that the auto-ca-fe, that is to say the act of faith, consisted, not in burning or putting to death, but in proclaiming the acquittal of the persons brutal recognized as falsely accused and in re-conciling repentent criminals to the Church. For this tribunal, like the tribunal of penance, absolved those who repented. After this abolition the judges retired. Obstinate heretics alone, and those whose offenses were partly civil, were handed over to the historical documents. secular arm, to be dealt with accordin ; to the gravity of their crime. (4.) It was a question here then of a public profession of faith pronounced by the acquitted prisoner on his being

set at liberty. This is the testimony of Llorente, a great enemy, as we have seen, of the Inquisition. That writer speaks of the gross ignorance of some that confounded the auto da fe (the act of faith) of the acquitted with the punishment of the convicted. Moreover, we must here remark that heresy was a crime, which came under the jurisdiction of the Inquisitors; but it was not the only crime of which they took cognizance. In Spain they were the guardians not only of Catholic taith, but also of public morals. More than a dozen other offenses were amenable to that tribunal, such were amerable to that tribinal, such as blasphemy, sacrilege, usury, polygamy, treason, and above all, sorcery and magic. The punishment was administered by the secular judges, not by the Inquisition. Were the punishments severe? It was the laity who apportioned them. The laity, imbued as it was at that time with a genuine Catholic spirit, felt the gravity of ar offense against God, and had some care for the honor of God. They did not make light of blasphemy, sacrilege, apostasy, or atheism, as it is done by secular rulers in our day, under the absurd plea of liberty of conscience. They held that an insult to the Sue Ruler of all nations was an in sult to society itself, and they measured the punishment by what they rightly esteemed the gravity of the offense. Hence, as Balmes wisely re offense. Hence, as Balmes wisely re marks in his often quoted work (p. 452, " the Catholic religion cannot be held responsible for any of the excesses of the Spanish tribunals, and when men speak of the Inquisition, they ought not to fix their eyes principally on that of Spain, but on that of Rome acting under the vigilant eye of the Sovereign Pontiffs. In fact of the In quisition, as it was in Rome, there are not wanting high authorities to affirm that it has never been known to pro nounce a sentence of capital punish-ment; or, at least, it is unquestionable that such executions were extraordinar ily rare. In Spain the Inquisition was severe, because, as we have shown, it was more of a civil and political in-

east for the sake of religion. 5. Often the number of the Spanish Inquisition is stated as being hundreds of thousands immolated during a short space of time. Now the figure of Llorimate number of victims for the 331 years during which the Inquisition lasted. And again, in this number are ente himself give 35,000 as the approx lasted. And again, in this number are included various categories of malefac tors, properly so called, who were subject to this tribunal, for instance, smugglers, magicians, or sorceres, perjurers, usurers, seducers and other criminals guilty of abominable excriminals guilty of abominable ex-cesses. Hence it clearly results that the number of those who were executed for wilful and obstinate adherence to heretical doctrines was comparatively insignificant, as the greatest portion of victims was made up of criminals, who, down to the commencement of the pre-sent century, would have been sent enced to death on conviction in any other tribunal of Europe.

stitution, and because it often acted in

opposition to Rome, the part of the world where humanity has suffered the

Moreover, even this industrial manner of the stly exaggerated. Thus, if we believe Llorente, at the auto da fe of Toledo, of February 12, May 1 and December 10, there were 700, then 900 and 750 accused persons, respectively. The truth is that there was not one single victim; they were simply repenting criminals brought before the tribunal, and none were put to death. Here, when it is a question of comparing the much decried severity of the Spanish Inquisition with the doings of rulers of other countries, we are of opinion that, on this point at least, Protestants ob-jectors, would do well to be silent. Certainly it is not wise for them to pro voke a comparison which, if impartially examined by the light of reliable historical facts, rather than by that of traditional prejudice, will be found to redound to the credit of the Inquisition, and the disgrace of the secular tribunals of their countries. English Protestants in particular member the records concerning the use of the rank; of thrusting needles under the nails; of the Scavenger's under the nails; or the Scavenger's Daughter, a hoop or circle of iron, in which a man's whole body was, as it were, folded up, and his hands, feet and head bound fast together: of the Little Ease, a chamber in which a man could r sit nor stand, nor lie d and of various other devices of torture, which were used by the Protestant legislature of England against Catholic priests. Though it is true that in Protestant countries, such as Germany, Switzerland and England, not to speak of other minor places, there was and there could not be either the Sp ish or the Roman Catholic Inquisition, yet it is not true that there existed in these regions no Inquisition at all. There were indeed in full at all. There were indeed in full blast the Protestant Inquisitions of Henry VIII., Queen Elizabeth, of Luther and Malancthon. Calvin and Z vinglius, purposely organized against unoffending Catholics and directed to rob of their very life all who were courageous enough not to allow the

be robbed of their faith. To give some

statistics, all taken from Protestant au-

thorities. Holinshed put down the number of those who were butchered

scenes; around an immense fire, lit up during the reign of the Grand Roya inquisitor, Henry VIII., by the hand of the public executioner, at 72,000; and of his worthy daughter, the female Inquisitor, Elizabeth, Cobbett does nothesi-tate to inform his readers that "this sanguinary queen put to deathmore per sons in one year than the Inquisition did during the whole of its duration, 331 years.' It would be easy to prove that brutal violence and wholesale slaughter

in Germany, Switzerland and Southern France, not to speak of Holland, Denour Protestant brethren that, as Blessed Lord says in His Gospel, should first cast the beem of their own eyes before clamoring about the mote in the eye of their neighbor "(Matth. vii. 5). As the proverb has it, they that live in glass ouses should be careful not to throw stones at their neighbor. Then, as we have seen, the intolerance of Protest ants have been everywhere much more violent against Catholics, than that of Catholics against heretics. In fact, it was by a most sanguinary persecution that Protestant rulers forcibly snatched the people from their allegiance to the Roman Catholic Church. And yet it is upon the members of this Church that some writers cast the blame of bloody persecution against their fellow men!

THE PROBLEM OF MIXED EDUCATION.

Antigonish Casket. The Jesuits have been wittily named "the apostles of the genteels." They certainly try to adapt their ministra tions so as to meet, as far as may be consistent with Christian charity, the views of those Catholics who regard themselves as a superior caste. While they have day schools and boardingchools which receive pupils from every grade of society, they have others in-tended especially for the sons of "the best people." Such are Beaumont best people." Such are Beaumont college, near Windsor, England, and Loyola college, New York. There is apt to be a taint of snobbery in the demand for each explaint and it. mand for such exclusiveness, and it shows itself in the fact that many of the wealthy families of New York, for whose benefit Loyola was established, continue to send their children to "select" non Catholic schools. This can mean nothing eise than that these families regard the advantage of social intercourse with Protestants as greater than the advantages of a Catholic eduwith Protestants as greater cation. It was a French snob who declared that he would "rather be damned genteelly with a duke than saved in meaner compan," And there are American Catholic snobs who would rather see their sons and daughters leading the life of the "smart set" which loses immense sums at bridge whist, divorces and is divorced, and in whist, divorces and is divorced, and in a variety of ways "goes the pace," than see them walking the quieter path of the Ten Commandments in company with an unwashed multitude." Father McKinnon, rector of Loyola College and pastor of St. Ignatius Church, has ssued a circular to his parishioners in which he warns them that, because of the tendency of Catholics, especially of wealthy Catholics, to embrace the "time spirit," a great calamity is threatening, for "it would be a calamity, surely, if here in America the Spirit of Wisdom and of Knowledge and of Fortitude were to cease to manifest Himself in the conduct of our Catholic people." Father M. Kinnon's warning

emphasized by these grave words from as emphasized by these grate where the Archbishop Farley:

'I have read carefully your circular in behalf of Catholic high schools, and of the Loyola school in particular, and most heartily indorse every thought of that letter. Were I to rewrite it, I when stronger and should make it much stronger and to death on conviction in any ther tribunal of Europe.

Moreover, even this number is manistly exaggerated. Thus, if we been the case by facts that would appal it they would not appeal to our well-to do families."

The facts to which the case by facts that would appal it they would not appeal to our well-to do families."

The facts to which the Archbishop refers are doubtless the mixed mar-riages which inevitably accompany a social system in which Catholics regar non-Catholics as the only "worth knowing," and the de eakage which follows such marriages. But he probably refers to more than this—to the intimacy between Catho-lies and members of the "divorced set" which leads the former to think set which leads the former to think almost as lightly of the marriage bond as the latter, and sets them looking for flaws in their own marriages which may enable them to take advantage of the divorce laws of the State without utterly breaking with the Church, should the occasion arise. The society should the occasion arise. The society of "Daughters of the Faith" was formed for the special purpose of unit ing Catholic women in opposition to the divorce evil, and already it is threatened with disruption, because some of its members declare that to refuse to hold social intercourse with divorced women will force them to drop some of their most desirable acquaintances.

At the same time with this moveof Catholics into non-Catholic secondary schools—a movement which is going on in England as well as in America—we have the open expres-America—we have the open expression of opinion on the part of some Catholic Irishmen that the best solution of the university problem would be that Catholics should enter Trinity College in large numbers and make their own in the same fashion as they have made the National Schools their own. In Ireland this solution is pro-posed by Dr. Walter McDonald, Pretect of the Dunboyne Establishment, Maynooth, while on this side of the Maynooth, while of this side of che ocean it receives strong support from Professor Stockley of Halifax, himself a Trinity graduate. On the other hand, the late Judge O'Hagan, also a Trinity man, said, "Trinity College is

it. "Stephen Gwynn is a good representative of those fair-minded Irish our exclusiveness. These men knew our exclusiveness. These men knew the Church as a great institution. They were from the cities where cather the colleges, stared them Catholic fellow countrymen on such common ground as Trinity might aford. Yet in his article on this subject in the May number of the Fortnightly Review he admits that no Catholic on the governing board in less

on the governing balance in the governing balance in the governing balance in the says, "be an extremely long time before Catholics of the balance in the ba acquired any real influence, as such, "and though he believes that the university would simply try to get the best man for each vacancy that had to be filled, he acknowleges that Catholical the state of the state ics are not unnaturally afraid of having all fellows and professors chosen by a governing body which is at pres-ent, and is likely to be for the next forty yeary, entirely Protestant, and sees the force of the objection: "Your present Provost is an Orangeman, he reflects not unfairly your prevailing tone, and it is very hard to persuade an Orangeman that a Catholic is the best man for any job whatever. "

Aside from these provides or "

Aside from these practical difficulties, we think that the warning note sounded by the Archbishop of New York and the Archbishop of Westminster about the danger of non Catholic sec-ondary schools (for Catholic youth, should fall on the ears of those who are discussing the university question. Much has been made of the presence of Catholies at Oxford and bridge, but this privilege was granted for very exceptional circumstances and the system is yet on trial. Whether the results will be satisfactory, only the future can tell. At any rate England's case is not parallel with land's. Catholics are three fourths of the population of Ireland, and by every right the national university, should be Catholic. English Catholics complain that they have not been able to take their share in the national life, owing to non intercourse with their Protest-ant countrymen, in the universities. On the other hand, we believe that the enforced segregation, due at first to penal laws and afterwards to ostracism, enabled them to cutiva'e a peculiarly sturdy faith. The Irish Catholics were helots allowed to associate with Protestants only as servants may associate with their masters, and we fancy it is more than a mere coincidence that Irish Catholicism has also retained its pristine purity. We can not help thinking of those stern Old Testament regulations by which alone Jehovah could keep His chosen people faithful to His law. Every attempt at intercourse with the nations outside the pale was followed by a lapse into idolatry. The wisest of men fell a idolatry. The wisest of men fell a victim to mixed marriages. When St. John wrote "A man that is a heretic avoid," it was not that his heart any longer harbored the false zeal which Our Lord rebuked when He desired to call lightning from heaven on the cities which would not receive the disciples; the fires of Pentecost burnt all such dross away. Rather must we believe that he saw the dangers to purity of faith in intimate association with those who had lost that purity. Has that danger grown any less since the Apostolic age?

illustrate the various positions taken ARE CATHOLICS TOO EXCLUSIVE? SOME PERTINENT OBSERVATIONS OF A

TRAVELLING PRIEST. Last week the travelling impressions of Rev. D. S. Phelan, editor of The Western Watchman, were quoted to show in what respect the Catholic nly people priest is held by all classes and people deplorable and how unique are his and how unique are his authority and opportunities. This thought is even more strikingly brought by the Rev. P. C. Yorke, another travelling editor, who is deeply struck with the growing attitude of respectful inquiry in which the Catholic and his faith are regarded by outsiders. The ready, even anxious receptiveness of the non Catholic mind suggests to him the great responsibility of Catholics in being able to rise to their opportunities, and in overcoming the exclusiveness in which they hold their most intimate belief and practice. Writing, like Father Phelan, from abroad ship, Father Yorke says:

"One of the benefits of a trip like this is that it gets a man out of a rut. The priest especially is so cut off by his calling, his associations, his habits, that he lives in a world of his own, and knows not how the great world of men is moving on about Sometimes I imagine our parish houses are like diving bells. The rails of the sanctuary are an ever-rising, ever-thickening Chinese wall.

"This was brought home very for-cibly during the last few days. Every

subject under the sun is discussed in the smoking room, but, as all roads lead to Rome, somehow or other every subject seems to lead up to re-Man is naturally a religious ligion. Man is naturally a religious animal, and his thoughts, no matter how wide they may circle, come back again and again to this center. again and again to this center. And, sure as fate, whenever the subject of religion is brought up, the Catholic Church comes in by hook or by crook. In the crowd of fifteen or twenty men who foregathered in a certain corner an, also a there was not, to my knowledge, a College is single Catholic. They were profesthe Arch sional men, business men, college Trinity man, said, "Trinity College is single Catholic. They were protes no place for Catholics," and the Archibishop of Tuam, at a recent meeting of the Catholic Truth Society, voiced the the Catholic Truth Society, voiced the men, whether they began, with the catholic truth Society, which is the catholic truth Society, which is the catholic truth Society, which is the catholic truth Society and the catholic truth Society and the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic. They were protested to the catholic truth Society is single Catholic tru opinion of his colleagues as well as his own when he declared "It is no place for Catholics, and in my opinion we the thread ran through to the Church for Catholics, and in my opinion we ought not to have anything to do with of Rome.

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drals, hospitals, colleges, stared them every day in the face. They respected every day the Church, as every modern man will, Review he admits that no Catholic for her material success. The Bishops could hope to win his way to a place on the governing board in less than They pay their debts, and there is no haggling and bargaining with vestries and trustees. When you are dealing with the Catholic Church you know whom you are dealing with, and a con-tract is a contract. But here is the rub. Of the interior of the Church, of her purpose, her life, her doctrines, they know no more than if there were not a single Catholic from Maine to California.

"I cannot bring myself to believe that this shi 's company is exceptional. They are not from the backwoods. They come from such centres of culture and bus ness as Boston, Chicago, Memphis, On any other subject I Memphis. On any other subject I would take them to be representative Americans, and therefore I am compelled to believe that they also represent the non-Catholic American mind in its relations to the Church.

So ne question came up about a point of belief I don't remember now what it was, but I gave the ordinary explanation. It was not exactly a catechism question, but one that involved a little history and philosophy. The questioner seemed to be satisfied, but he added: Your ordinary lay Catholic would not give that explanation; he would not know it." "Precisely," I said: "it is none of your business to expect it If you want an opinion on a from him.

legal difficulty, you don't stop a man on the street; you consult a lawyer. Now, just as it is the lawyer's businow, just as it is the lawyer's business to answer legal questions, so it is my business to know and answer religious questions. That is part of my training. Sixteen centuries ago a very distinguished man said that while it was necessary for that, while it was necessary for the baker and the cobbler to have served an apprenticeship to their trades before any one would give them work to do, every man thinks himself com-petent to decide all matters of religion, and more so the less he knows about

"But, while that answer is satisfactory enough as a retort, one can't help inquiring. Why can't the Catholic laity know more and do more than they are doing? I was never so astonished, never so edified, by the anxiety to know about the Church, and the patience to listen to often long explana-tions. I have been sitting night after night, in a corner, with my back to the wall, while they fired question after question, until the steward in despair fired us, questions and all, at midnight. There was absolutely no disrespect, none of the old style conentious arguments, but a consuming desire to know and a readiness to accept the reasonableness of our position, even though they might not receive the grounds on which we based our argu-mentation."

CONSTANT REVIEW NECESSAR Y

There appears to be Catholics quite content with the idea that faith sufficient for salvation. Such is not actually the case, but their actions would seem to indicate it. Some seem would seem to indicate it. Some seem by the same evidence to indicate that nothing concerns them but the salva-tion of their own soul. True this is their all important duty. It is the essential business of their existence.

Yet none of us should lose sight of the fact that while occupied with this primary work we must not be a hin-drance to others in their performance, of a similar duty. Do not some, how-ever stand in that relation to others? Do they not sometimes in their zeal for self, or by their indifference, exlight of truth?

clude others from the Many are inclined to believe that ach is the case. And there are such is the case. And there are strong evidences to confirm their opin-They point for conviction to the polic laymen are constantly in contact, frequently on most friendly relations with their non-Catholic breth-ren. Times and occasions arise when the latter curiously perhaps, but honestly, enquire concerning Catholic honestly, enquire concerning Catholic doctrine. Do they obtain the desired dostrine.

information?
The answer depends upon whether or not the Catholic possesses, as he should, an intelligent understanding of his faith and is able to make a ready and intelligent explanation. This he is supposed to do. It is expected of him. It is a part of his duty, and if he fails to discharge it a grave responsibility

Failing to discharge it faithfully is he not obstructing the salvation of him who if searching for the light? falls upon his soul. Is he who so fails not refusing to become the instrument of God to convey the gift of faith to another? ly such a failure is attended with erious consequences. Hence while not called upon to preach, or to be going abroad constantly and perhaps offensively striving for conversions, it is still the solemn duty of every Catholic to be able to intelligently explain the doctrines he professes whenever occasion requires. And to be able to do so, constant review is necessary. Church Progress.

Never esteem anything as of advantage to thee that shall make thee break thy word or lose self-respect.— Marcus Aurelius.

THE TRUTH ABOUT THE CATHO. LIC CHURCH.

ST A PROTESTANT THEOLOGIAN. CCCLXIV.

On pages 65, 66, of "Medieval Surope" Professor Emerton, speaking of the controversy over images, says; The Roman Church had in the main taken its usual fair and cool-headed view of this question. It had declared that the images were a help to true devotion, and might, therefore, be allowed."

Professor Emerton, presumably a Unitarian, and inclining to the left, Unitarian, and inclining to the left, is probably far from Augustus Neander's warm self-committal to the Divine truth of the Gospel. Yet we see that he stands with Neander in supporting the action of Rome against the fanatical extravagance of the Iconoclasts of Constantinople. Neander points out that extravagance of the iconociasts of Con-stantinople. Neander points out that Rome, by making the use of images permissible, though not obligatory, gave witness to the fact that in various ages, regions, and classes, the venera-tion of images had been a principal means of keeping alive the warmth of religious feeling in the unlearned people, and higher still.

The Gracco-Russian Church seems since to have fallen into the opposite extravagance, by making the veneration of the hely icons almost the principal part of her worship, of course not cipal part of her worship, of course not in theory, but too largely in fact. Certainly such an accusation can not legitimately be brought against Rome. The Apostolic See does not call the Greeks heretics, but it is not without reason that Protestant testimony bears reason that Protestant testimony bears witness to the improvement in intelligence and character commonly induced in Eastern Christian by adhesian to Rome. If we do not rejoice in this as Catholics, we may at least feel a reasonable satisfaction in it as Westerns.

Although my personal sympathies re rather with the Calvinistic side of the Reformation, which, as the eminent Mohler remarks, was much less infected with Antinomianism than the Lutheran (although unhappily here and there smirched with it,) yet we most allow that it is among the Calvinists, not among the Lutherans, that Iconoclasm reached its height. The bave wrought not only upon images of saints, and of the Redeemer Himself, but upon efficies of the tombs, and simple ornaments of the churches and altars, besides the organs and painted windows, and the fabrics of religious houses, was such as Goldwin Smith himself allows that it is hard to forgive.

Iconoclasm reached its climax during the temporary supremacy of Puritanism in England, when the Long Parliament as I understand, forbade even representations of the Saviour. If it would entations of the Saviour. If it would not allow portraits of the Incarnate One, would its members, if living in the time of Augustus, have consented to the Incarnation itself? And indeed Puritanism was rather a grand and spiritualized form of Judaism than a form of Christianity proper. Its truly Christian adherents received its full approbation, but its chief sympathies seem to have been with the Old Testament. Testament.

The twenty-second article of the Church of England condemns Purgatory, the Invocation of Saints, and the veneration of images, as "a fond thing vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God, "However, as the articles nowhere bind the laity, and in America do not bind even the clergy, such polemical declaration of the sixteenth century may be left to

look after themselves.

It is a pity that on page 124 Emerton should speak sarcastically of the papa authority as "the divine power could dispense from all rules." Church of Rome does not teach that the Papacy can dispense from all rules, but only from simply ecclesiastical rules. It is not held competent to validate the marriage of an ascendant and descendant on of a prother and sixter. of the full or the half-blood. Whatever wild sayings may have been thrown out here and there in the past, such ex cesses have been steadily restrained by the voice of Catholic theology. The dispensation in question was simply for a marriage of a brother in law and a sister in law, and such a marriage it is undoubtedly held to be within the papal competence to allow. Why could not the author then have contented himself with this simple statement? It would have quite sufficed, and would have had the additional advantage of

being true.
On page 195 the author falls into strange confusion, in representing Simon Magus as coming and asking "that he might receive the gift of the strange Holy Spirit, offering to pay for it with money." As Simon saw all his fellow-neophytes receiving this gift gratuitously, what temotation had ne to buy ...
If Professor Enerton had condescended the condescended in the condes hat temptation had he to buy it to read the passage twice, he would have found that what Simon desired was not the universal gift of the Spirit but the power to bestow this gift, and that Peter's indignation was moved at the suggestion that the apostolic dowments, bestowed by Christ for the salvation of mankind, should be thought by this low minded man capable of being turned into a matter of private

However, Professor Emerton does not at all share the Apostle's displeasure. He pityingly defends "the innocent A most extraordinary conjunction of terms. When, in any developed human society, has sorcery been esteemed innocent? A magician-not to speak of "white witches," to whom no such things are imputed—is either in compact with evil powers or pretends to be. If the former, his wickedness is indescribable. If the latter, he is a demoralizing impostor.

It makes no difference, of course, in the moral judgment of the transac tion, that the author apparently signifies his belief that the whole account is a fable. He calls it a "story, and this, in such a connection, naturally means a fiction. As these extra ordinary phenomena, however we may interpret them, were plainly of continual occurrence in the Apostolic Church, there seems to be no other fore He made mothers. — "Ben Hur."

reason why the author discredits the narrative as a "story," except that it occurs in a book of the Bible.

Perfect mental training gives marvel Perfect mental training gives marvei-ous skill of saying much in little. Here, in less than a page, we have con-tempt expressed for the leading Apostle, his moral judgment dis-credited in a vital matter, the object of his indignation detended, magic arts declared innocent, and finally the whole narrative apparently thrown saids as fabulous, chiefly because found aside as fabulous, chiefly because found in the Bible. Voltaire could hardly have said more in less compass, and h would have been by no means as well bred.

CHARLES C. STARBUCK. Andover, Mass.

THE YEARNING SOUL.

IN ALL AGES IT HAS CRIED OUT FOR

Liberty to love is demanded by the soul with a fierceness proportionate to its desire for love. The soul writhes under check or hindrance to its pursuit of love, when this desire has reached the climax of conscious want, with an anguish that no bonds of steel could in-flict on the human flesh. This is the soul's condition once it has discovered that God is the only good which will that God is the only good when win satisfy its wants—once it knows that the vast emptiness which terrifies it in its moments of solitude and darkness is capacity for God. "In this capacity for God lies its receptivity" for Him. "The chamber is not only ready to receive the new Life, but the Guest is expected, and till He comes, Guest is expected, and till He comes, is missed. Till then the soul yearns and pines, waving its tentacles piteously in the air, feeling after God, if so be that to the Air, feeling after God, it so be that it may find Him. This is not peculiar to the Christian's soul. In every land and in every age there have been altars to the Known and the Unknown God. It is now agreed as a mere question of anthropology that the universal lan-guage of the human soul has been I perish with hunger.' This is what fits Christ. There is a grandeur in this

very unhappiness sublime."

This is the hunger which may never be fed "by bread alone" nor by any material good in exchange for God. Nor will any soul with such a hunger upon it seek for good in a direction opposite to God once it has found the clue that will set it upon the track to Him. A soul that wants God like this can be trusted to find Him even in the dark-only let it go its own way to Him. If it would climb up to the mountain top, let it go there; if it would seek Him in the depths of the sea, do not hinder it. Dare not to set bounds and limits to its way of finding Him, saying to it, "Thus far only thou shalt go, and no farther." Do not offer to go before it that you may guide its steps, lest you darken the light that shines its face; and put no check upon its speed by timing its paces to your own slow gait It can be trusted alone to find Him Whom it seeks. It can never get to Him at all until it is able to go in the path of His attraction alone. "Lex Amandi"—The Dolphin.

A Sad Case.

Occasionally we read in the daily papers of cases of degradation through the drink habit which are horrible enough to serve as object lessons on the folly and evil of drinking. For instance last week there was the case of a girl in Jersey City who was arrested for the hundred and first time.

the hundred and first time.

Ten years ago she was a beautiful girl. She belonged to a respectable family. During a long illness she was kept alive by whisky. When she recovered she was possessed by an Irresistible craving for the liquor. Since then she has spent three-fourth of her life in jail. She is thirty two but looks girly. Her half is gray her but looks sixty. Her hair is gray her face is wrinkled and pinched, and her body as infirm as that of an octagenar-

REASON WHY SECRET SOCIETIES ARE FOFBIDDEN.

American Herald, N. Y. Everything secret is not bad. Or the contrary, secrecy in many things is essential to the wellbeing of society, to say nothing of the secrecy which is in some cases commanded by the law o God. The argument which Catholic writers invariably propose against condemned societies is as follows:

"Every association whose member are bound by secret oath to an under fined obedience is unlawful.

'The 'Free Masons,' the 'Odd
Fellows,' the 'Knights of Pythias'
and the 'Sons of Temperance' are

associations whose members are bound by such a secret oath. "Therefore the 'Free Masons,' 'Odd Fellows,' the 'Knights of Pythias' and the 'Sons of Temperance' are un-

There is nothing wrong with that syllogism, and every true American will endorse both the premises and the conclusion. Blind caths of obedience to societies are not only dangerous. out inimical to the best interests of the country. The condemnation of such societies is patriotic in the best sense

"Son, I Want Your Soul." In the life of St. Paul of the Cross, the founder of the Passionists, it is re a notorious assassin begging for an in terview. The wretch was filled with rage, and determined to insult the saint and terrify him. He came to the saint and terrify him. He came to the Church fully armed and seeking the holy missionary he demanded flercely, "What do you want of me?" Paul answered gently, "Son, I want your soul." By this answer pride and cruelty were instantly vanquished by holy zeal, and the sinner's soul was surrendered to Christ and His messenger. How noble a yocation is that whose daily occupavocation is that whose daily occupa tion is seeking nay demanding, and possessing immortal souls.—The Mis-

FIVE-MINUTES SERMON.

Nigth Sunday After Pentecost. NEGLECT OF DIVINE WARNINGS.

NEGLECT OF DIVINE WARNINGS.

The Gospel to day tells us, my dear brethren, that Jesus wept as He aproached Jerusalem; not for Himself, nor for all He was soon to suffer there, but for the city itself, and for His chosen people, to whom He had given it for their glory and joy. Yes, this beautiful city was their joy and their pride; long before they had been taken from it into captivity by their enemies for a time, and as the Psalmist says, speaking in their name, "By the rivers of Babylon we sat and wept when we remembered Sion." And he goes on: "If I torget thee, Jerusalem, may I forget my right hand: may my tongue cleave to my mouth if I do not remember thee, if I do not make Jerusalem the beginning of my joy."

alem the beginning of my joy."
And now this city of theirs was to be taken from them again by a more grievous and fatal disaster than it had e er yet suffered. They were to be stattered from it all over the world to d) a long penance for their sins and their rejection of Him who had come to redeem them. And our Divine Lord's Heart yearned for them, for these His creatures, and at the same time His brethren and His conntrymen. Fain would He have saved them if they would but have been will ing, from the terrible sufferings they were to undergo, Gladly, as He says
Himself, would He have sheltered
them, if they would even now have
come to Him, from the tempest which

was about to break upon them from the

justice of God. He wept because they would not come and avail themselves of His love. We should pray for them that the day may be hastened when they shall return and acknowledge their true Messias, their own Lord and Master, Messias, their own Lord and Master, the only true King of the Jews. But they are not the only ones to weep for; they are not the only ones whom He has loaded with favors, and who have been ungrateful; there are others be sides the Jews whom Almighty God has chosen for His people, but who have rejected Him and distressed His loving heart. Who are they? They loving heart. Who are they? They are in general, all sinners, but espec-ially such as are Catholics; they are those souls for whom Jesus has done so much from their earliest years, in the midst of whom He has lived and wrought so many works of power and goodness; those whom He has enlight-ened with His truth, those whom He has warned against sin, those whom He has borne with so long and forgiven so often, those whom He has fed with His own Body and Blood. And yet, through evil habits, by frequent mortal sin, they live on, deaf to His warnings, despising His love, not knowing the time of their visitation, until evil days

sume on our own strength nor on God's goodness in the past; let us not

make light of anything which is dan-gerous or forbidden. Let us endeavor not to grieve our Lord by any in-

fidelity, great or small, but try to be faithful to every grace in this the

day of our visitation, and to follow the

things that are for our peace here and our happiness hereafter.

ANOTHER CONVERT.

REV. STEPHEN INNES, SAN FRANCISCO

St. Louis Church Progress

of the Church of St. Mary the Virgin, Episcopal, of San Francisco, has re-

LEAVES EPISCOPALIANISM.

Rev. Stephen Innes, formerly pastor

ounced that faith and joined the

wife and enter the priesthood. Mr. Innes believes it is his duty to enter the priesthood, and Mrs. Innes agrees

with him and will not only second his appeal to the Pope, but will herself enter the services of the Church in

Father Innes, as he is commonly known, is a son of Rev. Robert F. Innes

of Philadelphia, founder of the Phila-delphia Home of the Merciful Saviour for Crippled Children. He became a

Soon after the announcement of it wa

given out. Mr. Innes was engaged to Miss Louise Smithers, daughter of F. S. Smithers, a New York banker. The

couple were married in 1900, and in

September of that year Mr. Innes went

1902 in a disagreement with the Bishop

regarding alleged violation of the

Church usages, and it was said he was finding himself less in sympathy with

the tenets of the Episcopal faith than he had he ped to be. Finally, Mr. Innes

gave up his work at St. Mary's and became a communicant of the Catholic Church.

LIQUOR AND TOBACCO HABITS

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Rev. William Caven, D. D., Knox College.
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San Francisco as rector of St.

Church Episcopalian clergyman.

ome of the religious orders.

fell, and the light of Christianity was upon the world.

The history of the Jews shows that whenever that race was true to God it flourished. Whenever it went astray and a sad ending come upon them Can we wonder that their enemies, the evil one and their bad habits, compass punishment came upon it. them round about, and straiten them on all sides, and beat them down and leave them wasted and desolate? Can we wonder that, since they would not bear the sweet and ennobling yoke of Christ, they will be forced to in the fetters of Satan and be exiled for ever from the true Jerusalem, the home of peace which is above? No brethren; such is the fate of those who persistently abuse God's grace, who reject His mercy and His efforts to save them. God forbid that such a career, such an ending, be ours. Let us, then, take warning; let us be care-ful about temptations; let us not pre-

effect as any careful reading of history will show. The consular report men-tioned lays bare, in cold, unsympathetic figures, the awful fact that France is dying. Year after year the number of births is decreasing at an alarming rate. Race suicide is so prevalent that national disaster already is in sight. Having lost faith in God evidently tails of their dishonor.

and professes a belief in a creed which she calls the religion of humanity, yet she seldom loves humanity well enough sne seidom loves humanity well enough to reproduce the human species. For her there is no posterity; neither can she expect any future. It is well. As a people make choice so shall they be.

A Good Work Begun.

We find in the Pittsburg Catholic the following reference to an excellent work begun by the clergy of that Penn-sylvania city: "The Priests' Temperince League that met here March 21, in the Lyceum, among other matters, legislated on the necessity of looking after the education of the children of foreigners among us. No more important work is to hand. One does not need to put on magnifying glasses to see the spread of proselytizing work going on in this city among the children of Catholic immigrants. It is a steady, persistent work, in which energy is utilized, and money freely spent. If these poor children are to be robbed of their most precious inheritance—their faith—who is to blame? Let us not lie supinely back and say it is none of our business." and say it is none of our business."

If the Catholic Church has not

converted the Protestants of the United States, it has at least won them over to States, it has at least won them over to an observance of the seasons of the Church's sorrows and joys. Advent, Christmas, Lent and Easter are now recognized quite generally by our sep-arated brethren of the Protestant sects. Sacred Heart Review.

Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

"By Medicine Lipe May be Prolonged,"—So wrote Sankespase nearly three hundred years ago. It is so to day, Medicine will prolong life, but be sure of the qualities of the medicine. Life is prolonged by keeping the body free from disease. Dr. Thomas Eelectric Oil used internally will cure coughs and colds. eradicate asthms, overcome croup and give strength to the respiratory organs. Give it a trial.



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FAITH AND RACE SUICIDE.

From the New World. It is curious how in this world as well as the next races or peoples are undon

by unfaith. Look back into the past. Once there was the great Hittite or Akaddian Empire. It antedated that of Babylon by many centuries. At first its people had faith. They lost it and the great

empire went to pieces. Now only scholars are able to perceive it flitting like a wraith on the horizon of history. Babylon rose and perished from the same cause. Egypt came next and next vanished. Greece came later and later lost faith in her gods and went down. Rome followed and likewise

nuishment came upon it.

Are there no modern examples of God's direction of human affairs? Our Government has just published a report of one of our consuls in France which is well nigh startling. As everyone knows, nowadays, France has sadly departed from Christian faith. Free thought and anti-Christian radicalism abound. In no country, if we may judge from a Paris daily exchange, are there so many atheistic congresse

millions of French people have also lost love of home and country, and it has remained for the Government of nother Republic to publish fullest de-

Thus it turns out invariably. Free thought is a barren mistress. She boasts her disbelief of revealed religion

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SOCIAL ORDER.

"I have tried honestly and fearlessly to take my stand side by side with you in the cause of good citizenship. I have not nor do I intend to use the altar steps or the pulpit for any sensa-tional counsels. Very many times a quiet word to my priests will carry more weight and have more influence than columns of sensational words.

"You may rest assured that so long as Bishop O'Connell has his voice it will be raised at all times for all that make for good citizenship, and to teach and urge respect for and obed-ience to law and order and to teach full submission to you, Your Excel-lency, to the mayor or whoever stands for and represents the law. And in this my position is not unique. I am merely trying to do in my weak way what is the duty of every Catholic Bishop. We are all, all of the American hierarchy, trying to do the best we can for the laws and the general good of the United States.

"I am no prophet, but I say the day may come, and may not be far distant, when the only barrier that shall stand between anarchy and law and order will be the bulwark of the Roman Catholic Church. This always will be a strong barrier, since it will always teach and even compel obedience to law and rder and frown upon anarchy and law-

When that day comes-and may it be long in coming—but we have all read the signs of the times and can hear the murmurings from afar-when that day does come we may yet remem ber the brave Archbishop of Paris, who stood on the battlements and was shot while trying to still the mob. every bishop and priest will be willing to make a similar stand and do his best

to make a similar stand and do his best to preserve the liberty and law granted by the founders of this noble republic." The above significant words were spoken by Bishop O'Connell in response to the toast of his health proposed at a public meeting to welcome him back from his visit to Rome. The Governor of the State, as well as the Mayor of the city of Portland, were present. More and more are the public men of the country coming to rely on the absolute need of the Catholic Church as the great bulwark of law and order.

—The Missionary.

COMMUNION IN CASH.

The position of communion in the "Christian Scientist" belief is signifi-cantly indicated by the amouncement that there will be no annual pilgrim-age to "participate in the sommunion of the Boston Church," and the business like request that Christian Scientists will contribute whatspever sums they had intended to use for the jour-ney to the building fund for the new church. To guard somewhat against the excessive spirituality of those brothers and sisters who might prefer welfare of their souls to wood and stone, the astute manager of the Christian Science body will not ask the railway companies for special rates or special trains, so that it will be more economical to remain at home and send a post order for the reduced fare to Concord. In order to lesson any risk of misguided action by any brother who might arrange excursion pilgrim-ages the day of the communion in dollars and cents is made a fortnight earlier than the day appointed for the spiritual exercises. The sight of such worldly wisdom must be irritating to those persons who having constructed a religion and gathered a sect unto themselves find the creature of their brains as ungrateful as Melville's clock work giant, whose first act was to crush his maker's skull.—Boston Pilot.

A pure spirit that loves God alone with a pure and disinterested love, tastes an interior peace that grows deeper and deeper, until at last it becomes fathomless like the ocean.

"Practise gentleness towards others," says that gentle saint of Annecy, "by chiding yourself without anger, bit terness or contempt."

THE CHURCH WILL SAVE THE NEW ENGLAND BECOMING CATH-It may occasion surprise throughout the Massachusetts and throughout the country, says the Boston Republic, to

country, says the Boston Republic, to learn that Plymouth, the town revered in the history of America as the landing place of the Pilgrims, has drifted away from its Puritanic moorings, and is to-day a Catholic town. The little township, rich in historical lore, more beautiful and inspiring to day to the eyes of the visitor than were its shores to the eyes of the exiled Pilgrims when they first settled there in 1620, has swung over to the Catholic column, and hereafter must be regarded as a notable illustration of the rapid march to ascendancy in New England of the Catholic Church.

Plymouth has a population which the United States census places at 9,592, Of this number 1,800 are Irish Catholics, 2,000 are French Catholics, while another 2,000 are made up of Polish and Italian Catholics. In addition there are scores of converts and men who are steadfast in the Catholic faith. Thus it will be seen at a glance that the assertion that Plymouth is a Catholic town is well founded .- The Missionary.

wake refreshed and restored to happiness. THE FLAGGING ENERGIES REVIVED—Constant application to business is a bax upon the energies, and if there be not relaxation, lassifude and depression are sure to intervent, These come from stomachic troubles. The want of exercise brings on nervous irregularities, and the stomach ceases to assimilate food properly. In this condition Parmelee's Vegetable Pills will be found a recuperative of rare power, restoring the organs to healthful action, dispelling depression, and reviving the flagging energies.

The London Mutual Fire INSURANCE CO. OF CANADA

TORONTO, ONTARIO ESTABLISHED 1859

FULL GOVERNMENT DEPOSIT

H, WADDINGTON, Sec. and Managing Director L. LEITCH. D WEISMILLER, Inspector

O'KEEFE'S Liquid Extract of Mali



your meals and do not sleep well. you need O'Keefe's Liquid Extract of Malt.

The Diastase in the Malt aids digestion, and the Hops insures sound

One bottle every two days in deses of a wine glassful after each mean and at bed-time will re-store your appetite, give you refreshing sleep and health.

W. LLOYD WOOD, Wholesale Druggist General Agent,

"Peerless" SELF - PRONOUNCING

Webster Dictionary

30c. paid FOR THE VEST CATHOLIC RECORD OFFICE, LONDON, ONT.

The man who make important venture ne erowd. He strikes ou takes nerve. It tak The man who succeed one can fail. The pu man who has enough o man who has enough of self to take a chance. are the main thing af o tries to succeed ticised. Nothing criticised. Nothing ever done but the greatlest previously do ity. Success is the what most people this Tis not wealth, no but git up and git the business and a man a m Stenographer. The "Foolish

AUGUST 12, 1

CHATS WITH Y

Some years ago, the Middle West, a was just beginning t neyman carpenter va fence by one of the of the place. "Dor sary work on it," just want it sufficient out any stray live over there out of shubbery, it wen't dollar; if you're that, go ahead." The young man spent the best part When he we employer said finished, have you

ter with you, anyward to look at the not only substantiumost neatness and "I told you I looked, didn't I? " Now "I said I'd do turned the working tools, because I was I'd finished it in ha home I should on around there do the work to suit price suits you, th "Well, you're a other, turning on over the money. Not long atter

penter went to and steadily work ten years later th fence had risen County Commiss town was a gro erect a number of the contract, wh important one fi doubtedly make noticed a name way familiar to he recalled the i fence, which had deeper impression allowed himself who was now a given into his ha ' You want

" It won't be no my fence is g standing yet."

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autiful and inspiring yes of the visitor than to the eyes of the when they first settled as swung over to the , and hereafter must be table illustration of the o ascendancy in New Catholic Church. a population which the census places at 9,592, 1,800 are Irish Catho-French Catholics, while

are made up of Polish Catholics. In addition es of converts and men st in the Catholic faith. e seen at a glance that at Plymouth is a Catho-ll founded.—The Mis-

When the nerves are unwhole body given up to been the mind is filed with forebodings, the result of edigestive organs, sleepless to the distress. If only the mporary relief. Parmelee's ill not only induce sleep, but is all the subject will drestored to happiness.

ENERGIES REVIVED — Ond restored to happiness.

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lon Mutual Fire E CO. OF CANADA

TORONTO, ONTARIO ERNMENT DEPOSIT

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AYDEN, GEO. GILLIES, Vice-President, Sec. and Managing Director D WEISMILLER. Inspector

EEFES Extract of Mal

If you do not enjoy your meals and do not sleep well, you need O'Keefe's Liquid Extract of Malt.
The Diastase in the

Malt aids digestion, and the Hops insures sound one bottle every tw

days in doses of a wine glassful after each meal and at bed-time will re-store your appetite, give you refreshing sleep and build up your general health. WOOD, Wholesale Druggist

eerless" PRONOUNCING

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TEST 30C. post c RECORD OFFICE.

ONDON, ONT.

CHATS WITH YOUNG MEN.

The man who makes a success of an The man who makes a success of an important venture never waits for the crowd. He strikes out for himself. It takes nerve. It takes a lot of grit. The man who succeeds has both. Anyone can fail. The public admires the man who has enough confidence in him. man who has enough confidence in him-self to take a chance. These chances are the main thing after all. The man tries to succeed must expect to be ticised. Nothing important was ever done but the greatest number con-sulted, previously doubted the possibilsulted, previously doubted the possibil-ity. Success is the accomplishment of what most people think can't be done. Tis not wealth, nor rank, nor state, but git up and git that makes a small nd a man great.—Canadian Stenographer.

The ' Foolish,' Boy. Some years ago, in a small town of the Middle West, a young man who was just beginning to work as a jour-neyman carpenter was hired to patch neyman carpenter was hired to patch a tence by one of the petty office holders of the place. "Don't put any unnecessary work on it," the man said. "I just want it sufficiently strong to keep out any stray livestock; and being over there cut of sight behind the helphory it, wan't, matter, what it shubbery, it wen't matter what it looks like. It isn't worth more than a dollar; if you're willing to do it for that, go ahead."

that, go ahead."

The young man went to work, and spent the best part of the day on the job. When he went for his pay his employer said "You haven't just finished, have you? What's the matter with you, anyway?" And he went out to look at the "patch." It was not only substantially done, but with atmost neatness and care."

utmost neatness and care."
"I told you I didn't care how it looked, didn't I?" said the owner angrily. "Now you'll be wanting three quarters of a day's pay—"
"I said I'd do it for a dollar," re-

turned the workman shouldering his tools, because I wanted the money. If I'd finished it in half the time and gone I'd misned it in nair the time and gone home I should only have been sitting around there doing nothing. I did the work to suit myself. Now, if the price suits you, that's the end of it." "Well, you're a mighty foolish boy, that's all I've got to say," replied the other, turning on his heel as he handed over the money.

Not long atter this the young car-

not long after this the young carpenter went to a neighboring town
and steadily worked his way up. Some
ten years later the owner of the patched
feace had risen to the position of
County Commissioner, and his little
town was a growing city about to town was a growing city, about to erect a number of fine municipal buildings. Among the many applicants for the contract, which, besides being an important one financially, would un doubtedly make an enviable name for its successful bidder, the commissioner noticed a name that seemed in some way familiar to him. After a moment he recalled the incident of the patched fence, which had really made a much deeper impression on him than he had allowed himself to admit at the time. The estimate of the young carpenter, who was now a contractor, proved to be a reasonable one, and the work was given into his hands.
"You want bonds?" the man

began.
"No," returned the commissioner, "It won't be necessary in this case, I think. That patch you once made on my fence is guarantee enough. It's standing yet."—Indianapolis News.

"Look Pleasant." What would be the effect upon civilization if everybody would keep con-stantly in mind that suggestion of the photographer, "Look pleasant?" The most difficult part of the photographer's work is the effort to get the subject before the camera to rid himself of the cold, stiff, set expression of his face and to replace it by a genial, kindly look or a smile. He is not willing to reproduce the sitter until he succeeds, because he knows that the change of expression will transform the photo-

be to pass through streets and cars and stores—whenever we meet human beings—and find everybody looking contented and happy, every face bearing an expression of friendliness and

good will ! We sometimes meet such people. They look as though they long to know you. They give you the impression that they feel a close kinship to you, that they are brothers and sisters in reality, and are only barred from speaking to you by cold conventionality.—

We can all be great in a true sense; but we can't all be prominent. The truly great man is the one who has found his place in life and is content to fill it in the best way, whether it be to shovel sand or dictate the affairs of a nation. I think it takes more real heroic effort to be a man in a humble place than to fill a place higher up. The reason we can't all be prominent, is that prominence depends on capacity, and capacities differ. The reason many men have failed to find a place is that they are overestimating their own We can all be great in a true sense; but we can't all be prominent. The that they are overestimating their own abilities. No use to try to bore a big hole with a little auger, or shoot big cartridges out of a pocket pistol; the experiment is disastrous, besides waste-ful and disannointing.

and demand. We may complain at the coldness of the world, but the world will jog on. We may blame the market because we are among the left-over stock, but that doesn't help matters. The demand is mostly for the good old-fashioned kind of people—the standard varieties, that can do some one thing well, and will settle down and do it. Being fitted for a larger place, be sure the place will find you out; not being fitted for it, you would have found it a curse anyway; so, "having done all, stand." Seeing, then, that the market will not adjust itself to us, it might be wise to ttudy the trade awhile, and fit ourselves for the market .- The Indian

Advocate.
The Act of Pleasing. It pays to cultivate popularity. It doubles success possibilities, develops manhood, and builds up character. To be popular, one must strangle selfish-ness, he must keep back his bad tend

ness, he must keep back his bad tend encies, he must be polite, gentlemanly, agreeable, and companionable. In trying to be popular, he is on the road to success and happiness as well. The ability to cultivate friends is a powerful aid to success. It is capital which will stand by one when panics come, when banks fail, when business concerns go to the wall. How many men have been able to start again after having everything swept away by fire or flood, or some other disaster, just be-cause they had cultivated popular qualities, because they had learned the art of being agreeable, of making friends and holding them with hooks of

friends and holding them with hooks of steel. People are influenced powerfully by their friendships, by their likes and dislikes, and a popular business or professional man has every advantage in the world over a cold, indifferent man, for customers, clients, or patients will flock to him.

Cultivate the art of being agreeable.

It will help you to self expression as nothing else will; it will call out your nothing else nothing else will; it will call out your success qualities; it will broaden your sympathies. It is difficult to conceive of any more delightful birthright than to be born with this personal charm, and yet it is comparatively easy to cultivate, because it is made up of so many other qualities, all of which

are cultivatable.

I never knew a thoroughly unselfish person who was not an attractive peron. No person who is always thinking of himself and trying to figure out how he can get some advantage from every-body else will ever be attractive. We are naturally disgusted with people who are trying to get everything for themselves and never think of anybody

else.

The secret of pleasing is in being pleasant yourself, in being interesting. If you would be agreeable, you must be the parrow stingy soul magnanimous. The narrow stingy soul is not lovable. People shrink from such a character. There must be heartiness in the expression, in the smile, in the handshake, in the cordiality which is unmistakable. The hardest natures can not resist these qualities any more than the eyes can resist the sun. If you radiate sweetness and light, people will love to get near you, for we are all looking for the sunlight, trying to get away from the shadows.—Success.

Some Helpful Thoughts. We may not have riches; but we may be riches. Character is riches. To be, not to get, should be our aim, for he who possesses the greatest measure of noble character extracts more true enjoyment from life than all others, and besides his capacities besides his capacities for enjoying the next world are enlarged.

Avoid the sin of arger. First, be cause it is a sin, and secondly, be-cause it poisons the heart and un-balances the mind of him who fires its darts at another. The chief value of a man lies in the

thought and love his life embodies and reveals, and not in the offices he fills nor wealth he accumulates.—Spalding. It seems that immortal renown

achieved not so much by the solitary deed of greatness as by humble fidelity to lite's details, and that modest Christian living that regards small deeds and minor matters.—N. W. Hillis.

field and rise to the courageous at-tainments of our noblest aspirations, "He that humblest himself shall be exalted."—Rev. William T. Russell.

True soul culture comes not merely from sitting at the feet of our Lord and learning of Him, but from going out into the world and living what we know. Not he is holy who knows what is right, but he who lives what is right. And in thus living comes the experturity for service. the opportunity for service. Wherever our life touches another life, there our influence for good or evil is felt.

Adjusting Ourselves

The man who encourages every boy to try to become president may mean well, but he isn't a good adviser; it would be better to try to be a man. If position be made the chief end of life, most of the race will die unsatisfied. We can all be great in a true sense; but we can't all he prominent. The Self-Confidence. miraculous power! What triumpns in invention, in art, and in discovery have been wrought through its magic! What does not civilization owe to the invincible self-faith of its inventors, its discoverers, its railroad builders, its mine developers and city-builders? It has won a thousand victories, in science and in war, which were deemed impossible by faint hearted doubters.

An unwavering belief in oneself destroys the greatest enemies of achieve ment—fear, doubt, and vacillation. It removes the thousand and one obstacles which impede the progress of a weak man. Faith in one's mission—in the conviction that the Creator has given us power to realize our life call, as it is written in our blood and stamped on

Thousands are neglecting to do this

is not written for their benefit.

It is written for those who are getting a little ahead; those with whom the income exceeds the outgo. They know that they are laying by something. It is pleasant to be in that condition. But the danger is that the work of accomplainty practical for work of accumulating, practicel for some years, becomes a habit which re-fuses to limit itself. Then men, in-stead of saving to live, live to save. Then money instead of being the means for acquiring the other possibilities of life, crowds out all these possibilities. We may say that the miser is an exaggerated freak in the human family. But there are lesser phases of the miser's mania that are no less manifestations of the same disease. The mania of piling up wealth beyond one's own fairly-estimated needs is wide-spread. And it is not only bad for society, but bal for those afflicted by it. It robs them of much of the pleasure of life, to say nothing of happiness

of eternity.

How much is enough? Where shall we place a rational limit? In a natural honest condition of society one should accumulate nothing. It is a species of hoggishness to lay by more food and clothing than one can use. But we do not live in this natural and honest

state of society.
In the world such as we find it, one has enough when he has found for him-self a home which satisfies his wants. Why should he want more houses than one, or more sites for houses than one? Then with a comfortable home, if one's income exceeds, during the years of his youth and prime, his out-go, he has enough. If his wants are few and his enough. It his wants are tew and his habits frugal, he will never be poor. The accumulation of the unexpended portion of his daily or monthly earnings will take care of itself, and the man may devote himself to the other and higher and nobler affairs of life. - Cath-

olic Citizen.
A Failure Atmosphere What would you think of a young man, ambitious to become a lawyer, who should surround himself with a medical atmosphere and spend his time reading medical books? Do you think he would ever become a great lawyer by following such a course? No, he must put himself into a law atmosphere, where he can absorb it and be steeped in it until he is attuned to the legal note. He must be grafted into the legal tree so that he can feel its sap circulating

through him.

How long would it take a young man to become successful who puts himself to become successful who puts himselinto an atmosphere of failure and remains in it until he is soaked to saturation with the idea? How long would it take a man who depreciates himself, takes of failure, thinks of failure, walks like a failure, and dresses like a failure—who is always complaining of the in--who is always complaining of the in-surmountable difficulties in his way, and whose every step is on the road to failure—how long would it take him to arrive at the sucress goal? Would any one believe in him or expect him to

The majority of failures began to deteriorate by doubting or depreciating themselves, or by losing confidence in themselves, or by losing connucine in their own ability. The moment you harbor doubt and begin to lose faith in yourself, you capitulate to the enemy. Every time you acknowledge weakness, incilicioncy, or lack of ability, you weaken your self-confidence, and that is to undermine the very foundation of

all achievement.
So long as you carry around a failure atmosphere, and radiate doubt and discouragement, you will be a failure. Turn about face, cut off all the currents of failure thoughts, of discouraged thoughts. Boldly face your goal with a tout heart and a determined endeavor, and you will find that things will change and you will find that things will change for you; but you must see a new world before you can live in it. It is to what you see, to what you believe, to what you struggle incessantly to attain, that you will approximate.—O. S. M. in Success.

Co-operation and Lay Interest in Church Work.

Co-operation and Lay Interest in Church Work.

How the habit of lacking pleasant would revolutionize our natures and civilization itself! If we could only get rid of the hard, eager, worried look habitual to many of us, not for the few seconds we stand before the camera, but for all our lives, how bright the world would grow!

What a blissful experience it would be to stand and rise to the courageous at the lacking pleasant and learn a lesson. The ant is a some picnics of a most unconventional worker, tireless and intelligent for its state in the divine economy. The sluggard is told to go to the ant is a worker, tireless and intelligent for its state in the divine economy. The sluggard, though a little less in his make-up and in his calling than the world would grow!

What a blissful experience it would be to the courageous at the lock of the more homelike. Consequently the idea of having some picnics of a most unconventional worker, tireless and intelligent for its state in the divine economy. The sluggard, though a little less in his make-up and in his calling than the angel, talls far below his duty and it is eldow entered the more homelike. Consequently the idea of having some picnics of a most unconventional worker, tireless and intelligent for its state in the down the more homelike. Consequently the idea of having some picnics of a most unconventional worker, tireless and intelligent for its libitum, a few bicycle rides on friends' state in the down the more homelike. Consequently the idea of having some picnics of a most unconventional worker, tireless and intelligent for its make home the more homelike.

we are of the opinion that our laymen could go to those of the Protestant denominations and learn many a lesson

on the lines of co-operation and active interest in church work.

Most of the work in temporal matters, in financial matters and in providing "ways and means," is done by the lay men in the Protestant denominations. This class and kind of work in the Catholic Church is left almost entirely to the priesthood. The signification of the priesthood and the office of pro-viding "ways and means" do not fit in

and of money are not principled and of money are not priesthood or in the preparation for the priesthood. Yet customs, circumstances and necessity launca the priest out on the business sea with those turbulent and distract

ing waves.
It should be the business of the lay people to look after and provide the "ways and means" for the material wants of the parish. If they will not do this of themselves, they should at least give cheerful co-operation to such work when called upon by the parton least give cheerful co-operation to such work when called upon by the pastor. Many pastors who have experimented have found that meetings called to pro-vide "ways and means" are slimly attended, and often "the richer class" cartridges out of a pocket pistol; the experiment is disastrous, besides wasterful and disappointing.

There is a market for people, and good prices are paid for a good article. It's a good deal like a vegetable market; the well developed fully matured, finely-flavored varieties go first and bring the best prices. Inferior fruit is always at the best prices. Inferior fruit is always at the best prices. Inferior fruit is always at the has enough money. As a true of people, and of everything else true of fact, many have more than the Creator has given us power to realize our life call, as it is the secret of all our brain cells—is th

There is a disagreeable result. The pulpit must of necessity be used for business purposes, for announcing and for urging collections; for declaring and explaining methods to raise "ways and means." The announcements become monotonous and disagreeable—and are disagreeable to no one so much as they are to the paster.

and are disagreeable to his deep mater.

It frequently happens that those who contribute the least talk the loudest and find the most fault. Why? To conceal their own short-comings and neglect of duty. We know a pastor some years ago, who said to his people on the Sunday after the church was dedicated: "You all rejoice that we are in our fine new church. You look around and you say to yourselves, 'Isn't it beautiful? How fine the altars, the pews and the windows!' And then some of you could put your hands in your pockets and take a final look and say: "Thank God, it didn't cost me a

Payer without the spirit of sacrifice never reaches high. It is a species of hypocritical mockery. The Lord Him-self prescribed tithes for the support of religion.

The young men - "the hope of the future." Some of them, yes. To depend on other some is to lean on a broken reed. Why should not young men, and all earning wages, contribute their fair share to the support of the Church? Who exempts them from this law any more than they are exempted or can be exempted from the law of Pascal Communion? If "every man's sin will find him out," how many will finally be confronted by this one? No body of Catholies has a right to develop a brotherhood or a sisterhood that exempts the individual members from

their duty, whether this be spiritual or material.
Since the pastor does not appeal for himself but for that which is a benefit

and a blessing to all, all should gladly co-operate and lighten the financial burden in parish needs.—Cleveland Universe.

OUR BOYS AND GIRLS. STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Visitation AN ACT OF CHARITY.

"Never mind," said Father Moore, after all a pound is better than nothing, and it will help towards the treat for the school children next week. It's on Wednesday, and of course I shall see you all there."
"Oh yes, Father."
After a little more talk Winnie and

her brothers came away and discussed more of their holiday plans. Certainly the programme was a pleasant one, though it only included some simple amusements, which to more blase young people would have seemed very tam indeed. However, the Hamilton people would have seemed visions indeed. However, the Hamiltons possessed one and all that keen sense of enjoyment and power of appreciating small pleasures which belong especially small pleasures when belong especially to those who are more or They had had so few toys as little chil-They had had so lew toys as little children that they had exercised their respective wits to make a great many after the patterns dictated by their own invention, and the games they had with the patterns of the same than the same transfer as it is a same transfer as it i with them were quite as enjoyable as if they had been possessed of the costliest and most up-to-date mechanical toys. They had only a small collection of books, but Mrs. Hamilton had taken care that these should be of the best in the true sense of the word, and a new

story was an event in their childhood; while the few occasions on which they had been given tickets for pantomime or concert were red-letter days, the pleasures of which lived over and over

made home the more homelike.

Plans were in full swing of discussion at breakfast next morning. Most of those present had been to Mass, for daily Mass in that household was daily Mass in that household was taken as a matter of course. The children had all been brought up to know that a certain proportion of the day should be dedicated to God by those who wished to be more than just Catholics only by the skin of their teeth, and they had acquired and kept up the and they had acquired and kept up the good habit of letting that time be the viding "ways and means" do not fit in or harmonize one with the other. Yet so necessity, the principle of preservation, has brought them together and in a t manner has shackled them. It would be well if they could be unshackled or very much loosened.

Those who serve the altar should not only live by the altar bould live for it. The incessant obtrusion of brick and mortar, of contracts, of bills and of money are not primarily considered in the priesthood or in the preparation for the maintain and acquired and kept up the good habit of letting that time be the one in which the most Holy Sacrifice is offered. True, they could not all go every day. Agatha acted as nurse-maid to Mabel, and had done so ever since they had lived in Everly, and she also helped Bridget with a good deal of the housework. Still, by careful management and planning beforehand, she was able to go a few times in the week. Where the will exists the way is generally found, and even the busy Bridget do was often seen at Mass assisting with be the one in which the most Holy Sacrifice is offered. True, they could not all go every day. Agatha acted as nurse-maid to Mabel, and had done so ever since they had lived in Everly, and she also helped Bridget with a good deal of the housework. Still, by careful management and planning beforehand, she was able to go a few times in the week. Where the will exists the way is generally found, and even the busy Bridget days often seen at Mass assisting with be simple daystics. ally found, and even the busy Bridget was often seen at Mass assisting with the simple devotion so often noticed among the Irish poor. She was very fond of saying her Rosary during Mass, as she could not read, and knew very few prayers by heart, but the Pater and Ave she knew were the best of all prayers, and the Mass the best of all devotions, and by the diligent use of devotions, and by the diligent use of both she was able to live a good practi-cal Catholic, one who held her faith to

dearer than life itself. Mrs. Hamilton was pleasant looking, with a kindly smile lightening her face.

SURPRISE APURE SOAP

Over one letter she pondered a good

Mrs. Hamilton. What has she got to say for herself? She doesn't often condescend to write."
"Horrid old thing, I can't bear her."

"Hush, Mabel—you musn't speak in

that way."
"But I don't like her."
"But I don't like her." "Never mind that. Well, mother, what does she say, and why do you look serious? Is Cecil any worse?"
"You look so puzzled. When muzzy gets that line across her forehead I know she is worried or something."

"When I may have a chance of speaking," began Mrs. Hamilton good-humouredly, "I will tell you."
"Hush," said Agatha.

"Shut up do," said Tom.
"I am sure I don't know what you will all think about it," said Mrs. Hamilton, "but your aunt says that Cecil has not been so well lately." "Got a pain in his temper I expect."

"He's such a snivelling little lonker."

donkey."
"Oh, stow that and let the mother

speak, do. "
"I don't think he can be well, poor

thing-or rather, not even as well as usual," said Mrs. Hamilton, who had a usual, said Mrs. Hamilton, who had a great pity for all that was weak and suffering, and felt for her poor little delicate and cranky nephew very much, unattractive child as he was. "Your aunt says that he is very lonely indeed this summer. You know how far off they are from friends, and the nearest neighbours have had scarlet fever and will be in quarantine for some tim consequently poor Cecil has no children at all to play with or talk to. It is such a sad thing to be an only child," put in Mrs. Hamilton paren thetically, and looking at her assembled family with gladness at the thought that they were at least spared that trial that trial.

IMITATION OF CHRIST

THAT WE OUGHT TO DENY OURSELVES,

AND IMITATE CHRIST BY THE CROSS. I am the straightest way, the sover-

eign truth, the true life, the blessed life, an uncreated life.

If thou abidest in my way, thou shalt know the truth and the truth shall deliver thee, and thou shalt attain to life everlasting.

If thou will enter into life, keep the shall shall the shall shall be s

the commandments.—Matth. xix. 17.

If thou will know the truth, believe me; if thou will be perfect, sell all.

If thou will be my disciple, deny

thyself. If thou will possess a blessed life,

despie this present life.

If thou wilt be exalted in heaven, humble thyself in this world. If thou wilt reign with me, bear the

cross with me. For none but the servants of the cross find the way of bliss and of true

Disciple. 3. O Lord Jesus, for as much as thy way is narrow and despised by the world, grant that I may follow thee and be despised by the world.

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Lammann.

were sure they could teach the chil- The Chief Inspiration of Civilization The Church even while preaching Jesus Christ crucified, a stumbling block and a folly in the eyes of the world, has become the chief inspiration and support of civilization, and has deal, and reread it a second time.

"Who are the letters from, muzzy?" inquired Winnie, for letters were public property in that family, who had no secrets from each other.

"One is from Aunt Anna," said

"Me Hamilton." preached, preserving and perfecting all that was good in the ancient pagan civilization, rescuing from barbarism and molding in the forms of civil society the primitive people who flocked for refuge to her maternal bosom, and giving to the whole structure of society, gradito the whole structure of society, gradually indeed but securely and with ever growing impetus that marked impress which it possesses even still.—PIUS X.

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position the subject of dress occupies among men, and what a tendency there is to distinguish the various grades and professions of society by some special form of dress or some cflicial aniform.

As ages roll on and the world grows older, we see this tendency becoming more marked; at one period what it quite an ordinary part of every day attire becomes eventually a cormonial or official distinction—an example of a curious conservatism inherent in the nature of man, since a reluctance to part with old traditions balances his ever-increasing desire for advance and

There is no more striking instance of this to be found among all the forms of official dress than in the vestments of

official dress than in the vestments of the Church, and, in a lesser degree, the ordinary dress of clerics.

At the outset it would appear to be only in accordance with the fitness of things that if the callings of secular life have their distinctive dress, that calling also which ranks above them all should be in like manner guished: this even those would main-tain who regard the clergy as no more than one of the departments of the

The days when the vestments of the The days when the vestments of the Catholic Church were looked upon as the "rags of Popery" or the "garments of anti Christ" have now happily gone by, except, perhaps, in the case of a few fanatics, who, in this enlightened age, still choose to make themselves ridiculous in the eyes of all tolerant men. Most of those outside the Church nowadays look upon vesting the church newadays look upon vesting the church new chur the Church nowadays look upon vest-ments (whenever they think about at all) with a sort of goodhumcred contempt, wondering why any sensible people should think it neces-sary to dress up in such outlandish garments for their church services. garments for their church services. Of course, they quite see the need for some kind of ministerial dress, as betting religious decorum and decency; the surplice and the stole they can understand, but as to copes and chasubles and all the rest of such garments, they cannot make them cut at all. To some, indeed, it appears that all this elaboration of vestments and ceremonies is a conversion of Diand ceremonies is a conversion of Di-vine worship into a mere theatrical display, tending to lead simple-minded people to believe that God's service consists entirely in these things, and that nothing more is needed to do Him honor. And truly the amount of discussion, and highering that goes on cussion and bickering that goes on and pickering that goes on among a certain portion of the advanced party in the Anglican Church with regard to the shape, color and use of the ecclesiastical vestments might give countenance to such a view.

But it is not so much with Catholica. But it is not so much with Catholics

it is enough for them that the Church commands vestments to be worn in her services, and they are ready at once to uphold their use and necessity: but as to thinking that the worship of God consists entirely in going through certain ceremonies in a particular form of dress, no Catholic has ever thought, or is ever likely to think such To any one who reflects upon such matters, vestments appear, as they truly are, the outward expression the Church's reverence for God striking symbols by which her doctrines are clearly shown forth and valuable are clearly shown forth and valuable exterior helps to keep up the interior spirit of Divine worship. But all this need not be enlarged on here; our chief purpose in this sketch is to show that the present use of vestments by the Church is merely the logical outcome of their principle which has come of their principle which has come of that principle which has ex isted from her very foundation: that whatever is used in the service of God should be specially set apart for that service alone, and should be the very

est that can be procured.

This principle is admitted by every Christian, at least in theory, to be only out her principles to their ultimate conclusions, and as time goes on, draws them out and expresses them more and more clearly as according to her oppor-

In saying that the principle regard ing the use of vestments has come down to us from the very foundation of the Church, we do not mean to imply that the Christians of the first cen turies wore vestments in exactly the same way as we now use them. Such a ald hardly be maintained, for the Church was then in a missionary state; hardly yet a defined society, it was small in numbers and was per-secuted and hunted down as an illegal

sect by Jews and Pagans alike.

In such conditions it was not to be expected that the priests of the early Church would have made themselves conspicuous by adopting any special form of dress, and, moreover, when we consider the circumstances under which they met for Divine worship and the ecrecy and haste with which everything had to be carried out, we canno imagine that the Apostles or their im mediate successors, passing as they did from house to house and from city to city, could have worn any other than their ordinary dress. Nevertheless, the principle was there, and we find it showing itself as soon as opportunity The Church was not to remain forever a missionary society, an obscure band of devotees. Thus we see, as she gradually began to emerge from the catacombs and the other hiding places in which she had been immured for the first three centuries, examples of what the considered due to God's honor. The feeling that it was only fitting that the garments worn at Divine service should be kept specially for that purpose and not worn in everyday life becomes more and more evident.
St. Jerome, writing in the fourth cen-

tury, clearly expresses this feeling when he says: "We ought not to go into the sanctuary just as we please and in our ordinary clothes, defiled by the usage of common life, but with clear conscience and clean garments, handle the sacraments of the Lord." And rgain, in his work against the

WHY IOES THE CHURCH USE
VESTMENTS?

It is remarkable what an important
position the subject of dress occupies
among men, and what a tendency there ing ?"

From this it is obvious that it was befitting the dignity of thought bentting the dignity of the sacred rites to reserve special garments to wear when celebrating them, and that these should be of better quality than those in ordinary use—the Sunday best, as we should say! But we also see from the above and from other insee from the above and from order instances that these primitive vestments differed from ordinary dress not so much in shape and style as by the fact that they were used on these special occasions only, and were more handsome and more richly adorned than those of every-day life.

This it is that constitutes the great difference between primitive and modern vestments, for nothing could be more unlike ordinary dress nowadays than the latter. But this fact, the marked dis tinction between ordinary dress and ecclesiastical vestments, is only the outcome of that conservative spirit shown even in ordinary society, by which a garment, unsuitable in changed circumstances for every-day wear, comes restricted to the use of a specia comes restricted to the use of a special class or to certain occasions. Thus the Church, when she had at last gained her true position in the world, adopted from the dress she saw aro nd her—those grave, flowing robes of the Impertial era—the garments most fitting for her sacred character. But as time went on and according to the dictates of fashing such are saw the adoption of of fashion, each age saw the adoption of some new style of dress and the setting aside of more antiquated forms, the Church refused to follow the vanity and fickleness of the world and kept to the time-honored garb she had consecrated to her own use. Even when this became restricted to the service of the altar, and the clergy were allowed in their ordinary dress to approximate more closely to the fashions of the world, we see the same clinging to the more ancient forms, the same refusal to keep pace with the giddy world in its perpetual copyrage of change. its perpetual course of change.

Here, then, we have an outline of the levelopment of Christian vestments. First came the setting aside of special garments for the service of the Then, as fashions changed, the growth of a distinction, both in form and style between ordinary dress and that used in the sacred rites; finally, as a necessary result, the difference between lay and clerical dress in daily life.

Thus does the Church show her wisdom; reluctant as she always is to give up the usages consecrated by past ages, she is, nevertheless, always ready to adopt herself to circumstances, to adopt herself to circumstances, avoiding all unnecessary rigor that she may truly be "all things to all people."
—St. Andrew's Cross.

EGOTISTIC MEDIOCRITY.

More than anything else in the present condition of the world, the Church needs Catholic men—educated Catholie men. Nor alone in higher walks o life is this need imperative where lazi ness prevents society from thinking and luxury creates a hatred against all restraint; but even in the rank and file of the toilers are desiderated men who can turn away the tide of anarchy and stand as a strong wall for the preservation of law and order.

The great difficulty with the modern world, a difficulty that most of all lies

at the root of our present discontent, is that men and women are satisfied with mere mediocrity in intellectual pur-suits. "Piece-work" has become the fashion as far as education is concerned just as it has been forced upon trades men in the purely mechanical avoca tions—what so rare nowadays machinist who is a master at all branches of his trade? And so we have eminent physicists, chemists, biologists and electricians; but we right and proper, and yet what inconsistency we see in the practice of the various forms of Christianity. It is only in the Catholic Church that true consistency is to be found: she follows of the world. Nay in many great uni versities the cry has been raised against what used to be considered essential to the refinement of a scholar; and electicism has been substituted for the time-worn system of training men and women according to prescribed From the universities the new methods of education have found their way into the Public schools until we hear the youth of the country ejacu lasting curious words whose very defin tions have in many instances be n understood by great intellects only

after years of study.

The result of this ridiculous cramming of everything into a child's head is a sort of mental indigestion. False appetites are created and the patient himself does not know what ails him. He can no longer assimilate what he He is incapable of serious t. He gets impatient with a thought. book that calls for more than superficial study. Worse than that he is content to let others do his thinking for him. He begins to feed his intellect on peptonized syllogisms. He will accept as gospel whatever every Tom, Dick or Harry has to say concerning the great

questions of life. This mediocrity inintellectualculture gives rise to moral indifferentism especi-ally when coupled with that egotism which makes little learning a dangerous thing. The high school graduate with a meagre knowledge of botany, geology, chemistry perhaps and physics is apt to imagine that he understands all about the secrets of nature. He knows, for instance, that the earth revolves around the sun, that water is composed of oxygen and hydrogen, that mountains were formed by lateral pressure of the earth, and that mighty oaks from little acoms grow: he knows all these things because he has read them in a book, or him and given her word of honor that they are all true. And forthwith be poses as an opponent of revealed re-

ligion. What is demanded most of all in our schools both public and private is a

body of teachers who will inspire their disciples to drink deep of the Pierian Spring. From that fuller knowledge which comes with serious study and which sobers the reasoning faculties is drawn the delight that evidence gives to the intellect and that humility and strength of character which makes for a purer and nobler world. With men educated along these lines

the Church may hope to seize the op-portunities which are offered to her especially in our own country. Men are callous in matters of religion not so much on account of ill-will; they are indifferent because they have been trained to be so. Give the Church free hand in the matter of education let her pursue freely her divine com mission of teaching the nations, and the world will turn again to the ideals of Christianity -Providence Visitor.

NINE REFORMS.

Victoria (B. C.) Orphan's Friend

A non-Catholic offers the following suggestions to the Pope that is to be. We shall briefly comment on each one 1 .- The restoration of the cup to the

laity, at holy Communion.

Comment. — Where it should be:
"Whosoever eats My flesh or drinks
My Blood," we have now in Protestant
Bibles: "Whosoever eats My Flesh
and drinks My Blood." Then there is
the aversion of many to drinking of the

same cup, or the inconvenience of hav-ing one cup for each communicant, and

also the danger of spiling. But, perhaps this is made little of by those who do not believe in the Real Presence. 2.—Permission to married convert clergymen to take Holy Orders, in join-ing the Church. Comment.—This would seem to imply

Comment.—This would seem to imply that when a clergyman becomes a Catholic, he is, by that very fact, called to the priesthood, which is not the case. A single life is one of the great features of the imitation of our Lord's manner

of living. 3.-The resignation of a Pope on

reaching the age of seventy.

Comment.—As some of the great men have been greatest after that age, we do not see the necessity of this rule. Experience is gained with age and advanced years inspire more confidence. Besides, as God rules, the Church, we should put no limit to the age of the head of His Church.

4.-The surrender of all claims to the temporal pover.

Comment.-This is beautiful. After robbirg a man, it is certainly bold to ask him to renounce all claim to his property. The lands held by the Popes were in their quiet and undisputed possession for over a thousand years. now they should surrender all claims to

-The appointment in every country of a commission to examine into the authenticity of the relies preserved for the adoration (sic) of the faithful. Comment.—We have traveled a little

ourselves in some countries with people who could hardly make up their minds to believe that anything at all was left of ancient heroes and saints. And they said: "I wonder if that is as repre-sented." We might as well say now "I wonder if the St. Patrick of our day is the same as the real one? If th name and fime of a person can remain in people's minds; much more a bone or anything tangible may outlive the ravages of time. The Church in every ravages of time. The Church in every country is generally the last to venerate anything new; the people begin the devotion, we might say, by divine impulse, and then they ask the authorities to sanction it.

Raising the age limit of confirmation for children, and thereby prevent-ing their approaching the attar for Communion and entering the confessional too soon.

Comment.- The ages for receiving the sacraments have been fixed long ago and we see in this suggestion another effort of making people unchristiar. It is the desire of infidels to keep children away from holy things so as to kill their wish for them.

7.—Restriction of the powers and numbers of the Society of Jesus.

Comment—Poor Jesuits! To their glory be it said that they are found worthy to suffer something for the name of their leader. It is because the Jesuits are more than a match for the enemies of religion that their powers and numbers are considered too great. A power cannot be too great except or jealous people. A ship is never or jealous people. considered too strong to brave the

storms of the sea.

8,—The publication of an annual balance-sheet, minutely showing the distribution of the funds collected under the name of "Peter's Pence."

Comment.-This would seen to indi cate, in the minds of non-Catholics, an amount so enormous, that it would be interesting to know how it is distrib-uted. But the ruler of two hundred and fi ty million people is not so loaded money that he can afford to pay twenty-five book-keepers in addition to the present claims on his income. The recent curtailing of expenses in the papal court amply shows this to be the tact. The moment it would be known how his income is distributed, at once The moment it would be known the one or the other share of Peter's Pence would be proclaimed unnecessary, as was the case in 1870 when the whole of his estate was confiscated. The numerous charities of the Holy Father, his simple life, his refusing of the Peter's Pence of poor dioceses ample guarantees that the small donations to him are used better than the heavy taxes paid into the treasury of

any other sovereign.
9. The abolition of the taking of "final vows" by monks and nuns. By this I mean vows binding men and women, young or old, to conventual se-

clusion for the whole of their lives.

Comment.—People who so choose should be left as free to make perpetual vows in a convent as others are to make marriage vows in the world. Because there might be one in a hundred who reason to abolish them, than it would be to abolish marriage in which unfaith-fulness sometimes occurs. If the sacri-

VICTORY THROUGH SUFFERING.

THAT IS THE TRUE VOCATION OF THE CHRISTIAN.

By Rev. William T. Russel.

If hope gives color to the Christian life, suffering paints the shadows. The one is as necessary to a true picture the other. Penance, suffering, self-denial,—what words more frequently occur in the sacred Scriptures? From the day when God commanded Adam and Eve to toil and sorrow until the coming of Jesus Christ, we find not a secret prophet but speaks of penance, not a law but imposes some self-denial, not a ceremonial but suggest sacrifice and

be one of wariare and of suffering. It was so understood by the Apostles and by the early Christians, and so it must be looked upon by us to-day. It is true, indeed, that He says "Come unto Me all you that labor and are burdened and in the labor and are burdened by the says that the does not and I will refresh you." He does not promise to relieve us of our burden, romise to relieve us of our burden, 'u' to refresh us again that we may carry it more willingly. If we ask how this shall be done, immediately He answers, "Take up My yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find peace for your souls. For My yoke is sweet and My burden is light."

But suffering is made so unendurable.

sweet and My burden is light."
But suffering is made so unendurable, so unspeakably bitter by our revolt against it. "My yoke is sweet and My burden is light," but we will not submit to the one nor bear the other, and so He goes before us carrying His cross to show us how to suffer with patience, with resignation and with submission.

To teach us this great lesson we see

To teach us this great lesson we see "omnipotence become an abject, the Life a leper, the first and only Fair with an inglorious visage and unsightly form bleeding and ghastly , lifted up in nakedness, stretched out in disloca-tion," obedient, submissive, even unto

We seek peace by the road of pleas we seek peace by the road of pleasure, self-gratification and worldliness. But this is not the peace of God. "My peace I give you. My peace I leave you, not as the world giveth peace do I give unto you.'

His peace is the fruit of suffering—
"Learn of Me, because I am meek and humble of heart, and you shall find peace for your souls." His peace is the result of fashioning ourselves after Himself. It is found according to the measure that the creature is rough-hewn by suffering after its Model, Jesus Christ. Our vocation calls us to be imitators of Jesus Christ, and our peace will be found only in fulfilling our vocation. If, therefore, He tells us to do penance, to suffer, to mortify the carnal desires of the flesh—and His whole life proves that He means just what He says—it is because He knows that by suffering, and by suffering alone we shall attain that for which each one of us has been created, what our hearts long for—peace in this life and eternal bliss in the enjoyment of

ROCKEFELLERISM,

N. Y. Freeman's Journal.

The ideals men fashion for them selves exert great influence in molding their lives. For this reason it is of the utmost importance that our ideal should be of the right sort. In this matter the Catholic Church displays, as she displays in many other ways, her great wisdom. She does not rest satisfied with proclaiming the great truths she has been commissioned by her divine Spouse to deliver unto men, but she supplements her teaching by directing our attention to the saints who are the highest exemplars of Christian perfection. We may not be able to reach the high spiritual plane on which they moved, but that fact does not prevent their example from in-

fluencing their lives.
It does not follow that unattainable ideals, because they are unattainable do not have their influence. They are like the polar star, which, thou, h beyond the reach of the mariner, ever guides him in his onward course. We cannot all be saints, but we can find in their lives much to evoke in us aspirations for a higher life. We are constituted that the average person is not influenced so much by abstractions as by concrete examples. Eloquent volumes on patriotism would not imoress one so much as an unvarnished tory of the life of George Washington, who in his own person bodied forth the civic virtues that are included under the term patriotism. For this reason the memory of the Father of his Country is a precious heritage to

Americans.

From Washington to Rockefeller is a far cry and the reader may be sur-prised that we should bring the two names together, expect for antithetical purposes. Our motive in so doing may be understood if we keep in mind what be understood if we keep in mind what we have said about the part ideals play in moulding men's character. A coun-try that takes a Washington for its ideal has a future before it; a country that would select a Rockefeller as i's model would be doomed to inevitable model would be doomed to inevitable destruction. In this stage of our national development, when money madness is triumphant temporarily, it is well that the head of the Standard Oil Company should be assigned his right place, as the representative of the worst element in the land. We say this advisedly, John D. Rockefeller, clutching his millions acquired by open and flagrant violation of the laws of God and man, represents a conscience-less and vicious element that if not held in check will utterly pervert our form of government, and thus prepare the way for the overthrow of the Republic.

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curriculum of studies that will give fulness sometimes occurs. If the sacri- Caristian it continues to be, the more substantial food to the intellect, and a fice is greater in these final vews real and lasting and fruitful will it be

greater courage is found there to keep them and greater help from above is also given to carry out their noble. The Sovereign Bank

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The farther it removes itself from the Christian idea, the greater will be its decline, to the immense injury of social welfare. Hence, from the very nature of things, the Church became in fact the guardian and defender of Christian civilization. In bygone ages this fact was recognized and admitted, and it still forms the enduring basis of civil legislation. On this fact were based the relations between the Church and the different States, the public rccognition of the authority of the Clurch in all matters that in any way relate to conscience, the subordination of all the laws of the State to the Divine laws of the gospel, the concord of the two powers, Church and State, in procuring the temporal welfare of the people in such a way that their eternal welfare should not be interfered with .- POPE PIUS X.

GOLDEN JUBILEE.

Mr. and Mrs. Cornelius Leonard of Chepstow, celebrated their Golden Jubilee on Wednesday morning. August 2nd, 1995. High Mass being celebrated for them in the parish church at 1930. Mr. Leonard reached the age of seventy-six, while Mrs. Leonard is sixty-seven years of age. A splendid reception was held at their home sfter Mass, at which seventy-five friends were in attendance. They received many handsoms and costly presents. Their children are Mrs. J. Fitzmaurice, Brace bridge; Mrs. Elward Kelly, Chepstow: Jas Leonard, Gagetown Mich. Sisber 2011, and Mrs. Leonard at home. Windoor Sisber 2011, and Pullman, Ist. Anna. Agees and Mr. Patrick Leonard at home. We join with Mr. and Mrs. Leonard's many friends in wishing them very many more years of health and happiness.

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