

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

### VOLUME XXVI.

### LONDON, ONTARIO, SATURDAY, JULY 16, 1904

### The Catholic Record. LONDON, SATURDAY, JULY 16, 1904.

### SONS OF OUR PIONEERS.

It is a pity that some of the Irish men who were pioneers in this section of the country did not bequeath their virility as well as their fortunes to their families. What they did for Ontario is an old story. Suffice it to say that they marched not only through the wilderness, but through antipathies and prejudices to positions of repute in the country. At a time when the Church loomed large to the eyes of the ignorant as an enemy of Canada they faltered not in their allegiance to it, and never gave thought to bribe that was the price of the ti<sup>+1</sup>e pardow delivered the following beautiof renegade. Always uncompromising ful sermon :

expediency and fashion. Mixed mar-

CONTENT AND DISCONTENT.

and honor of the pioneers.

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No. 4, London. Thursday of every fare. The doctrine of penance is fast disappearing. But holiness is, according to the Lord, the hall-mark of the believer, and is gained only on condi-

and women are not ignorant only,

### AN INSPIRING SERMON.

tions laid down to the Lord.

### By Rev. Wm. O'Brien Pardow, S. J.

At a meeting recently held in Phila-

of renegade. Always uncompromising Catholics, never shirking a fight when principle demanded it: doeile to the voice of authority, they went their way, and in time not without respect from those without the fold. But it is a far ery from them to some of their descend-ants who are characterized by feebleness

ants who are characterized by feebleness of grip. What things their forbears gained they are in a fair way to lose if they have not lost them already. The places made by unflagging industry which they inherited are falling into the possession of others. Names to repulsive. It is very nice to see the child amuse itself with toys and rattles, but if a man does that he is insane. conjure with a few years ago are without meaning to this generation. The Some things, therefore, we must leave behind us as we cross the bridge that separates childhood from manhood. faith that shone so resplendently is becoming obscured and the old fighting spirit is being doctored to death by Some things that you would allow or justify in the infant would be altoriages, secular education, and drink gether abhorrent in manhood. As in individuals, so in societies, organiza-tions and nations. The child who does not realize his play the spendthrift with the prestige

responsibilities when he becomes a man is a failure—not only a failure, but

a traitor. Now, the great trouble about the chil4-whether considered as a man or as The man who is dominated by the thought of eternity is the contented an organization—is that his horizon is not broad. He does not consider the various blessings of the universe; he has not yet reached out to the things beyond—has not stretched out and de-veloped his powers. The Lord says that to every one he has given charge of his neighbor; that the neighbor— those around us—have a claim upon us. I say to you, members of the Federa-tion, that I am gratified to think that you are going tomake a very important an organization-is that his horizon is man. That thought bars the door against cynicism. He has always a boy's heart because the hope of heaven sweetens his life. When friends fall off, and the clouds of sorrow and care gather round about him, he is never at a loss for the comfort that solaces and

endures. All this, we know, is trite, but it is necessary now more than ever you are going to make a very important page in the Catholic history of the United States; that we have now ento give expression to it. For round about us are heard the cries of disconabout us are heard the cries of discon-tent. Men worry themselves over life's riddle. Why are the thousands hand and hand with Poverty while the few make parade of wealth? Why is a man with a bank-account amassed by sharp dealing more in honor than he who has none? Why, etc.? We are not yet who has none? Why, etc.? We are not yet on a level with these citizens, but they belonged to Utopia who eat and drink out of vessels of earth or glass while they make their stools of gold and silver and look upon a dis-play of wealth as fit occupation for a fool Wealth as the prover and has been the trouble? Childish who has none? Why, etc.? We are not yet a fool. Wealth with its power and ostentation are held up as the things to labor for. When it eludes our grasp about us. Have we done that ? What has been the trouble ? Childish speech, childish thought and childish action. How much of it there is round about us !

'LIBERTY OF THOUGHT "

the teachings of geology and make the riage vows, and that we stand for ST. VINCENT DE PAUL SOCIETY. age of the world fifteen hundred mil-lion years, I knew nothing about it. before the country the grand prinbut make no effort to dispel that ignorance. Social gew-gaws, the news of the world, the squandering of time aimlessly and frivolously push Christand the Church from the mind. They wish of course to save their souls but without mortification interior and ex-terior. Life is a jest but not a warhis human intelligence and understand-ing of the workings and powers of hu-man nature; but our scientific men, Herbert Spencer or any of those like him, who are so miserably ignorant in nine-tenths of their own reasonings,

Our Blessed Saviour said, "I am here with a mission, I am not here to pro-pose theories, I come here with a mis-sion from aiar. Whatsoever I tell to you I tell to the world to be handed down from generation to generation." Have yon ever grasped that Catholie men and women — the woman who de-velops her brains. No women have ever developed their brains as the Catholic women when they had a chance, as in the great bistory of the you seem to think that everything we have learned has been stumbled upon by accident. But, dear brethren, such is not the case. You who have read know that the knowledge we now have comes down to us by the teachings of the Catholie Church. know that the knowledge we now have comes down to us by the teachings of the Catholic Church, and this we should always bear in mind and so when to-morrow or the day after you meet a

to day. To the hallow that would have kept us in chain forever, our forefathers said : "We will allow no taxation with-out representation. Give that answer to the King." Why that looks like dogma ! But that was our answer, and what was the result of that dogma ? We become an independent nation. The became an independent nation. The people are always raving at dogma and people are always fatting at upon and truth, and Catholic men and women have sat by and have not been brave enough to oppose the intellectual bullets that do much more harm than the bul-

lets of the battlefield. CATHOLICS IN SINGLE FILE. CATHOLICS IN SINGLE FILE. No more baby action? What do I mean by that? I mean simply this, dear men of the Federation, that we Catholics have been going through life as if we were the sole descendants of the savages who wound their way around the trees and branches in single file. We Catholics have hitherto been counting ourselves as puits. Units? counting ourselves as units. Units? We are not units ; we are a body welded together for a power in the world. We are not welded together simply because we happen to be born on the north or west of a mountain, on the east or west of a river ; we are welded together because the Lord has called us into the

AND powerful can we become by becoming solidified. Suppose the little grains of power that we put into those tremendous guns that are knocking people up ous guns that are knocking people up and down all over the world: suppose one little grain should say. "I cannot impel that tremendous bullet." Would it succeed? Surely not. But if that little grain puts its shoulder to the little grain puts its shoulder to the grain next to it, and if that again puts its shoulder against the other grain, and so on, then they can launch forth the mighty projectile and demolish the for-tifications of the enemy. That is the power in the grain-putting shoulder to shoulder. We have forgotten the principle that ten times one are ten that not simply the power that each possesses, but what the united force of all of us working together can accom-plish. It is only when the grains of Liberty of thought! There is no such powder are compressed down to a solid Liberty of thought 1 mere is do she in the gradient of thought 2 mere is howed in the gradient of thought 2 mere to day and departs to morrow. He is also true of the gradient of mere to day and departs to morrow. He is also true of men working together but

standing about the matter of divorce. There is only one agreement about the matter of divorce. Regulate divorce? You cannot. Stamp it out? Yes. You cannot go about the matter half-heartedly; that is the Catholic teaching, hood and babyhood and has entered its

bood and babyhood and has entered its manhood. Then, also, you must remember the deep principles of the Catholic Church. Mere organization will not do the work. How shall he teach whose life is given up to drunkennees or impurity? Use ever developed their brains as the cather work, as in the great history of the gast. The professors in the colleges father be not what it ought to be. If your talk is all Catholic and rought is and universities were women. Why,

always bear in mind and so when to-morrow or the day after you meet a man in the trolley car, in trade or in the compting house and more house the unit we have forced it man in the trolley car, in trade or in the compting house and more house the unit we have forced it man in the trolley car, in trade or in the counting house, and perchance he says that the Pope is making an effort to enchain your thoughts in the matter of religion, you say to him, "Let us talk as men, not as babies." "Freedom of thought" and "the doom of dogma," these are the favorite words and expressions, and many people calling themselves intellectual are swallowing them down without chewing t.em. Why, we American people should be the last to talk of dogma, for dogma has made us the nation we are

dogma has made us the nation we are let every one live up to the teachings to day. To the nation that would have of the Church, and then the Catholic Federation will sweep the land, and the people will say, "Look at those people and the lives they lead, " and we shall then be as a guide to those now struggling in darkness and night. No doubt there will be slips and scandals, but they must not be numerous; mistakes will be made, but they must not be CATHOLICS THE TRUE AMERICANS.

As I have remarked on another occa-sion, we Catholics are the true Ameri-cans. Why? Because we are fighting

for the true American principles. Re-member we are the descendants of those who poured out their blood like water, who poured out their blood field water, those who have never been afraid to die for their country, but on the contrary have been glad to do so. No man can cast aspersions upon us. I will go fur-ther and say that we alone are sustainther and say that we alone are sustain-ing the principles of our flag. We hear a good deal about the flag to-day. We have it on our school houses now as an object lesson. That is a Catholic prin-ciple, and the people of this twentieth century are just discovering the fact. All around you in this church are ob-iect lessons.

so-called, what would blot out the stars, the belief in heaven and in God; but we know that a man to be true his country must be true to his God. these days Protestants as well as a man true to the country he must be true to God first of all. There is be the to God his of all. There is nothing better to live for. Remember that we are God's children. We, as Catholies, ask that the God that is mentioned in the Declaration of In-dependence—that the God we swear by vill always be with us; we ask that the thought of another world will ways be what it ought to be. If we have ot received the recognition that is istly our due and heritage, it is be-nuse we have not crossed the bridge nat separates babyhood from manhood. When I was a child I spake and thought i acted as a child, but when I became an childish things were left behind.' our dear Saviour's sake, men of the eration. leave the babyhood things hind, and then we will always be hat true Catholics should be, true to may God give us His blessing to rsevere us to the end.

cent de Paul and it will be celebrated throughout the world by the St. Vin-cent de Paul Society. Perhaps, no

time would be more opportune to call the attention of Catholic laymen to the organization. That there is necessity for such action is best shown by the limited knowledge prevailing concerning it among too many otherwise well-

ing it among too many otherwise well-informed members of our faith. In the first place, many imagine that it is some sort of a fraternal society with large dues and exclus vs member ship. Nothing could be further from the mark. It is simply a society of Catholie laymen banded together to visit the poor, dispensing material help and bestowing religious consolation. responsibility rests upon the Catholic Church of the United States to day, be cause it has grown from its age of child-hood and babyhood and has entered its

whatever sum he feels able to give. That is the money obligation and the only one attached to membership. It is not our purpose to elaborate upon its work in selected words or high - sounding phrases. The Catholic laymu who has not already heard these, is indeed a strange member of the is, indeed, a strange member of the Church. The good it accomplishes is known to every form of worship and its power in that direction is thoroughly appreciated. Yet we are met with the fact, difficult to understand, that its

who hold aloof for what special reason even they can give no reason. This too, despite the fact that afiliation with it means untold benefits to them and their families. Even zealous pastors are in-different to its establishment in their parishes notwithstanding the fact that it is their greatest aid, and strongest support. As a parish organization no soci-ety in the Church surpasses it. Those who doubt the fact should recall the wish not long ago expressed by thematch-less Pontiff Leo. XIII. that all Catholic

laymen join its ranks. In St. Louis there is additional reason that the membership should be much larger than fourteen hundred. It was here that the first conference in this here that the first conference in this country was established almost fifty eight years ago. That fact alone should keep its roster swelled beyond any other. But there are many other rea-sons. Chief among these might be urged our population of two hundred and twenty thousand. In view of these figures the present strength is wholly out of proportion. The fault is not to be charged to the society for it has made, and it always making, excellent efforts to add to the roll. This, therefore, clearly discloses to whom the blame attaches. How the obstacle is to be overcome still remains an unsolved question .- Church Progress.

### CREED REVISION AND UNITY.

Within the past few weeks many of the Protestant denominations have met to discuss problems pertaining to their respective creeds. Thinking persons who keep in touch with some of the car-dinal contentions must have found many things to excite their astonishment. Not a few of the followers must feel themselves sailing the sea of uncertain-themselves the discussions led to plain south of a mountain, on the last of a river; we are welded together because the Lord has called us into the fold; we are bone of His bone and flesh of His flash, and we have been united the holy table. After all, we have to thank ourselves for what we have received from the country, but not to besmear the white stripes. The flag should always retry; that is, the want of recognition. We can do much by united endeavor, we become by becoming the provided the stripes of the flag should be asked to die for a lie. And the blue? There are Americans, and the flag should hid, out the stripes and the stripes and the stripes the stripes and the stripes and the stripes the stripes are the white the stripes. The flag should always retry is that is, the want of recognition. Revision and Church Unity. Summariz-ing the opinions expressed, the two may be regarded as correlative subjects. And this for the reason that through revision Protestantism seems to be hoping for unity. Protestant dissen-sion of belief is to be boiled down. From each of its various forms some thing is to be eliminated. The ulti-mate purpose being to formulate a basis of doctrine upon which all can agree. To the man of thought, to him who is honestly seeking the truth, these efforts should appeal most potently to demonstrate that Protestantism does not contain the doctrines of Christ That it holds no authority from Him That it holds no authority from that to proparte His gospel. On the con-trary, do not the proceedings of these assemblies and the acts and expressions of the men who composed them clearly show that Protestantism is purely a human institution?

CATHOLIC NOTES.

last.

Anglican b'shop.

in Newry, Ireland, a number off leading Catholic ladies forming it.

are Catholics.

There are so many French Catholies now resident in Edinburgh that it was lately thought necessary to give them a mission in their own language.—Antigonish Casket.

lic publishers, now announce six penny editions of Cardinal Wiseman's "Fabi-ola" and Cardinal Newman's "Callista."

recently arrived at Shanghai, where they will begin their noble work of caring for the aged. This is their first Chinese foundation.

the Catholic Church recently. She had been a pupil for six years at St. Joseph's Academy there.

y, Emperor William received on board the "Hohenzoellrn" some Little Sisters of the Poor and gave each of them a contribution of twenty-five dollars.

A young Filipino from the island of Luzon took the first prize at the thirtythird annual commencement of the Law Department of Georgetown University, last week. His name is Roman Jose

The new Order of Nuns recently founded by His Grace the Archbishop of St. Boniface, with a view to teaching and training teachers, is receiving ap-plications for admission from eastern Canada, Massachusetts and some West-

The Rev George M. Searle, the priest-astronomer, has been elected Superior-general of the Paulist Fathers. Father Searle is a convert, a direct descendant of Governor Dudley and of

The Rev. Martin Callaghan, pastor of St. Patrick's Church, Montreal, Can, baptized sixty-two Chinese, May 22. He has now 140 baptized Chinese attending his Church regularly, and

authorities have proposed and the Vatican has assented to the sending of seven-hundred nuns to the seat of war to act as nurses, that the Red Cross Society nurses have proved insufficient, and that nuns who will go are for the most part those expelled from France. The Rev. H. G. S. Bowden, superior of the Oratorian Fathers, London, was formerly a soldier and an officer of the Guards. He is the author of a "Guide to the Oratory," a study of Dante, and a work on "The Religion of Shakespeare," in which the evidence for the poet's membership in the Catholic Church is fully stated. A member of St. Patrick's parish, Toledo, O., who wishes to remain un-known, offered to pay into the Church treasury \$2 for every dollar collected Easter Sunday. The collection taken up at the three Masses on that day amounted to \$1,600, and the generous with the masses of the mass parishioner has turned over to the pas-tor \$3,200. How many there are who could act likewise if they only had a little more sterling Catholicity in their make up ! During his visit to St. Louis several weeks ago, Archbishop Ryan enjoyed the happy privilege of administering the sacrament of baptism to an old riend and distinguished convert the person of Hon. Seth. W. Cobb, former president of the Merchants' Exchange, St. Louis. Mr. Cobb has always been identified prominently always been identified prominently with the business and social life of his home city. His wife and daughter are devout Catholies. The latter, Miss Josephine Cobb, graduated some years ago with distinguished honor at the Visitation Academy, Georgetown D. C. A young Philadelphia Catholic artist John J. Boyle, only eighteen years old, has been elected a member of the Na-tional Society of Fine Arts of Paris through his painting, "The Return of the Fisher Folk," exhibited in the Paris Salon. Until he was twelve years old, Boyle worked as a breaker boy in the anthracite regions. He conboy in the anthracite regions. He con-tracted spinal trouble, and, having a talent for drawing, was assisted by citizens of Scmuton to attend the Philadelphia Academy of Fine Arts, where he graduated. Several of his pictures were awarded prizes, thus en-abling him to go to Paris to study.

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The Most Rev. Diomede Falconio, A postolic Delegate to the United States left New York for Rome on Tuesday

Sir Henry Moore Jackson, the New English governor of Trinidad, is a Catholic, although his father was an

A London priest, Rev. Sebastian Gates, is one of this year's exhibitors at Royal Academy of painting. Father Gates is both an artist and a sculptor.

A female branch of the Society of St. Vincent de Paul has been established

The recent census of India officially makes it known that 75 per cent. of the Christian natives of that country

Burns and Oates, the English Catho-

Rev. Richard Baxter, S. J., who-died recently in Montreal, Canada, aged 83, was a missionary in the North-West, devoting himself to the conversion and welfare of the Indians.

power in that direction is thoronghly appreciated. Yet we are met with the fact, difficult to understand, that its membership is far below what it ought to be. There are thousands of good laymen There are thousands of good laymen

The Little Sisters of the Poor have

Miss Franz, a prominent young lady of Des Moines, Ia., was received into

At one of the Italian ports recent-

ern States .- North-West Review.

Anne Hutchinson, of Colonial fame, and an able man in every way.

Rev. D. J. Ega

# Seeds

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Globe age, Thyme den ixed Ten - Week, ced crd. nen to the adian People. ONT.

we are prone, if guided by the world's maxims, to become bitter and discon-

DOOM OF DOGMA." Thus we hear the expression "liberty of thought;" we hear it said that we tented, and here let it be noted that, despite all the platitudes of are the great American people; we hear it said that Catholics do not bethose who teach us how to get on, lieve in liberty of thought; that the Pope is always enchaining liberty of thought; that such a condition may be many a man dowered with health and a modicum of talent fails to achieve success. The way to preferment is well enough in the old effete nation of Europe, but for a nation like this, of crowded, and the men who have room high ideals and hopes, this chaining of for their elbows are few. The most of have not opened our lips. What should we have said? The answer is plain; us plod along, and if we are bereft of the supernatural our lot will seem to you and I know that it is not so, and we us both toilsome and unjust, and the you and I know that it is not so, and we should not hesitate to brand such state-ments as foolish talk. No matter who you are, if you do not pronounce such things as untrue you have not passed ent of rous childhood world is trying to banish all thought of eternity from the minds of men. Hence it is training an army of discontented who are kept in order by the policeman. It goes into Catholic households and

talks dress and position to the inmates. We blame, and rightly, godless education for much of the prevailing disconmay think that the stars are only pintent, but Catholic parents are also holes in the blue paper of heaven, but that is our fault if he does. By and by reprehensible on this score. By their neglect of the religious education of science comes to the savage of the forest and says to him, "You are not civilized; the stars in the heavens are not pinthe family, and by their fostering the belief by example that the supernatural holes, they are worlds larger than ours, mightier worlds." And the savage is no factor in the art of getting on, holes, they are worlds larger than ours, mightier worlds." And the savage says, "Don't tell me that. I want to believe as I always believed. You are narrowing down my liberty of thought." they have added, and add daily, to

# THE HIGHEST PHILOSOPHY.

the world's discontent.

And so it is. What is the savage but a baby in the woods? But the nonsense of all this talk about the Catholic The man who resolves to make his Church diminishing freedom of thought when science is doing it every day. You and I know what is right. We way by any means may believe in Christianity, but it is a Christianity shorn of are to blame for a good deal of the talk because we have stood by and not hell and a judge, a mixture compounded of ignorance and presumption. Even refricted it when people were prating nonsense about us—we merely kept quiet, I know we once had to keep quiet in this land of liberty. Liberty of thought was not for the Catholics. then he is a prey to despair. But he whose faith is vigorous, who has had burned into him at an early age that the little catechism embodies the high-Now as a man I protest against that. Now as a man 1 protest against that. I want the nation to live up to its principles. There is nothing I hate as hypocrisy. I do not blame the nation; I blame ourselves, us Catholics est philosophy, and the world beyond the grave is a grim reality, will get or in a manner befitting a Christian. But

the fact is that a great many homes take little notice of this. The result

is-and we have it on the authority of our pastors-that not a few young men

for a common cause. Dear breathren, we do not flatter ourselves -- not at all-but we are say-ing that we have the truth; that whereas they are going about and professing that we do not know about the next world and about our own souls, I say that we do know, because the Lord has told us, and it is our duty to communicate that knowledge others.

You will notice that as the country leaves its babyhood of one hundred years and has entered the second cen-tury it is beginning to face new dangers. When the country comprised a hand-ful of people it did not face the diffi-culties it now does. I believe we number about eighty-one or eighty-two millions of people. We have all seen number about eighty-one or eighty-two millions of people. We have all seen the change as compared with our an-cestors. Then the appeal was to honor uprightness and integrity, but now there is an appreciable lessening of those qualities. Expediency is the main consideration. We are facing all Expediency is the on. We are facing all main consideration.

sorts of evils to-day. A few words as to divorce, of which babies in speech. If we were only teaching theories I should not waste five minutes of my time talking about them. Talk about

### Their First Communion.

How sweet is the sight of a band of ldren who have just received their

intered who have just received their irst holy Communion! Innocence shines in their eyes, joy ights up their countenance, divine grace renders their look placid, and the presence of Jesus Christ in their hearts kes them a magnet for affection. Would that they might retain, all through life, the celestial goodness of that happy day!—Catholic Columbian.

### Canada and the Indians.

"In Catholic Canada," says the Cath-ic Telegraph, "her Indian wards are equestionably treated with more con-

industriant of the second seco falling off as is the case this side of the border. fect unity.

Creed revision is a denial of a defin-

ite revelation from God. It is a con-fession that Christ's mission was a fail-ure because He left to mankind the God and true to our country, and may God give us His blessing to severe us to the end. duty of man to correct the mistakes. It is a proclamation that Christ failed in His promise to send the Spirit of Truth to abide forever with His Church, Granted, however, that elimination and formulation result in formal agree ment, will it make for Protestant unity? There is no good reason to think so. What is there to cement the unison against the disintegrating prerogative of private interpretation? What certainty is there that the very next con-vention, regarding itself wiser than its

predecessor, will not burst the agree-ment asunder? What assurance have its followers that the makers of the amon creed have not blundered? How are the creed makers to instill be-lief in the Bible as the Word of God after being in error about it for nine-teen hundred years? Hence the absurdity of the movement. Our separated brethren will never obtain unity until they find the Church founded by Christ. Here alone dwell authority to teach, certainty of doctrine and per-

# MARY LEE

### or The Yankee in Ireland BY PAUL PEPPERGRASS, ESO.

CHAPTER XXVIII.-CONTINUND.

The captain hesitated a moment-at whether to call on Mary for her a loss whener to call on mary for her testimony in presence of so many spec-tators, or suffer the circumstance to pass unnoticed, and come to some con-clusion respecting the cabin boy with out further delay. His deliberation, however, was suddenly interrupted by the sheriff, who now rose and begged to be permitted to leave with his prisoner as soon as possible—it being late in the afternoon, and the distance to Lifford

atternoon, and the distance to Inform jail some six hours' travel. "What's the amount of the debt ?" demanded Else, interrupting the cap-tain, who was about to reply to the sheriff. "Mr. Lee shan't leave here

sheriff. " Mr. Lee shan't leave here the night in your costidy if I can help it. How much is the debt ?" The sheriff, looking for an instant at the execution, named the sum. "Humph !" ejaculated Else, run-ning her hand down into her pocket and drawing out her wallet—" humph ! the sum's big but I've enough here to new it" pay it." You ?"

"Ay, me. Hah! hah! Isn't a witch's money as good as a queen's, if it's current? Mr. Weeks there will tell ye these notes come fresh from the bank ; hah, hah !"

bank; hah, hah !" "Why, how's this?" demanded the captain; how did you come by this large amount of money?" "That's not a fair question, captain, and I'm not bound to answer it; but to plaze ye I'll tell ye: I got eighty round a fit from that gentleman there. pounds of it from that gentleman there, Mr. Weeks, for sarvices rendered, an the rest here in goold I saved from my husband's earnins. Here, Misther Sheriff, count out yer money, and let the prisoner go." The sheriff took the bills and gold,

and laid them on the table ; then count ing over the amount marked on the back of the execution, he receipted for the and handed the document, with the balance of the money, over to the witness.

While this transaction was passing, While this transaction was passing, the whole audience seemed in commo-tion; every one expressing his astonish-ment to his neighbor, that a woman of so infamous a character as the fortune-teller of the Cairn, should thus part with the gold she loved so much to save a commention attancer from the hands of parative stranger from the hands of law. Even the light-keeper himlaw. self was taken completely by surprise, and the magistrates looked at one another, and shook their heads, as if they suspected some mischief at the bottom of it. As the sheriff was about to consign the bills to his pocket-book, a sudden thought seemed to strike him, and drawing out a small bank detector, he laid it before him, and took up one the notes to examine it. 'Humph!'' he ejaculated, after a

pause of considerable length ; "I might have suspected as much. Witness, let have suspected as much. Witness, let me see that note of hand and execution a moment-I fear I made a mistake.

"Too late, sheriff," responded the old woman—" too late ; but if the frag-ments 'd be of any use to ye, they're here at my feet.' Anything wrong?" inquired the

chairman. "Yes, sir; these notes are counter-

feits on the Bank of Dublin.' Counterfeits !"

"Not a doubt of it sir. The Dublin Bank, in its last circular cautions the public against tens and twenties, coun-terfeits of its new plates; and here," he added, handing the detector and one of the notes up to the bench, "you can see in an instant the plate is a forgery

The captain examined it for a moment, and then turning to the witness, de-manded to know if she could affirm on oath these notes were given her by Mr.

persecutor ; " ask yer own conscience if ye have any. All I say to ye now Robert Hardwrinkle-luck to yerself for God will soon call ye to yer reckon-in ; " and so saying, the old woman slowly descended the steps, and silently took her place close by the dock where Randall Barry stood patiently await

ing his doom. The reader, perhaps, may think it strange that such insulting language as Else Curley uttered during her examin-ation should have been permitted in a court of justice; but it must be remem-bered that Else bore the reputation of witch and sorceress, and in that char-acter claimed for herself privileges and immunities which no ordinary woman would dare have aspired to. Besides,

Else, halting on her step, and casting back a look of intense hatred at her

she was well aware that as long as Cap tain Petersham presided in court, sh had little reason to fear Hardwrinkle's resentment. In addition to all this, however, Else Curley was naturally a bold, ferless woman. Her look, her speech, her very gait proclaimed her speech, her very gait proclamed her such the moment she appeared. Super-cilious to her equals, she was as arro-gant in her intercourse with those above her; and very likely had the judges of assize presided in that court house, surrounded by all the pomp and circumstance of supreme judicial power. circumstance of supreme judicial power, instead of humble county magistrates, Else's conduct towards Hardwrinkle

have undergone would but little change. change. "Miss Lee," said the chairman, when Else had retired, "I regret ex-ceedingly to be obliged to call on you for testimony in this case, or rather, that your uncle's deposition, just made,

requires it. But you will perceive it's a matter of grave importance, and needs thorough and patient investigation. Have the goodness, if you please, to take the witness stand." As Mary rose and advanced, leaning

on Kate's arm, her whole frame trembled and her heart seemed to sink within her at the thought of being exposed and questioned before so many spectators. In passing the dock where Randal Randall Barry stood shackled, patiently await-ing his trial, she raised her handkerchief to her face, under her veil, as it

to hide it more effectually from her lover's gaze, and timidly ascended the platform. The moment the audience saw the

graceful figure of the young witness. and heard it whispered about she was the light-keeper's daughter, a general rush was made in the direction of the Those in front forced their way along the passages either side the coun and, despite the threats and cil table. efforts of both policemen and magis-trates, succeeded in obtaining positions where they could behold the far-famed beauty of Araheera Head.

"Your name is Mary Lee-is it not?" began the captain, after silence was again restored.

Yes, sir. "Will the witness have the goodness to remove her veil ?" said Hard ' said Hard. wrinkle.

Mary trembled [as she heard the vords, but made no motion to comply with the order.

I must insist upon it, however pain ful.

ful." "Miss Lee, I fear you must gratify the gentleman in this little matter," said the captain. "According to the usage of the court, the witness should uncover the face during examination. I had hoped, indeed, Mr. Hardwrinkle, under the painful circumstances of the case, might have waived this point of court etiquette; but I find I have been

nistaken. Mary slowly raised her veil, and with trembling hands, laid it gently over her shoulder. As she did so, a murmur of

dmiration broke from the crowd o spectators, like that we sometimes hear at public exhibitions, when the cover-ing is removed from the face of a beau-

tiful statue. " God bless me ! how lovely she is !" exclaimed one of the ma

soul had so radiantly suffused them.

them-was the gift of religion.

' Ah ! from constant use, I suppose,'

Mary kept her eyes cast down, but

said the captain.

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tender affection, will not suffer her love to go unrequited."

"I don't know, but by the Lord Harry," responded the burly captain, "I'm beginning to think there's some mysterious influence at work ;" and he hitched his chair a little closer to the desk, as if he felt an increasing inter est in the investigation.

" And now, Miss Lee, can you inform the bench when you missed the rosary ?'

" On the 12th of-"

" From what place ?" " From an old family Bible, in which

usually kept it. "Did you make a thorough search

for it ?" Yes sir."

"Did you see Mr. Weeks, here pres-ent, at the light house on that day ?" "I did, sir."

"Where-in what part of the house?" " In the parlor.

Was it in that room you kept the Bible ?"

" Yes, sir,"

"Did any other person visit the lighthouse on that day ?" "A gentleman called, but did not enter the parlor."

"I have but one more question to ask, Miss Lee. Are you of opinion that

some one not a member of your family took or stole the rosary ?" I am, sir.'

"Whom do you suspect ?"

I know of no one who could have taken it but the gentleman I saw in the parlo

That enough, Miss Lee-you may retire," said the captain, leaning back in his chair. "Gentlemen," he continued, addressing his associates, tinued, addressing his associates, "the testimony of the sick girl, Mr. Hard-wrinkle's servant, who found the rosary on the floor of Week's room, the morn-ing after his first visit to the lighthouse, and Miss Lee's corroborative evidence make the case a pretty clear one against Weeks; and as it comes within our inrisdiction, being but a case of petty theft, we must commit him, and send the forgery affair up to a higher

Hold on a minute," exclaimed the Yankee ; " you ain't a-going to commit me, I expect, without hearing me in my

own defence?" "Well, sir, go on," replied the chairman; "proceed, but don't be long about it, for we haven't much time o spare. This trial has taken up too much of our time already.

"Well," said Weeks, gathering in his legs, and rising to his feet, "I can't say I know much of English law, though I do think I'm pretty well posted no in I do think I'm pretty well posted up in law of the States. But, gents, I've got a sorter notion-well. I may be mistaken, ye know-but still, I've got sorter notion that there's no law to b found in any civilized country in the world to punish a man when he hain't committed no crime. I guess that's a point won't admit of much dispute, any how. Well, let's see now what injus-tice I have committed. There's Miss Lee to begin with ; I hain't stolen her rosary. I took it, I allow-inadver tently put it in my pocket; but I had no intention of stealing it, not a mite. We Yankees ain't a given to hooking, as a general thing; it ain't our nature. We speklate once in a while beyond our capital, and come it over greenhorns now and then in the way of trade, but hooking ain't a Yankee trick, no now. specially such a tid-re-eye consarn as that. I acknowledge I took it, gents, and you may do what you've a mind to about it; but as for hooking the affair, I swonnie I never thought of it from the time I left the lighthouse till cousin Rebecca showed me the darned thing a day or two after, and called me a Papist in disguise for having it in my posses-sion. Now, as to this old lady here, sion. Now, as to this old lady here, she hain't got nothing to complain of either, that I know of. The hull amount of the matter is, she did nothing for me, and I paid her nothing; ain't that so, gents? Ha, ha! the old

pursuit of him." "Well, pursuit or not," replied Weeks, "if he's out of limbo, that's he or I ain't Ephraim C. B. Weeks." "Police, see who that fellow is,"

said the captain. "Lanty Hanlon's the man, and no "istake," repeated Weeks. "I could swear to his voice on the top of Mount "Ho there? at the door below! has

the detachment from Milfred arrived ?" demanded Hardwrinkle. The answer came up in the affirma-

tive. "Then let search be made instantly "Then let search be made instabily for Lanty Hanlon. You, sergeant, hold a warrant for his arrest—see that he escape not, at your peril." "What ! how's this ?" demanded Captain Petersham—a " a re-enforce-ment without my knowledge or con-

I apprehended a riot and rescue

of the prisoner," replied Hardwrinkle. "Ha! a rescue!" and the captain turned to look at the young outlaw. "Rescue a man with a broken arm, under charge of constables! What, shackled, too-good heavens! this is barbarous. Constable, remove those irons-off with them instantly. What! chained like a felon, even before he is found guilty!" "He's a bold, daring fellow," pleaded

Hardwrinkle. "Psaugh! psaugh! sir, your ex-

planation only makes the matter worse. Your conduct's a disgrace to this bench. sir, and an outrage on the feelings o

your brother magistrates." "Hush, hush, captain," renon-strated the priest, laying his hand on his friend's arm and speaking low. "You must take another time and place to rebuke Mr. Hardwrinkle."

No, sir, I shall not," replied the gnant captain. "This is the indignant captain. "This is the proper time and place to rebuke him; and I tell him now, here in open court, that his conduct throughout this whole affair has been both unchristian and

ungentlemanly." "Captain Petersham, you know I'm a man of peace," said Hardwrinkle, "or you would hardly dare to utter such ch language here." "Dare!" and the captain turned on

him such a look as might have withered him up. "I shall quit the court under pro-

test," said Hardwrinkle, rising, "since neither the law nor the feelings of a gentleman are respected here." "Not an inch, sir. Move but one

step from where you stand, and I commit you." "What ! commit me?"

"Ay, you, sir, for conspiring with your worthy cousin there to carry off by force and violence the person of Mary Lee, in an open boat from Ara-heera Head to Malinmore, in the event if her not consenting to the marriage. I have now, sir, in my possession due information to that effect, sworn by two of the very men you engaged to ex-ecute that damnable design." "The charge is false," said Hard-

"The charge is false," said Hard wrinkle, but in tones so low and husk that the very sounds spoke his guilt. "And that no time might be lost.

pursued the captain, without noticing the denial-" that no time might be lost, the young lady was to have been carried off this very night, as soon as the sheriff had removed her uncle. and no one left to protect her, in that remote and desolate spot, but her old and feeble servant, Roger O'Shaughnessy.

Here a murmur of indignation ran through the audience, and every eye turned on Hardwrinkle. That gentleman made no reply, however, but after a moment's reflection quietly resumed his seat, as if he had made up his mind to bear his sufferings with the patience

and humility of a martyr. During the interruption, Weeks stood on the table, or platform, with his hands driven down into his preeches pockets, and apparently as little con-cerned at what was passing as if Hard-wrinkle had not been "a drop's blood

over you be ; go ahead ; I'll wait till once, sir; are you or are you not a cousin of Mr. Hardwrinkle's ?" "Why, as to blood relationship, I you've got through, I ain't in hurry. Proceed, Mr. Weeks, and don't

guess there an't much of that to speak of. But still it amounts to pretty much the same thing in the end. The Weeks and Bigelows were always in and out, you know, like one family. And then young Ephraim and I-or Eph, as we need to call him 'how the mind the fellow." "Well, the hull amount of the mat-"Well, the hull amount of the link ter is, the note cost Mr. Hardwrinkle nothing, not the first brass cent; he got it from a Dublin attorney, on com-mission to make the most he could as we used to call him 'bout the doors -went to school together for eight or ten years, and never kept a secret from mission, to make the most on't.

Hardwrinkle here attempted to interrupt him, but the captain interpose twin brothers. and the speaker continued.

twin brothers." "Well, by the Lord Harry," cried the captain, turning to his associates, " if this ain't the coolest fellow I've met in my day ! And so," he contin-ued, looking at the imperturable Yan-kee, " it is turns out at last there's no electromethic at all between you !!" "I ain't surprised at Mr. Hard-wrinkle's gettin riled, not a mite, for I swonnie it looks kinder mean in me to talk so after enjoying his hospitality; but I've got into a sorter snarl, gents, you see, about this here marriage con-cern, and I must tell the truth, for I relationship at all between you !' don't see any other chance of getting out of it. Well, then, to be plain about it, we had an understanding-Mr. Hard-wrinkle and I had-well, it was just "No, guess not, except by marriage. Still, it's much about the same thing mate with us as cousins could be. Well, in fact we were cousins in every thing but the near blood." like this; if we succeeded in getting rid of Lee by means of the note, and could then induce the young lady to narry right straight off, or, if she refused, to carry her off to the neares THE SURRENDER OF DOROTHY.

fused, to carry her cit to the heartst place we could catch a vessel bound for the States—I say, if we succeeded in this, Mr. Hardwrinkle was to have \$10,000 cash, and I run the risk of the veto succeed on fell " note, succeed or fail. ejaculated Hard " Scoundrel !'

"Scoundrel !" ejaculated Hara wrinkle, hissing the words between his teeth. "Gentlemen, this is the most outrageous falsehood—" "Psaugh ! hold on a bit—don't get

riled, Cousin Robert." "But what could I expect, when the fellow's ignorant of the very first prin-

ciples of religion ?" "Do say! Well, I never made much

sighing that her empire was past. pretension about it, you know, cousin, and so you couldn't expect much from me in that line; but for you, who's praying and reading the Bible most part the time through the week, and Sabbath especially, why, it was going it a lead paint to strong to try to do " I will never have such another summer-never! Eight - no, nine-proposals, for though little Dick Nev-And the driving and the dancing and the boating! No wonder I haven't a it a leetle mite too strong to try to do me out that note—warn't it now, Cousin Robert? By crackie, Bob, for a pious, rag left. Even my lovely Paris mull gone. And now-now-all is over for-ever, forever !" And Dorothea sank God fearing man, you're about as smart a one as I've met since I left Connectiback amid a choas of tattered finery, with quivering lips and a suspicious dimness in her big brown eyes. For eut; you are, I swow; no mistake about t. But, gents, I don't see no use now it. alas! the in talking over the matter further. I was a goin to produce Mr. Hardwrinkle's letters to me before I left the States ments as it was, evoked a throng of ghostly memories. It was in the first glory of that gown about this here marriage, to show you I ain't the only one to blame in the transaction; but I guess it's just as she had brought Jack Dalton to her feet ; its dainty folds had throbbed to her heartbeat at his honest tale of love; well to let the matter drop as it is. As its lace flounce had been demolished by regards the speculation I came here on his quick, angry step on the night he had turned from her, forever. Forever! it had seemed a light word why, all can be said about it is, I failed -that's the amount of it. The fact is, gents, I always heard the Irish were an then, with the dance-masic sounding almighty green sort of folks, both at hum and abroad, and thought a Yanin her ears, and a score of eager part ners waiting for her hand and her smile kee, specially a Connecticut Yankee, had nothing to do but go right straight Tragic parting were no new things to little coquette Dorothy, who had a

along soon's he got among them ; but I find now I made a slight mistake in that respect. It ain't so, gents ; the Irish at hum ain't so green by a long chalk as some I've met in Vermont." "Nor all the Yankees so smart as

they think," added the captain, smil-"Well, sometimes we get sniggled, you know, like the rest of folks. Well, it's just like this : we hain't got to our full growth yet, but give us fifty years more to get our eye teeth cut, and I tell you what, captain, should like to see the foreigner then could come the blind side of us; that man'd be a caution, I

tell ye. As for Mr. Hardwrinkle, here, I don't wonder he's smart, for he belongs to a pretty considerable smart kinder family Well, he's got a cousin in Ducksville, name of Weeks, said to be about as smart a man as you can scare up in that section of the country; and still he hain't been a hundred miles from home, I guess, all his lifetime." "Brother of yours, I suppose," said

the captain. "Well, no, he ain't."

Dorothea started to her feet, white-faced and wide-eyed. "Not dying, " I thought, being a Ducksville man, and a cousin of Mr. Hardwrinkle's here, Miss Pamela-" "Took suddint last night. Heart he might be your brother, or cousin, at least. " No. not exactly : he's much about this last month, Jeb said. But to ask the same, though, we've always been so for a Romish priest at last, when the Daltons have been professing members intimate. It was he first told me of his relations here, the Hardwrinkles." "First told you! What, did you not know that already? "No; can't say I did."

"Well, yes, pretty much, I guess.

"Pretty much !

ou guess there is

"Yes, I rather think so-by mar

'Allow me, Mr. Hardwrinkle," in

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the vanity, the c ness that had driv It was a whi little Dorothy t broad piazza of where Father Ma arm-chair, was f attack of hay fev exclaimed the go in surprise. " or her ghost !"

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another more than if we had bee

Weeks have always been as inti-

TO BE CONTINUED.

Summer was gone. She had fled be.

ore the September storms, tremulously

dropping her last blossoms as the rollick.

ing autumn came piping over the hills. And now the fields were a riot of gold.

enrod, the scarlet banners of the suma

flamed by the wayside, the forests were flaunting traitor banners of crimson

And Dorothy, who had queened it at

Maplehill since the June roses bloomed, was packing her big Saratoga trunk and

"Paris mull,

custom of dismissing an adorer at night and recalling him with roguish glance

and nod the next morning. Ah, it had been a gay game all sum-

mer with hearts as trumps, and Doro-

thea holding all the winning cards, but

Jack Dalton was not the man to play

against hopeless odds. It was so stupid of him to think she really meant "no" forever. So stupid, so-so-

"no" forever. So stupid, so-so-cruel! And the brown eyes were

brimming over when, at a heavy step

quickly dry and plunged desperately

into packing again, as Miss Pamela lumbered into the room, and dropped

"The land sakes, did ever any one

see such a clutter? Everything in rags and ribbons! I'll set in and show

you how to pack in earnest, child, as

that just naturally took my breadth.

Uncle Jeb has just been up in hot haste from Dalton Manor. Jack Dalton is dying, and wants a Romish priest."

Dying ! Jack Dalton dying !"

y wind. I hev hed a turn

is only sixteen. still

and gold.

same thing.

were a riot of gold.

he co

filmy frag-

" Oh, Father, come for you. dying, and he is one at Saint Bed

"Young Dalt That splendid y

That spienaid y all the honors you say, my chil absolute strange "Oh, yes; fift But I know a cu the young voice who had shown trail." "Oh, trail." "Oh, quick. He is dy ing sob that ca the good priest with pity and pa had crowned with three brief mont Stray little la his fold, Father been good friend had found her s behind his litt few grave fathe her flight. Dor three boardingposed to keep to but somehow F had altered her spoken to her in

> darling of fond her life. Madcap thous had held her a

Dorothea

beautiful years seen her go wit his little favor world's wide w But this was:

with white, stra and dark with over the mor answering in sh his questioning pony up the sto Father Marr's hard to follow grew the way, tangled by will

trees. at last, as his over a huge. you quite sur-child ?" " Oh, yes, y

tremulous ansy not every turn

memories of th had ridden thr

her side ? H

climbed to gat

bells ; here th

works, whose her with flas cheek ; there

they had pic

summer evenin

burned among

sweet with th

here was the grandfather ha

rook that I

Burn, that a n

water-sprite la to the gorge. swollen into fie

swept down th

She drew There had be

sweet summe

hady place v

the shallow di

Jack had alw

and drink. I swirling in

foam. " Missed

Father Marr

something of o' the wisp gr " No," sai

bridge only a

looking at t "God bless

madness to

swept to de Come ! We

road. There

somewhere n

all the way,' ly. "Oh, w be deep. F will try it." "Dorothy

Marr tried t

rein, but it

Urged in t

We wou

A ford

outery th wild anguish r

I protest against putting that question to a woman of such disreputable character," cried Hardwrinkle, " and but this moment convicted of an attempt to pass counterfeit money. I object to the question." Those of the spectators within hear-

ing of this unexpected disclosure, who happened to have had any dealings with Weeks during his short stay in the neighborhood, now began to feel alarmed; and one of them, a dealer in dry goods, who had furnished him with ary goods, who had furnished him with fishing tackle, gaffs, landing nets, &c., stood up and begged to inform the bench he had now in his possession a bank note from Weeks in a payment for goods delivered, and prayed the chairman to examine it. The latter, took the paper, and after

looking at it for a moment, pronounced it an impression from the same plate.

"Here's another, plase yer honor, cheeks covered with blushes, one could hardly help thinking of those fine lines cried a little tailor, who had mounted on the shoulders of his neighbors, and flourished a bill over the heads of the of Williams's Sister of Charity : audience ; " here's another I got from Mr. Hardwrinkle, and I'm afreed it's here's another I got from of the same family.'

"Send it up." The tailor's note, like the haber dasher's, proved also to be a counter

feit. "Clerk," said the captain, " make the rosary. After a moment's examination, she out a warrant instantly for the arrest of Ephram C. B. Weeks, in the name replied in the negative. "Any marks by which you can dis of the state, on a charge of having tinguish it from yours ?" "Mine, sir," she replied, "was much more worn than this." attered counterfeit money."

" And I," said the light-keeper. "as Mary Lee's guardian, charge Ephraim C. B. Weeks with having stolen that young lady's rosary from my house at Araheera Head.'

said nothing in reply. "Don't blush, my child, don't blush; you love your religion, and practise it. I wish to Heaven we could Arabeera Head." "Clerk, when you have made out the warrant, take Mr. Lee's deposition. " he added, motioning to Else "you have done-you may Curley, retire

"Ay, ay," muttered Else, drawing the hood of her old gray cloak over her the devotion of the rosary, though I'm far from being a Catholic myself, I look upon it as the most beautiful devotion head as she turned to leave the witness stand; "I'll retire now, but there's more work to be done yit afore the sun in the world." "Thank you, captain," said the

more work to be done yit afore the sun sets. Let the wrong-doers luck to them-selves." "Stop, woman ! for whom is that threat intended ?" demanded Hard-wrinkle. "Ask yer own conscience," replied "Thank you, captain," said the prist; "thank you for your generous testimony. You'll find," he added, "before very long, there's a charm in the rosary you little suspected. The Immaculate Virgin, whom that spotless

thing thought she was smart-and so she is a darned sight smarter than I conscious of what he said, and gazing took her for-but she forgot she had a Yankee to deal with ;" and Weeks shut on her face as if it had been a vision. And well he might gaze, for never one eye as he spoke, and thrust his saw he such a form and face before. hands down into his breeches pockets-"she forgot she'd a Yankee to deal And yet it was not so much in those features, so perfectly moulded by the plastic hand of Nature, that her beauty with, a live Yankee, with his eye peeled and fresh from Connecticut." lay, as in the angelic blush and un-affected modesty with which her pure

Here the magistrates, after commanding silence several times. (for the audi ence got so tickled at Weeks' languag Dear reader, this lovely girl was a and gestures they could no longer re-strain themselves) at length broke out child of Mary—an humble, gentle ser-vant of the Mother of Jesus. And there lay the great secret of her beauty. The perfection of her features nature into a loud laugh, the captain's fat side shaking as he turned to and fro to say a merry word to the priest or his next gave her, but that which defies all the

neighbor on the bench. "Silence, you rascals down below there," he cried, when he recovered himself. "Can't a man speak without art of the sculptor or the painter-that inexpressible charm which animated a brogue on his tongue, but you must laugh at him? Silence, and let the Looking at this exquisite being, as there before the admiring man be heard. multitude, her eyes cast down, and her

Stand him up, captain, jewel; stand him up on the table-we can't hear him," responded several voices in the crowd.

Thy soothing how gentle ! thy pity how tende. Choir music thy voice is, thy step angel "Up with him ! up with him" now became the general cry, and Weeks, in the midst of the uproar, mounted the grace, And thy union with Deity shrines in a splendor Subdued, but unearthly, thy spiritual face. table, and trusting to his own resources "Miss Lee, have the goodness to look at this, and see if you can recogto elicit sympathy from the audience boldly resumed his defence. nize it," resumed the captain, handing

"Well," said he, pulling up his shirt collar and pushing back his long sandy hair behind his ears, as he looked round the hall—" well, ladies and gents, l guess I hain't got a great deal more to say. All of you know pretty much by this time that I'm a stranger in these parts, and I know, on the other hand, you're Irish to a man. Well, I an't a-goin to make the inference-mo, I leave that to yourself. All I shall say is, the Irish at hum and abroad are famous for their hospitality to the stranger."

"Be alsy, avourneen," said some body near the door ; "be alsy now, and all say as much for ourselves. As to don't be tryin to soft soap us that way Don't ye remimber the weddin Ballymagahey ?'

Well, there !" exclaimed Weeks. turning round to look. "Who's that?" demanded the cap

tain. "By thunder! if it ain't the tarnal rascal again !" "Who ?"

" Lanty Hanlon, if he's alive." " Impossible-the police are now in I

to him in the world." Even when th charge of conspiring to carry off Mary Lee was made against that respectable relation, he hitched up his shoulders and jingled the silver as usual, but showed no sign of either surprise or re sentment. At length, however, silence was restored, and at a nod from th

chairman, Weeks again pulled up his shirt collar and resumed his defence. "Well, ladies and gents, I ain't a-goin to detain you long. No; speech-mak-ing ain't in my line; but still, you know, every man should be able to tell hng ain t in my inne; but still, you know, every man should be able to tell his own story. Well, as to this darned old critter here, half devil, half cata-mount, I guess I have given a pretty considerable fair account of my transcame to reside here ? "Pretty much! Why, sir-" "Hold on," said Weeks, "hold on a moment, captain; I can explain that,

too, quite to your satisfaction, I reckon. The Weeks family, then, you must know, and ourn were terrible intimate, action with her-well, enough to show hadn't done her no wrong, any how Then, as to the dry goods man, let him produce his bill, and if I hain't paid him the full value of his goods already being next neighbors for a little more than twenty years—well, the fact is, we in pure gold, independent of the \$50 note, why, I'm ready to suffer the congot to be so intimate we never made any difference with respect to relation ship, or that sorter thing—not a mite."

sequences ; that's all. I calklate, gents. to give every man his due, but dang a copper more; and if I find a man tryin "Stop; you don't apprehend the question, I suspect; I want you, sir, to to impose on me, I manage, some how or other, to pay him off in his own coin tell us in plain terms, and briefly a possible, whether you are, or are not, a relative of Mr. Robert Hardwrinkle here present;" and the captain motioned to the latter gentleman, who, to the infinite moviment of the hole. I repeat it, gents, let this dry goods man, who supplied me with fishing tackle and all that sorter things, let him stand up here and produce his bill to the infinite merriment of the bo That's plain talk ; ain't it, gents ? Well, holders, kept gazing at the Yankee in undisguised astonishment. "Well, come to think of it." replied then, all that remains now, is count for my transaction with Mr. Hardwrinkle here about that note. It goes agin me to do it, it does—that's a fact; but considering the fix I've got into, I feel bound to go through with Weeks, as if he had been trying hard to recollect himself, " come to think of

it. I guess there is some relationship. it. Mr. Hardwrinkle may feel a little put out about it, I guess, but he's here, riage." "Mr. Weeks," said Hardwrinkle you know, on his own soil, while I'm stranger, and nothing to depend on but justice."

truth. Besides, this is about the last day, I reckon, I can spend con veniently in this section of the country and for the sake of New England, should like to leave it with a good name.'

"And why wudn't ye, asthore—by the powers, ye earned it richly," said some one close by, in a stage whisper. "Faith, yer a credit to the country ye came from, avourneen.

' commanded the "Silence, there,' chairman, hardly able to suppress laugh; "silence, there, and respect the court." "Go ahead," cried Weeks, "who-

for three generations to my certain knowledge! As if good could not give all the dyin could not give all the dying comfort any man would ask. But this is what "Are you not Mr. Hardwrinkle's cousin ?" comes of sending boys off to Popish colcousin ?"
"Not that I know of."
"Not that you know of ! why, how's this ? Have you not passed for a cousin of Mr. Hardwrinkle's since you leges. A Romish priest! Thank the Lord, as I said to Uncle Jeb, there's

on as I get n

not one to be found within fitty miles of us-But here little convent girl Dorothy

found choking speech. "On, yes there is, Miss Pamela; yes, there is. Father Marr is at the Mountain House.

I saw him as I rode by yesterday." "Eh? What! Good Lord, don't tell me, child, you are a Jesuit, too, gasped Miss Pamela in holy horror. "Oh, no, no !" said Dorothea. "But-but he is chaplain at Saint Mary's, and I knew him there. Oh, send for him, Miss Pamela, please, please," and the speaker's voice broke

down piteously. "Not I," said Miss Pamela, grimly. "Uncle Jeb's gone off, I don't know where, and there's an end of it. I'll so the solution construe let alone Jack set no fellow creature, let alone Jack Dalton, to idol-worshiping with last breadth."

"Oh, you don't know, you don't "Oh, you don't know, you don't now," said Dorothy, in a husky voice. 'I have been in a convent, and do. It know, is cruel to keep a priest from a dying man. I'll go for Father Marr myself," added the trembling speaker, springing with sudden resolution to her teet. And before good, duil Miss Pamela could quite grasp the situation, Doro thea was gone indeed, and mounted on her pony was galloping wildly over the mist veiled hills, her heart, for the remember you are now in a court of first time in all her glad young life, pulsing with the fierce fever-beat of love and fear—and anguish, too, which sooner or later all human hearts must terposed the chairman ; " I shall finish in a minute or two. Your turn comes know

next. You say you guess there is some relationship by marriage, Mr. Weeks." "Yes; one of the Weeks married a Bigelow, if I don't greatly mistake, somewhere about the end of the revo-lutionary war or thereaway. I kinder think Uncle Nathan used to—" Dying-Jack dying! Bold, brave true hearted Jack ; Jack, who had loved her, as he said, more than his own life, who had wooed her with such simple, who had straightforward honesty, wh turned from her at last with a look in his dark, earnest eyes that had haunted

"Stop, stop, sir! Confound you and "Stop, stop, sir! Confound you and Uncle Nathan. You can't speak a sent-ence, sir, but you have Uncle Nathan at the head and tail of it. Answer at Jack dying ! God,

tress, Fanc water. The fright and snort of terr that flung swimming blinding, waters, dar Dorothy-a " Dorothe It was through the seemed drift met her ga closed. Jac strong, true "Are—an she whispe

waters that ears. " Dead, No, no ; th just now," h tried to cro I, by God's bank in tim

" But-b " I, Dor Uncle John had been r

from colleg last. Unc.

people in Dalton.' now. Unc

### JULY 16, 19C4.

in surprise. "

### 6, 1904

e you not a

y's ?" elationship, I that to speak that to speak to pretty he end. The re always in a one family. nd I—or Eph, out the doors for eight or

" Oh, Father, yes, it is I. I have come for you. Jack, Mr. Dalton, is dying, and he is a Catholic-fie bocame one at Saint Bede's last year." r for eight or a secret from f we had been larry," cried is asso st fellow I've

dying, and Bait Bede's last year." "Young Dalton ! 'Good gracious ! That splendid young fellow that took all the honors of his class ? Dying, you say, my child ? Where ? I am an absolute stranger here. Is it far..." "Oh, yes; fifteen miles by the road. But I know a cut across the mountain," the young voice broke, for it was Jack who had shown her the old "Dalton trail." "Oh, be quick, Father, be quick. He is dying." And the chok-ing sob that came with the word told the good priest enough to fill his heart with pity and pain for the girl whom he had crowned with commencement honors

her life.

darling of fond and foolish parents all

had held her a happy inmate for three beautiful years, and Father Marr had

seen her go with a wisful pity for the unguided heart, then awakened soal his little favorite must take into the

"God bless me !" gasped the priest at last, as his horse nearly went down over a huge, moss grown log. "Are you quite sure of the way, Dorothea, child?"

" Oh, yes, yes ; I am sure," was the

climbed to gather her mountain blue-

bells; here the crumbling old breast-works, whose heroic story he had told

works, whose heroic story he had told her with flashing eyes and glowing cheek; there the Indian spring, where they had picnicked so gleefully one summer evening, while the sunset fires burned among the pines, and the air was sweet with the grape blossoms. And here was the "Burn," as Jack's old grandfather had christened the dancing brook that bordered his land—the Burn, that a month ago was a mountain

brook that bordered his land-the Burn, that a month ago was a mountain water-sprite laughing and leaping down to the gorge. Was this the Burn that, swollen into fierce depth and strength, swept down the mountain with passion-

Madcap though she was, Saint Mary's

rturable Yan-ast there's no n you !" by marriage. been as inti-ould be. Well, n every thing ED.

DOROTHY. e had fled be s, tremulously over the hills. a riot of gold-s of the sumac the forests were rs of crimson

queened it at roses bloomed, toga trunk and was past.

such another - no, nine-the Dick Nev-ll he counts. e dancing and or I haven't a hy Paris mult all is over for-Dorothea sant Dorothea sank attered finery, a suspicious wn eyes. For l,' filmy frag-d a throng of

y of that gown Dalton to her ad throbbed to est tale of love; demolished by on the night he

ever. ed a light word nusic sounding of eager part-and her smile. new things to y, who had a adorer at night roguish glance

roguish grance og.  $\sigma_{g}$  ame all sum-aps, and Doro-ning cards, but the man to play s. It was so he really meant mund.  $\infty - \infty$ upid, so-sovn eyes were t a heavy step brushed them ed desperately s Miss Pamela n, and dropped

l ever any one Everything in set in and show rnest, child, as I hev hed a turn ok my breadth. up in hot haste Jack Dalton is ish priest." alton dying !" " Not dying,

night. Heart id. But to ask last, when the fessing members to my certain good Mr. Lyle dying comfort But this is what ff to Popish col-st! Thank the le Jeb, there's ithin fifty miles

# THE CATHOLIC RECORD.

dom, were years of careful training and instruction for them. They heard His discourses; they witnessed His mir-acles. To them He explained the par-ables of the Kingdom, and accordingly as they were able to bear the knowl edge, He disclosed more and more fully the mysteries of His religion. To them He foretold His Passion and Death. After the Resurrection He remained with them forty days to form them more the vanity, the cruelty, the heartless-ness that had driven him from her." It was a white-faced, hollow-eyed bitel Dorothy that dashed up to the broad piazza of the Mountain House, where Father Marr, ensconced in a big arm-chair, was fighting off his annual attack of hay fever. "God bless me!" exclaimed the good priest, starting up in surprise. "Little Dorothy Deane, or her ghost!" But she sprang to her feet aglow with bushes. "Oh, you wicked, cruel Jack! To break my heart and nearly kill me like this! I will never forgive you, never!" But Jack could not be driven back now-Dorothy was his own, he knew. couple of planks across the stream so that he could pass. He left me to take care of you-now, and -and forever-if now-Dorothy was his own, he knew. Heart and soul had awakened together. with them forty days to form them more thoroughly for their work. Then He issued His commission to this Body. " Uncle Jack " got well in spite of the " heart trouble," and Father Marr had a more cheerful call a few months issued His commission to this Body, this living organization, which was to carry on His work. Listen to the terms of this commission: "As the Father hath sent Me, so I also send you." Then He breathed on them and said to them: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained." \* \* \* "All power is given Me in heaven and on earth. Go, therefore, teach all nations, baptizing them in later when he blessed Jack and his little bride with all the solemn rites of the Mother Church-while weddingbells pealed out in joyous triumph little Dorothy's surrender.—Mary T. Wagga-man in Benziger's Magazine.

heaven and on earth, Go, therefore, teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and behold I am with you all days even to the consummation of the word." \* \* \* "Receive ye the Holy Ghost." \* \* \* the good priest enough to fill his heart with pity and pain for the girl whom he had crowned with commencement honors three brief months before. Stray little lamb that she had been in his fold, Father Marr and Dorothea had been good friends ever since the day he had found her scaling the convent wall behind his little cottage, and with a few grave fatherly words had stopped "As the Father hath sent Me, I also send you." Here then is the commis-sion of the Church ; here is her power, been good increased in the convent wan had found her scaling the convent wan behind his little cottage, and with a few grave fatherly words had stopped her flight. Dorothea had run away from her dight. Dorothea her dight. Dorothea her dight. Dorothea her dight. Dorothea her di her dight. Dorothea her dight. Dorothea her dight. Dorothe sion of the Church ; here is her power, here is her jurisdiction, here is her duty and authority to teach; hore is her mission to convert, to regenerate, to forgive sins, to save souls. Her mis-sion is Christ's mission ; her work is to continue His. He is to remain in the world and carry on His work through her flight. Dorothea had run away from three boarding-schools before, and pro-posed to keep up the fun indefinitely, but somehow Father Marr's little talk had altered her plans. No one had ever spoken to her in quite that tone before, for Dorothea had been the spoiled darling of fond and foolish parents all world and carry on His work through her. Of this living Body, as St. Paul expresses it, Christ is the Head; the whether friendly or hostile, as a fact which cannot be ignored. It presents itself, not as a theory of life, nor as a mere code of morals the purest and noblest that has ever appealed to the highest faculties of man; it is more than all ranks and conditions of life, oprosed power, an active agent pervading all ranks and conditions of life, opposed on every side by all the forces of evil, resisted, persecuted, cast out, yet ever advancing, influencing the lives and destinies of individuals and nations. Christ taught. Such then is the Christ taught. Such then is the context of the intelligence the spoke. And the paraclete, the Spirit of Truth Who abides in her, recalls to her all that Christ taught. Such then is the christ taught. Such the christ taught. Such then is the christ taught. Such the christ tau nnguided heare, then the first into the his little favorite must take into the world's wide ways. But this was a changed Dorothy, who, with white, strained face, and eyes wild and dark with grief and fear, led him over the mountain heights to-day, answering in short, distracted words to his questionings, while she urged her pony up the steep rugged path ata pace Father Marr's old hired cab found it hard to follow. Higher and wilder grew the way, choked by undergrowth, tangled by wild vines, barred by fallen trees. "God bless me!" gasped the priest at last, as his horse nearly went down over a huge, moss grown log. "Are moven quite sure of the way, Dorothea, GREAT CHANGE WROUGHT. Men, in their perversity, may ques-tion the divine origin, challenge the beneficial effects of Christianity; but sins; and baptizing those who believed, he added three thousand converts to the Church. tremulous answer. Sure indeed ! Was not every turn of the trail filled with had ridden through these wild ways at her side ? Here was the bank he had elimbed is cation here mountain blank and secondly that it has had react alread and secondly that it has the world, and secondly that it has the very turn of the trail of the trail the world, and secondly that it has the church.

wrought a great change in the civilized world. Nineteen centuries ago, when This was the beginning of the Church's mission, and this was the method she pursued. As Christianity, in the lifetime of Christ, was Christ Rome was mistress of the civilized Rome was mistress of the empire world, in the first years of the empire under Augustus Caesır, there was no Christianity in Rome. If you walked into the Roman Forum or stolled with our friend Horace into the public In the initial of the second s baths, you encountered at every turn a temple of some false god. Jupiter Capitalinus looked down on his favorite teaching, governing, regenerating, life-giving Church, there is no Christianity. brook that bordered his land—the Burn, that a month ago was a mountain water-sprite laughing and leaping down to the gorge. Was this the Burn that, swollen into fierce depth and strength, swept down the mountain with passion-ate outery that seemed to voice the wild anguish rang Dorothen's heart ? She drew up her [pony in dismay. There had been a crossing here in the sweet summer time gone by—a quiet, shady place where the trees met over the shallow dimpling water and she and Jack had always let their horses stop and drink. Now the dead leaves were swirling in a wide stretch of angry foam. " Missed the bridge, eh ?" said Father Marr, why was prepared for something of this sort, with such a will o' the wisp guide. " No," said Dorothea, still sure of herself and her way. " A ford!" gasped Father Marr, looking at the will sween of wass to cross here. We would be madness to to cash here to the rocks below. city from the capitol hill; Mars and Appollo, Venus and Vesta, all had their Christ made His religion a living, or-This is the history of the Church from the day of Pentecost. Like the must-ard seed, which is plantéd in the earth and first seems to decay and die before it shoots up into the living plant and then grows into a great, wide-spread-ing tree; so the Church in the first centuries seemed to be crushed into the earth by persecution, only to emerge into the light of day strong and vigorous and confident in the promise of her Divine Founder. And all through those centuries there was no Christianity except in the Church; there was no witness for Christ except in His Church. There was no organ of the Holy Ghost, no fountain of new life, ex-cept this Church. There were heresies and sects; but what were they except branches torn from the tree, to wither and decay, or streamlets diverted from and decay, of surfamilies drive the frame the great river, to dry up in the sand and disappear? Those spurious forms of Christianity, those counterfeit churches are now unknown to history, except in connection with the one, true Chapter form which they may sourced Church from which they were severed. She never abdicated her power, never resigned her authority, never divested herself of her gifts, or refused to fulfill the mission entrusted to her by Christ. She never doubted her right or her She never doubted her right or her duty. She never resigned to any book the work of teaching, saving, regenerat-ing the world. She could no more divest herself of her endowments than Christ could put off His godhead. She is His Body, and the Holy Ghost. The Spirit of Truth abides in her as the soul in the body. When the great re-ligious revolution of the sixteenth cen-tury hoke out, and hereav succeeded How did He establish it? CHRIST BUILDS UP HIS CHURCH. He began by gathering the materials which He was to use in carrying out His divine work. He called about Him a body of men to whom He gave a dis-tientive name and a corporate existtried to cross the Burn, you know, and I, by God's mercy, was on the opposite bank in time to save you." "But—but you were dying, Jack—" "I, Dorothy? Not I, darling, but Uncle John—poor old Uncle John who. to all the old from college, and asked for a priest at last. Uncle John, who, to all the old people in the country, is still "Jack Dalton.' Father Marr has gone to him now. Uncle Jeb managed to throw a

Teres

see. and \$1.00 ; all druggists.



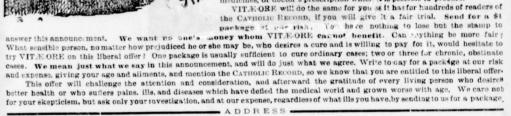
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THOS. RICHARDSON. North Lancaster, Oat

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MRS ANDREW MORPHY.

Oshawa, Ontario

CATHOLIC RECORD OFFICE,

LONDON, ONT.



Sand have been a

"On, yes there yes, there is. Iountain House. yesterday." d Lord, don't a Jesuit, too,' don't

holy horror. said Dorothea. plain at Saint him there. Oh, Pamela, please, er's voice broke

Pamela, grimly. ff, I don't know end of it. I'll let alone Jack iping with his

now, you don't in a husky voice. vent, and do. It st from a dying r Marr myself," eaker, springing on to her feet. Il Miss Pamela situation, Doroand mounted on wildly over the heart, for the glad young life, ce fever-beat of guish, too, which nan hearts must

I Bold, brave k, who had loved han his own life, ith such simple, sty, who had st with a look in that had haunted ok dying ! God, bring him help ald, to atone for who

10, said bor way. There is no bridge only a ford—" " A ford !" gasped Father Marr, looking at the wild sweep of water. " God bless me, child ! It would be madness to cross here. We would be Swept to death on the rocks below. Come ! We must try to find another road. There must be a passable one somewhere near here." "We would have to go back, back all the way," said Dorothea, desperate-ly. "Oh, we must cross here—it can't be deep. Fanchon knows the ford—I

''Oh, we must cross here—it can be deep. Fanchon knows the ford—I will try it.''
'' Dorothy, child, Dorothy !'' Father Marr tried to catch the reckless rider's

rein, but it was too late. Urged in the familiar way by his mistress, Fanchon had plunged into the water. There was one wild moment of fright and struggle, and then with a ort of terror Fanchon took a mad leap short of terror Fanchon took a mad reap that flung her rider and struck out swimming for the shore. And in a blinding, choking fury of foaming waters, darkness closed around little

Dorothy-and she knew nothing more.

" Dorothea, Dorothea, darling !" It was Jack's voice calling her through the infinite space in which she seemed drifting. Jack, whose dear face met her gaze as her eyes slowly un-closed. Jack who held her in his strong, true arms at last. "Are—are we dead together, Jack?" she whispered, the wild roar of the waters that had engulfed her still in her

which all must be emprated which all must be emprated which all must be emprated which all for eternal life. He came to establish for eternal life. He came to establish is just now, "he added tremulously. "You tried to cross the Burn, you know, and the destablish it? CHRIST BUILDS UP HIS CHURCH.

no remnant of the ancient religion ex-cept some superstitions that linger among the most ignorant of the popula-tions. Paganism is overcome, and the Roman Empire makes peace with Christianity. A marvelous change has taken place in the hearts and intelli-remeas of man. What force has wrought taken place in the hears and interna-gences of men. What force has wrought this change? What is the full meaning of this change? Let us go back and see what the new Religion was and how it accomplished its work.

THE ONE TRUE WITNESS.

WHY I AM A CHRISTIAN.

Rev. E. A. Higgins, S. J.

THE ONE TRUE WITNESS.

CHRISTIANITY IS CHRIST. To understand the Religion of Christ, we must first understand the mission, we must first understand the mission, the office, the work of Christ. Christ came into the world to redeem it. It was a fallen world. His name denoted His office. He came to regenerate the human race, to give it a new life; a new life to the soul-the intellect, the heart, the will. He came to lift up a fallen race. He was to enlighten the intellect by the truths of Faith: to

intellect by the truths of Faith; to give new hopes, desires and aspirations; to impose a new commandment tions; to impose a new commandment, the law of brotherly love. He was the Way, the Truth and the Life. With all the authority of the Godhead, He demanded absolute faith in Himself, as the condition and beginning of the new

life. He came not to argue but to teach; not to theorize but to save; teach; not to theorize but to save; not to philosophize but to give ever-lasting life. He was the Vine, on which all must be engrafted who hoped for eternal life. He came to establish

C. A. Fleming Principle Owen Sound.

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### EDITORS 1

Anthor "Mistakes of Modern Infide s." CHOMAS COFFEY. Publisher and Proprietor. Thomas Coffey

Publisher and Proprietor, Thomas Coffey. Messers. Luke King, John Nigh, P. J. Neven and Miss Barah Hanley are fully authorized to cosive subscriptions and transact all other transacts of the construction of the second martion, agate measurement. Approved and recommended by the Arch-teshops of Toronto, Kingston, Ottawa and St. Pontface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and the story throughout the Dominion. Dorrespondence intended for publication, as test as that having reference to business, the directed to the proprietor and music storic London not later than Monday morning. When subscribers change their residence it interprint that the old as well as the new

besent us. ribers when changing their address notify this office as soon as possible in pinsure the regular delivery of their

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LETTER OF RECOMMENDATION.

Lane Editor of THE CATHOLIC RECORD, London, Ont: Best Sir: For some time past I have read user estimable paper. THE CATHOLIC RECORD, and congresulate you upon the manner in which it is published. Its matter and form are both good: and a trong Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it be faithful. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD

to faithful ceaing you, and wishing you success. Bolieve me, to remain. Yours faithfully in Jesus Christ, † D. FALCONIO, Arch, of Larissa ADOST. Deleg.

KONDON, SATURDAY, JULY 16, 1904.

### PRACTICAL DREAMERS.

Some writers are fond of admonishing us to be very practical, that is, to get one's tentacles into a block of stock. To dream or to indulge in reveries is an ampardonable sin. Building air castles with figments of the imagination as in-Subitants and irridescent with the semlight of hope, must be eschewed. One must be on the alert, geared up for the race for the dollar. But after all, perchance the most practical is the one who has dreams-who, poor in things carthly, owns the things that are worth while, the earth and the sky and the nowers, and who goes leisurely to his place. The money king who has his mands in the pocket of the public, or is endeavoring to get them there by means of tricks dubbed high finance, isand we are not allowed to forget itvery practical. So is the man who mover permits conscience to come between him and worldly advancement and he whose life's horizon is bounded by the greenback. But we have never been able to fathom the why of it. The world, however, would be a pretty gray place if there were no dreamers in it. Their dreams are betimes transmuted into book and poem and picture which abide long after the practical ones are forgotten. And if they reserve them for personal delectation, they are hapmier and saner than they who fret and wear themselves out for the baubles of the world.

### LIFE'S DRAMA.

We, however, must play our little woll as best we may. Not for many of us the lime light and the middle of the stage. But we can contribute our quota to the success of the grand drama if our lives and business take mirth in a kindly heart. The play that

the village, to their children whom they thus "sacrifice to devils," and they certhinly do not preach their faith to the non - Catholic residents. Thinking about it may induce them to come to the conclusion that the man or woman who pretends to be a Catholic and is recreant to a duty which that title entails, is a mighty small human. Why, a politician will obey his chief, though he may not have any hope of a berth, but these people will not follow the Captain Christ though they are by so doing sure of an eternal recompense.

### TRUSTEES AND TEACHERS.

### The trustees in some of our districts

God's patience is a great mystery.

should decide upon the quality of teaching ability requisite for the efficiency of their schools. During the year we heard that a few of the teachers were more intent in trying to get into the matrimonial waggon than in instructing the young confided to their care. The trustees' views of the dignity and responsibility of the teacher are correct. They object-and especially when they have unmarried daughters on their hands-to attractive young pedagogues angling for a home of their own, and landing it. They state other things which need not be recorded in these columns, but they can settle the question if they remember that a teacher has rights as well as duties. She has a right to a living wage. She has a right not to be made a target for the officiousness of the trustee. She has a right not to be adjudged guilty of neglect of duty in charges, which, if not manufactured outright by the village gossip, rest on flimsy foundations. In a word, the school that is governed by parimonious and nagging officials will fail to procure good teachers.

### COMMON SENSE NECESSARY.

The young woman should keep her common-sense in working order. She cannot afford to take risks with her reputation. The sensible girl is well aware of this: the other kind may be aware of it, but she does not convince the observer of that fact. She may take pride in her soul's whiteness, but she would find it difficult to get an en dorsement to that effect from the citizens who see her talking gaily in outings to men who are credited with having little respect for the honor of woman. The "rounder" and "dead game sport" should be left to herd with their kind.

### THE MARRIAGE AND DIVORCE **QUESTION.**

A despatch from Sarnia, Ont., inform us that the ministers of Sarnia and Port Huron. Mich., have joined in taking a stand on the marriage and divorce uestion, having adopted a resolution 'to adhere to the Scriptural teaching in regard to remarrying of persons who have been divorced." This resolution, so far as is quite

clear in meaning, is very good ; but when we come to examine what is the real Scriptural teaching on the point, we find that there is considerable diversity of opinion among the parties who have come to this agreement. The rule laid down by the Westminster

Confession is that, "Nothing but aduitery or such wilful

desertion as can in no way be remedied by the Church or civil magistrate is licient of dissol

### THE CATHOLIC RECORD.

tural teaching on this point. And yet these are the very men who persist in calling the Catholic Church corrupt on the plea that it has departed from the teaching of Scripture ! If this were really the case, the

Catholic Church would be no worse than their own sects. But it is not the case. The Catholic Church has always adhered strictly to the rule laid down by Christ Himself in regard to marriage: 'What God hath joined together let no man put asunder." There is not one instance in the whole history of the Catholic Church, wherein a marriage duly contracted and consummated has

been dissolved by the Catholic Church. On the other hand, both divorce and polygamy have been solemnly ratified by Protestant Churches. Two marciages of Henry VIII. were ratified by the Church of England after two divorces : and in the case of Philip Landgrave of Hesse, bigamy was purmitted by the whole council of Protestantism in an official pronouncement to this effect, signed by Luther, Beza, Melancthon, and others of their colleagues. Surely these were corrupt doings in the Church which professed to restore the Christian religion to its primitive purity ; and we are justified in regarding the Sarnia resolution as a mere sham.

### FRANCE AND THE POPE.

The anti-Catholic press of both hemispheres have been for some time in an ecstacy of delight owing to the decided breach of cordial relations between France and the Holy See.

While acknowledging that the pres ent situation of the Church in France is deplorable, humanly speaking, as it is the evident desire of the Govern ment utterly to destroy religion, and while from the decisive majority given at the general elections to this Atheis. tic Government it would seem that the French nation is already hopelessly lost to the Catholic Church and to Christianity, we have never lost the confidence that the attachment of the French people as a whole to their religion is still strong notwithstanding the apathy with which they have looked on while the Church has been ruthlessly persecuted, and religious education of the children has been destroyed, so far as the Government has been able to destroy it, and we firmly believe that the day is not distant when the people will rise in their might to assert that the nation is unalterably Catholic. In the recent studied insult to the

Pope, when President Loubet went to Rome to visit officially King Victor Emmanuel III. in the Pope's own city, which has been seized and held by the Italian Government as the capital of the new kingdom of Italy, M. Combes and his Government, no doubt, believed that they were giving the death-blow to the Holy Father's hopes that the estates of the Church, and especially the city of Rome, shall ever be restored to their lawful sovereign the Pope.

There is no doubt that this wa the meaning of the visit. As the protest of the Pope declares, "public opinion, both in France and Italy, made no mistake as to the offensive character of this visit, which was intentionally sought for by the Italian Government with a view thereby to weakening the rights of the Holy See. Public opinion perceived the offence to the of Italy have shown some indignation

this time visited the Italian King in Rome, for the reason that such a visit would have been equivalent to an acknowledgment that the Pope's right to independence, with Rome for his capital, had lapsed. Such a lapse could not take place without the Pope's consent, which has never been given,

and will not be given ; and it is disgrace to the head of any Catholic Government that he should push him self forward to make such an acknow ledgment before the world. France in fact, is disgraced by having been the first, and we hope the last, to make it.

The Pope's protest was a noble and heroic act. It was given in the face of the French Government's threats to carry on a war of extermination against the Church, but the long line of Popes have never been terrified by such threats from the line of duty. The Emperors of the West, the tyrants of Europe, have been faced by Pontiffs, and rebuked for their rapacity and other evil deeds, as well as the leaders of the barbarous hordes which devastat. ed Europe and Africa during the transition period preceding the middle ages and on all these occasions, the Pope's have shown themselves firm in the maintenance of truth and justice.

There have been, indeed, disasters arising out of these embroilments, and schisms and heresies have been estab lished in certain countries as a result from them, but the Church has in each case come forth from the ordeal with out scathe, but purified by the trials through which she has passed, and never were the children of the Church more devoted to their faith and to the venerated Head of the Church than they are at the present day.

In their troubles with the French Government, both Leo XIII. and Pius X. have shown unequalled equanimity of temper, and an earnest desire to reach an amicable understanding, and have submitted to both insult and injury through a desire to imitate their Divine Master, Whom, when He was reviled, reviled not, when He suffered. He threatened not, but delivered Him self to him that judged Him unjustly, But when the principles of divine faith were attacked, these great Pontifig hesitated not to tell the princes of the earth who raged against them that the sacred deposit of truth and justice, the guardianship of which was committed to their care, would be guarded

unto death, as so many of their predecessors had done before them. It has been said to the Church by the prophet of God "Kings shall be thy nursing fathers, and queens thy nurses." And the prophecies have been fulfilled in such monarchs as Pepin, Charlemagne, St. Louis, St. Edward, etc. But kings and princes have also attempted to destroy religion. The end was their own destruction. Such was the case with Batassar, Antiochus, Herod, Nero, Diocletian, etc. With the promise of Christ in view, that the gates of hell shall not prevail against God's Church, we have confidence that M. Combes and President Loubet have entered upon a losing battle, and already the mutterings of the storm are heard in the air betoken-

ing, as we believe, that their day of doom is at hand. We are not at all surprised that the maintainers of the robber Government dignity of the Holy See-a dignity against the Pope for this new declarawhich it regards as its main duty to tion to the world that he still holds his Socialist ex-Minister, during which claims to the territory of which he was some one on the right shouted out, deprived by violence thirty-four years "what about the Carthusian millions?" ago. The Italian premier Giolotti de-The allusion was here to a statement clared that Italy will not interfere in made by M. Bisson a short time before regard to the Pope's protest, as the the expulsion of the Carthusian monks from France, to the effect that M. Edcopy thereof. France had answered gar Combes, the Premier's son, had atitself, but he added the threat : tempted to extort a million francs from the Grand Chartreuse monastery, " It will be worse for the Church on which is equivalent to \$200,000 of the day when she illegally interferes in the affairs of the State." It is, there-American money, for which sum authorization of the order would be obtained for the victim of a highway robbery to from the Government. M. Bisson made this charge in an demand justice from the highwayman.

up more than twelve centuries ago, when Pepin's donation was given. The French Government, to signify its anger against the Holy Father for having assorted his right, withdrew its ambassador to the Vatican. But this does not trouble the Holy Father very much. He would be better pleased to have a peaceful settlement with the French Government-but if there must be war, it will be found that he can strike some hard blows too.

A telegram from Rome dated June 13th stated that the Papal Nuncio at Paris believes the trouble between the Holy Father and the French Premier will settle itself very soon, by the over throw of the Combes Ministry. A few days later another telegram, of date M. Combes will fall on the question of who promised on behalf of his father, for a million or two million francs, to allow the Carthusian monks to remain in France.

Such is the patriotic disinterestedness of an Atheistic government.

A COLLAPSE AT LAST SAID TO BE IMMINENT.

We have several times given expres sion to our conviction that the Catholic spirit of the French people would before long call a halt to the persecution which the Combes Government is engaged in carrying on against the Church, and in fact against Christianity. We must admit, however, our disappointment that the day of retribution which we expected has been so long delayed that there may still be some reason for doubt that it will come as expected.

From the present Chamber of Deputies it is vain to hope for any solid manifestation of religious feeling : but

there are assurances that the Catholics of the nation are awaking to the obligation of unmistakably asserting their faith ; but they will have no opportunity of making themselves felt very effectually until the next general elections. Yet if the reaction against the existing Government is a reality, it may be that even the present Chamber may take time by the forelock, and anticipate the verdict of the coming elections by defeating the Combes Government at once.

We have stated in another article in this issue that the Nuncio at Paris has expressed the opinion that the Combes Government is near its end. Such is, at least, the statement made in several despatches recently received from Paris. While we are not over-sanguine that anticipations to this effect shall be realized, we must say that there are strong signs that this will be the case. It would seem that the Deputies are aware that events are occurring which must culminate in the overthrow of the Government, and as many Deputies are al ways ready to go with the current, it is quite a likely thing that though there have been recent votes of confidence passed in the Government, even the present Chamber may change all this by voting non-confidence within a few days; and it now appears highly probable that this will be the case.

An unexpected issue has suddenly come to the front in the Chamber according to recent despatches from Paris. Thus, one dated June 10th states that the Premier had an acrimonious dispute with M. Miller, the JULY 16 1904

certain proof of an infamy committed against me to high political considera-

A deputy here asked leave to put a question regarding an alleged bribery, whereupon M. Combes expressed satisfaction that an opportunity was afforded him to reveal a secret which had weighed upon him, and made a state. ment to the effect that " the Secretary of the Ministry of the Interior had informed him (the Premier) that he had received a visit from a person who offered him two millions if he (the Priemer) would bring in a bill authorizing the Carthusian monks to remain at the Grande Chartreuse.

His indignant reply was, according to his own story, "the person had better 21st June, stated that in all likelihood not enter my room unless he wants to go out through the window." He had the bribe looked for by Edgar Combes, paid no further attention to the incid. ent until he had afterward brought in the bill refusing authorization to the Carthusians, and some newspapers had then said that the Secretary (the younger Combes) had asked one million that his father should make a speech in favor of the Carthusians. The intermediary was Mr. Lagrave, the Commissioner of France to the St. Louis Exposition.

The Premier's explanation was not accepted by the Chamber, and several Deputies demanded that a thorough investigation be made either by a Parliamentary Commission, or by the judicial authorities. It was finally decided by an almost unanimous vote of the Chamber on June 21st that a commission of thirty-three members should make the investigation.

M. Legrave has already given his testimony before the Commission, and being confronted by M. Edgar Combes, mutual recriminations were made, each one accusing the other of lying!

It is now stated that a majority of the Commission are against the Combes family compact, which is to say that the Premier's patriotic denunciations of the religious orders, as being the enemies of the French Republic, were but shams, and were dictated by selfinterest, as through the influence of a million or two francs he could be induced to allow the monks to remain in the country, notwithstanding that he had so many times declared with the greatest vehemence that the safety of the nation required they should be expelled. And his indignation expressed in the Chamber a few days ago against the man who would attempt to bribe him was all a piece of theatrical dis-

play. It is stated that the evidence brought before the Commission so far has been very damaging to M. Combes, and if the brief news on the subject sent by cable be only one half true, the Combes Government must collapse within a few days, leaving behind it a stench of hypocrisy, duplicitiy, tyranny and criminality such that a parallel to it could not be found except in such countries as Turkey and China, or in the Roman Empire in its worst daysor in France itself during the reign of terror.

The Commission, it is said, has done its work so rapidly that it will make a report of its proceedings so far to the Chamber of Deputies within a few days.

So intense was the excitement produced by the facts so far ascertained that partizans of the opposing factions with inketand and meeting of the Commission. From all this it will be seen that the determination of the Pope not to hold any further negotiations with the Combes' Government, on the matters in dispute between them, but to await its downfall, was based upon a full knowledge of the situation.

### JULY 16, 1

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THE HAGUE

From Rome

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as prompted by envy or hatred neve has permanent success. It may flourish apace for a time. The praise of the interested may fall tunefully on those who dally with this kind of drama, but little by little its fair seeming disappears and we see it unsightly and boathsome as are the things fashioned by the powers of hell. And the actor is goaid in disappointment and emptiness of spirit. The applause palls upon him after a time, for he knows that his work is bad. For he who mars the beauty of living is no artist but a careless and cyiminal bungler. And he who is content to do this will have a terrible awakening at the dress-rehearsal in the Walley. -----

### TOURISTS' EXAMPLE.

Some good people hereabouts dread the hot season, and for various reasons. One of them is that their villages are usually invaded by a horde of tourists who demand a coat of tan, good provisions, lodgment and various other things recommended by the magazines, st a nominal figure. To visit the rural districts at all shows condescension on their part; but this unfortunately has so market value.

Another reason is that some of these missionsure-seekers give anything but good example. For instance, they play tennis, go on tours of exploration, etc., during the week, and on Sunday are manely seen at Mass. The villagers-and to it. mome of them are four and five miles from the church-are never absent, writile these people give fatigue as a pretext for not living up to one of the most serious obligations of the Christian Tife. As we said above, these tourists give bad example to the inhabitants of

of marriage."

And further, it is provided that in such a case, only the "innocent party can sue out a divorce, and after the divorce, to marry another, as if the offending party were dead."

These provisions have been adopted very generally recently by the Protestant denominations, and are founded upon a wrong interpretation of St. Matt. v. 32, which allows indeed a man to put away his wife on account of infidelity to the marriage obligations, which means that he may separate from her for such a cause, but which gives no leave for either husband or wife, either the innocent or the guilty party in the

case, to marry again.

That this is the correct interpretation is clear from St. Mark x. ii., and St. Luke xvi. 18, which declare that in no case can divorced parties marry again. This is also admitted by the Church of England to be the correct in terpretation : for in the form of solemnization of marriage of the Church it is twice expressly stated that the marriage shall hold " until death do us part." The Prayer Book of the American Protestant Episcopal Church makes the same provision, though the wording is

slightly changed. It is clear, therefore, that the ministerial agreement will be interpreted differently and was intended to be interpreted differently by the ministers themselves who agreed

We must here also remark that the purpose of the Conference was to mitigate a scandal, and this is admitted by the very fact that the conference was held at all. And what was this scandal? It was evidently that hitherto these ministers did not adhere to the Scrip-

protect and defend in the great interest of Catholics all over the world." And why should not the Holy Father have made protest?

France has possessed special privileges in its intimate connection with Italian Government had not received a the Church, and has been the power to which, more than to any other, a large share in the Government of the Church throughout the world has been committed. The Concordat also, it is true, was a benefit to the Church, but fore, in his estimation, an illegal act the benefit was reciprocal and France as a nation derived even more real benefit from the Concordat than it received.

From the days of Charlemagne and Pepin, the rulers of France have felt the sake of the world's peace, and for it to be their greatest glory to protect the guaranteeing of the independence the Church and to be regarded as the of the Supreme Head of the universal eldest and most devoted sons of the Church, the nations will restore at least Church, and princes of the Church have been the ablest administrators of the affairs of the French nation, and even itself will be the most forward notwithto this day the French nation enjoys a standing present appearances to the special prestige over all Asia owing to contrary, in demanding that the Head the fact that it is the authorized pro- of the Church shall have full freedom tector of Catholics in all the Asiatic countries.

The French Government was warned will certainly be, as it is now, beforehand that the visit of the Presi- to the interest of the nations, Protestdent to Rome to visit King Victor ant and schismatic, as well as Catholic, Emmanuel would be regarded as an and even Pagan and Mahometan, that act of hostility, but Premier Combes the Universal Church should be free found it would be an excellent means from interference on the part of any to precipitate a conflict between Church | single nation, and this can be accomand State, and he was resolved to force plished only by the independence of the conflict, and the visit was made.

The Pope had informed the French as the States of the Church came into Government also that on the occasion her possession by right of succession, of such a visit, the French President as the only power which was strong could not be received by him in audi- enough to rule the people equitably

article published in the Petit Dauph-But the Pope will continue to do so inois, and declared that he was prenotwithstanding these threats ; and we pared to prove it if a libel suit were doubt not the day will come when for brought against him. M. Edgar Combes could not be in

that he should be tried by a jury, in a part of the Church's patrimony, with which case the public prosecutor would conduct the case against him. Rome for its capital, and that France The public prosecutor is an appointee of the Government, and if he were to conduct the trial, M. Elgar Combes

who was Secretary of the Minister of the Interior when the bribe was offered. in the management of its affairs, with territorial independence. It would have the influence of his father. the Premier, and of the Government in his favor, and would undoubtedly have been white washed by the investigation. which, as it would have been farcical. was repudiated by M. Bisson as the medium for the inquiry into his charges, and the investigation was not made. the Church. Justice also requires this.

But when the matter was recently re ferred to in the Chamber of Deputies, Premier Combes put on a face of injured innocence and said :

"That is one of the most painful ence. No Catholic ruler had up to when the old Roman empire was broken recollections of my life. I sacrificed

### ANOTHER.

We are pleased to see in the last issue of the Canada Gazette a notice of the auod war appointment of Edward O'Connor, Esq., Barrister, to be Surrogate Judge in Admiralty of the Exchequer Court for the Provisional District of Algoma. After a decade of service on the Bench it must be most gratifying to Judge O'Connor to have his merits thus recogduced to bring the libel suit, but asked nized. We doubt not he will merit the confidence of the Government and the people with whom he may come into contact in his official capacity.

Time was when the appointment of a Catholic to a prominent position in Ontario would be a nine days' wonder. But since the Hon, Charles Fitzpatrick became Minister of Justice there has been a remarkable change in this regard. That gentleman and his colleagues in the Ministry are actuated with the same noble ideal as their leader-to stamp out class, racial and creed prejudice, and treat all with equal justice.

Miss Mary Rice, daughter of U. T. S. Rice, a prominent business man and superintendent of the Methodist Sunday school, on June 7th, took final vows at the Convent of the Visitation at St. Louis. Her parents and two sisters, who objected to her step, re-turned to day from St. Louis, where they pleaded with her to reconsider.

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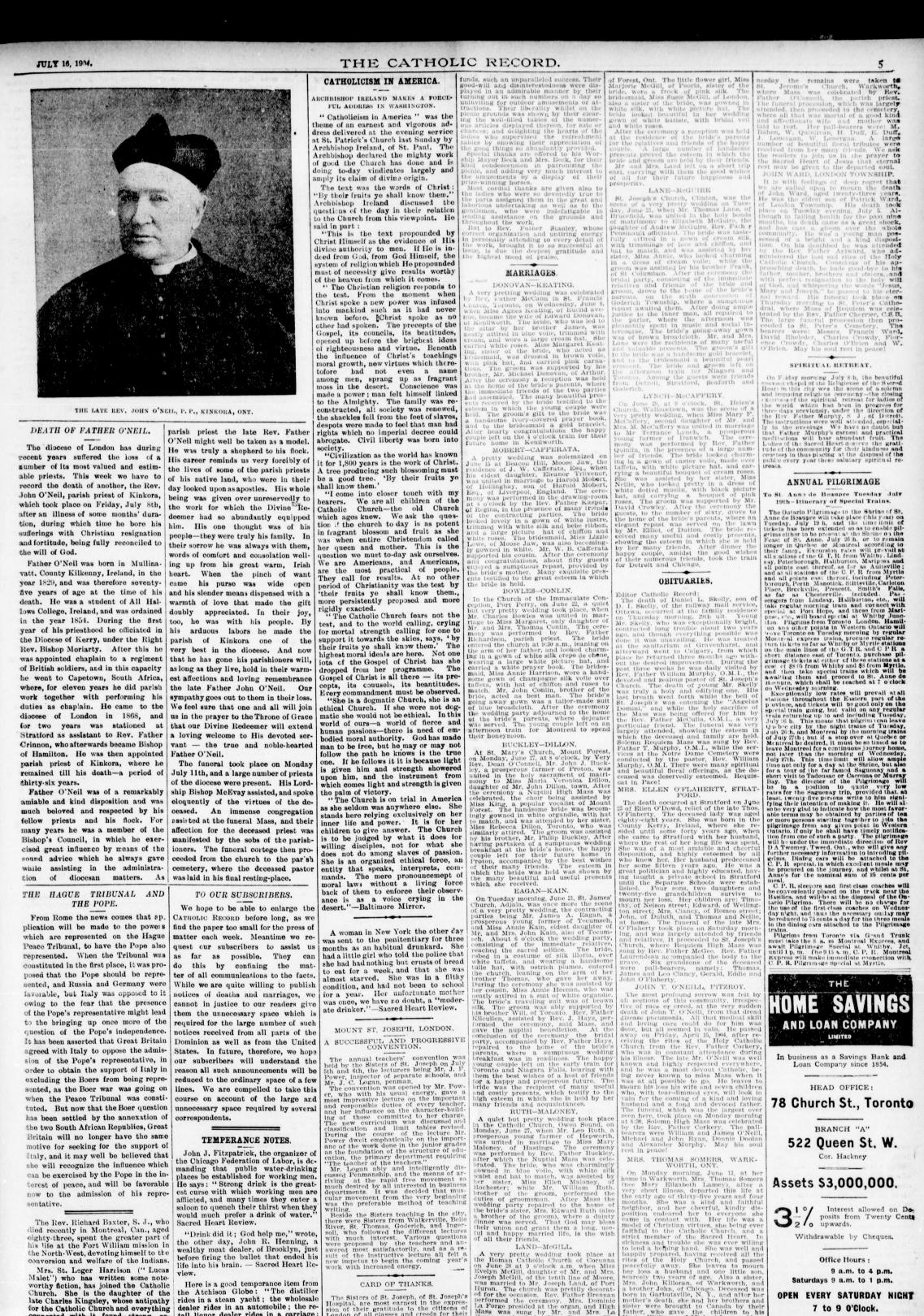
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### THE CATHOLIC RECORD.

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OPEN EVERY SATURDAY NICHT 7 to 9 O'Clock.

JAMES MASON, Managing Director

# THE TRUTH ABOUT THE CATHO-

### LIC CHURCH. BY & PROTESTANT THEOLOGIAN.

### CCCIX.

The Boston Herald says that the French Catholics have now before them the same alternative as the English Catholics in Elizabeth's time, namely, whether they will bear allegiance to their country or to Rome. The Herald has builded better than it

knew. The correspondence between this time in France and Elizabeth's time in England is closer than probably the editor reflects upon. However, a careful examination of the resemblance is likely to turn out not very much to his credit, showing either that his knowledge of Elizabeth's policy is very superficial, or else that he is no friend to freedom of religious opinion and action, except so far as the civil power may be disposed to allow it, as a matter

of grace. This unfavorable presumption of the Herald's attitude toward religious liberty is supported by the form in which it proposes its alternative. It does not say: The French have to choose whether they will bear civil allegience to France or to Rome. In-deed this would be exceedingly silly. The French Catholics do not profess civil allegience to Rome. They doubt-less hold, with the great Jesuit Cardiless hold, with the great Jesuit Cardi-nal, that should the Pope interfere, by any decree, in a matter of merely civil expediency, "he is to be resisted to the utmost, by refusing to do what he commands, and by putting positive ob-stacles in the way of his will." Indeed, many, if not most, have even refused to accept the urgent papal recommend-tion to give active supmort to the Raation to give active support to the Re-public. Yet they have thereby in-curred no ecclesiastical deprivations. public. Instead, the Herald proposes, as two mutually exclusive things, allegiance to mutually exclusive things, aneguance to one's own country and to Rome. Now this position is only tenable on the ground that the State lawfully claims not only the civil but the religious fealty of its citizens. Otherwise it is

plain that it has nothing to do with the latter. As is known, Massachusetts, for some two generations, and until forbidden by the Crown, distinctly claimed religious as well as civil supremacy, for she for-bade any one even to vote unless he were a member of a Congregational Church. As to the non-voting three-fourths, she claimed an absolute right to deport them at pleasure, and occato deport them at pleasure, and occa-sionally exercised it, to say nothing of the Baptists and Quakers whom she whipped, and of the four Quakers whom she hanged. When William and Mary had ad-

mitted non-communicants and non-Con-gregationalists in the Colony to the franchise, I need not say that the Sovereigns took no care of the few, but slowly - multiplying Catholics. However, these seem, at least after the Revolution, to have been tacitly admitted to the right of suffrage. Yet, as we know, until 1821 every one who acknowledged "spiritual allegiance" abroad was excluded from office. John Jay, we remember, tried to establish this provision in New York, and in the Union, and is justified in this by his grandson and biographer Mr. Pellew.

Here is an evident claim of our Com monwealth to be the object of the relig ious allegiance of her citizens. Other wise this provision would have been a manifest usurpation. The State can not rightly control that which is not within the scope of its authority. I know that modern jurists begin to tell us that the State has absolute authority in every direction. If, as is by no means im-probable, the Herald concurs with this probable, the Herald concurs with this doctrine of Roman paganism, since re-newed by Thomas Hobbes, we can easily understand its denial to English Catho-lics under Elizabeth, and to French Catholics under Combes, of the right to bear any allegiance, of any kind, ex-cept to their own Covernment. Otherwise its assertion is wholly unintellig-

# the Howards are the great Catholic family of England to this day. I be-lieve that the Queen knew her cousin to be at least as much of a Protestant as herself, but we are here only con-

erned with the popular rumor. On what ground, then, did Elizabeth put so many Catholics to death that vere guilty of no conspiracy against her were guilty of no conspiracy against her regal sway, priests, laymen, even some women? She herself boasted, in her communications to the Catholic powers that it was not for religious opinions. In a sense this was true, for she her-self, in most points of doctrine, re-mained a Catholic, and was not likely to persecute her own belief. Apart from those who conspired against her, she declares that she punished the from those who conspired against her, she declares that she punished the others — the large majority— because they denied her supremacy. In other words, not disputing that the Catholics bore her civil allegiance, she, by her own showing, hanged, drew and quar-tered their men, and burned their wo-men alive, because they would also yield her religious allegiance. In this the Herald justifies her, by declaring that the Catholics were bound to choose between allegiance to Eugland and to between allegiance to England and to Rome. In other words, if they made

Rome. In other words, if they made any reservation in their fealty to the Queen, their allegiance was worth no-tning at all. If the Herald does not mean this it means nothing. Here we have the identical claim advanced by Masschusetts up to 1821, of having an equal right to the civil and to the religious fealty of the civil are the claim which the Committee of zen, the claim which the Committee of One Hundred has been trying to reintroduce, after the State has become ashamed of it. I wish the Herald joy of its company, and of its cause. It must be very proud of such allies as the Rev. James B. Dunn, and the Boston Orangemen. It should be prouder still of the late illustrious pastor of Park street church, now at Scranton, for he pleads eagerly for driving the Catholics not only from office but from the polls, and intimates indeed that universal deportation, after the style of Ferdinand and Isabella with the Jews, is the only certain cure, although he would rather have it brought about by pressure than by law. In 1828 England distinctly surrendered the right to control religious allegi-

ance borne at home, and in 1829 to control religious allegiance borne abroad, by admitting, first the Dissenters then the Roman Catholics, to almost every office. She thus empathically denies that the English Catholics are bound up to the Herald's alternative of allegiance given to her or allegiance given to Rome. She affirms that a good subject may perfectly well yield allegi-ance of some sort to Edward VII. and of another sort to Pius X. If Elizabeth had taken the same view, it might have been better for her land. Of course she could not forsee the posthumous justification which her persecutions were to receive from the Boston Herald.

It will be worth while next to justify the Herald's comparison of M. Combes to Elizabeth. To be sure, he has not brought in the guillotine yet, but a Jacobin always holds that in reserve, and the Protestantizing *Temps* calls him a Jacobin sans ceremonie

CHARLES C. STARBUCK. Andover, Mass.

### THE FOURTH PRECEPT.

By the fourth law of the Church we are commanded to receive the Blessed Eucharist at least once a year, and that at Easter time or thereabouts. That is, sometime between the first Sunday of Lent and Trinity Sunday. Much has recently been heard concerning this precept, both from the pulpit and the In each case duty demanded exoress

pression on the topic. That the Church found the enactinst the children balance shares and plinent to some of her children. Yet its wisdom is not to be questioned, for in some cases it is the only means by which certain of her children maintain afiliation with the Church. True, they are neither dutiful, devout nor ex-emplary children, but compliance with Let us see now what Elizabeth's emplary children, but compliance with claims really were. Except a knot of conspirators, of whose punishment the they are her members. More than that

### THE CATHOLIC RECORD. FIVE-MINUTES SERMOR.

Eighth Sunday After Pentecost. SPIRIT AND FLESH.

For if you live according to the fish you shall dis. But if by the spirit you mortify the deeds of the fiesh you shall live. (Rom. vii.13)

What does the apostle mean by this? This only, that the flesh with its con-cupiscence and lusts must never get cupiscence and lusts must never get such power over our will that it will carry us along with it and make us obey its longings and desires when we know these are forbidden by Almighty God. I say "this only" because to have the flesh is no sin; neither is it a sin to feel the disorderly movements of the flesh that lead to sin; but it is a sin to con-sent to these and to follow them. For this reason we are told that if we mor-tify the deeds of the flesh, to which these novements of the flesh lead us. these movements of the flesh lead us, we shall live. But what does the word "mortify" mean? It means to destroy that which makes the life of a thing. Notice here the apostle does not tell us to mortify the flesh itself but the deeds of the flesh. To do this we need not then attempt to kill the flesh, but we must destroy all that gives life to its deeds.

What are the deeds of the flesh ? They what are the deeds of the less? They are the seven capital sins—pride, covet-ousness, lust, anger, gluttony, envy, sloth. Can we kill them? In the most important sense we can. We can get

them so under our control that, after awhile, they will move us but slightly and cannot influence us to any great degree. We shall feel from time to time that they are still present in us, but that cannot disturb us much. We shall have taken their strength away. We shall have made them so weak that

we can check them easily. Ought not each one of us to strive to get ourselves into that blessed state? But how can we do it? Make up your mind to do it. Form a good resolution, one that will not change but that will be firm for life. Then live according to that resolution. When pride is aroused, refuse to follow its promptings; when covetousness moves the heart; stop the eager desire for gain ; when lust would lead you away, contend against the thought until it is driven out; when anger disturbs, seal the lips with the sign of the holy cross; when gluttony sign of the holy cross; when gluttony makes you long for feasting and drink-ing, refuse to go where these things are going on; when envy racks the soul, pray for the one who is the object of envy; when sloth tempts you to selfindulgence and inactivity, stir up the fear of God and holy shame within the soul, for sloth is a destroyer indeed of

all that is truly manly and heroic in us. But all this is about as hard to do as anything a man can do, some may say. Yes, it is hard to do, but the success is sure. Shall a man do less for God than for himself? See the time and labor spent to secure that which is necessary for the body and success in the life of only a few years in this world. Shall a man not do as much for the good of his soul and for eternal life in the next world ?

Is it really so hard as it seems? By no means. We make it harder than it really is by putting it all together and by thinking we are to do it all at once. This is not true. It must be done by degrees, slowly, patiently, perseveringly, but surely. The devil makes us think it harder

The devil makes us think it harder by telling us, when we feel the sharp-ness of the first struggle, "You can't bear it this way, for life." You can't God wills it and gives you the grace. And most people, almost all Christian souls, do not have it "this way, for life." Those who keep up the struggle get stronger day by day. In them the flesh and the movements of sin grow less day by day. The devil, however, wishes us to believe the lie he tells, to make us give up the struggle. Do not make us give up the struggle. Do not listen to the lie and it cannot hurt you. Remember always, it is a lie, and the mind will not take hold of it. We can make it all the easier by

trusting God, who will always help us in the struggle. *Pray* more. Go to confession often. The confessor will contession often. The contessor will then help us and remove much of the burden by good advice. Go to Com-munion often, and God Himself will make it easier for us than we imagine by giving His own strength to the soul pagan Rome and the barbarism of the invading hordes from the North, how by giving His own strength to the soul at that time. Only begin earnestly to control the flesh, continue persevering-ly to use confession and Communion. This, with daily morning and evening prayer, will take away very many diffi culties. Soon we shall find we have culties. Soon we shall find we have truly mortified the deeds of the flesh, and then indeed we shall live, for the flesh will then we dead or dying fast and too weak to hurt the soul. Keep, then, in the mind the text from the Epistle of to-day: "For if you live according to the flesh you shall die. But if by the spirit you mortify the deeds of the flesh you shall live.



CONTINUED FROM PAGE THREE. trast with the one true Church, and in opposition to her, how far they are from the Christianity which Christ established. No man, therefore, who knows what Christianity was in the first age, can fail to see where Christianity is now. He may reject the claims of the Catholic Church, as the incredulous Jews rejected Christ; but he cannot gainsay the fact that the Catholic Church goes back in an unbroken line of existence to the day of Pentecost ; he cannot blink the fact that for a thou sand years this fact that for a thou-sand years this Church was the one witness for Christ in the world. What then? Has she failed? Have the gates of hell prevailed against her? Has the Spirit of Truth deserted her? Has christ ceased to be with her? Then the promises of Christ are falsified, and you deny His veracity and divinity. No; she has not failed. On the contrary, she is a more competent and convincing witness for Christ now than she was in the age of the Apostles. Time has not weakened her voice to speak the truth, or dimmed her vision to detect error, or drained her of the vital force with which to reher of the vital force with which to re-generate and save a world perishing in its pride of material power and progress. On the contrary, the light of her own mar-velous history sheds an added luster on the testimony she bears to Christ. Let me make this plain by an illustra-tion. A hundred years ago, the student of American institutions had sufficient evidence before him in the newly-adopted Constitution, in the spirit of the people, in the character, aims and conpeople, in the character, aims and con-duct of the public men, to judge of the nature of the government and its pro-bable fortunes. Fifty years ago, De Tocqueville studied the American Democracy with the eye of a philosopher in the evidence of a national life, which was then in its infancy. To day, after a hundred years, there is all the light of evidence which existed fifty or a hun or evidence which existed hity of a had-dred years ago; but in addition, there is the light of experience, the evidence of accomplished facts, of dangers sur-mounted, of promises fulfilled, of possi-bilities realized. And all this adds immensely to the evidence which America offers now of her freedom, her fairness her well balanced system of governmen So it is with the testimony of the Church. In the first age she spoke by the mouth In the first age she spoke by the mouth of her Apostles, she wrote with the pen of her Evangelists, she was confident in the promises of her Divine Founder. In the fourth century she could add the testimony of Her millions of martyrs; she could point to the heresies con-demned, the sects that had risen and disappeared, the assaults of all the powers of evil triumphantly repulsed.

disappeared, the assaults of all the powers of evil triumphantly repulsed. And now, after eighteen centuries, she can point to Her own luminous history, to the prophecies fulfilled, to the pro-mises verified, to the souls saved, to the nations Christenized, to a civiliza-tion in which all that is pure and noble the nations christenized, to a christenized, the christenized compassionate and elevating, is here. She points to the work of Christ already done, and still work of Christenized compared the christenized compared comp going on. Let any man read her history with an unbiased mind, her real history—not the caricatures of history, filled with false assertions and

50LI0*~1*5 CONTINENT NORTH AMERICAN LIFE ASSURANCE COMPANY HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director, W. B. TAYLOR, B.A., LL.B., Secretary. AND STILL IT LEADS as applied to the gain in net amount of assurance in force in Canada for the Five Years ending December 31st, 1903 The MUTUAL LIFE OF CANADA. still maintains its stand at the Head of all its Competitors among Canadian Life Companies, as shown by the Government Reports. Life insurance companies are not in business for reform or for philanthropy; they are in business for business profit, and for the sake of business interests. It means a good deal, therefore, when they testify that a temperate man has a history, filled with false assortions and false conclusions compiled by un-principled writers like Draper and Buckle; let him read her history and see how she overcame the violence of better chance against disease than an intemperate man.

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### JULY 16, 1

JULY 16, 1904

WAR

Is full of uncertainties and difficul-ties, and so is life. Old age fre-quently finds early visions of future affuence still unrealized, but this is a difficult which can then be affuence of the state of the sta

difficulty which can to a great extent be overcome by endowment insurance, It is an investment about the realiza-

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That torpid liver is bound to make trouble for

### CHATS WIT

The young ma subject of an ar Dean Farrar, of these choice extr In I

The young main living a much more which keeps a too main chance ; it business, he does and more etern human life, must tain courage a manly rectitude his business, he others of his own his highest dutie from setting a b ample, but also t and to maintain all men. And th man, the feebler say "No," mak fail. When Ber youth in a prin lads went out t their foaming ta ter. Franklin stainer from con rare in those laughed at him, hearts' content fool ; but he he ering good hun printers' lads die but Franklin ros mortality. "Eripuit coel tyrannis." In the cours

his boyish chara secrets of his fu After all, the is situated, as very much like school, or the y sities. His goo priceless value hibited. When a boy at Eton, boats, and he l clare that he taincy, and take if coarse songs supper. When statesman was liberately to down, before a toast was proj Cumnock went Mr. R. H. Da marked him fo thing, so the i told, was to dr and wire-pull for recitations. In of the maply cause the your influence on th all things, fair

esty." But what a y ness and in 1 he is in his own perfection of m nobleness of life nobleness of hi eternal virtue ness and cha cannot say "1 join in sweeps that " event, him. There is which a wing tirely filled their downwar gambling, in to regard as Tens of thous been led on t this detestab excitement. true man must course as a y these matters. his guard aga "I have "I have waited for the

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If a youth

Catholic powers made no complaint, the English Catholics were as obedient to her in all civil matters as the Protest-They did not discuss her title. viewing that question as covered by the national acknowledgment, accord the national acknowledgment, accord-ing to the dictum of the Blessed Thomas More: "He whom Parl ament makes King, is King." Even the Northern Earl, as Froude remarks, would not have risen against her had she been willing to provide against confusion after her death by settling the suces

when Pius V, and and deposition, the English Catholics acknowledged the excommunication, and withdrew from all further religious communion with the Queen. The disposition they treated as inoperative, and, as we know, it was finally with-drawn. Rome exercised the right to excommunicate for heresy and schism as involved in the faith. The right to depose she declared, by the mouth of her Legate in France, about 1590, to rest not on faith, but only on disputable opinion

Although Sixtus V., in 1588, sided strongly with Philip II. in his claim to the English crown, as being descended from the House of Lancaster, the Pope did not insist that the English Catholics should agree with him. The question concerning dubious rights of succession (as to which England, until 11745, almost always managed to be in a tur-moil) was not a matter which concerned the faith. Accordingly even the bigot and ignoramus Coffia (whom the learned city of Cembridge patronizes, possibly on these accounts) emphasizes the strenuous loyalty of the English Catho-Jics to Elizabeth at this juncture. Indeed, so little was it doubted by the Protestants, that there appears to have been entire contentment when the Queen gave the command of the fleet to her kinsman Lord Howard of Effingham, although he was popularly believed to be a Catholic, as indeed we know that

an not be said in their favor.

There are several considerations in connection with the law which all should keep in mind. The first of these bears upon the time prescribed by the law for receiving the Sacrament: the second the dispositions which should accom-pany its reception. First, we are comnanded to receive at Easter or there abouts. The reason for this is that it was about this time, or on Holy Thurday, that the Sacrament was instituted. Through the Apostles it was given the entire world as a proof of our Lord's love for mankind; a remembrance of His death and the accomplishment of

our redemption. How fitting, there fore, that we should at this time in particular show our gratefulness and appreciation of these inestimable blessings.

Secondly, as to the dispositions which should accompany the reception of the Sacrament. While the law commands all to receive at least once a year, all must receive worthily. That is, we must receive with such dispositions as to participate in the divine effects which the Sacrament produces To do this we must purge ourselves from sin by a good confession. For all will understand the awful penalty vis ited upon those who receive unworthily From these considerations it is quite apparent that mere compliance with the law should not be the aim of chil-dren of the Church. We know from

what the Church herself teaches us from the urgent counsel of the holy fathers, from our own eternal interest and from the blessings conferred, that we should receive frequently. If further proof be necessary it is found in the words of our Lord Himself; "Un-less you eat the flesh of the Son of man and drink His blood, you shall not have life in you."—Church Progress.

Parents who exercise great care over the companionships of their children are most excellent and necessary doing a most excellent and necessary work. But they should be equally cau tious concerning the company they keep in their reading of books.

### Intemperance.

How many homes are made unhappy through one member being addicted to this vice! Yet the heads of the house holds so afflicted, as a rule, will not make an effort outside of their own surcoundings to find a remedy for the evil in associating themselves with some undertaking in their parish, or strive, under the most strenuous opposition. to inaugurate some institution that would ultimately crush out the vice, if not for the benefit of the present grown up generation, at least for the rising generation. But the spirit of abnega tion is not strong in the hearts of the average Catholic man or woman of to day .- Montreal True Witness.

# LIQUOR AND TOBACCO HABITS

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97: Bir W. R. Meredith, Chief Jusilee. Hon. G. W. Ross. Premier of Ontario. Rov. John Potts, D. D., Victoria College. Rev. William Caven, D. D., Knox College. Rev. Father Teefy. President of St. Michael' Soliege, Toronto.

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she resisted the tyranny of absolute rulers, how she subdued the passions of rude peoples; how she pre rved the remnants of the old civilization and welded the new nations of Europe into a vigorous and enlightened Christen-Let him look at her work in de tail, how she taught the ignorant, con-verted the heathen, called sinners to repentance, held aloft the banner of the Cross and trained souls in the highest walks of spiritual life, and then say whether this Church was not the one standard-bearer of Christianity, and the one true witness to Christ. At times, in her conflict with human passions, in her contact with human power and wealth and corruption, the Church, like some fair and stately ship, eems almost swallowed up in the seeth seems almost swallowed up in the seems ing waters; but it is only to come out of the storm stronger and fresher and more vigorous than ever; for she was built by Divine Hands and is under Divine midners the day when the Divine guidance. To-day, when the principle of license in the religious order is bearing its legitimate fruit of religious anarchy, and the children of the Reformation have no fixed faith, no dogmas and no creed, what Church is there in the world that teaches the one Faith of Christ, as she received it from

His Divine lips, that continues to do His work of giving to the world the new life, of regenerating and sav-ing the world, except only the Roman, Catholic and Apostolic Church? The rest are witnesses only of their own shifting opinions. She is "the pillar and ground of truth." She is now, as and ground of truth. She is how, as she has always been, the Body of Christ, and her life-giving principle is the in-dwelling Holy Ghost, the Spirit of Truth. He that hears her hears Christ; He that despises her despises



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CHATS WITH YOUNG MEN. The young man in business is the subject of an article by the eminent Dean Farrar, of England, from which these choice extracts are taken.

In Business.

The young man in business, if he is living a much more ideal life than that which keeps a too exclusive eye on the main chance; if, in the demands of business, he does not forget the loftier and more eternal claims of a noble human life, must cultivate also a cer-tain courage and independence of manly rectitude. Whatever may be his business, he will te thrown among

manly rectitude. Whatever may be his business, he will te thrown among others of his own age; and it is one of his highest duties, not only to abstain from setting a bad and dangerous ex-ample, but also to escape the average, and to maintain a high standard before all men. And this is where the fear of man, the feebleness which is afraid to say " No," makes so many young more say "No," makes so many young men fail. When Benjamin Franklin was a and in a printing office, the other lads went out to bring in for lunch their foaming tankard's of beer or portheir foaming tankard's of beer or por-ter. Franklin was then a total ab-stainer from conviction, which was very rare in those days. His comrades laughed at him, and jeered him to their hearts' content, as a milksop and a fool; but he held his own with unwav-ering good humor. All those other printers' lads died in humble obscurity, her Franklin rose to greatness and imprinters' lads died in humble obscurity, but Franklin rose to greatness and im-

mortality. " Eripuit coelo fulmen, sceptrumque tyranni

In the courageous steadfastness of his boyish character, we see one of the secrets of his future eminence. After all, the young man in business

After all, the young man in business is situated, as regards companionship, very much like the boy in the public school, or the young man at the univer-sities. His good example will be of priceless value wherever it is ex-hibited. When Coleridge Pattison was a boy at Eton, he was captain of the boats, and he had the courage to de-clare that he would resign his captaincy, and take no part in the rowing, if coarse songs were sung at the annual supper. When a very great living statesman was at Eton, he used de-liberately to turn his glass upside down, before all eyes, if an improper toast was proposed. "When Arthur Cumnock went to Harvard," writes Mr. R. H. Davis, "the fast set had marked him for its own. The manly

thing, so the incoming freshmen were thing, so the incoming freshmen were told, was to drink and gamble politely, and wire-pull for the societies, and cut recitations. In four years this idea of the marly thing has changed, be-cause the young athlete threw all his influence on the side of temperance in all things, fair play, courtesy and mod-

esty." But what a young man will be in busi-ness and in life depends upon what he is in his own soul. There can be no perfection of manhood, there can be no nobleness of life, without the grand old are the characteristic of the second second

it go as it may."

death is not so much its arbitrary

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### THE CATHOLIC RECORD.

On Sunday, Masses were said just for that day, as the temporary church was served from Massingham, some distance off, too far for Mrs. Sheldon to allow Magdalen to go on her cycle, so that, altogether, the girl was left very much to be read

guest at my summer place a few miles from Pablo, while bathing was carried out to sea, and when almost out of sight and all hope to us had fled (an agon ized sister and brother ringing their hands and weeping in dispair) to our suprise we suddenly saw his body im-pelled forcibly toward us; there we saw it recede a few iset and then again, as it were, shoot twenty fest toward the shore. This continued until my son and myself, at last able to reach him, bore him insensible to the beach. "After recovery his story was that, after losing all hope, guided by some mysterious impulse, he had turned upon his back, when he feit himself carried rapidly forward. He had then turned over upon his face to get his bearings, when he was carried out further from is he had, and on again placing himself upon his back the sur-face waves brought him rapidly to the shore, a rescued man. It is an error that the drowning man is attacked by to herself. The experience was bound to have a good or bad effect, but Magdalen was a girl who, since her first Communion, had tried, not by fits and starts, but perseveringly, to rule her life by the Law of God, to struggle against her faults and not to resist the instincts of grace. And now that she found herself in a position of singular lenginess as to herself.

in a position of singular loneliness as to her spiritual life, she redoubled her efforts with the result that she made in a position of singular loneliness as to her spiritual life, she redoubled her efforts with the result that she made real progress. A year passed away quickly. Mr. Waring paid periodical visits to the Court, but was usually wandering about the continent, and in his letters he never alluded to his money matters mending.

never alluded to his money matters mending. In the summer the Nevillez had a consin who came to stay with them, a Mr. Hanforth, who, to Magdalen's de-light, was Catholic and one who prac-tised his religion. The acquaintance developed into intimacy, and by the time winter set in Magdalen's life had changed very much, for she was en-gaged to Mr. Hanforth and was to be married in the spring. There was real love on both sides, and Magdalen was happier than she had ever been in her life. The prospects for the future were not grand by any means, for Mr. Hanthat the drowning man is attacked by cramp except in very cold weather. He drowns from heart failure, induced by the violent exertion and the upward by the violent exercion and the upward pressure of the water upon the ab-domen diminishing the space and im-peding the action of the heart. By turning over on the back this pressure is removed, the back being almost entirely a strong wall of bone and muscle. Also, when on the back the entire body is nearer the surface, and the surface waves tend toward the shore, not grand by any means, for Mr. Han-forth had no appearance of being rich, and the income he had mentioned to the under current out to sea, even th

legs, when upon the back, being less exposed to the current that tends toward the sea. By floating gently upon the back the heart, relieved of its pressure, becomes calm and quiet, and and the income he had mentioned to Mr. Waring in writing to ask him to sanction the engagement was not large. "Do you propose to live on love, then?" inquired Mrs. Sheldon acidly, for she was in no ways pleased at the prospect of losing Magdalen, upon whom she had learnt to lean very much. The girl, too, was so bright and cheeful and so full of fun that the old lady really, considered her the sunshine of the swimmer can regain his strength and float for hours. The bather whose heart is weak should always present, when standing erect, the right side of the body to the waves, and thus avoid the Sullivan-like blows of the inreally considered her the sunshine of that dull house, though she would not coming waves upon a crippled heart. In every bathhouse should be posted the injunction: " In case of exhaustion

have told her so for the world. "We shall not be very poor," said Magdalen, "and Herbert and I are Magdalen, "and Herbert and I are quite willing to face small means." "Humph ! Well, you have never really tried them," said Mrs. Sheldon, "for here you have had no responsibil-ity or the management of money." "I know, grandmamma, but though the mean theoremetic will be Home.

it may not be grandeur, or like Home leigh, still we shall have enough to live on, and I shall try to turn out a better manager than you expect." "I don't think accounts will be your forte, " said Mrs. Sheldon, who had been casting about in her mind for emathics appleadure to act

you are not so well. Your writing is not as firm as usual," she wrote, "and not as firm as usual," she wrote, "and when you next write to me please do tell me just how you are. It appears to me ages ago since I left the convent, so much seems to have happened since. I cannot tell you how grieved I was to hear that Father Ruthven was going to Chine, he wrote to tell me solast Week.

Magdalen smiled. "No, I fear my arithmetic is not very good, grandmamma; I never liked it at school."

China; he wrote to tell me so last week, and of course you know about it. I do feel more lonely than ever, for I could always write to him, and now the letters will take so long coming and going that it will not be the same. Of course, as he says, he hopes not to lose sight of me, but still I can't ask him things as by saying anything she could against them.

Magdalen flushed up, and a retort me, but still I can't ask him things as I could when there was only a delay of a couple of days. Dear Mother, you do think of me don't you? Life is so very different, to what it was at the con-vent; there it was so easy, at least easy compared to what it is here. I often wonder if I should do this or read that

was on her lips. "The Mother who taught me was a splendid arithmetician," said Mag-dalen. "The fault was mine, granny."

"Handfull, or Hanforth..., but do call him Herbert. He wants to ask you to

wonder if I should do this or read that and I am puzzled, but I try to remem-ber what you said about having a cell in one's heart and there I do try to listen to what the Holy Spirit says to me. And it is wonderful, Mother dear, how He does answer. I seem not to know what to do, and then something benemer a either I come across something "Hannoth, granumanna, bat do do an do so." "When you are married, I may," said Mrs Sheldon. "Well, when is it to be?" "At Easter, grandmamma, " said Magdalen shyly. "He doesn't want to wait longer, and

Magdalen shyly. "He doesn't want to wait longer, and neither do I."

excitement. He who wishes to be a true man must begin to take the right course as a young man respecting all these matters. He must be sternly on his guard against seductive pleasures. "I have sat npon the shore and waited for the gradual approach of the sea," worte Lady M. Wortley Mon-tagu, "and have seen the dancing waves and white surf, and admired that He who measured it with His hand had given to it such life and motion; and I have lingered till its gentle waters grew into billows and had well-nigh swept me from my firmest footing. So have I seen a heedless youth gazing with a too carbins to many firmest footing. So said Mrs. Sheldon quickly, and Mag-dalen was startled at the tone, for there was a suspicious huskiness in her

FOSSIL CALUMNIES

The assaults on the Catholic Church at the Methodist Conference were more serious and virulent than might be gathered from the skeleton reports printed in the daily papers. With the fuller knowledge now to hand we are

enabled to judge of their real character. It must not merely the vicicus outburst of the Rev. Dr. King that indicated the spirit and scope of the eruption there was in the terms of the Episcopal Address a general indictment of the policy of the Church, and methods adopted in many countries to carry this policy into offect that disclosed

the way in which his death was referred to by Dr. King: I confess to you that I have been among the number of those whose spiritamong the number of those whose spirit-ual stomach has been nauseated by the nonsense that has been poured out in canonizing the late Leo X(II, while he has been working his way through Purgatory. The fact that this low-minded vulgar-

ity was rebuked by Chief Justice Love did not prevent other speakers, like Bishop Foss, from repeating Dr. King's calumnies, as regards the attitude of Catholics toward the public schools

here, in another form, later on. What are we to say to the outcry made by representative non Catholics about "antagonism to the public schools" when we find, as was pointed out last week, that it is the belief of some of these gentlemen that the pub-lic school system in the Philippines is calculated to undermine the faith of calculated to undermine the faith of the Catholic people, as the so-called "National" system in Ireland was so designed and applied—but, thank God ineffectually? The motive is not conto live

fessed, so far as the United States is concerned, but it was shown to have existed at least in regard to the Indian

something unplesant to say. Magdalen smiled. "No, I fear my arithmetic is not very good, grandmamma; I never liked it at school." "Probably they did not know how to teach it there," said Mrs Sheldon, who had a poor opinion of convents, and liked to irritate Magdalen if she could, by saying anything she could against density of the same right as non-Catholics are. These are the plain terms of the propo-sition, and not all the coarse or violent the coarse or violent the same right as non-Catholics are. These are the plain terms of the propo-sition, and not all the coarse or violent the coarse or violent scription of the work he is aiming to accomplish in lessening the evils of indenunciation of malice or envy can alter them an iota. In other words Catholics claim, as American citizens, equality before the Amerian Constitu-tion—which under present system they do not receive.—Philadelphia Catholic Standard and times.

Why will you allow a cough to incerate your throat or lungs and run the risk of filling as consum, it's grave, when, by the itmely use of Buckles Anti Consumplive Syrup its of Buckles Syrup is pleasant to the taste, and unsur passed for relieving, healing and curing all aftections of the throat and lungs, coughs, colds, bronchills, etc., etc. i and was and an When we do a painful thing with a great love, this great love softens the pain, and makes us content to suffer. —

Lacordaire. One trial of Mother Graves' Worm Exter-minator will convince you that it has no equal as a worm modicine. Buy a bottle, and see if it does not please you.

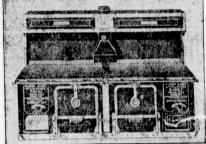
THE WONDERFUL RECOVERY OF A NIPISSING MAN.

STRICKEN WITH PARTIAL PARALYSIS HE WAS UNABLE TO USE EITHER RIGHT ARM OR RIGHT LEG.

ARM OR RIGHT LEG. Mr. John Craig, a well known farmer living near Kells, Nipissing district, Ont., is another of the many paralytics, who owes his present good health and ability to go about—if not life itself— to the use of Dr. Williams Pink Pills. Mr. Craig gives his experience as follows:—But for the use of Dr. Williams Pink Pills I do not believe that I would be alive to-day. I was stricken with that terrible affliction, 4 1-4partial paralysis, I had absolutely no t afford to deprive so valuable an aid power in my right arm or leg I was not able to sit up—in fact if I tried to do so I would fall over. I had to be lifted like a child, and my family and friends be-lieved death was very near. The doctor told me that he could do nothing for me, and that I was liable at any moment to have a second stroke which would carry me off. I was in this deplorable condition when I was advised to use Dr. Williams Pink Pills. I sent for three boxes and before they were all used could move the fingers on my hand, which had hitherto been absolutely numb and powerless. You can scarcely imagine my joy at this convincing proof that the pills were helping me. From this on I kept getting stronger and the control of my paralyzed limbs gradually came back until I was again able to walk about and eventually to work. I gladly give permission to publish the story of my cure with the wish that it story of my cure with the wish that to may bring life and hope and activity to some other sufferer." The cure of Mr. Craig gives addi-tional evidence that Dr. Williams Pink 25 cents post paid. vance the price of this book. In future it will be sold at



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Association of this city, held a very interesting meeting last Sunday after-noon in Rathbone Hall, Washington

street. Prominent among the speakers was Judge Emmons, Chairman of the Boston Police Board, who gave a de

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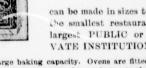




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I should like a Catholic to taik to -3da understand what I mean. The girls laugh at me because I won't read all the books that they do, and here there have I seen a heedless youth gazing with a too curious spirit upon the sweet motions and gentle approaches of an inviting pleasure, till it has detain-ed his eye and imprisoned his feet, and is no one to advise me. Only here again my 'cell' comes in, for there I hear some voice which tells me when to put down swelled upon his soul, and swept him into a swift destruction." a book, even though it is interesting, when it is about things I know you would not like me to read about.

If a youth has not character enough, or firmness enough, to resist the devil amid those serpent-like insinuations or terrible tirgen leave her which firm "Aunt Lillie and I get on very well. amid those serpent-like instituations or terrible tiger leaps by which Satan is certain to assault the soul, he may give up all hope of doing well either in business or in life. He will have nothing to give back to God at last except the dust of a polluted body, and the shipwreck of a lost soul. I am so sorry for her, for her life has been sacrificed altogether to grandmamma, who would not let her marry a

a man she loved when she was young. She has never cared to marry any one else, and now she amuses herself with else, and now she amuses hersen with her dogs, as a relief from grandmamma, who is very trying. She keeps away from granny as much as she can and leaves her to herself. Granny loves to contradict, and her mode change so the shipwreck of a lost soul. "So unspeakably poor may a soul go back into the gray mists of nothing-ness. They may write 'Here lies no one buried,' and then after that let

or accident, turn upon the back.'

OUR BOYS AND GIRLS.

STORIES ON THE ROSARY

BY LOUISA EMILY DOBREE. The Descent of the Holy Ghost

MAGDALEN'S CELL.

"J am so afraid, dear Mother, that

to contradict, and her moods change so quickly and so much, that one never knows which kind of one she will be in. Then, too, what one can talk about one day and which pleases her is quite wrong on another, and the meals are often dreadfully uncomfortable. So I pray often that I may know the right things to talk about, and sometimes I seem to get on better. I make myself happy here in spite of all things, and it seems quite funny to be so poor and Oh, that every young man, whether in business or not, would bear this in mind ; that for the drunkard, the cheat, the liar, the impure, the cor-ruptor of others, there is-short of a

deep repentance and a total change-no hope on earth. What is true of the body is true also of the soul. The laws of God are to the moral powers what the laws of nature, so called, are to the shuriael represent physical powers. "Obedience to the laws of nature preserves the bloom and life of the body; obedience to the laws of God

happy here in spite of all things, and it seems quite funny to be so poor and not to have money. Grandmamma says many nasty things about dad which are very hard to bear, for I forgive him if he has made a muddle of my money and so it really can't matter to anyone else." body; obedience to the laws of God preserves the bloom of the soul, 'In all these things is the life of the Spirit.' Moral death, ever enlarging itself, is as inevitable upon a course of sin as speedy mortality upon a course of vice. When sin enters it brings forths abundanty after its kind, and death is not so much its arbitrary

else." When the letter reached the convent, When the letter reached the convent, Mother Mary Joseph was lying in her cofin. An operation, which had been impending for a long time, was found necessary to be performed at once and she died under it. So the Rev. Mother returned Magdalen's letter to her, and the girl, as she read the brief account of the death of her friend, felt indeed alone. First Father Ruthven, then Mother Mary Joseph 1

voice. "Don't you, grandmamma ?" said

Magdalen. "Well, I shall have to be ready in either case

either cases." "I shall miss you very much, " said Mrs Sheldon, blowing her nose violent-ly, "very much indeed, and that is a great deal for me to say." "I am so sorry, grandmamma, " said Magdalen, who had no idea of the pleasure and brightness she had brought into that house where an undisciplined temper end solide nature contrived altemper and selfish nature contrived al-ways to affect the atmosphere unpleas-

antly. "Yes, I shall miss you, Magdalen, you are a good girl and a very unselfish one. No one ever manages to pick up one. No one ever manages to pick up my knitting as quickly as you do, and your voice is so pleasant when you read aloud, and you have been very sweet to me always.

TO BE CONTINUED.

### IMITATION OF CHRIST.

THAT CREDIT IS NOT TO BE GIVEN TO ALL MEN; AND THAT MEN ARE PRONE TO OFFEND IN WORDS.

Ob, how good a thing and how peace-able it is to be silent of others, and not to believe all that is said, nor easily to report what one has heard, to lay one's self open to few, always to seek thee the beholder of the heart, and not be

carried about by every wind of words, but to wish that all things both within and without us may go according o the pleasure of thy will ! How secure it is for thee keeping of

Floating On the Back. Dr. R. B. Burroughs writes as fol-lows to the editor of the Jacksonville Fla., Metropolis: "Several years ago the city papers kindly published an article from my pen on this subject. The recent sad loss of life at Pablo and other seaside resorts and in the treacherous waters of the St. John's show that the advice given was unheeded or forgotten. At the time mentioned a beloved friend, a

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tional evidence that Dr. Williams Pink Pills are not an ordinary medicine, and that their power to cure in all troubles of the blood or nerves places them be-yond all other medicines. You can get these pills from any medicine dealer or direct by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams Medicine Co., Brockville Ont. See that the full name "Dr. Williams Pink Pills for Pale People" is printed on the wrapper around every box. Life of Our Lore WRITTEN FOR LITTLE ONES. on the wrapper around every box.





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# DIOCESE OF LONDON.

CORNER-STONE OF NEW WINDSOR CHURCH LAID.

### [Windsor Record, July 4.]

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### THE CATHOLIG RECORD

EAST BUFFALO.

M., A.D. MCMIV." On the east side of

REPLY TO "VIOLATED THE LAW."

resolved to look on, and why need they have done otherwise, considering that the vital principle of Protestantism is the proud right of private judgment? The otherwise, considering that the proud right of private judgment? The deny that the Catholic Church disre-gards the observance of Sunday; there are, of course, individuals neglectful of their souls to be found in all denomina-tion. If, indeed, public opinion and the musistrates in the Canadian Sault prove the offense of selling cigars last Sunday in the agricultural grounds, they will ad-minister a very decided "home thrust" to the friends and neighbors of the Ameri-can Sault. By the side of the said of \* \* ? We prefer, however, not to make this letter longer, but rather end at once by expressing the hope that our mode of observing Sunday may soon be-coparated brethren and ourselves may constantly increase, and that the strife between brethren which arose about of the offere of the discussion. *M. C. McLORG.* M., A.D. MCMIV." On the cast side of the stone appears: Pirs X. Summus Pontifex, F. P. McEvay, D.D., Episcopus, Londoniensis. D. J. Downey, Rector. Williams Bros., Architects. Very Rev. Father Meanler, V.G., rector of St. Alphonsus' Church, assisted his bother clergy present were: Rev. Fathers Chaisadard, Powell, Hayes, Sharpe, Fuma and Collins, of Assumption College, Sand-wich, Fathers Gignac, Toronto; Valentin, Windsor; White, Courtright: Langiols, Tibury; Parent, Stoney Point; C. Ken-nedy, Mount Clemens; Beandois, Walker-ville, Fathers McKeon, St. Mary S Church, London; Finnegan, rector of SS. Peter and Paul's Church, Detroit; L'Heureux, of Belle River; Freeman, of St, James', Father Edward, St, James', Pather Stather Edward, St, James', Pather Stather Edward, St, James', Cathers Magee, Stratford; John Brennan, Corun-ma; Bechard, Windsor, Pauze, of Assump-tion College. Magee, Strattord, John Brennan, Corun-na; Bechard, Windsor, Pauze, of Assump-tion College. Among the distinguished gathering were: Mrs. Nicholas Flood Davin, widow of the late Nicholas Flood Davin, author and politician, and member in thy Dominion House for Regina, N. W. T.; Mrs. Carling and Mrs. Neville, of Sea-forth, sisters of Rev. Father Downey; Mrs. P. M. Keogh, sister of Bishop Dow-ling, of Hamilton Diocese, and others. Rev. Father Downey was extremely pleased with the ceremony, which passed off spiendidly, and at the generosity manifested in the willing donations when a collection was made towards the build-ing fund of the church.

between brethren thong in our smok-cigars, may end before long in our smok-ing together "the pipe of peace," M. C. McLORG.

### C. M. B. A.

RESOLUTION OF CONDOLENCE. London, Ont., July 4th, 1904. At the regular meeting of Branch 371 2. M. E. A., held June 28th, the follow-

C. M. B. A., held June 30 branch 30 ing resolution was unanimously adopted: "That whereas it has pleased Almighty God to remove by death Mr. William Kennedy, brother of our esteemed and worthy member, Thomas Kennedy. "Resolved, that this Branch hereby ex-press our heartfelt sorrow for the loss sustained by Bro. Kennedy and family, and extend to them our most sincere sympathy and condolence in their sad affliction;

affliction; "Also resolved, that a copy of this reso-lution be inserted in the minutes of this meeting and sent to Bro. Kennedy, and also published in The Catholic Record and "her Canadian"

Canadian, "RICHARD FORRISTAL, "Secretary."

REPLY TO "VIOLATED THE LAW." After reading the article, "Violated the Law" in the last edition of the Evening News, Sault Ste. Marie, Michigan and Ontario, of Wednesday, June 25, which words, to the non-legal mind, conjure up a most disturbing array of frightfully dangerous possibilities of loss, either in purse or personal comfort, it must have been soothing to every Catholic mind to have read in the Evening News of June 30 the authoritatively comforting assur-ance of Crown Attorney Kehoe that the wheele offense against God and man, when brought down to what, I believe, school-boys call "the fine thing," only amounted to the sale of cigars.



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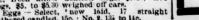
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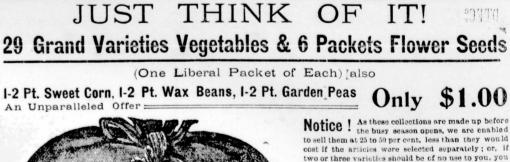
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