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ER OF NEW FRANCE. catherine crowley, atteresting and romantic nove, nolic in tone—following closely discount from the coordinate of the Canagian history, with an allant Sieur Calillac and hotolt. Beautifully illustrated price \$1.50.

CESTION

Catholic Record.

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

LONDON, ONTARIO, SATURDAY, JUNE 13, 1903

At the present time in New York State, says a pamphlet from the Catholie Book Exchange, the patrons of

purposes is proof enough of his generosity. It is a tremendous burden-this maintenance of parish schools-on the shoulders of priest and laymen. It stands for self-denial and work unceas-

It were commonplace to say that this magnificent loyalty to Catholic interests is an eloquent testimony to the faith of our brethren across the line.

But we cannot refrain from saying that they who, despite obstacles of various kinds, regardless of the pessimistic prophecies of co-religionists and jeers to the views of a particular class, and opposed to the opinions of other classes. Those who reject creeds and resist all efforts to infuse them into the minds of the young would be gratified by a system which so fully accomplishes their prophecies of co-religionists and jeers of the enemy, have taxed themselves in order to safeguard the souls of the children, have a right to the gratitude of every fair-minded citizen. The reason is evident. The Catholic teacher and they who support him are the upholders and propagators of Christianity. There is, we know, a world of talk about Christianity nowadays. But oftimes it is of the kind that lies thinly of some students, who, let us say, are of some students, who, let us say, are clever, eager to get on, but deficient in the meekness, purity, humility, review State Normal School, Trenton, N. J. the State Normal School, Trenton, N. J. in the meekness, purity, humility, reverence which denote moral calibre. And moral calibre is the principal

is to be relegated to the Church and the family circle. But to put it January, 1898: briefly, if a child cannot become procient in reading, etc., without daily instruction therein, how can he acquire the necessary knowledge of God, His laws, rewards and punishments without the daily presentation of those

truths, as, says Brother Azarias: "However, we do not hold that region can be imparted as is the knowledge of history or grammar; the repetition of the catechism or the reading of the Gospel is not religion. Religion something more subtle, more intimate, more all-pervading; it speaks to the heart and the head; it is an ever-living esence in the school-room; it is represence in the sensor-room; it is re-flected from the pages of our reading books. It is nourished by the prayers with which our daily exercises are opened and closed; it is brought in to control the affections, to keep watch over the imagination; it forbids to the wind any but useful, holy, and inno-cent thoughts; it enables the soul to resist temptation, it guides the conresist temptation, it guides the con-science, inspires horror for sin and love of virtue. It must be an essential ele-ment of our lives, the very atmosphere of our breathing, the soul of every

action.
"This is religion as the Catholic Church understands it, and this is why she seeks to foster the religious spirit in every soul confided to her, at all under all circumstances, without rest, without break, from the cradle to the grave."

"NON-SECTARIAN" SCHOOLS.

Says an educator in New York

Times: "Is a non-sectarian school possible? Let us see. Either the school admits in its teaching that God exists or that In its teaching that God exists or that He does not exist, or that it does not know whether He exists or not. If it admits that He exists, then it is theistic; if it supposes that He does not exist, then it is atheistic; if it professes not to know whether He exists or not, then it is agreetia. We will go a not, then it is agnostic. We will go a step further. The ideas directing the

ticular principle involved, but since there must be a principle at the root of every school system that system be-comes allied to the sect advocating

Christian Education are paying from their own hard-earned money the cost of educating about one hundred and fifty thousand children in the Catholic parish schools. For the defence of their conscientious convictions they have erected in many places commodious fire-proof buildings, thus relieving their fellow-citizens of a large amount of local taxation.

The amount of money contributed by the American Catholic for educational purposes is proof enough of his generosinstruction of youth from which Christian instruction by Christian teachers is sedulously and religiously shut out is not deistic and infidel both in its purpose and in its tendency. And Mr. J. C. Spencer, Superintendent of Public Instruction in the State of New York about the beginning of the present stands for self-denial and work unceasting, but all this is given to provide the rising generation with a Catholic atmosphere, Catholic catechism, in a tamosphere, Catholic eatechism, in a tamosph is a mode of avoiding sectarianism. On the contrary, it would be in itself sec-tarian, because it would be consonant to the views of a particular class, and

Why should any of our citizens who wish to have children educated according to their own particular views not have a right to their own share of the money appropriated for education?

OPINIONS FROM NON-CATHOLICS.

From the Educational Review, Feb.,

oftimes it is of the kind that lies thinly on a civilization that is growing more and more materialistic in principle. To many it is but a name, evoking perhaps splendid memories, but vague in meaning. It is heard, too, in alien school rooms, but it cannot be said to exert an appreciable influence on the lives of some students, who, let us say, are school are receiving proper religious

Dr. Wallace Radcliffe (Presbyterian): In our Church-life we recognize the asset of a country. We may talk of our success and prosperity, but it is idle boasting unless we have men who

children in such a way as to fix religious truths in the youthful mind. For this it has been assailed by the non-Catholic population; and Catholics have even been charged with being enemies of the people and of the flag-enemies of the people and of the flag-Any careful observer in the City of New York can see that the only people, New York can see that the only people, as a class, who are teaching the children in the way that will secure the future of the best civilization are the Catholies; and, although a Protestant of the firmest kind, I believe the time has come to recognize this fact, and for of the firmest kind, I believe the the has come to recognize this fact, and for us to lay aside prejudices and patrioti-cally meet this question. The children cally meet this question. The children and youth of to-day must be given such instructions in the truths of the Bible and Christian precepts as will prevent them in mature years from swinging from their moorings and being swept into the maelstrom of social and relig-ious depravity, which threatens to enious depravity, which threatens to en-gulf the religion of the future. Such instruction can only be given success-fully by an almost entire change of policy and practice on the question of religious teaching in the public schools, and the encouragement of private schools in which sound religious teaching is

The Methodist writes editorially: In our judgment the denominational schools of the land, as compared with the purely secular or state schools, are on moral grounds incomparably the safer. Our state institutions, as a general thing, are the hotbeds of infidelgeneral thing, are the hotbeds of infidelity—not less than of vice. That unbelief should be fostered and fomented therein is not unnatural. We thoroughly believe that our Church should invest at least \$10,000,000 in the next ten years in denominational schools. ten years in denominational schools. Why? Because we believe this system is the American one and the only safe one.—Literary Digest, Vol. vii., No. 7.

Rev. R. C. Moterly, D. D., Regius Professor of Pastoral Theology, in the University of Oxford says:

" It cannot be too often or too stronga revelation, or deny a revelation, or hold that they do not know or that they do not care whether there is a revelation, or that they will have nothing to say on the question, and leave on the distribution of the distribution

their own education that pupils will ever escape from its practical influence. The fact is, that undenominationalism, so far from being unsectarian in character, is itself an instance of the sectarian spirit in its most exclusive and aggressive form. It is really itself of the nature of an attempt at a new denomination, more latitudinarian and rationalistic in basis, more illiberal and persecuting in method, than any that before exists. It sins so flagrantly against the first principles of liberalism as actually to attempt the suppression by force of the liberty of every denomination other than itself. It does direct injustice, whether more or less, to every one who has serious convictions upon theological sabjects.—From pamphlet on Undenominationalism, pamphlet on Undenominationalism, published 1902 by John Murray, Ale-marle street, London.

FATHER BRANNON'S STORY.

pressions were being made upon some of their brethren. In a day or so after that the reverend paster of the church

In reply to this he said that he did not intend to debate with me himself, but that he intended to get some one else. My reply to this was: "I challenge you." By what right did you challenge me for some else? However, I said, bring on your man. In reply to this he said, "I will probably meet you myself." Then I replied, If you mean business; come over and let us fix time and place and other preliminary condition. In reply to this he said he would first have to get permission from From the North American Review, January, 1898:

I am a Protestant of the firmest kind. The Catholic Church has insisted that it is its duty to educate its children in such a way as to fix relige. permission. So that is the way that we had no debate. I did not know what the Baptist brethren might be told after I left, so on the last night, having kept copies of all I wrote him, I read the whole of the correspondence to the audience, among whom were some of his flock including one of his sons. I could not refrain from "touching him up" a little, and his son, a young man, emed to enjoy the castigation of his father as much as any one in the

andience. I had two missions in Alabama entirely dissimilar in their objects, but the ly dissimilar in their objects, but the first was a great auxiliary to the last. I was in an Alabama regiment during the Civil War, many years ago, and having been notified by the colonel of my old regiment, who has since been a member of Congress, governor of Ala-bama, and a general in the Spanish War, that he desired me to at the reunion, I concluded that I should

go, and I went. My contribution to the entertain-My contribution to the electronic ment was a rhythmical jingle of some sixteen verses, eight lines each. I was introduced to an audience of seven thousand people by General Oates, my thousand people by General Oates, my thousand people by General Oates, my colonel during the war. When I read my poetry, so-called, General Wheeler, the hero of two wars, was the first man to grasp my hand, and putting his other hand upon my shoulder said: "I am charmed, I am delighted;" and then I been to think my little piece.

then I began to think my little piece might have been worse. This idea was still further confirmed when I found my arm was sore after shaking hands with Idon't know how many hundred people. General Wheeler later on talked to me about the Philippines, and among other things he said: "Where there is so much virtue, purity and chastity among the women of a country there is

bound to be religion there."

I suppose he intended it as a compliment when he said that he wished there were many Catholic priests there like myself, but I am just as near the Philip-

of the actor—sometimes seemingly in a flippant sense, in a manner of mockery and scorn as he unmercifully flays an alleged traducer—but always to convince, to drive home what he regards as essential truth.

"Father Brannan's career has been a notable one. As a public speaker.

a notable one. As a public speaker and defender of the Church he represents he is known in most of the Southern States, and wherever he appears he draws an audience."

The church was too small. General Cottos secured the large and commodi-

pears at present as auspicious for the success of the efforts to be expended

and demolishing a fallacy which might impose on certain readers because of Mr. Mallock's usually favorable attitude to revealed religion as set forth in the Catholic Church, and because of their own excessive intellectual humility which overawed by a famous name, and yet hanglessly beforged in this and yet hopelessly befogged in this book, might imagine the trouble to be their own defect rather than the auth-

ciously without doubt, he is constantly departing from his avowed purpose, as ather Brosnahan usurping the judicial function. Says Father Brosnahan: "The intellectual accountant, there-

asks his readers to take him in the character he professes to assume. And undoubtedly many of them, not merely the casual, receptive, and injudicious readers, but some even of these who are readers, but some even of those who are fairly discriminating and critical will accept him at his own valuation; and will finish the perusal of his book with the impression that they have read an intellectual ledger in which the reasons, pro and con, of a momentous argument have been coldly tabulated. They may close the volume with a vague feeling of dissatisfaction and irritation, which they cannot, or will not use the mental effort to analyze; but which if analyzed, effort to analyze; but which it analyzed, will be traced in large measure to the fact that they have been beguiled, on the assurance that they were tendered the reckoning of an indifferent and unsupportunate assumption, the reading the concerned accountant, into reading the dialetic discussion of an arbitrator, who has haled both litigants before tribunal, and arraigns them for the pur-pose of discrediting their pleas, and of rendering a newform of Scotch verdict, predetermined and aforethought, that will be against both and unfavorable to neither." neither.'

It is a fundamental Christian principle that there can be no antagonism between religion and true science, whatever apparent contradiction may sometimes exist between religion and nere unproved scientific working hypo-

The Catholic Record.

In every one of these cases the school and put is still "sectarian," and the principles sarily teaching that insistence on these sarily te Ala., where I had been a few weeks before.

I expected a satisfactory mission at this place, and was not disappointed. The following from the leading secular paper in the State, Montgomery being the capital city, shows how well were received by our non-Catholic brethren:

"Father Brannan is a most earnest and convincing speaker. He holds an audience as by a spell from the moment he opens until he finishes, rivets, and clinches a powerful argument for the cause he champions. He is exceedingly dramatic, and makes abundant use of all the points of speech and all the arts of the actor—sometimes seemingly in a fippant sense, in a manner of mockery

this step may be deemed superfluous by those who realize that one of the an-tagonists is a scarecrow togged out in some rags of science, galvanized into a semblance of subsistence by a shallow philosophy, and masquerading under a stolen name; yet, because of the part stolen name; yet, because of the part which this reconciliation plays in the whole contrivance, it deserves a few words of notice. The author's solution

Since my last report I have given missions in Kentucky, Alabama and Texas.

I Hickman, Kentucky, I had an interesting experience with a Baptist preacher. The day before the mission began I borrowed his Bible. The third night of the mission he came to hear what was being said. I staved on the third night, not knowing that he was in the audience, that I had proven from a Baptist preacher's Bible, the Rev. Mr. Moore, that baptism was necessary for salvation and that I defied anyone, preacher or anybody else, to show me anything in the Bible militating against that Catholic doctrine. I understood that the Baptist brethren told the reverend gentleman that something must be done. That the Baptists were attending the mission, and that it was likely that impressions were being made upon some of their brethren. In a day or so after that the reverend pastor of the church was an addience, it deserves a few words of notice. The author's solution of his preblem proceeds on the follow-bounded command: General Oates secured the large and commoditions countriouse for me. This also proved to a lack of capacity, and then I went to a lack of capacity reason. Beshrew reason, therefore! If it be objected that we have the same instinctive trust in reason which we have in our other cognitive faculties, that both may be at times, if not the means, assuredly the occasions of leading us into error; we shall be told that the end in our other cognitive faculties, that both may be at times, if not the means, assuredly the occasions of leading us into error; we shall be told that the end in our other cognitive faculties, that both may be at times, if not the means, assuredly the occasions of leading us into error; we shall be told that the end in reason is the ultimate elements of thought, into demonstrable contradictories. What a piece of work is man! How ignoble therefore, a duality which

> be some gross confusion of thought. In the brief space that remains to me I shall try to indicate succinctly some of the heads of that confusion. My readers will pardon me if I renew the memory of some elementary and uninteresting definitions of logic. The phrase, "a synthesis of contradictions," is an inexact designation of the truce which Mr. Mallock pretends to have arranged between the embattled systems of theological philosophers and scientific thinkers. From the nature of of the case their antagonism is that of contraries, unless one or other is a mere negation. The distinction between contradictories and contraries is family and the state of the case their antagonism is that of contraries, unless one or other is a mere negation. The distinction between contradictories and contraries is family and the light of freedom and saw not that the light of freedom and sivilization in the land which he loved rayed right back to the Cross on Calracy. He denied the Divine Christ, Redeemer and Regenerator; rejected the idea of divine revelation and supernatural faith, claiming religion to be entirely natural and revelation continuous; and put the Sacred Scriptures on a level with the classics of antiquity, or the great expressions of purely human genius in the land which he loved rayed right back to the Cross on Calracy. He denied the Divine Christ, Redeemer and Regenerator; rejected the idea of divine revelation and supernatural faith, claiming religion to be entirely natural and revelation continuous; and put the Sacred Scriptures on a level with the classics of antiquity, or the great expressions of purely human genius in the modern day. He outran his time, indeed, as President the light of freedom and the civilization in the land which he loved rayed right back to the Cross on Calracy. He denied the Divine Christ, Redeemer and Regenerator; rejected the idea of divine revealation and supernatural faith, claiming religion to be entirely natural faith, claiming religion to be entirely natural faith, claiming religion of reconciling what he assumes to be the irreconcilable — Religion and Science—declares himself merely an intellectual accountant of the facts and arguments of both sides; but unconsciously without doubt he is constantly stance, would be the predicates, being and not being, if applied to the dodo. By no effort of the mind can we conceive a thing susceptible simultaneously of

determination of his own attitude towards his task, when that attitude is a radical qualification of his exercising his functions, ought prudently to be dismissed at the outset. Moreover, Mr. Mallock with cultian absolute judgment until I have—I can no more assert the compatibility of these pairs of contradictory propositions: There is a personal God, there is not a personal God; the will is free, the will is not free; the human soul will never perish, the human soul will never perish, the human soul will perish, than I can assert that the same thing can be, and at the same time not be. And if there is any law of our cognitive faculties that can force us to nitive faculties that can force us to submit to the flat of an impotent and irrational will, the author does not reveal it. In fact, he scolds us for hoping to find such a law, telling us that at present we have paralyzed our facul-ties, because we insist in overstraining them.' But we may presume that the them.' But we may presume that the experienced reader will interpret this scolding to be a personal confession rather than a general admonition.

"Contrariety is the opposition that exists, not between a mode or quality of being and the simple and total negation of the same, but between two modes of being or two qualities agreeing in some generic aspect, yet mutually

modes of being or two quanties agree-ing in some generic aspect, yet mutually antithetic and exclusive, as, for in-stance, the opposition which obtains between the two affirmations: Scientific thinkers are right, and Scientific thinkers are wrong. Such an opposition in the doctrine of Dualism exists between matter and spirit, which are not merely dissimilar in character, but so contrasted that the concept of one not only does not include, but positively excludes the other. That there may be a synthesis of contraries in the universe is not only possible, but it is the very thing myself, but I am just as near the Philippines as I care to be.

Having been invited by my long-time friend, Mr. S. W. T. Lanham, to be present at Austin on the occasion of his inauguration as Governor of Texas, I went to comply with the invitation. I went to comply with the invitation. I went to comply with the invitation. 1286

a compound or synthesis of rection unitary tertium quid, he is trying to square the circle by finding a common square the circle by finding a common square of incommensurables. If he is tains that the practical reason can escape from the snares which he has laid for it only by thinking of the unilaid for it only by thinking of the aniverse as being at one and the same time and in its totality the subject of contrary predicates, he again makes on the human mind a demand to which from its transportation it cannot reapped. inner constitution it cannot respond. It can think of a being whose activities are subject to the laws of the conservation of energy, and at the same time is capable by self-determination of directing energies which it can neither in-crease nor diminish; but it cannot think of that being as eliciting an act that is at the same time elective and necessarily determined. If the worst comes to the worst, it might probably be provoked into looking on the universe as a mad house, but it cannot think the unthinkable. Any system of think the unthinkable. Any system of thought that requires this of it is ask-

ing for the dethronement of rea "I shall not detain the reader longer to expose Mr. Mullock's confounding of negation with the mental act called prenegation with the mental act called precision, of incommensurables with absolutely irreconcilables, of the unintelligible or incomprehensible with the
contradictory; but request him, if he
see fit to read the ledger of our intellectual accountant, to bear in mind that
the author professes to assume a role,
the duties of which he does not perform,
attempts instead to exercise a function
for which he has not the necessary
qualifications, creates in consequence

The Christian must admire Emerson as a man of pure and honest life, and high moral ideals; as a democrat in the large sense of the word; as a literary man of great originality and oftimes of practical suggestion. If Emerson had lived before Christ came, the Christian's admiration for him had been greater; including some measure of the reverence which he gladly renders to Plain and Aristotle and other great minds of Pagan days, who living above peass at places of the efforts to be expended that the reverend paster of the church must the Baptists preacher at the post-office. The preacher approached him with some trepidation, and handing him a letter, said: "Will you please him a letter, said: "Will you please that to Mister Brannan." I received it and found that he had been to call as a fliven into challenging me for a debate. His challenging me for a debate. His challenging said to debate the following propositions:

Baptism is necessary for salvation:
Baptists afirm.

Salvation is necessary for baptism:
Baptists aflirm.

Salvation is necessary for baptism:
Baptists aflirm.

Salvation is necessary for baptism:
Baptists aflirm.

Catabolics deny.

Salvation is necessary for baptism:
I replied immediately to the challenge, stating that I was ready, and for him to call as soon as possible and him to call as soon as possible and him to call as soon as possible and arrange the necessary preliminaries, and him to call as soon as possible and him to call as soon as possi

temporaries; but the rabackward.—Boston Pilot.

CATHOLIC AID IN DIVORCE FIGHT.

PROTESTANT CLERGYMEN APPEAL TO ARCHBISHOP FARLEY TO AID CRUS-

New York, June 3 .- In an address delivered at the annual meeting of the Manhattanville Pupils' Association, held at the Convent of the Sacred Heart, Rev. Wm. O'Brien Pardow, S. Heart, Rev. Wm. O'Brien Pardow, S. J., attacked the evil of divorce so strongly that his words were afterward the subject of animated discussion among his hearers.

In connection with his remarks, Father Pardow let it be known that Protestat clergymen have appealed to

Pather Pardow let it be known that Protestant clergymen have appealed to Archbishop Farley to meet them on some common ground from which the danger of divorce can be combated.

"You must carry the sacred mission of this school into the world," Father Pardow said. "You should influence your exercise propagations, and array yourself.

your surroundings and array yourself your surroundings and array yoursen against the dangers of the world, particularly against the danger of divorce. No Catholic organization of alumnae could exist with the sanction of the institution it represents if among the members of the organization were any members of the organization were any remarried divorcees. Such women, though graduates of a Catholic institu-tion, having played false to the teach-ings of Christ on the fundamental law of marriage, could no more claim the privileges of the institution in which they had been educated than Benedict Arnold could claim the protection of the Stars and Stripes after his treason

to this country.
"Only a few days ago the Archbishop told me he had received letters from Protestant clergymen, asking him to meet them on some common platform, from which the evil of divorce might be fought. It is the first time that the Protestant clergy have ever asked us

Protestant clergy have ever asked us to join them in such a movement.

"Remember, there have been 227,000 divorces in twenty years in this country; that means that twice that many persons have been separated who ha sworn to let no man put them asunder.

Come and take a choice of all my library, and so beguile thy sorrow. -Shakespeare.

PALMS

ANNA HANSON DORSEY,

AUTHOR OE "COAINA," "FLEMMINGS,"
"TANGLED PATHS," "MAY
BROOKE," ETC., ETC., ETC.

CHAPTER I.

A ROMAN VILLA. A rough road, which at certain curves overlooked the Tiber, wound steeply up the Aventine to a plateau, where it up the Aventine to a plateau, where it abruptly terminated in front of a double gateway of massive bronze, which, superbly wrought in open yet solid and graceful designs, admitted a view of the villa and gardens it protected. Not an unobstructed view, however; for great boughs of old trees, which shaded the broad avenue, intervened here and there, allowing only glimpses of a marble facade, of a portico with clustered pillars, and some gilded balconies; while stretching away on every side, vistas of terraces all abloom with many-hued flowers, fountains tossing their spray in the sunshine, and fair statues gleaming out from the green shadows of tremulous vines, enchanted the eye.

The great bronze gates were thrown open, as if for the admission of illustrious guests who had come in state, in ivory-mounted and gilded chariotssuch as the Roman patricans used—to visit the lord of this fair estate. Distinguished they must be indeed, for even the porter was absent from his post; gone, doubtless, to snatch a glimpse of noble senators and glimpse of noble senators and celled ladies as they stepped from their chariots through the portico into the rich and lofty apartments, where

A grassy expanse, profusely sprinkled with wild violete and under the Roman sun, and yellow cistus, sloped away from the shady avenue to garden terraces and winding walks, each one by the combined efforts of art and nature more beautiful than the Groups of pomegranates full of cream-tinted blooms and dark waxen leaves of the magnolias that grew near them; the sweet olive and almond tree in full snowy blossom clustered to-gether; here was a plantation of lime trees, there one of orange, filling the air with fragrance; and apart from all over the scene, more than one tall ilex towered. Feathery palms, foun-tains, and roses that rivalled in beauty and fragrance the far-famed roses of Pæstum, surprised and delighted the eye at every turn; while on the con-fines of the grounds a grove of pines, cypresses, and mulberry trees climbed the rocky hill, giving a sombre charm to its ruggedness, and at the same time affording a background which threw out in stronger, brighter relief the lavish beauty outspread before it. all the lovely spaces statues gleamed whitely, or seemed to tremble with life under the flickering golden shadows cast through the leaves above them. A path of colored pebbles led along a curve of the hill to a cascade leaping from its source high up among the rocks -just where a storm-riven cypress had fallen, as if it to let in the sunshine upon it—into a moss-covered stone basin, so skillfully constructed that it poked like an accident of nature. In its swift descent, smiting the rocks with silvery music as it fell, it looked like spangled gauze lightly swayed by the summer breeze. The air was full of languorous fragrance; the finches carolled their love-songs among the limes; and a nightinagle, poised on the topmost bough of an ilex, poured out strains of melody that might have been

that side—which was protected by a completed the furnishing of the spacious | the parapet of some hard red stone gracefully cut and polished, and in keeping with its surroundings. From this point the view was extensive and commanding. Below lay the city, and far away the country beyond—the imperial city, with its temples in honor of the gods, its columns and triumphal arches, its of Grecian art, its monu-toman power; "its spoils and ments of Roman power; "its spoils and trophies of the Punic and Gallie wars"; its dread altars, sacred to the rites of their mythological creed; its palaces, its stately Capitol, and sur-rounded by groups of magnificent Temples and palaces the Forum, where, it was the popular delusion to believe, Justice guarded the laws and liberties of the people with eternal vigilance. the city stretched the Campagna, the monotony of its widen extent on harmoniously by the aqueducts. arches over the verdant plain, where red and purple anemones and the yellow cistus bloomed in wild profusion; and a few scattered ruins overgrown by wis-terias and wall-flowers, with olive trees as old as Romulus grouped about them, showing the site of ancient cities levelled ages ago by the advance of conquering hosts. In the distance, through the transparent misty veil that shimmered over them, rose the Alban hills : beyond these the Sabine summits crested with snow. Woods rank with verdure, trending southward, outlined the boundary of the plain on one side; there, like a belt of emerald, stretched the deadly marshes, and far westward glimmered the sea.

all this beauty, these far-reaching views under the blue sky, steeped in the splender of the Roman sanshine.

But how silent were the beautiful gardens! how hushed, except for the silvery tinkling of fountains and the ng of birds? Not a human sound! Was the place consecrated to Pan?
Was it sacred soil pressed only by the
feet of the gods? The villa appeared Was it sacred soil pressed only by the feet of the gods? The villa appeared as deserted and silent as the gardens, although it was the hour when the pleasure-loving Romans, with their sensuous perceptions of all that is bright and beautiful, lived in the open Outside its walls there was sign of life; from within, no sounds to indicate that distinguished and princely visitors were being entertained in the visitors were being entertained

in, to the measures of soft instrumental

music, and voices of song.

The villa, with its fair and pictures que surroundings, was the summer a bode of a wealthy Roman patrican, named Nemesius (his prænomen tradition does not give), who had already distinguished himself in the military service of the Empire. When on duty in or near Rome, it was in this favorite spot that he and his young wife spent their days in the realization of an almost idylli happiness. She was not only beautiful and endowed with many noble qualities but the blood of one of the Casar, flowed in her veins, losing nothing of its fire and spirit, which, however, no untoward circumstances had aroused—happily for her—to disturb her unclouded life. People used to predict that in the future Rome would have another Coursely other Cornelia, her virtues were blent with a certain modest dignity, which was not the offspring of pride, but of an elevated nature. panionship lured Nemesius from the baser pleasures of the young patricians, and awakened in his mind the ambition to fill out her high ideal of a true man They both honored the gods; they burnt incense before them on their household altars, they offered libations to secure their favor, they crowned th with fresh garlands daily, and attended the grand ceremonials held in the temples in nonor of their deities. It was a false religion, but they knew no other; and while practising the maxims of the best pagan philosophy, they had no desire to indulge in the license it allowed its

votaries.

Here in their summer retreat on the Aventine, Nemesius and Claudia passed their days so blissfully it seemed incred-ible that even the Fates could possess the power to penetrate the barriers erected by Love around their home; and if such a suggestion ever presented itself to the mind of either, it was instantly banished to the shades. even then, on that fair summer eve, while the birds sang and the fountains sparkled in the level sunbeams; while a luminous, infinite mystery seemed to veil the far-off spaces, and the flower-scented air brooded like a life-giving balm over all the strange silence, and long shadows began to steal along the slopes blue with violets, a nearer approach to the villa exhibited signs not only of human occupation, but of some impending woe. The numerous slaves of the household moved nois The numerous lessly about, with pale, frightened faces, speaking only to each other as they passed to and fro on hurried errands; the women who were the personal attendants of their mistress suppressed their sobs, but did not restrain their tears. as the crouched listening and expectant on th broad marble staircase leading to the upper apartments; men, with sun-browned faces, and hand roughened by labor, stood about in silent groups, amongst them the porter, whose duty it was to keep the great bronze gates at the entrance of the avenue. He had left them wide open, as if illustrious guests in their chariots of ivory and gold had passed through ; but only one visitor had entered the villa, not brough the bronze gates, nor seen of any—a king having power that no mortal might withstand, be he high or low, powerful or weak; his brow was crowed with asphodel and poppies, and

his name was Death.
In her favorite sitting-room, where she had passed so many of her happiest beautiful young wife ay dying. The couch days, the Nemesius lay dying. which she reposed, draped with gold-embroidered silk, had been drawn out into the middle of the room for air. ost lavish adornments and price-From the cascade a wide walk, tessellated with black and yellow marble, led to a plateau that overhung a steep less treasures in ivory, lapis lozuli, and love and pity. The apathy and neglect of Nemesius hurt and exasperated her; but, reasoning like a woman, she thought if he could hear the cause of her anxious control of the cascade a wide walk, tessellated with black and yellow marble, mats of rich dyes from the far East; but, reasoning like a woman, she thought of the cause of her anxious control of the cascade a wide walk, tessellated with black and yellow marble, led to a plateau that overhung a steep led to a plateau that overhu apartment, mocking by their splendor and their sacred association with her brief dream of happiness the pale, recumbent figure in their midst, over whose features the white shadows of approaching dissolution were stealing, without impairing, but rather rendering more perfect in beauty, their rare classic outline. Those upon whom the shadow of death falls have strange, be brought here; and Nemesias, who denied her nothing, had her couch nemovel—himself assisting, lest the east jar should increase her suffering-Clinging to his hand as he leaned over Chinging to his hand as he featured when, his face almost as white as hers, and set in lines of stern, unspeakable grief—clinging as if so Fate could not separate them, she whispered: "I can not leave thee! Beseech the gods

hat they spare me."
"Sacrifice is being offered for thee he said, biting back at this moment." fury of his grief, while the veins of his forehead stood stood out like cords for he saw how vain it would be.

On the other side of the couch knelt a pale, sorrow-stricken woman, who held vase of pungent perfume, in which she wet a napkin to wipe off the cold sweat from the face of her dying mistress for she was her favorite slave, also her faithful friend. The physician—the most skilful disciple of Æsculapius in Rome, who had brought with him from Egypt and Greece mysterious secrets of the healing art, and had performed some wonderful cures—stood near the dying Claudia, appalled to discover that all his efforts to save her were power-less: not a pang could he relieve, nor earb a single one of the wild heart hrobs that tore her breast. Then, just as the sun flung his golden flicker through the vines, making a tremulous glory over the wall opposite the wide-open window, the faint wail of a neworn infant was heard; the dying head, with its wealth of silky gold-tinted hair, sank back upon the pillows ; there was a surcease of agony, and the peaceful, august majesty of death diffused a nderful calm over the white face, which but a few moments ago was wrang with pain. She drew her disordered robe across her bosom, and folded her long, beautiful hands upon it; she felt that she was dying, and she would pass to the shades as became the lavurious fashion the Romans delighted I dignity of a Roman matron.

"Keep the babe, Zilla; keep it in your heart of hearts. Never give it— to the — care of another," she whispered; "my faithful Zilla!" The promise was given in a few sentences broken by sobs, — a promise which the knew would be sacredly kept. Then, turning Nemesius, she said, with a look of love that once more kindled the light in her fading eyes, while a smile irradiated her countenance: "Nemesius, we have loved. Farewell!" That was the loved. Farewell!" That was the last; one long, soft sigh, and all was

still forever.

Nemesius clasped the lifeless form in his arms, and, lifting her face to his called her by all those endearing names to which she had ever fondly responded but when no answer came, and he noted the film that already dimmed her beauti-ful eyes, he laid her back on the pillows -she was his no longer-and, covering his face with his hands, went away to his own private apartments to wrestle alone with his grief, a grief without hope, for to the sensuous pagans deat ended all. It was only transfigured to them when it made gods and heroes

The apotheosis of men who perishe crowned with glory and renown was a divine triumph over death, the renewa of a life that bestowed immortality and throned them among the gods. It satisfied the proudest ambition of the living to be able to offer divine honors to deceased kindred, as it gave then brotherhood with the deities they wor shiped; otherwise the thought of death was one of such inexpressible horror that in speaking of their departed they "he has lived," and not that he

had died. In a few moments, as if whispered by the air, the sorrowing slaves learned that the gentle and noble wife of Nemesius had ceased to breathe; that she who had protected them from the sometimes oppressive and cruel exactions of their task-masters, and had ever been generous and considerate o them, was no more. Then the pent-up emotions of their warm southern heart burst forth in wails of sorrow; they ful of him whose loss was far great and whose grief was more sacred than theirs; whether their cries would theirs; whether their cries would annoy or distress him did not enter their minds, until the old stewart Symphronius, himself nearly distracted, drove them out of hearing, and en-forced silence on those whose duties

required them to remain.

And now, while the short twilight deepened into the purple star-spangled night, the silence of the beautifu' gardens, one hour ago steeped in golden sunshine, was broken; low sounds of weeping and plaintive cries of lament echoed through the shadowy alleys, as the sorrowing slaves fled to the more distant recesses and grottoes, where they might vent their grief unmo

The days passed on, and Nemesius stern and silent in his grief, asked no question about his child. The steward Symphronius, who had been his faithful servitor since his earliest recollection, was the only one of the household admitted to his presence, and he under-stood without words that silence on his part was expected. The family notary was summoned two or three times t receive instructions relating to the

brief terms, then dismissed him. Zilla waited day after day, hoping to summoned to her master's presence but he made no sign, and, girding up her courage, she determined to go to him unbidden, having upon her mind something which caused her great anxiety about her infant charge, toward whom her heart went out with tenderest The anathy and neglect existence of his offspring, but arouse the natural instincts of affection toward it; this accomplished, she felt sure that he would soon recognize it as a living link between himself and her who was beyond recall, by which a new

and at last bring consolation to his de-spairing heart.

Alas for Zilla's sanguine hopes! Symphronius had in vain tried to disinfernal gods that she would peril her life, and deserve to lose it if she persisted, to which she quietly and firmly replied: "When Nemesius hears what I have to tell him he will pardon the intrusion. He is a noble gentleman, and I can not believe that he has been transformed to a fury. His own child. too—you forget, Symphronius!" She brushed by him as he stood in the doorway of the antechamber, and, having passed through several darkened rooms, she at last found her master in th nallest one at the end of the suite. He saw her as she entered and stood before him, her head bowed, her hands crossed upon her breast; the sight of her recalled in all its vividness that sad scene when Claudia breathed her last, and his face grew white and more

What brings thee here unbidden?

he asked, in low, hoarse tones.

She began to explain, but at the very first intimation of her errand, he see to be seized with a transport of fury He told her that he would hear nothing the child, and wished never to see; he had hoped that it had perished rit had cost the life of the only being on earth that he

rdered her from his presence. Zilla, who had the hot blood of the south in her veins, felt it going with a wild rush to her head; her eyes flashed, and her heart beat madly, of hot indignation rose to her tongue, which might have cost her dear had she uttered them. But, remembering her promise to her dying mistress, and eing from his thin, haggard face and bloodshot eyes, what havoe grief had made in Nemesius, she held her peace, and, bowing her head, again crossed her hands on her bosom, and left his presence, thinking: "It is only time that can do it; but oh how bitterly will he grieve for not having listened to me

"It is best to try for one's self once the next time one listens to advice," said Symphronius — who had heard all whispered; "my faithful Zilla!" The words sounded like a caress, and the promise was given in a few sentences discovered an average would have discovered an expression in the old steward's yellow face which meant: "You got no more then you deserved for your wilfulness." But she did not look up, so he missed his little triumph.

After the pompous funeral rites

which nothing was spared to make them magnificent, Nemesius sought an inter-view with the Emperor, and asked to be appointed to service in Gaul, where the imperial eagles were advancing to fresh conquests. His request was granted with reluctance, for the Em-peror disliked detaching him from service in Rome, which frequently brought the brave young captain in personal relation with himself. As true as steel in his loyalty in those days when treachery and conspiracies were comon, faithful and brave in his service. anquestioning in his obedience and fidelity, a noble, soldierly-looking, handsome man, Nemesius, unaware of the fact, had frequently attracted the Emperor's favorable notice, who held him n mind to carry out certain designs in and about Rome, which were not yet But there was no excuse explain for denying the favor, and after ome delay, Nemesius was told that he make his preparations to leave for the distant scene of warfare, -a permission which he received with a savage sensation of joy, that gave buoyancy to his step, and brought a strange, fierce light into his eye. He sped him away to his notary, to whom he gave directons relating to the household on the Aventine; he drew up his will in brief, plain terms, and waited until all the egal formula to make it valid was finished, then arose to go. "Remember, the Greek slave, Zilla, is to keep unonditional care of the child; she must not be interfered with. Supply them enerously. Tell Symphronius to renain faithful-he has never been otherwise-for I trust and confide in him Repeat these, my last words, and give him farewell; for I know he will be sorely grieved by my going away with-out seeing him." These were his last

The next day Nemesius rode out of Rome at the head of his legion—the Emperor had promoted him at the last moment - rode away, determined to court death in the front of battle, in desperate charges, in perilous attacks, and at fearful cdds. He carried out his intentions until nearly a lumstrum of lesperate warfare had passed, in which he performed prodigies of valor, and glorious victories out of the very of defeat; but death eluded him, while fame attended all his achieve ents. His soldiers whispered that he charmed life, that he worn suspended from his neck a magical amulet f great virtue, prepared by the augurs with mysterious rites in the Temple of Mars: but - had they known ! - it was only a soft tress of gold burnished hair framed in crystal and encased in silk,

the only figment left to him of all the loveliness he had lost.

The work he came to Gaul to aid beaccomplished, Nemesius was ordered Greece, where revolts were taking lace against the Roman rule; there is to be no delay, the dispatches said. His commands were quickly given, and by sunrise he, at the head of his broken legion, was on the march southward.
"There, there," he thought, "the
waves of Acheron will not fly my feet; there, the infernal gods being propitious. I may find what I vainly sought in

TO BE CONTINUED.

REVELATION MADE TO BLESSED MARGARET MARY TO ESTAB. LISH THE FEAST OF THE SACRED HEART OF JESUS.

"As I was before the Blessed Sacrament," Blessed Margaret Mary writes, "on a day within the octave of Corpus Christi, I received from my God excessive graces of Hi love. self touched with a desire of making Him happiness would be awakened that would soften the asperity of his sorrow, and at last bring consolation to his despairing heart. by doing what I have so often asked of you; and disclosing to me His Divine Heart, He said: 'Bohold this Heart suade her from seeking an interview which has loved men so much that It with his master; he swore by all the has spared nothing, even to exhausting and consuming Itself, in order to testify to them Its love, and in return I receive from the greater part only ingrattitude by reason of the contempt, irreverence, sacrilege and coldness which they show Me in the Sacrament of Love. But what I feel still more is that there are hearts consecrated to Me who use Me thus. On this account I ask of you that the first Friday after the octave of Corpus Christi be set apart for a special feast to honor My Heart, by commemorating on that day, and making reparation to It by a solemn act, to re pair the indignities which it has received during the time It has been exposed on My altars. I also promise you that My heart shall expand Itself to shed in abundance the influence of Its Divine Love upon those who shall pay It this honor and procure It to be paid. Thus the desire and command to establish the Feast of the Sacred Heart of Jesus and to receive Holy Communion ame from the Divine lips of Jesus Christ Himself. The great promise that the Sacred Heart shall expand Itself to shower Its Divine blessings upon all who honor this feast, ought to induce us to do all in our power to celebrate Feast of the Sacred Heart of Jesus, and to persuade others to offer on that feast homage, love, and repara-tion to the Sacred Heart of Our Loving Lord.

Strong reasons make strong actions.

-Shakespeare. Because in the work of our perfection it is never one's self who is the first and best workman, but truly God, our only Saviour and our great Sanctifler,—to all our actions, to all our efforts, to all the labors of humility oin patience to suffer the humiliatio that come from without, and which God may send you; for it is written that patience hath a perfect work.

CHRISTIANITY THE BIGHEST PHILOSOPHY.

MOST REV. JOHN IRELAND.

A notable discourse was delivered on Sunday morning at St. Patrick's Church by the Most Rev. John Ireland, Archbishop of St. Paul. The words of the eminent divine were based on the Gospel of the day. He said:

The lesson conveyed in this morning's Gospel is most important. It reveals as by a lightning flash a whole philoso We are told that "Jesus, then, seeing that they wished to make Him

king, fled into the mountains.' Jesus fled because the time for the full manifestation of His power and dignity had not yet arrived. Further-more, the Jews had not understood the true character of the royalty which He claimed. They imagined a worldly kingdom; Christ's kingdom is spiritual worldly He reigns over souls, over minds, over hearts. We recognize the true charachearts. ter of His kingdom, and we say to Him,

Jesus, be our King."
What are His credentials? I might nuote the miracles which He wrought, ne of which is the multiplication of the loaves and fishes, as narrated in the Gospel of this day; but, to understand the full proving force of those miracles, we must see them, not one by one, but in their entirety and in their own perspective. We must see back of them the personality of Jesus; we must see, too, the sequence of them in the work of Jesus throughout history. Whatever the attacks of unbelief against the miracles of Christ, His historical figure remains. The main lineaments the person and life of Jesus are untouched, undisfigured says Mr. Harnack, himself. enough for us. "Christ," Mr. Harnack admits, "is the only religion, the only moral law that ever will be." "Christ," moral law that ever will be." says Renan, "will remain unparalled."
He is the Son of Man, the best that ever went forth from the womb of humanity. He is the Son of God, the most perfect manifest tion of the Divine that the world has ever seen.

How different from all other men! We

now men, and we know that there is ever in them shortcomings, defects, quities. Christ was sinless. All the perfections of the highest moral nature were His. He spoke as no other man had spoken—the religion preached by Him is the loftiest that could be imagined by man. Philosophers has grasped one, one truth, another, another truthbut side by side with truth there the errors. Christ summed up all that was best, added truths of His own, gave lucidity to what hitherto had been vague. The gospels telling of His teachings and portraying His personality are sufficient proofs; either the authentic description of what really was or so high are their concepts that they demand a

The sequence was no less superna-tural. With Christ and His apostles there entered into the world a power utterly unknown heretofore, utterly unequaled since. There is an abyss be-tween the world before Christ and the world since Christ. With Christ the individual, the family, society were lifted heavenward. In the individual there was created the personal conscience; this is ssentially a Christian product—the con science of the Christian being the divine revelation to him of righteousness for righteousness' sake-being the echo of the voice of a Supreme Legislator.

With this consciousness new virtues sprang into existence—charity for the poor, equality among men—purity as cender as the petals of the rose were tender as the petals of the rose were the flowers decorating humanity. The family, through the unity and indissolability of the marriage tie, became the shrine of saintly love and all other virtues. The woman was the queen of the household, reflecting Mary of Nazareth in herself: the child told of the Babe of Bethlehem; society throbbed with a new life; the dignity of mancame impossible; the shackles fell from the limbs of the slaves, and then took root all the great principles which make for civilization, for progress for to them. It seems as if they could alsocial rights and social elevation. Civilization is Christianity. This is

the fact of history.

That the Christian religion has not taken within its embrace the whole world, that its growth is gradual, that even under its standard there is vice and sin, is no adverse argument. God's ways are slow and gradual in their adways are slow and gradual in their advance. He places germs in the world which develop with time; and we must remember that He is dealing with free-willed man, who is able to set at naught the best and the most powerful. We judge Christianity not by what it ha not done, but by what it has done and what it is able to do where no resist-

ance is made.
"And so we ask the question, Is not Christ the highest personification of moral grandeur that the world knows? Is not Christianity the most vital moral principle that has ever been implanted in the bosom of humanity? Is not the divine in Christianity so transparent that all the efforts of adverse criticism have not been able to darken it? And if this is so, we ask, either Christianity is what it professes to be, from God; or if it is a fraud, is not the moral power that rules is not divine, all is chaos, all is confusion and despair. Furthermore, is it not plain that there is a divine principle at work in Christianity? It has been said by a pagan speaker of

the day that the objection to Christianity is that it is too much above human weal ess. Very well; but as a matter of fact, Christianity has taken hold of men and of humanity, and has lifted them to heights to which otherwise they could never have aspired. Is it not because the Jesus, be our King! To whom else could we go? Not indeed, to the science of the day, which makes so much promise and which is such a failure when it steps beyond its true confines, the phenomena of nature. It is Tyndall who says, "Let us go as far as we can to the

men of science venture beyond their confines, they know not what they say, Spencer tells us that there is nothing but the "unknown and the

able."
What care we about that which we cannot know! Comte and tell us that there is humanity. is humanity but what Huxley himself declares it to be, "a herd of wild beasts." What is humanity to the individual? A grain of sand in the mountain pile when that individual throbs beneath the pressure of passion and is excluded from all th and promises of humanity. Haeckel gives us "matter" as the first and last but the clay we tread upon; it will never satisfy our souls. And where in all this is there any inspiration for morals? The Unknowable is the does trine of Nescience; it has never re-pressed passion. Humanity, the Frenc's novelist has told us, is supreme.

How impotent the thought of it is on the miserable being tempted to s And so, if humanity is to live, humanity is to prosper, if virtue is t be reality, we must invoke over us the reign of Jesus. Balfour and Mallock tell us that without the great principal that underlie humanity there is nothing for us but despair. And so we are driven by all the needs of our by all the needs of society, to invoke over us the reign of Jesus. Let us pledge to Him our allegiance. often visit His temples and then go forth into the busy world with inspirations which they will give us. Let the life of Christ be the model of ours, and all is well .- New Century

THOUGHTS ON THE SACRED HEART.

The devotion to the Sacred Heart should be the solace and comfort of all. St. Peter Damien says: "In this adorable Heart we find arms to defend ourselves against enemies, medicines for our healing, powerful assistance against temptations, the sweetest consolation a suffering and the purest joys in this valley of tears."

Do you wish your thoughts, words and actions during the day to be conse-crated to God, or left to the world? It is so easy to give them to the Sacred Heart. Who is waiting and suffering for souls like yours. It it so easy to make — that little offering of yourself in the morning—and yet you sometimes forget it, don't you? How badly you feel when one of your friends is apparently forgetful of you! Then you can under stand low the Sacred Heart feels to be so often forgotten, so often slighted by those for whom It has suffered and bled. Resolve, then, for the future, to be more mindful of that "Heart that has

loved men so much. "The Son of Man is come to and to save that which was lost. came to save the sinners; He suffered and died for them, and now His Sacre Heart is seeking them and pleading with them to return to Him once more. most tender love is shown in this de votion which is so efficacious for the salvation of all. He offers full forgiveness for all the past and promises to comfort, direct, protect and help all those who will give Him only some little return for His love.

How can we refuse His pleadings? How dare we hesitate any longer? Let us go to Him with love and confidence, and consecrate our lives to his service and strive now to commence and repair the injury we have done Him by our sins and ingratitude, and each day strive to love Him more and more : and to teach others to know and love Him by spreading the devotion of the Leag of the Sacred Heart.

KIND WORDS.

Kind words are the music world. They have a power which seems to be beyond natural causes. most do what in reality God alone ca do, namely, soften the hard and angry hearts of men. Even quarrels give way to kind words, for an unforgiving is a rare monster. Words have a power of their own for good or evil. Hence it is that an unkind word rankles longer in the heart than an angry gesture, nay, oftener than a

Kind words are like revelations from heaven unravelling complicated mis-understandings and softening the hardened convictions of years.

Why, then, are we ever else but nd? Kind in words? There are kind? some difficulties. It is hard for a clever man to be kind in his words. He has a temptation-a temptation bordering on the irresistible-to say clever things, and, somehow, clever things are hardly ever kind things. There is a drop ever of acid or bitter in them. And on the whole, to say In them. And on the whole, to say clever things of others is hardly ever without sin. There is something in genius which is analogous to a sting. Its sharpness, its delicacy, its pain, its poison—genius has all these things as well as the sting. A man who lays himself out to amuse is payer a safe man to self out to amuse is never a safe man to have for a friend or even an acquaintance. He is not a man whom any one really loves or respects. ever drawn nearer to God by a sarcasm. Our Lord's words in the gospel should be our model.—Father Faber.

In all the crosses that come to us, if we have absolute confidence in God, none of them will be able to make us lose our peace of heart.

There is Only One Eclectric Oil—When an article be it medicine or anything clee. becomes popular, initiations invariably spring up to derive advantages from the original, which they themselves could never win of their own merits. Initiations of Dr. Thomas Eclectric Oil have been numerous but never successful. Those who know the genuine are not put off with a substitute, but demand the real thing.

They are Not Violent in Action.—Some

says, "Let us go as far as we can to the very rim of nature, and still what is there beyond?"

Yes, what is there beyond? That is what the soul is anxious to know; for, with all that nature has or can give there is within us all an emptiness which nothing in nature can fill. When

What wouldst thou Strength for the Strength for this fi That we call life. What am I. frail a
When griefs aris
No help from the w
Or the cold skies,

JUNE 13, 190 THE SACRI

Courage, then tre Grief thou must Yet thou canst fin Will match des Within thy Savio Seek for it ther

A CONDUCTOR The day was v

season was spring was suddenly hot untempered, fell but still leafless tensity, making ment, the baked The wine house. the south, was fit It was a dry wi which got into eyes and which the bits of paper lay about in od Out in the coun sleeves were pl rows, and bunch were thick and where already th the fence corne green by the b said that with th me, the trees a day or two. I afraid to lay a ments, which beyond endurar John Flinn, c the People's Tr taciturn, was m municative. H face, a pair of face, a mouth shut inkempt bear glance that he slow of appreh

as a mule. I worthy. This him in a place apparently bet which he suspe who knew abo lay, and that in his children when he did n nome in disor or crouching reach of thei certain arm. bucket was no sandwich o half a pint of more homely beside him, re industry wit

> the vast city squares of li plenty of en where mater able, cheap being prepa who rarely v who knew every other streets wer less flouris often cast Perhaps

John Flin

through a r

more chee moods occa several yea surroundin change. I was c way was c characteri bility of did he kn that it range of slept whe tended to often exha short and wife's dru teeth wit

> cynical h he growl time that have sto ing his route, ar ously, Y as he ba

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found Jo

corner o with a c cars to sage wa woman sudden John. the car and he by put the sl

She

Fears gather thickly round;
Shadowy foes,
Like unto armed men.
Around me close.

What am I. frail and poor, When griefs arise? No help from the weak earth Or the cold skies.

Lo! I can find no guards, No weapons borrow: Shrinking alone I stand, With mighty serrow.

Courage, theu trembling soul, Grief thou must bear, Yet thou caust find a strength Will match despair; Within thy Baviour's heart Seek for it there.

A CONDUCTOR'S CONSCIENCE,

There was no elasticity in the air. season was spring—early spring—and it was suddenly hot weather. The sun's ray

The day was warm and enervating.

was suddenly not weather. The sun s ray untempered, fell through the budding but still leafless trees with feverish in-

tensity, making a glare upon the pave-ment, the baked bricks and roofs of the house. The wind, which came up from

the south, was fitful and gave no relief.

It was a dry wind, charged with dust

lay about in odd angles and corners. Out in the country men in their shirt sleeves were planting peas in dusty rows, and bunches of blue-green garlic were thick and high in the pastures,

aid that with the rain, when it me, the trees would burst into leaf in

a day or two. But in town people were afraid to lay aside their winter gar-

afraid to lay aside their winter gar-ments, which were oppresive almost beyond endurance. John Flinn, conductor of car 3498 on the People's Traction Co,'s line always

face, a pair of forbidding gray eyes and

on his route felt sorry for him-a fact

in his children. There were few nights when he did not return late to find his home in disorder, the children in tears

or crouching in corners away from the

reach of their mother's heavy, if un-certain arm. The dinner in John's

A sandwich of meat, a pie cut in half, both from the shop at the corner, with

half a pint of coffee made in the same place were his usual refreshments. But he always declined the offers of

industry with a not unnatural pride

John Flinn's route was a long one and

through a most unpleasant section of the vast city. There were squares and

squares of little, inadequate houses and

where material for other rows of miser-

being prepared by shifty stonecutters,

surroundings and had never thought of

change. He was a man who in his slow way was observant of little things, a

change. He was a man who was a way was observant of little things, a characteristic fraught with much possibility of discomfort, and so well did he know every yard of his route that it was quite within the range of possibility that he often slept where he stood, and yet attended to his duties. That he was often exhausted from fatigue is certain, the stood of the control of the c

for his hours for rest were very often short and his sleep often broken by his

wife's drunken mutterings or the cry-ing of the baby, who was cutting her teeth with difficulty and distress to her-

The warm day, following a night of

The warm day, following a night of more than common restlessness, had found John in a very depressed and eynical humor. As he boarded his car he growled out a deep curse, and each time that he pulled the dangling end of

his bell strap, the sharp ring might have stood for the expression of another

There were not many passengers go

ing his way, either up or down the route, and the day wore along monotonously, wearily, hopelessly for John

But about 4 o'clock in the afternoon,

as he banged and bounced over the un-even track, he saw standing at the corner of a sloppy, dark court a woman

self and her entire family.

oath as deep and low.

certain arm. The dinner in John bucket was not always cooked at home

He had a heavy, sullen

taciturn, was more than usually unco

apparently better man.

municative.

-ADELAIDE PROCTOR

out that which we s humanity. hat Huxley himself humanity to

in of sand in the on that individual pressure of passion an all the pleasures numanity. Haec as the first and last ip. Matter! It is tread upon; it will uls. And where in any inspiration for nowable is the doc-

; it has never re-Humanity, the e thought of it is on tempted to suicide aity is to live, per, if virtue is t invoke over us the Salfour and Mallock the great princip nity there is nothing . And so we are eeds of our nature, f society, to invoke of Jesus. Let us rallegiance. Let us emples and then go asy world with the they will give us. ist be the model of

THE SACRED ART.

to the Sacred Heart ce and comfort of all, says: "In this ador-d arms to defend ouremies, medicines for ful assistance against sweetest consolation he purest joys in this

g the day to be conse-left to the world? It e them to the Sacred iting and suffering for It it so easy to make ing of yourself in the friends is apparently Then you can under-cred Heart feels to be , so often slighted by has suffered and bled.

Man is come to which was lost." He suffered n, and now His Sacred them and pleading with Him once more. e is shown in this de-He offers full forgi past and promises to protect and help all ve Him only some little

evotion of the League

are the music of the have a power which eyond natural causes. a power on earth equal ms as if they could alreality God alone cause the hard and angry Even quarrels give way or an unforgiving heart ster. Words have a two for good or eviluate an unkind word are the music

lling complicated mis-and softening the hards of years.

g. A man who lays him-se is never a safe man to

with a child in her arms.

It was not the rule for the trolley cars to stop at such insignificant passage ways—this was in the middle of the square—but at the sight of the woman an impulse, as undefinable and woman an impulse, as undennable and sudden as are all impulses, seized upon John. He pulled the bell strap and the car stopped. Then he leaned down and helped the woman up the high step by putting his head, under the page are by putting his hand under her arm at the shoulder. She went in and sat down in the corner next the door, the

down in the corner fact the dollar bill, and I is glat break that doll

cashmere skirt, torn and badly mended THE SACRED HEART. in places, showed many a spot and stain. Her coat of shoddy black was What woulds thou, trembling soul? Strength for the strife— Strength for this flery war That we call life. stain. Her coat of snoody black was heavy without being warm and was pinned unevenly over her thin form. Her dull, scanty hair was fastened tightly under a miserable felt hat, the trimming (save the mark) a greasy ribbon and two hopelessly shattered

feathers.

From the look of her sharp, colorless face she must have been starved of hope, of faith, of love, of food, bodily and spiritual, all her weary life. Yet she was decent and a mother honestly, for a ring of doubtful gold shone on her left hand and she held the sleeping

child carefully.

Boyhood retains for a time a certain aspect of royalty, the possession of which is independent of fine raiment. This boy, in his outgrown clothes and worn and dirty shoes, with his head covered by a caricature of a cap, might have posed to any artist for the Infant Jesus and have required ltttle idealiz-

ng.
There were several other passengers in the car who had entered it just before the poor woman, and these fares John Flinn had not yet taken up. When he had passed the next important crossing he came into the car and began to collect at the upper end. When he reached the woman he paused for the least fraction of time and then went out It was a dry wind, charged with dust which got into people's mouths and eyes and which sported weakly with the bits of paper and the straws that lay about in odd angles and corners.

on his platform.
With care not to waken the child the woman had managed to get an old purse from her pocket, but John had passed her before she had time to open it. still holding it in her hand, she waited. still holding it in her hand, she wated.
Some passengers got out and others got
in, and again John passed through the
car, collecting their fares. The woman,
seeing him coming, took out a dollar were thick and high in the pastures, where already the grass was waving in the fence corners. The willows were green by the brooks, and the farmers said that with the sain when it there? bill from that poor purse and sat hold-

ing it in her fingers.

The conductor eyed her where she sat the conductor eyed at which sais at holding the child, and his ugly, ill-tempered face grew sharper and uglier, but several times he passed out to his place without seeming to see her money.

As he brushed by her she did not offer the dollar; she simply sat holding it where he must see it as he passed. There were very few stops now and the car travelled very swiftly. It was a quiet part of the city and there was no ace, a part of the mouth shut close under his ragged, inkempt beard. It was plain at a glance that he was dull of thought, danger of accident from rapid travel.

The motorman thought to create a breeze to cool his hot face. The conductor did not get this refreshment, for the car cut off the current from him. slow of apprehension and as obstinate as a mule. But, also, he was trust-worthy. This last characteristic kept him in a place eagerly sought by an apparently better man. The other men

When her journey—which was a long one—was nearly ended, and still John had not taken up her fare, instead of handing it to him boldly, the woman on his route telt sorry for him a lact which he suspected and resented. Those who knew about his life might have told that his wife was a trial to him every day, and that he found little pleasure nanding it to him boldly, the woman slowly, very slowly, folded her dollar bill and returned it to her purse. She did not look at the conductor as she did this, nor did he look at her. Yet he knew what she was doing and she felt in her soul that he knew it.

Presently the corner for her debarking was reached and she made a motion to rise. John stopped the car, and as carefully as he had helped her on he now assisted her to get down. There was not a word spoken on either side, nor did either face change its expression a particle.
Gradually after this a change crept

more homely but appetizing fare from the men who took their noontide meal beside him, resenting the fact that they knew of his wife's shortcomings and offered the fruits of their own wives over John Flinn. It was like the slow brewing of a storm which takes long to gather, cloud by cloud, spreading over the blue almost imperceptibly. Always taciturn, he grew silent, more somber of taciturn, he grew silent, more someer of aspect, less and less responsive to the good-natured advances of his fellow-workmen. His unappetizing meals were often untasted, and he fell into the way of bringing a bottle of ale or beer instead of coffee in his dinner pail. These exhilarating beverages had not, however, the effect of cheering him at all, in fact, after a while it looked as if more than mere creature comforts of meat and drink would be needed to arrest his progress to melancholia. In plenty of empty, ragged lots, in some of which were improvised stoneyards able, cheap and unsanitary houses were who rarely worked for sharp contractors, who knew they were shifty. Upon every other corner of many of the cross arrest his progress to melancholia. old times there were days when John seemed to look out upon the world with indulgence, if not downright kindliness. But of late his eyes had changed in expression and had an expression and had a property streets were grog shops of a more or less flourishing character, and John often cast lowering looks upon these, for were not just such places the curse of his life?

Perhaps a daily passage through more cheerful and agreeable streets might have brightened the poor man's moods occasionally. But he had passed several wars already until those sordid attention. moods occasionally. But he had passed several years already amid those sordid

attention.

It was not often, however, that he missed the fulfilment of his monotonous duties. But he performed them with the air of a somnambulist, going up and down among the people who crowded his car at certain hours with an automatical movement which, of course, no matical movement which, of course, no one noticed. For was he not, with all of his kind, a mere human machine at work for the public comfort and nothing ware?

Whenever he came to the corner of Whenever he came to the corner of the narrow court where he had taken up the woman and her child he looked out eagerly, as if almost expecting she would again be there. At such times he was totally oblivious of all else. Once he actually fancied he saw her, and pulled his hall the sound of its Once he actually fancied he saw her, and pulled his bell, the sound of its and puned his ben, the sound of its ring and the stopping of the car rousing him from his reverie and bringing him to himself and to a flash of anger at his own stupidity, expressed by a contemp-tuous spitting aside and an oath.

The weather continued to grow warmer, and this may have accounted for the dull flush that came into John for the dull flush that came into John Flinn's face and the haggard, glassy eyes which flashed unnaturally if any one addressed him. Any physician of the flesh would have told him that he the nesh would have told him that he was suffering from malaria. His wife said he had "the spring fever," and she bought some sarsaparilla, which she drank herself, being usually consumed

drank herself, being usually consumed with thirst.

"You'd better take a day or two off, Flinn," his motorman said to him one day, and the suggestion agreed with his own ideas. Whereupon he asked for leave, and another man—one of the hundreds waiting for the chance—slipped into his place, though the "boss" promised to take him "on" when he should be fit for work.

"It looks as if Flinn was took bad with some kind of a fever," said the motorman to his new comrade. "Most likely it's worriment with that wife he's got."

out of his face. There was a look of Generally he had the baby in his out of his face. There was not accounted for and showed the man incapable at that time of reasonable argument.

John, having spoken, sat brooding in his place. Suddenly the priest asked:

"Why didn't you pay the woman's force are of your own pecket? arms or on his knee, if she would stay with him, or when her mother, washing in the yard, left it to him to get her to

on the yard, left it to him to get her to to sleep. But often he would sit quite alone and silent, while the neighbors passing by looked at him askance. One night his wife's brother—a worthfare out of your own pocket?

John looked up slowly, as though with difficulty putting aside his own thoughts to take in the meaning of the

pearance, never a very cheerful one, but subject to occasional flashes of amiability, and, at least, of toleration

of the world at large. The morning he returned to work he was even cheerful,

and his first act as he boarded his car

was to transfer a nickel from one coat pocket to the other, and then, to pull

the strap that registers a fare.—E. Barnett Esler in the Irish Monthly.

THE AVERAGE BABY.

The average baby is a good baby-

right. Give a cross baby an occasional

Tablet and see how quickly he will be

too. You have a guarantee that Baby's Own Tablets contain not one particle of opiate or harmful drug. In all the

minor ailments from birth up to ten or

DEVOTION TO THE SACRED

HEART.

Outside of God the substantial and in-

ticipation of His nature. Given to the human race by the merits of the re-

God gave us at baptism, and which each of our good works augments after-

he source, the storehouse. When we wish them, then, we must not ask them of the justice of God, but of His Heart.

means of opening this Heart more easily, a more simple process to make

First of all it is a question of habit-

and grace. We necessarily acquire it in giving ourselves up to a devotion to the Sacred Heart, since the fundament-

al practice of this devotion is an act of

the love of God, and such an act draws

grace into the soul which produces it. The love of God is the life of the soul;

ts maladies and death come from the

diminution and disappearance of this

diminution and disappearance of this love. Just as we give life to a person ashpyxiated by re-establishing the play of his respiratory organs, so the devotion to the Sacred Heart gives life to the soul, by re establishing in it all the motive power of the love of God.

to the soul, by re establishing in it all the motive power of the love of God; thus can It rightly promise pardon to sinners who adopt it. It is not all to live the life of grace. This life, like all life needs to grow and expand. Now the devotion to the Sacred Heart assures our supernatural grace a marker crowth and surprising fertility.

assures our supernatural grace a marvel us growth and surprising fertility. The devotion to the Sacred Heart, habituating souls to grow by love keeps them in the best disposition, the dis-

position which merits the most graces.

The devotion to the Sacred Heart is

The devotion to the Sacred Heart is by the very nature of the motives which animate it, and the practices which constitute it, the investment that yields the largest interest.

That is what Blessed Margaret Mary wrote: "If you knew how much merit and glory there was in honoring this amiable heart of the adorable Jesus, and what the recommense will be, what

amiable heart of the adorable Jesus, and what the recompense will be, what He will give to those who, after having consecrated themselves to It, ask only

me that this intention alone will give

me that this intention alone will give more merit and approval to their actions before God than all they could do besides, without this application." And again: "The treasures of benedictions and graces that the Sacred Heart incloses are infinite; I do not know that there is another exercise of devotion in

there is another exercise of devotion in the spiritual life that is more calculat-ed to raise a soul to the highest perfec-tion."—Father Swan, S. J.

Yes, it seems t

grace run in torrents from It.

ville, Ont.

and gave the signal to "start her up

less fellow with a turn for emotional religion—came in for a visit. He was a religion—came in for a visit. He was a talkative, entertaining creature, for whom every one had a good word, al-though he was universally acknowl-edged to be "good for nothing," and, words he heard.
"A man with as kind a heart as you have should not be too mean to give his like his sister, not always sober. For this reason John did not encourage his Like a slowly kindling light in a

place that was in darkness the face of John Flinn lost its haggard look. coming and gave him but a cool wel-Rising to his feet he exclaimed, a ring "Did you know the Jesuit Fathers is of absolute joy in his voice,
"O Lord! I never thought of it!" givin' a mission up at St. John's? Won't you go up, Flinn?" True to his word, the "boss" gave his place to John Flinn when he reported "fit for duty" a few days later. His rest had evidently "done him good," for he had resumed his old ap-

John made no answer. He was brooding and did not seem to hear what But the brother-in-law continued the subject, describing with great gusto the splendid sermon of the evening before, when the church was

ing.

'They're great, them Jesuits is They've a power of words, every wan of 'em, but this wan has the most of all I ever heard. There'll be hundreds of pledges took agin the drink when his

preachin's over."
"Will you take the pledge, Barney?"

asked his sister, curiously.
"I will," he replied.
"Then it'll be the tenth time, to my knowin', that you've took it !" she com

mented, admiringly.

When the visitor was gone John got up, and, putting on his coat and hat, went after him to the church, arriving

The average baby is a good basy cheerful, smiling and bright. When he is cross and fretful it is because he is unwell and he is taking the only means he has to let everybody know he does not feel right. When baby is cross, n the middle of the sermon.

Patiently standing in a corner he waited until the preacher had finished, and then, cleverly treading his way through the crowd, he managed to reach the door of the sacristy at the same time with the priest and to whisper quickly a word in his ear. in the middle of the sermon. not feel right. When baby is cross, restless and sleepless don't dose him with "soothing" stuffs which always contain poisons. Baby's Own Tablets are what is needed to put the little one

quickly a word in his ear.
"Come to confession. My box is the first one from the door," was the

rapiet and see now quiestly he will be transformed into a bright, smiling, coo-ing, happy child. He will sleep at night, and the mother will get her rest too. You have a guarantee that Baby's But John shook his head and followed the priest until they reached a quiet spot. Then he said: "I've a thing I'd like to have settled if you've got a little time. It'll not

The good man, though weary, led the way to a room, where he sat himself down to examine the curious human study before him.
"You're not well," he began.

"No, I'm not well. But I'm strong enough most times for what I've got to

Then he began in a queer, rambling vay to tell of a thing he had done.
'It was nothin', just nothin' at all. It's not as if I done a real sin. Many a worse thing I've got back of it, and no worse thing I've got back of it, and no worriment to speak of. But it sticks in my mind like a splinter, and I want to be shut out of it, and I know I'll get no rest till I tell it to some one who'll understand and not dog me about it when one it's out."

understand and not dog me about it when once it's out."

The priest folded his hands and looked at John from under his eyebrows. All this was an old story to him.

"If it's a sin you have on your soul, why not come to confession and make the one telling of it and save your time."

and mine?"
"It's no sin," replied John, doggedly.
Then he told of the woman with her
child: how he had taken her up where she stood, instead of making her walk she stood, instead or making to rule; to the next corner according to rule; how he had passed her by without taking her fare. He smiled with his taking her fare. He smiled as if there eyes down and cast aside, as if there were a flavor in the story sweet to his

In he asked:

"But you know of course, my man,
that while your motive was a charitess.

"Dishonest, you mean? She was
"Dishonest, you mean? That

poor and sick, tired and hungry. That was her last dollar. How do you sup-pose she come by it? Where do you judge she was going? I think of her Maybe her husband all the time. Maybe her husband drinks. Maybe he beats her—her and the child."

"It was right to be sorry for her,

but—"
" But you think I was wrong to leave
her pass. Which do you think could
best bear the weight of that lost fivebest bear the weight of that loss live-cent fare, the woman, poor like that and weak and helpless, or the great, big, selfish corporation?" John's voice was deep and his words

fell like blows. You had no right to judge of that. You know it as well as I do. It was

Five cents!" exclaimed John, contemptuously.
"It would have been stealing had it

been but one cent."

John shook his head stubbornly.

"Do you think one of them rich, flue folks that makes up the company would ever miss it?" he asked with withering

contempt.
"That's not the point as between you and your conscience. You cannot dictate to any one the amount of charity dictate to any one the amount of charity he shall give, nor give in charity for another without his knowledge and consent. Least of all are you in a position to dictate to the company which employs you or to contribute to charity out of that company's pocket."

"I'm glad I let her pass!" muttered John. "She might have been the

John. "She might have been the Blessed Mother herself. I've many a time since thought she was. Why should I have stopped like that in the middle of the square for a common woman? I never done it before—never. She just stood there, helpless like, looking up at me, and I stopped like a shot and took her up. The Blessed Mother has appeared to other people, and maybe she comes like that just to try me. If she ever gets on my car again, whether she's just a poor woman or not (and I hope she will come, if she's not the Blessed Mother with her Son come to try me). I'll do the same thing again. I tell you, Father, I coulkn't break that dollar bill, anp I'm glad I didn't do it." She just stood there, helpless like, look-

OUR RELIGION.

In one of the very first articles on this subject we described the vessels used on the altar. Among these was mentioned the Monstrance. At that time we stated that it was used to hold the Blessed Sacrament while giving Benediction. It might not be out of place just here to say a word concerning

this rite of the Church.

One of the most simple, it is at the same time one of the most beautiful, rites in the Catholic Church. The priest ascends the altar steps, spreads the corporal on the altar and then un-locks the tabernacle and opens the door. the server strikes the gong to call at-tention of the congregation to the ex-posed presence of our Lord. The priest having genuflected removes the Biessed Sacrament and inserts It in the Mon-strance, which is then placed on an ele-

Returning to the foot of the altar he bows low and offers incense to the King of Heaven. The choir sings the "O Salutaris." Following this is sung the Salutaris." Following this is sung the "Tantum Ergo," during which incense is again offered. At its conclusion the priest sings the prayer, "O God, Who, under a wonderful Sacrament, has left us a memorial of Thy passion, grant us, we have the "Total Research Theory as to version to the we beseech Thee, so to venerate the sacred mysteries of Thy Body and Blood that we may ever feel within ourselves the fruit of Thy redemption. Who livest and reignest world without end.

The server then places the veil over the priest's shoulders. He ascends to the altar, and taking the Monstrance in his hands turns to the people and blesses them, making the sign of The server again sounds the bell to call attention to the cerem The people in silence reverently receive the blessing. It is God's solemn bene-diction over His people. What a beau-tiful and fruitful blessing then it must

At the close of the Benediction the Blessed Sacrament is removed from the Monstrance and returned to the tabernacle by the priest. Descending to the foot of the altar he remains standing while the choir sings the psalm, "O praise while the choir sings the psaim, O praise the Lord, all ye nations; praise Him all ye people. For His mercy is con-firmed upon us; and the truth of the Lord endureth for ever. Glory be to twelve years there is nothing to equal the Tablets. Mrs. W. B. Anderson, Goulais River, Ont., says: "My little God," etc. It is, therefore, a ceremony God, etc. It is, therefore, a ceremony full of deep meaning and deserving of frequent attendance. While not made compulsory by the Church for her children, it is one which they should be eager to attend. For there is nothing that we need more than God's blessing, nothing that, can be more Goulais River, Ont., says: "My little boy was very cross and fretful and we got no rest with him until we began using Baby's Own Tablets. Since then baby rests well and he is now a fat, healthy boy." blessing, nothing that can be more beneficial.—Church Progress. You can get the Tablets frem any druggist, or they will be sent by mail at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brock-

IMITATION OF CHRIST.

THAT WE ARE NOT TO BE CURIOUS IN INQUIRING INTO THE LIVES OF OTHERS. Be not curious, son, and give not way

reased good, the greatest good which is within our reach, the only one eternally durable, is grace, gratuitous grace of God, mysterious but real par-

Be not curious, son, and give not way to useless cares.
What is this or that to thee? Do thou follow Me.
For what is it to thee whether this man be such or such, or that man do or say this or the other?
Thou art not to answer for others, but must give an account for thyself; why therefore dost thou meddle with them? demption, grace is acquired for each of demption, grace is acquired for each of us by baptism, it is lost by sin, re-gained by penance or acts of perfect contrition, and fed by the sacraments. It is our whole perpetual fortune; our capital, the first foundation of which

Behold, I know every one, and see all things that are done under the sun; and I know how it is with every one, what he thinketh, what he would have, and at what his intention aims.

each of our good works augments afterward. According to the degree of grace, otherwise called holiness, thus acquired during life, will correspond the degree of our eternal glory.

All graces are evidently presents from divine charity. A great love gave them originally; a still greater love gave them to humanity. They burst forth from the Heart of Jesus, the month dedicated to which is at its zenith. This Heart, this love is really the source, the storehouse. When we All things therefore are to be com-mitted to Me; but as for thy part keep

thyself in good peace, and let the busy-body be as busy as he willeth. Whatsoever he shall do or say will come upon h himself, because he cannot

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of the justice of God, but of His Heart.
Everything in the supernatural order comes from this Heart. The Gospel has already told us that. What the devotion to the Sacred Heart teaches us, and guarantees us in addition, is a means of opening this Heart more carely a more simple process to make the same of the same of

lives would have been spared. This medicine has no equal for curing feoughs, colds and all affections of the throat and lungs.

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directions. Abbey's revitilizes every organ of the body_it clears away fermenting matter and refreshes and cleanses the stomach. It prevents the suffering that often follows a pleasant evening.

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our thoughts, words

or the future, to be that "Heart that has

efuse His pleadings? itate any longer? Let h love and confidence, our lives to his service o commence and repair have done Him by our ide, and each day strive ore and more : and to know and love Him by

D WORDS.

that an unkind word in the heart than an nay, oftener than a re like revelations from

are we ever else but n words? There are s. It is hard for a be kind in his words. and the ins words, and the irresistible—to say and, somehow, clever and things, ever of acid or bitter on the whole, to say
of others is hardly ever
There is something in s analogous to a sting. ts delicacy, its pain, its has all these things as

nd or even an acquaintot a man whom any one respects. No one was rer to God by a sarcasm. ds in the gospel should -Father Faber. esses that come to us, if the confidence in God,

will be able to make us of heart.

VIOLENT IN ACTION.—Some they wish to cleans the beyond and other purgative speedy in their action, but mit good. Their use produces not if persisted in they injure or do they act upon the ineactal way. Parmetee's Veger all purposes in this respect, rior.

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REV. GEORGE R. NORTHGRAVES. Author of "Mistakes of Modern Infidels," THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

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When substitute that the old as well as important that the old as well as address be sent us.

Agentor collectors have no authority to stop Agentor collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900, ditor of The Catholic Record,

Te the Editor of The CATHOLIC RECORD,
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, The CATHOLIC RECORD,
and congravulate you upon the manner in
which it is published.
Its matter and form are both good: and a
bruly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
by the faithful.
Blessing you, and wishing you

ne faithful.
sseing you, and wishing you success.
Believe me, to remain.
Yours faithfuily in Jesus Christ,
†D. FALCONIO, Arch, of Larissa,
Abost. Deleg.

LONDON, SATURDAY, JUNE 13, 1903. ASSUMPTION COLLEGE, SAND-WICH.

The Closing Exercises of Assumption College, Sandwich, will take place on Thursday, June 18th, beginning at 9

HON. JOHN COSTIGAN.

The movement on foot to present a testimonial to the Hon. John Costigan is one that will meet with the hearty approval of the Irish race throughout Canada. No man in this country has done more to forward a cause so dear to every Irish heart. By his efforts in the House of Commons he has on more than one occasion secured the approval of the principle of Home Rule for Ireland. The Canadian people, through their representatives in Parliament, have clearly demonstrated to the English Government that the only way to secure peace, prosperity and happiness in Ireland is to give to her the right to govern her own affairs which has proved so successful in Canada. Writing to a friend, referring to Hon. Mr. Costigan's recent motion in the House of Common reaffirming the principle of Home Rule, Mr. John Redmond, the leader of the Irish Parliamentary party, said: "The passage of the resolution will be of power, and punishes us for nonenormous value to us." The consciousness that he has by his action forwarded the interests of Ireland's sacred cause, is, no doubt, to the honorable gentleman's mind, ample reward for his efforts in Parliament, and a complete recompense for the unfair personal attacks made upon him during the recent debate on his Home Rule resolution in their contempt for the malignant tacties of the few members of Parliament who had the bad taste to descend to unfair personalities and to thus attack him in the house.

Mr. Costigan's career as a public man in this country is a source of gratification and pride to his fellow-countrymen, and with that generosity which is characteristic of the Irish race we believe that will make the presentation to be given worthy of the man to receive it.

BISHOP-ELECT COLTON ON THE TEMPERANCE QUESTION.

Rev. Father Colton, of New York, who it is expected will be consecrated Bishop of Buffalo on the 25th July next, the feast of St. James, takes a very sensible stand on the Temperance Question. Fred A. McGill, the New York correspondent of the Buffalo Union and Times writes as follows regarding the matter :

There are no fads in Father Colton' He strives for the improvement elevation of his flock along the lines of regular Church work. On the subject of temperance, while he has not deemed it necessary to organize special societies to promote this virtue, yet on occasion he has made his opinions perfectly plain. No wine is used at his table and he discourages its use by clergy and laymen alike, upon grounds which he states with clearness and

Frequent recourse to the sacraments he teaches as the simple and direct means of overcoming intemperance. Those who approach the sacraments

In his pastoral work he quite often administers the pledge against liquor, many unfortunates calling upon him in order to invoke this means of resisting

temptation. In recommending the pledge of Father Mathew, the follow-ing, from Father Colton's pen, indicates

his strong convictions:
"The 10th of October is the anniversary of the birth of Father Theobald Mathew, the great apostle of temper-ance. Some of the older ones of us remember the monster meetings he held in Ireland, England, and here in America, and the magnetic power he wielded for the holy cause of temper-ance over all who heard or saw him. He is one of the glories of the Catholic Church, and of the Irish people, and his memory should be ever kept green

in our hearts.
"As a humanitarian who saved the lives of his people, he will never be gotten by the friends of humanity the world over; whilst as a priest of God who saved body and soul through the virtue of total abstinence his memory should be dear to every son and daugh-ter of Erin and to all descendants of the Irish race. But sometimes we for-get those we love; or love is more like sentiment than reality; and this is surely the case with regard to Father

"His name, once so great and powerful, is now little mentioned, and yet he gave the Irish people the charter of their liberty in the pledge he administered, and the talisman of their prosin the medal he bestowed in token of it. "That cross crowned medal was worn

on the hearts of our fathers. Should not their sons and daughters be animated by the self-same spirit?
"Let's away, then, with the spirit of intemperance, and let's dash from our lips the intoxicating cup. If it be not an evil for us, it is for many of our brethren; and for the weak let the strong make the sacrifice and take little or none of those death-dealing drinks which are the relentless enemy

PRESBYTERIAN REVISION.

of soul and body of those using them.

A despatch from Los Angeles, California, where the General Assembly of the Presbyterian Church of the United States is now in session states that the Committee on Bills and Overtures, to which the question of the Revision of the Westminister Confession was submitted, received and adopted the report in favor of Revision. There is now no doubt that this question which has been several years under debate will be settled as was expected by explaining the doctrines of predestination and reprobation as not taking away man's free-will.

Hitherto the Presbyterian teaching in regard to the operation of God's grace and power on the will of man made the elect do God's will independently of any act of themselves, whereas the reprobate, or those destined by God to eternal destruction were foreordained to follow evil ways.

To this all Presbyterians held until. of recent years, the doctrine became unpalatable to many who saw that it made of God a tyrant Who requires us to obey laws which are beyond our obedience; and further, man who feels himself in his inmost consciousness to be a free agent, is rendered by this doctrine a mere machine who cannot help himself from doing good or ill, according as it has been predetermined from all eternity.

It has been the growing feeling of the House. The Irish people of Caning is not reasonable or tenable, and a purpose of which as announced in its ada will, we know, be glad of this few years ago Dr. Hillis of Chicago prospectus is to aid in the promotion of opportunity to in some way show their denounced it as degrading man and industrial, commercial, agricultural, country of their birth, and not to anyappreciation of Mr. Costigan's befouling the nature of God. Many technical, and artistic pursuits in Iresteadfast devotion to Ireland through- years ago the Chicago Interior, the land, to promote and develop the out his long and honorable career, and chief organ of Presbyterianism in the West, declares that the majority of Presbyterians, lay and clerical, repudiated it already notwithstanding that it was clearly taught in their Standard of Faith.

The fact was generally denied by the Presbyterian organs; but the recent test by which the question of revision of that standard was put before the Presbyteries has shown that the Interior was correct in its statement, as about 91 per cent. of the Presbyteries of the country assembly reported themselves in favor of revision, and the present action of the General Assembly is a consequence of that vote. It is well known that the most important revision which is to take place is the practical elimination of the predestination and reprobation clauses of the Confession.

We certainly do congratulate the Presbyterians on their advance toward truth by their return to the Catholic doctrine which was so strenuously opposed by John Calvin and the Covenanters of old; and our congratulations are all the more freely given inasmuch as it is understood that it is proposed also to expunge or at least explain away the absurd and insulting reference to the Pope found in the 25th chapter;

"The Pope of Rome . that anti-Christ, that man of sin, and son of perdition that exalteth himself in the Church against Christ, and all that is called God."

This allusion was admitted by the late Rev. P. Schaff to be based upon a mistaken interpretation of Scripture, often, as said to the writer, need no other aid to enable them to lead tem- and it is some credit to the Church carefully studied out its plans. Howthat it is now disposed to correct its time-honored errors.

But the Rev. Mr. Van Dyke, the chairman of Committee, greatly marred | promoting political agitation.

In recommending the the good effect which a simple and candid acknowledgement that the Church having greater light than it had in a less enlightened age, is disposed to correct certain errors into which it had thoughtlessly fallen.

But instead of this that gentleman made under cover of an explanation understood to mean.

In this way, the Confession is to be the explanation will turn its meaning to something else. The purpose of this evasion of the

case is evidently to avoid admitting openly to the public that the Church has been in error for over three hundred years. It is evidently expected that this mode of procedure will leave the impression that the description of the Church of God as given by the Apostle of Christ is applicable to the Presbyterian Church, even in whatever changes it may undergo, and that make the people proprietors of the soil it is truly "the pillar and ground of truth," and that this character be- have become unless by means of so longed to it even while its adherents were taught the doctrines which are now to be repudiated.

The Catholic Church cannot resort to such tricks simply because she is really the Church referred to by the Apostle as "the pillar and ground of truth," and her doctrines must therefore be unchangeable, and she has not departed, and will never depart from the "doctrine once given to the Saints."

It is to be noted here that the Free Presbyterian Church of England has for some years had its difficulty solved in another way, as it issued a shorter Creed which left out the most objectionable passages of the Westminister Confession, with the declaration that the profession of faith in the new Creed shall suffice for membership in the Church. Thus, also, the same end will be attained, without positively admitting that there was any error in the past.

The object of both these Churches was evidently the same, but it appears to us that the procedure of the English Presbyterians was somewhat shrewder than that of the Americans, as the time will come when it will be practically forgotten by the public generally, and even by the majority of Presbyterians themselves, that their Church ever taught the doctrines which are now admitted to be false. In the American Church, on the other hand, the old formula will remain as a monument to attest what was the old discarded belief-that is, it will remain till it is laid aside entirely as useless lumber, for, no doubt, the day will come when people will ask, "why cumbereth it the ground?" When this day comes it will assuredly be laid peacefully at

AN IRISH AMERICAN INDUS-TRIAL LEAGUE.

An association has been started in New York under the name of the "Irish Presbyterians for years that this teach- Industrial League of America," the material resources of that country by the advancement of Irish industries; and for the purpose of carrying out these objects, the League has become an incorporated body under the laws of New York State.

It is said that the League will not collect any funds in aid of political agitation in order to obtain political concessions which are known to be impossible of attainment at the present time, as this is regarded by the promoters of the League to be a waste of energy; but it will accept donations or contributions in money or property real or personal, to be disbursed for the encouragement of industrial enterprises of any kind which will commend themselves to the promoters of the League as being calculated to improve the industrial condition of the people

of Ireland. We are not prepared to say whether or not the present proposition is in the hands of persons who may be thoroughly trusted to administer honestly and capably the funds which may be put into their hands. This must be ascertained by persons sincerely desirous of improving the condition of the people of Ireland, and who are at the same time in a position which will enable them to know the ins and outs of the proposition, and that the managers are above suspicion who are engaged in carrying out this plan. We may safely say that much good can be effected in this direction if the management of this League is in good hands, and if the honesty and ability of its promoters can be vouched for by those who shall have ever, it does not commend itself any the less to our mind on account of the fact that it is not intended to aid in

In the end, Ireland must have Home Rule. We are, in fact, convinced that the British Parliament has too much that the police were earning their pay, business on hand to devote its time to the consideration of the details of the from their homes, and then it was necesgovernment of Ireland in local matters, but even if it had the time at its distells us that the corrections are to be posal, we know by the experience of the past that it will not devote sufficthat the Confession means something ient attention to Irish affairs to masdifferent from what it has always been ter the needs of Ireland so as to govern Ireland intelligently. Ireland should, therefore, be left to govern itself as do apparently retained as it stands, while the Australian and Canadian colonies, at least in all matters of merely local interest.

But at the present moment so great a benefit as is offered by the Land Purchase Bill for the immediate amelioration of the condition of the people ought not to be neglected nor even endangered by throwing obstacles in the way of its becoming the law.

It is conceded by all parties and classes in Ireland that this is a measure which must within a very short time, on easy terms, which they never could drastic a measure.

We fear that political agitation for Home Rule at the moment when so the people is to be expected, would tend to delay the adoption of the Land Purchase Bill. especially if such agitation were conducted in a violent or unconciliatory manner; whereas the passage of the Land Purchase Bill would ensure the greatly increased prosperity of the people, and thus prepare the way for the advocacy of Home Rule hereafter in a more efficient way than ever.

The British public, thanks to the interest King Edward VII. has shown in the pacification of Ireland, are now more disposed than ever to do justice to Ireland, and the present great stride made toward this end is a much greater advance toward making Ireland prosperous than any which has been made since the Legislative Union of the kingdoms which took place but a few years more than a century ago. It is our belief that the greatest hope for Ireland now lies in the development of Irish industries under the new conditions, and it the new League will help toward this development without taking part in political agitation, it will do more good than anything which such agitation could effect.

It is true that industries have bee slow of development in Ireland. Var ous causes have been assigned for th fact, and some have been attributed t the religion of the mass of the people They say that the Catholic religion an obstacle to their progress. Bu those who make such an assertion shu their eyes to the fact that in Australia New Zealand, Canada, the United States, and even in certain Irish col onies in Brazil and other South Amer can States, the Irish have pushed for ward to the front rank, and are found among the most successful merchants, lawyers, physicians, architects, builders, etc., of the various countries in which they live.

The obstacle to their progress must, therefore, be looked for as local to the thing in their race or religion, which is the same in whatever land they ma

It is not owing to their religion that the population of the country has diminished one - half in sixty years. while all other civilized countries have prospered and increased in population during the same period. The fact is that Ireland's industries have been uniformly overtaxed and have thus been unable to compete with the industries of England and other countries.

A Royal Commission reported only a few years ago that the overtaxation of Ireland amounts annually to £3,000,000 or \$15,000,000, while the police service of Ireland costs three times that of England in proportion to population, though it is a fact which cannot be disputed that Ireland is almost a crimeless country.

It is the case year after year that the judges holding their Quarter Sessions throughout Ireland find scarcely any criminal business to transact, and the proverbial "white gloves" are constantly presented to them to signify that there was an utter absence of criminal cases to be tried in most of the counties, while in other counties the white gloves were not presented merely because there was some trivial prosecution which stood in the way of their presentation.

Statistics published by the Imperial Government also show that the average drink bill of Great Britain is \$20.79 per head of the whole population. In Ireland the bill was \$14.50 per head, in England \$22.50, and in Scotland \$16.85. It is thus seen that in Ireland drunkenness is much less prevalent than in either of the sister kingdoms. Why, then, is so large a police force

necessary in Ireland?

Its purpose was to enforce coercion prietors of their holdings.

to pursue poor people for trivial offences apparently in order to make it appear or to take part in evicting the people sary also to have a large police force to keep the evicted from taking up their abode in some other dilapidated cabin on the estate from which they had been violently ejected.

It is naturally expected that the Land Purchase Law will create a new era in the country, and that new era seems to be already arranged for, as it has been announced that a great reduction in the police force is to be made with as little delay as possible.

Whatever the proposed "Irish Industrial League of America" may do towards the resuscitation of Irish industries may be of very great benefit, and we trust that its mode of operation will be carefully examined by some true friends of Ireland so that it may not prove to be a mere delusion.

HON. JOHN COSTIGAN TESTI-MONIAL FUND.

We have been requested to state that the presentation of the Testi- of cultivation of which were exmonial to the Hon. John Costigan, in tremely primitive. In a good year, recognition of his life-long devotion to the inhabitants could do no more great an improvement in the condition of the Irish cause, and the banquet to be tendered to him by his friends, has bad year arising from a complete or been postponed until Thursday, the 25th June.

The following is a list of subscriptions so far received. Further subscriptions may be sent to John Daly, Treasurer, St. Patrick's Hall, Ottawa. or to this office, and will be acknowl-

,	edged in this paper :-	1
1	LIST (F SUBSCRIPTIONS TO THE HON. JOH COSTIGAN'S TESTIMONIAL.	1 *
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Mr. G. Wallace Carter of Lincoln. England, has issued a small pamphlet which under the above title tells his experience of the sufferings of the poor tenantry of Ireland, and especially of what has been and is being endured by the tenantry of Lord De Freyne, which being a case of recent occurrence shows that even now with the Local Government Act and the Land Acts which have been passed since 1881 it is still the case that if a tenant improves his land or even whitewashes his house or makes it comfortable in any degree, the rent is immediately raised, and this happens even though the recent Land Acts declared that the buildings constructed by the tenant are his own property over which the landlord is to have no control, and for which he can not demand rent.

It is noted that under the Bill nov before Parliament by which Irish tenants are enabled to buy out their landlords, 62,241 tenants have taken steps to purchase their holdings. The present situation is thus explained:

"Where a landlord is willing to sell, and a tenant willing to buy, the Government having satisfied themselves through the Land Commission officials that the farm is security for the sum agreed upon, loan the money for its purchase, retaining for a certain period, if necessary, a portion of it as a guarantee for its repayment.'

Forty thousand pounds sterling will be advanced by the Government, if required, to make the purchase of the land possible; and the tenants will for forty-nine years pay 4 per cent. to the Government to reimburse it for the outlay, and after the end of this period the land will belong to the tenant.

The manner in which this law is expected to operate toward producing a tenant proprietorship on easy terms is that the annual per centage will be less than the rents now paid, with no hope that the tenants will ever become owners of the land.

The re-payments shall be made half yearly, and thus it is expected that the tenants, after the time mentioned above, shall become absolute pro-

laws prohibiting political meetings, or | The De Freyne estate adjoins that o-

Lord Dillon, the two extending for twenty miles through the counties of Mayo and Roscommon. These estates are on bog land which has been reclaimed by the tenants, and made partially habitable and productive, though not sufficiently so to give the tenants a living. The men were, therefore, obliged to go over to England to earn a precarious and insufficient living for themselves and families while more than the whole production of the land went to pay the landlord.

Recently the Dillon estate was sold under the existing land acts to the tenantry, and when this was the case, the tenants immediately set about im proving their property, which they would not have done so long as the law gave the improvements to the landlord who was sure to raise the rent when the property was thus improved.

This property is included within what is called the congested districts, and the farms are but small plots usually of from two to four acres in extent. Indeed they can hardly be called farms at all, but were plots of land usually planted with potatoes and oats, the modes than escape hunger, while in a partial failure of the crops, they were in a condition of semi-starvation.

Notwithstanding these drawbacks, the Dillon tenantry improved their condition greatly when the land became their own under the Land Purchase Law as we have indicated above, since 1899.

On this estate, Mr. Carter found a new order of things existing. The new owners of the land showed an energy in mproving their property, which many people maintained not to exist in the haracter of the Irish peasantry.

A tenant explained to him :

"You see, sir, it's different now. Before, we never knew but our rent vould be raised, or maybe, that might have to go out. But now, its our own, and so we are trying to make the best of it. Its so good to feel the land's our own, and all we do to it is for ourselves and for our children

The most astonishing part of the matter is that these tenants are paying as interest on the purchase money, 6 shillings and 8 pence less than they were paying as rent to Lord Dillon. And, further: the situation of these tenants is still not so favorable as it would be if the system of drainage were carried on on a large scale. If this were the case, the drainage would be both more effectual and less costly.

The tenants of Lord De Freyne, side by side with the Dillon tenants, are living in wretched hovels, paying an ever increasing rent for the bog which they have themselves reclaimed from the swamp, and while the Government has saved the Dillon tenants from the grasp of the harsh landlord, it is paying the police to collect Lord de Freyne's rack-rents, and is evicting with cruelty those tenants who have fallen behind in payment of rents because the land will not enable them to save enough to pay

the debt they owe. Mr. Wallace Carter's pamphlet compresses within ninety-eight pages a bird's eye view of the Irish Land Question, and enables his readers to grasp the situation through the living examples he gives of the sufferings of the people under the present working of

The new Land Purchase Act when passed will make the evil much less extensive, and so far it will be a great boon to the tenants of Ireland. It has already been seen that the fruits of the Land Purchase laws already in operation have been very beneficial, but they all fall short of what is really needed in this respect, that but few of the landlords have sold their estates under these acts. What is wanted is that the dual ownership of the land should cease through the complete purchase of the landlords' claims. This alone would settle the tenantry on the soil, and do away with the arbitrary power which is now exercised by the landlords over their tenantry. It is to be feared that even the Land Purchase Bill now before Parliament will fall short of what is required, as it does not provide for compulsory sale. Yet so far as it goes it will be a vast improvement on the existing state of affairs. It is to be seen how far its operation will extend. Mr. Wallace Carter's pamphlet is for

sale at the Catholic bookstores at 12 cents. The profits derived from the sale, if any there be, will be given for the relief of the De Freyne tenants.

PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

The Ontario Pilgrimage to Quebec and St. Anne de Beaupré will be THESDAY, JULY 21st.

It will be under the auspices of the Most Rev. Archbishop of Kingston and the direction of the Rev. Father Twomey of Tweed. Rates, time, limit, etc., will be about the same as last year. Further information will be given in a later issue of the CATHOLIC RECORD.

THE WAY TH RITUALISTS " A Catholic membe

of England " writes to "We use Catholic cause as members Church we feel that w right to it.

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room of his resider sweet and venerable easel bore the coun Newman. Through caught a glimpse A slender, nervo black soutane, with a thin, bony, pointed high cheek bones, v lines about the kind straight, wrink hair issuing from un cap. The America eight years old, bu

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WLY 21st. ne auspices of the op of Kingston and the Rev. Father Rates, time, limit, e same as last year. on will be given in ATHOLIC RECORD. 1286-tf

THE WAY THE LATEST RITUALISTS WRITE.

" A Catholic member of the Church of England " writes to the Tablet : "We use Catholic ceremonial be-cause as members of the Catholic Church we feel that we have an innate

Church we feel that we have an innate right to it.

"We use the rosary, as a Catholic devotion, and observe the Feast of the Sacred Heart because it is universally observed by the Western Church of which the English Church is a part. The same may be said of Benedictien.

"Of course we pray for the Pope as Primate of the whole Church and patriarch of the west; and we thankfully accept any indulgences he gives to the faithful."

EXAMPLES OF SELF-ABNEGATION.

"Examples of the noblest virtues abound among those of other sheep of the model of the labor question. Arbitration is one way, and a good way.

"But, whatever the solution may be, it must be one which will recognize in-dividual liberty.

"No man must be allowed to oppress another man in this country."

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"No man must be allowed to oppress another man in this country."

It is surprising to us that the gentlemen who can write thus still stay outside the one fold where Catholic unity is found. It is also a matter of surprise how our anti-Catholic Canadian Anglicans are in one communion with persons holding such views. The Anglican Bishops repudiate these views and disown those who give impression to them, yet they are prospering and rapidly increasing in number.—Editor of CATHOLIC RECORD.

CARDINAL GIBBONS ON INDIVID-UAL LIBERTY.

James Creelman, in N Y World.

When Cardinal Gibbons speaks to the American people he always commands attention, but when he raises his voice against the oppression of the non-union against the opposition workingman by the union workingman —as he did in a short conversation I had with him recently—his words have an impressive significance.

SWEET AND VENERABLE FIGURE." The primate of the Catholic hierarchy of America sat in the quiet reception room of his residence in Baltimore, a sweet and venerable figure. Another easel bore the countenance of Cardinal Newman. Through an open window one caught a glimpse of swaying green

A slender, nervous figure, clad in a A stender, nervous lighte, can in a black soutane, with scarlet trappings; a thin, bony, pointed face—straight nose, high cheek bones, wasted temples, deep lines about the kindly, humorous mouth—a straight, wrinkled brow, and gray hair issuing from under a scarlet skull-cap. The American Cardinal is sixtycap. The American Cardinal is stayleight years old, but he has the eager address and patriotic enthusiasm of a boy. His gray eyes snap and sparkle as he talks. His slender hands, which as he taiks. Its sicuntless benedic-tions, are extraordinary in their supple-ness and refinement.

The whole personality suggests sanity, modesty and sincerity. In spite of the golden chain and its pendant jeweled cross, the flashing episcopal ring and the princely scarlet, one cannot meet the Cardinal without feeling that he bears the boars of his great collecbears the honors of his great office meekly, that he is, before all things, a simple hearted, devoted American citizen. Love of country is the keynote of his whole character.

" A SOURCE OF GREAT SORROW." "The struggle between capital and labor in the United States is a source of great sorrow and uneasiness to me just now," he said. "It is not only a serious interruption of the productive energies of the country, but it is a profound social upheaval—it is confusing

go hand in hand.

The corporations, the employers, are powerful and united. They have the government behind them to protect their rights. That is as it should be.

workingmen have formed unions for mutual improvement and protection. They are as much entitled to combine for business purposes as are their employers. That fact is undeniable. They are equally entitled to have their rights defended by the Gov-

RIGHTS OF THE NON-UNION MAN. The third factor in this situation is the non-union workingman. He, too, has his rights, which must be main-

"He has the right to enter a union or to stay out of it; to sell his labor when and where and for what price he

pleases.
"When the union labor man denies that right he denies a liberty which he

claims for himself.
"The union men say they cannot succeed in their struggle for good wages and better conditions so long as there are workingmen outside of their own organization who can be used by employees to be the strikes that the ployers to break strikes — that the unions are for the benefit of all who

THEN THEY SHOULD GIVE NON-UNION MEN AN OPPORTUNITY TO FREELY

They should get members by attraction, and not by compulsion. The very fact that a man feels that he is not free to enter or stay out of a union may be enough to repel him.

LOVES FREEDOM BETTER THAN ANY-THING.

"The American workingman loves his The American working that recommended the freedom better than anything else. That is one of his finest traits. He resents anything that means compulsion of his rights. It is time for thoughtful labor union men to recognize this fact. I am strongly opposed to the boy-

cott and to every other form of op-pression employed against free labor.

"The whole force of organized society, all the powers of the government, should be employed to insure to every man in this country his right to toil in his own way and under conditions of his

AS TO A SOLUTION. "It is difficult to indicate a solution of the labor question. Arbitration is

"Examples of the noblest virtues abound among those 'other sheep' of whom Our Blessed Lord once spoke. In a book lately published in England there is a deeply interesting passage tracing the origin of missions and working boys, clubs in London to two editions have contained to the contained to ing boys' clubs in London to two edu-cated laymen, both heirs to fine proper-ties. What generous self-sacrifice on the part of these Protestant gentle-

"Edward Denison withdrew from the society of which he was a favorite ornament, and buried himself in the Mile End Road, where he lived alone in cheerless lodgings, working at sanitation, housing, poor law, popular education, and sick-relief in the then unlaway wilds of Stoney

known wilds of Stepney.
"Theodore Talbot, acting on a sudden call of conscience, renounced at a moment's notice the luxuries and amusements of his home, and dedicated his life and fortune to the service of the his ille and fortune to the service of the poor of St. Albans, Holbons, where he lived in a workman's rooms, teaching the ignorant and feeding the hungry, nursing the sick, reclaiming the children from the gutter, and carrying the dead to burial.

dead to burial.

"Denison died of lung disease and overwork in his thirtieth year; Talbot, by an accident, in his thirtyseventh. Nearly a generation has passed since they were laid in their graves, but their memory is still fragrant and their influence still operative."

PRIEST FOR MAYOR.

Dean McNulty, of Paterson, N. J., the vigorous and venerable priest who has acquired a reputation for his per-sonal enforcement of the Sunday saloon closing ordinance and his correction of

the vigorous and venerable priest who has acquired a reputation for his personal enforcement of the Sunday saloon closing ordinance and his correction of many civic abuses, has so impressed his fellow citizens with his ability that they are broaching his name in connection with the mayoralty nomination. If it were possible for him to accept the nomination, he is so popular among all parties in Paterson that there is little doubt that he would be unanimously elected. Says the Paterson Evening News:

"If the canons of the Church would permit and the Dean would consent to take the place, there could be no doubt to his almost unanimous election. And if the energy and business talent that has studded this city with churches, a hospital, schoolhouses, orphan asylum, convent and homes for the distressed were devoted to the solution of murinicipal problems and the building up of the interests of the city, what a grand work could be accomplished! The Dean is so practical and methodical that his daily work does not seem to burden him. A Catholic magazine recently referred to him as the "great church builder." And he "great church builder." Here we are on this continent engaged in the supreme experiment of free Government in the presence of the whole world, in the presence of history. The enemies of our institutions can snap their fingers at the republic if we show that we cannot govern ourselves reasonably. We claim that we have

LIBERTY WITHOUT LICENSE AND AUTHORITY WITHOUT DESPOTISM.

by this devoted man are not appreciated. The Dean is so practical and methodical that his daily work does not seem to burden him. A Catholic magazine recently referred to him as the "great church builder." And he has done all this work for a salary that a clerk would not envy. But who shall be able to describe the reward that with him in the Great Beyond, or the ineffable joy that will be his when he ORITY WITHOUT DESPOTISM.

I do not want to live to see that claim discredited.

"The workingmen of America should realize how deeply and directly they are interested in preserving from injury the reputation of the United States as a land where liberty and law go hand in hand.

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Rev. Thomas S. Major, pastor of the Church of the Good Shepherd, Frankfort, Ky., recently enjoyed the inestimable pleasure of receiving into the true Church of Christ his venerable and be-loved mother. "Father Tom," as he is affectionately called by all who know him, comes of a non-Catholic family. During the Civil War he was in Ceneral Morgan's command, and became a convert to Catholicity after the war. Since his conversion and ordination to the priesthood his constant prayer was for the conversion of his family to the true Church. Last spring his venerable mother paid him a visit and became more interested in reading became more interested in reading matter pertaining to Catholic doctrine, but was not solicited by "Father Tom" to join the Church. The grace of the Holy Ghost took possession of her, and a few weeks ago her son journeyed to Chattanooga, Tenn., at her request, to receive her into the Church.

New Invocation in Litany.

According to the Rome correspond-ent of the London Catholic Times, a decree of the Congregation of Rites, hearing the date of April 22, but only recently made public, orders the inser-tion of the invocation "Mater Boni Consilii, ora pro nobis" (Mother of Good Counsel, pray for us) after the words "Mater Admirabilis, ora pro words "Mater Admirabilis, old nobis" in the Litany of Our Lady.

MARRIAGE. GILLIGAN MURRAY.

On Tuesday morning, June 2th, a pretty marriage ceremony was performed in St. Mary's church. London, the contracting parties being Mr. Wm. E. Gilligan and Miss Mary Murray, both of this city. The Nuptital High Mass was celebrated by Rev. P. J. McKeon, at 7 o'clock, a large number of friends of the popular young couple being in attendance. The bridesmaid was Miss Katle Murray, sister of the bride; and the grooms man Mr. Joseph Gilligan, brother of the groom. We join with the many friends of Mr. and Mrs. Gilligan in wishing them every prosperity and happiness.

PRESENTATION TO REV. FATHER McKEON

On Thursday evening, June 4th, a number of gentlemen presented a magnificent bike buggy, one of the best manufactured by the well-known firm of Wm Grey & Son, Chatham, Ont., and valued at \$115, to Rev. P. J. McKeon. The presentation took place in St. Mary's Hall, London, under very pleasant auspices. The following address was presented on the occasion:

London, June 4, 1903.

Ray. Father. McKeon. Rector St. Mary's

Rev. Father McKeon, Rector St. Mary's Church. Rev. and Dear Father:

It is with much pleasure that we, the undersigned employees of the Canadian Pacific
Railway, and members of St. Mary's Parish,
take this opportunity of presenting you with
this new buggy as a small token of our esteem.
We trust it will be acceptable to you and
that you will be long spaced with us.
Yours faithfully,
Samuel Army Thos. Kingella, D. Baker, R.

Samuel Ayers, Thos. Kinsella, D. Baker, R. Christonher, Wm. Foley, Peter Foley, Thos. Mara, J. Watson, J. Larkin, Joss. Firzarrick. John Fitzpatrick Thomas Philan, jr., Frank Ryan, Charles Kelleher, Frank Kelicher, Patrick O Leary, Thos. Philan, sr., Michael Torpy, Charles Ayers, Owen Mulvey, Emerson Woodruff.

OBITUARY.

MR. George Johnston, Westminster.

Mr. George Johnston, Westminster.

Mr. George Johnston died at his home. Sth concession. Westminster, on Sunday evening, May 31st in his sixty-fourth year.

In the closing hours of Our Lady's sweet month his soul breathed out its last prayer calling on her to the end with childlike confidence and love. He went to his eternal rest surrounded by all the consolations of our Holy Church. For the past two years the subject of our notice had been gradually failing in health, and it was with the de-pest regret that the members of his family as well as hosts of friends took note of the gradual inroads which disease was making on the once powerful and healthy frame. About a year ago he was taken to St. Joseph's Hospital where a consultation of the best local medical men obtainable was held and prosounced his aliment internal cancer. But the best skill and most tender nursing were of no avail, as the hand of death seemed to have rested upon him. During his last hours he was surrounded by all the members of his family and a number of near relatives. Mr. Johnston was born in the year 1839 in Westminster, where he lived almost continuously until the time of his death and was one of the best known men in the township. He was a Separate school trustee for a number of years. He leaves a widow two daughters and one sister also survive. The funeral took place on Wednesday morning, the 57d, inst. at 8,39 o'clock, from his late residence to St. Peter's Cathedral, and the esteem in which he was held was made manifest by the long cortege of vehicles which followed the remains to their last resting place. At the Cathedral High Mass of Kequiem was celebrated by Rev. Father Ajward. Interment took place in the family plot in St. Peter's cemetery. MR. GEORGE JOHNSTON, WESTMINSTER.

took place in the family post-cemetery.

The pall-bearers were six nephews of de-ceased. Peter Johnston, William Johnston, Alex. Johnston, George Johnston, John Fitz-maurice and Joseph Henry.

May his soul rest in peace! MRS. BERNARD BRIODY, SOUTHWOLD.

MR. STEPHEN CLEARY, HAMILTON,

MR. STEPHEN CLEARY, HAMILTON,
After an illness of orly a few days' duration
Mr. Stephen Cleary of H. M. Customs. Hamilten, passed peacefully away. He had received
the last sad rites of our Holy Church and was
resigned to God's Holy Will. He was a good
husband and a kind father, and his sudden
taking off will be mourned by his many friends
He was born in Bristol. England, of Irish
parents, sixty eight years'ago, and had resided
in Hamilton for the greater part of his life.
He entered upon his duties in the Custom
House twenty-two years ago. He leaves a
large family—a widow, five sons and six
daughters. The sons are: Rev. Father George
Cloary, P. P., of Dunnville; John Cleary of the
G. T. R., Guelph; David and Stephen Cleary of
clynn, Mass.; Edward Cleary of San Francisco, Cal. The daughters are: Sister Bride of
Sb. Josen's hospital. Guelph; Mrs. Boland,
Reed City, Mich.; Mrs. Smiley, Hamilton, and
Misses Mary, Sarah and Mabel at home.
The funeral took place on Tuesday, the 28th of
May. The remains were taken to St. Mary's
Cathedral, where a Solemn Requiem Mass,
was sung by his son, fiev. Father Gless',
Rev. Father Walter was deacon.
Bishop Dowling was present and gave the last
blessins. Other
Gery, Whibbs, Brady and
Holden. Mahony officiated at the
grave assisted by Rev. Fathers Doyle and
Cleavy and H. Smiley.
May his soul rest in peace!
HANNA M. V. NORTHGRAVES.
The black-winged angle of death with its un-

May his soul rest in peace!

Hanna M. V. Northgraves.

The black-winged angel of death with its unrelenting grasp ever hovers near our hearths, and snatches our dearly-beloved ones, regardless of budding youth or ripened age.

A few short weeks ago we recorded the death of Miss Elizabeth Northgraves; to-day we are called on to chronicle a similar sad occurrence in the death of Miss Hanna, a younger sister.

Quickly came the call to the Eternal Throne, the deceased being attacked with cerebral hemorrhage, and only recovering sufficiently to receive the last sacraments of the Church.

Always ardent and energetic, she was ever ready with hand and heart to co operate in any undertaking for the benefit of the Church of humanity.

indertaking for the benefit of the Church or humanity.

Being of an smiable and charitable disposition, she was the friend of all. Particularly shall the aged and grief-stricken miss her kindly smile and sympathetic word.

A promoter of the League of the Sacred Heart, she was most untiring in her zeal among its members, and by her example did much to propagate devotion in this society. Miss Hanna was the second youngest daughter of the late Geo. R. Northgraves of the CATHOLIC RECORD.

RECORD.

The funeral took place from the family residence, Harvey street, at 4 o'clock on Saturday afternoon, to St. John's Church, thence to the Catholic cemetery.

The pall-bearers were: Mayor Stuart, L. L. B., Wm. B. Hart, James K'llock, Patrick Lee, Charles Foy and Michael Drennan Mr. J. S. Feehan of Clarion, Iowa, brother in law of deceased, arrived to attend the obsequies. obsequies.
The family has the sincere sympathy of the community in their double bereavement.
Requiescat in pace!

The corner-stone of the magnificent Cathedral being erected in Baltimore, to cost \$250,000, was recently laid. The occasion was a notable one. The ceremony was conducted by Msgr. Falconio, Apostolic Delegate to the United States. Rev. Father Pardow, S. J., of New York, was the orator.

ARCHDIOCESE OF MONTREAL

The sextennial election of the principal fleers of La Congregation de Notre Dame was eld in the Mother House of the Order, Mon-eal, His [Grace Archbishop Bruches] presid-ig on Thursday, the 4th inst., resulting as allows.

in the brace Archiferon Structure as the state of the sta

DIOCESE OF LONDON.

REMEMBERED IN MOUNT CARMEL.

Rev. Father Traher was not forgotten by he pastor and parishioners of Mount Carmel monget whom he labored so zealously for a umber of years. An anniversary High Mass of Requiem was celebrated for the repose is soon by Rev. M. J. Tiernan, P. P., on the 3rd of May. The church was crowded, and bout forty persons received Holy Communion or their late pastor.

MOUNT CARMEL.

of Requiem was celebrated for the repose of his son by Rev. M. J. Tiernan, P. P., on the 23rd of May. The church was crowded, and about forly persons received Holy Communion for their late pastor.

On the Feast of Pentecost, May 31st, began the exercises of the Forty Hours' Devotion in the Church of Our Lady of Mount Carmel, and terminated on Wednesday morning, June 3rd. The exercises during the three days' adoration were attended by a very large number. Fully six hundred persons went to confession and Holy Communion. The pastor, Rev. Father McMenamin of Biddulph, McRas of Strathroy. On Wednesday morning His Lordship Right Rev. Bishop McEray London administered the holy affect of confirmation to a class of sixty seven, two of whom were adults and one a convert. The children received their first holy Communion at the 8 o'clock the children assembled in the school house on the Pensylvery to greet His Lordship the Bishop, after which the children assembled in the school house and particok at luncheon prepared for them by their children assembled in the school house and particok. All the Bishop after which the Bishop and sang a beautiful hymn of welcome in his boner, under the leadership of the organis, Miss Quarry. Again forming into rank, they marched from the presbytery to the church, conducted by the teacher, Mr. Houlihar, His Lordship the Bishop and sang a beautiful hymn of welcome in his boner, under the leadership of the organis, Miss Quarry. Again forming into rank, they marched from the presbytery to the church conducted by the teacher, Mr. Houlihar, His Lordship entering the sanctuary examined the children in the catechism and prepared for the reception of the sacrament. All 10 'clock, High Mass was sung. Coram Pontifice by Rev. Father Brady of Wallaceburg, Rev. Fathers Scanlan and Hogan assisted the Bishop at the throne. At the termination of the Mass a solenn procession of the Blessed Sacrament was made around the church, followed by Benediction. His Lordship warned them against reading immoral and irre

MUSICAL VESPERS AT ST. MARY'S CHURCH.
Last Sunday was "Choir Sunday" at St.
Mary's church. London. Grand Musical
Vespers began at 7 p. m., with full choir in
attendance. McDonagh's Vespers being exceptionally well rendered, and very much appreciated by the large congregation. A heavy
downpour of rain prevented many other
porsons from attending who had a considerpois from attending who had a considerstreleski's "Ave Marie" was beautifully sung
in full rich baritone voice by Mr. Cyril Dwight
Edwards. The other solos were also splendid
ly rendered by four ladies and three genlemen
members of St. Mary's choir, with accompaniment by Mrs. J. P. Murray, organist, and
under the leadership of Mr. Joseph Leech.
Benediction of the Blessed Sacrament, given
by the pastor, terminated the devotions of
the day.

KNIGHTS OF ST. JOHN CONVENTION.

KNIGHTS OF ST. JOHN CONVENTION.

The tenth annual convention of the Ontario Grand Commandery Koights St. John was opened in O'Neill Hall. Toronto. Wednesday, June 3rd by Grand President and Sir Knight Joseph Kelly. Over one hundred delegates, ladies and gentlemen, representing the various commerced roll call.

The reports of the officers and committees were indeed very favorable, especially the report of the Finance Committee, which showed that the Order was progressing very rapidly and the organization had secured a sound and substantial basis in the Province, both numerically and financially.

The numerous ideas and suggestions which were advanced by the different delegates for the promulgation, etc., of the Order were the means of drawing out many valuable and instructive debates, all of which were conducted in a very decorous manner.

One suggestion that was adopted at the convention, which is worthy of special mention, was that the Grand Commandery offer for competition two valuable prizes, to be won by the commandery and auxiliary respectively, who have the largest increase in their membership within a given period. This idea seemed to be suggestive to the delegates as not only being the means of creating a friendly rivairy amongst the commanderies and auxiliaries throughout the Province, but that it would also have a tendency to arouse the enthusiasm of the individual member, in trying to secure for his or her commandery or auxiliary as large a number of new members as possible, ultimately strengthening the organization to a greater extent.

A pleasant feature of the convention was the large attendance of lady delegates from their respective auxiliaries; and the lively; to secure for his or her commandery or auxiliary as large a number of new members as possible, ultimately strengthening the organization to a greater extent.

A pleasant feature of the Convention was the large attendance of lady delegates from their respective auxiliaries; and the lively; competition was keen for the various offices. The

Grand Auditors, Miss E. Goedike, v. E. L. Corton.

After the officers were duly installed by the Past Grand President, a vote of thanks was tendered to him and his fellows-officers for the efficient and able manner in which they had guarded the interests of the Order in the past. Sir Knight Kelly responded with a brief but fitting reply, after which the convention adjourned.

G. P. McCann, Grand Sec., 266 Queen St. W., Toronto,

Twenty-five Chalices.

The Franciscan Order adopted a neat plan for showing their regard for the Pope in his Jubilee year. On May 22nd a delegation of the Friars, headed by Gardinal Vivesy Tuto. presented His Holiness with twenty-five cold chalices in commemoration of the twenty-five years of His Holiness' Pontificate. The Cardinal said it would not be long before he would bring thirty chalices to the Pontiff, to which the Pope replied: "That is as God wills."

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF UTTAWA.

A grand ordination ceremony was held in the Cathodral of NotreDame on Saturday morning, 6th inst., beginning at 6, 30.

Thirty-seven candidates in all were presented to His Grace Archbishop Duhamel for the impressive ceremony of conferring the different holy orders, by Very Rev. Canon Campean of the Archbishop's Palace, and Rev. Father Poil, Prefectof the Diocesan Seminary, assisted by Rev. Father Myrand, of the Palace. For the priesthood there were eight: Rev. Bro. Touvar of the Congregation of Regular Canons, Nominingue, Que. and Rev. Brothers William Kelly, of Orangeville, Omer Plourite, Jean Marie Le Clainche, Joseph Allard, William Ouellette, Dieudonne Dalpo, Alexandre Sasseville, of the Oblates of Mary Immaculate.

For the Deaconate there were four Oblates:

Brothers William Kelly, of Oracgeville, Omer Plourde, Jean Marie Le Clainche, Joseph Allard, William Ouellette, Dieudonne Daipe, Alexandre Sasseville, of the Oblates of Mary Immaculate.

For the Deaconate there were four Oblates: Rev. Brothers Ouimet. Leo Carriere, Alme Jasmin, Medric Magnan.

For the Sub deaconate, Ad titulisis Missionis, there were eleven; three seminarians, Rev. Messrs. Emil Coursolles, Onesime Lalonde and Hector Yelle; and eight Oblates, Rev. Brother Alphonse Galbert, Herve Racettl, Francois Paquette, Andre Paquet, Georges Simard, Napoleon Dubois, Ovide Pelcquin, Jean Baptiste Levecque.

For Minor Orders there were seven candidates. Rev. Brothers Joseph Guy, Henry Gonneville, James McGuire, Honore Chabot, Anthony Bourassa, of the Oblate Order, and Rev. Messrs. Auguste Chenner, and Henry Limoges of the Diocesan Seminary.

Messrs. Donat Guaya; ohn M. Martin, Louis Renaud of Ottawa; ohn M. McJonald of Alexandria, Ont., all of the Diocesan Seminary, and Rev. Brothers Romulus de Grandpre, Jos. Guigues and Anatole Chaput of the Oblate Order.

There was a very large attendance of friends of the candidates for ordination, including the mother and brother of Rev. Father Kelly and many members of the congregation of the Basilica parish and city.

The large lighted tapers surmounting the High altar in Sc. Patrick's on Trinity Sunday morning signified to the parishioners that their Chief Pastor was that day honoring them with his presence; it was the appropriate pashms and progression of the congregation of the Basilica parish and city.

The large lighted tapers surmounting the High altar in Sc. Patrick's on Trinity Sunday morning signified to the parishioners that their Chief Pastor was that day honoring them with his presence; it was the congregation of the Basilica parish and city.

The large lighted tapers of the congression of His Grace's triennial visite, for the past of the congression of the Arent Sunday work the party of the Party of the party has an anouncement, His Grace acconded the pulpit

ST. JOSEPH'S ACADEMY, LINDSAY.

On Friday evening, the 29th ult., one of the most successful musicales in the history of St. Joseph's convent was presented by the pupils of the senior music class before a large and delighted audience. The young ladies were assisted by Miss Mabel Winlins of town and Mr. Paul Hahn of Toronto, for many years Professor in the Conservatory of Music.

Following is the programme:

Instrumental solo Bit Grieg

Etheldreda Gorman.

Song—"Butterfly Time"... Vernon
Ida Galvip.

Recitation—"Mice at Play"...
Mary Donoghue.
Instrumental solo—"Sonata Op. 27.".

Beethoven

Song-1, "Come unto Him" Handel
2, "Flow Gently Sweet Afton" Burns
Mary Lonergan.
Cello-" Simple Aveu Thome
P. Hahn, Part II. Song—1. 'Violets' ... Wright
2. 'Japanese Love Song '... Thomas
Molna O'Connor.
Instrumental Solo—'Valse Aragonalse'
Thome

Song—"Carita" Mary Lonergan,
Recitation—"The Petrified Fern"
Etheldreda Gorman.
Song—"May Love Song." Normann,
Callo Salected

The accompanists were alieses winters.

All of the above instrumental selections were rendered in a manner that manifested no little natural ability and a thorough knowledge of technique. Special mentien may be made of the last number "Concerto in G Minor," which was reproduced with such perfect harmony and expression as to delight the most critical lover of classic music. The vocal solos revealed perfectly-trained voices coupled with soul and sweetness, while the two recitations called forth well-merited appliause.

Ven, Archdeacon Casey, on behalf of the pupils and Sisters, thanked Mr. Hahn for the interest he had shown in their work by coming so far to be presentat their entertainment, and for the pleasure he had afforded the audience by his delightful cello solos.

In reply Mr. Hahn stated that it was a pleas.

by his delightful cello solos.

In reply Mr. Hahn stated that it was a pleasure for him to come to Lindsay, which was well known throughout Ontario for its high class musical telent of which the focus was St. Joseph's convent. He had met many of its graduates from time to time, and was pleased to note the perfection of their musical training. He assured the audience that the entertainment which they had the pleasure of listening to would compare favoratory of Music.

The people of Lindsay are inclined.

The people of Lindsay are justly proud of the The people of Lindsay are justly proud of the success achieved by the Siscers of St. Joseph, not alone in the line of printing and musir, but in the elementary English classee and the higher forms devoted to preparing young ladies for commercial and teachers' certificates. Their success in the latter branches has attracted pupils from far and near, who always take a high standing at the examinations.

The closing exercises for the senior grade were anticipated this year in order to leave the pupils free to devote all their attention to preparing for their musical examinations which take place this month. The junior pupils will give their annual entertainment about the end of June.

Franciscan General.

Rev Dionysius Schuler, O. F. M., was elected Superior General of the Franciscan Order last Saturday at Rome Father Schuler was at one time Master of Novices at St. Bonaventure Monastery, Paterson, N. J. He was assigned the task of dividing the American provinces of the Order, and of establishing the Province of the Holy Name of Jesus. Very Rev. David Fleming, the retiring Superior General, is Secretary to the Biblical Commission recently instituted by Pope Leo at Rome.

New Canadian Archbishoprie.

The Diocese of Vancouver has been taken from the jurisdiction of the Archdiocese of Oregon. Vancouver has been raised to an Archdibopric, forming a new Canadian ecclesiastical province, having two Canadian Western Bishoprics.

Right Rev. Bettram Orth, Bishop of Vancouver, has been made Archdishop of the new Archdiocese.

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BY A PROTESTANT THEOLOGIAN. CCXLIV.

Some time ago, remarking that John Christian is actually such an imbecile as to refer repeatedly to Lansing as a reliable authority. I began to note some of Lansing's blunder, which yet have not prevented his being, through Christian, virtually adopted as an authority by the Southern Baptists. I say virtually, for although the Baptist Book Concern of Louisville is, as I learn

from Dr. Faulkner of Drew, legally a private establishment, the name seems sufficient evidence that it substantially sufficient evidence that it substantially represents the denomination. Other wise it would not only be guilty of gross violation of propriety, and indeed of veracity, but would, I should supse, lay itself open to proceedings at

My excellent friend Dr. Faulkner, in his amiable impeachment of me, pleads against me that very likely not one in a thousand of the Southern Baptists has ever so much as heard Christian's name. This may very well be, yet it does not absolve the body. Probably only a small minority of the Presbyterians, even of the Presbyterian ministry, have even of the Presbyterian ministry, have read Dr. Foster's unlacky Third Chapter, or Mrs. Wright's "Almost a Nun." Yet the Church as such is swerable for them. The legal accountability is less stringent in the other case, but I can not see much difference in the moral responsibility. It bigotry has been so powerful against

bigotry has been so powerful against the honest scholarship of Whitsitt, while enlightened courage makes no sign against the ignorance and malice of Lansing and Christian, I think it is plain that bigotry is strong among the Southern Baptists and enlightened

courage weak.

I have promised to confine myself for this turn to Lansing's blunders, leaving his slanders for the present alone. have not kept my promise very well, his malice and his ignorance being so thoroughly conjoined and interfused, indissolubly married by absolute moral recklessness. However, here on page 232 is an instance of ignorance pure and

After telling us, which is true nough, that members of monastic orders have commonly been preferred as teachers among Catholics, he tells us that of all these the Jesuits are the best liked. If this is so, as I dare it is, it is much to the credit of the Catholics. I am now speaking of the lower schools Matthew Arnold, a high educational authority, informed us long ago, after examining the French system, that the Jesuit schools of France were fully equal to the government schools in-tellectually, and very much superior morally. Father Hyacinthe himself, I notice, was at one time sending his son to a Jesuit school. This seems a sufficient proof of the high esteem in which this distinguished dissentient from the Church held the mental and moral advantages of Jesuit education.

vantages of Jesuit education.

Now comes the comical part of the page. Mr. Lansing says that he had noticed in a list of the professors of Holy Cross College at Worcester, Mass, the latters S. J. after grown page. the letters S. J., after every name. Here is a brilliant exemplification of his competency as a Protestant con-troversialist. He had been a pastor at Worcester for I do not know how many months, and year had accepted. months, and yet had never found out that Holy Cross is a Jesuit college!

The man had never discovered that the Jesuit Order has always had a large number of colleges under its exclusive direction. Therefore the exclusive direction. Therefore the number of Jesuit teachers in other colleges has necessarily been just so much

Going over a list of Roman Catholic find amiss in this?

ind amiss in this?
I noticed some time ago, in the Independent, that there were seven hundred Jesuits in the country. Deducting the unlearned temporal coadjutors, and such priests as are pastors or missionaries, we have certainly no inordinate number left to monopolize education. Mr. Lansing and his friends may be quite at ease against the prospect of having their innocent offspring haled off by Jesuit beadles to Jesuit schools, without even a chance of securing an injunction to save them.

On page 247 the author informs us

that State aid granted to Roman Catholic institutions is contrary to the Constitution. I do not know that I ought to make much of his ignorance here, for I have known members of Congress, in their place in the House, to show that they knew no more about the Constitution than Mr. Lansing.

stitution than Mr. Lansing.

I will therefore content myself with remarking that the history of our country, and judicial decisions innumerable, have established that the Federal Government is a derived and limited one having no authority. one, having no authority except such as is expressly granted it, or comes by

fair reasoning from an express grant.

The Staies, on the other hand, are original governments, having authority over every matter which is not express ly withdrawn from them by the Federal Constitution. Therefore the jurisdic tion of a Federal court is never to be presumed. Unless previously settled, it always needs to be proved. On the other hand, the authority of a State law is always to be assumed, unless it can be shown to contradict legitimate Federal law. In other words, as all the courts recognize, every restriction of the Federal Constitution binds the Federal Government only, unless it expressly mentions the States.

Now the Federal Constitution forbids Congress to establish a religion, or to persecute one. It lays no such inhibitions on the States. Had Michigan, as was proposed a few years ago, thrown down the cross from every Catholic and Episcopal church in the State, and had then shut up thereupon made the cele bration of the Mass a penal offence love it then, and by that love alouthere could have been no appeal to

Washington. The citizens are secured against the invasion of their religious freedom on the part of the general Gov-ernment, but there the guarantee stops

Every State may enlarge or restric religious liberty at pleasure. New Hampshire, I find to my surprise, still forbids a Catholic to be Governor, Senator or Representative. Massa-chusetts might, if she would, go back to 1821, and shut Catholics out of office altogether. On the other hand, Louisi ana could, if she would, establish the Catholic Church, and tax all her citi

zens to support it.
Mr. Lansing has, throughout his book a great deal to say about grants of money to Catholic schools and orphana great deal ages, as being in violation of the Federal Constitution, which, as we see, they are not. He assumes that it is only Catholic institutions that are thus favored. Now as any State might if it would give any money it would to any church, a fortiori to any school. If restrained, it is only by its own Constitution, not by that of the nation.

Accordingly, if the national Consti-tution forbids the grant of money to de-nominational institutions, it can only be within the District of Columbia and the Territories. But the Supreme Court of the United States, in the case of the Catholic protectory at Washing ton, has lately dismissed with contempt the plea that the grant of money to an object of education or charity, pursued under a particular persuasion, is the establishment of a Church. Even the direct grant of money to religion, by paying chaplains, is allowed to be no offence against the Constitution.

Therefore Mr. Lansing's attempts to play off as a great constitutional lawyer have met with an ignominious collapse His collapse is yet more ignominious in ais vulgar willingness to apply the law against importing contract labor to the The Supreme alling of foreign pastors. ourt hardly finds words to express its disdain of the coarseness and futility of this plea.

On page 249 Mr. Lansing quotes Vic tor Hugo, who declares that the cleri-cal party, "in the name of St. Paul, imprisoned Christopher Columbus." imprisoned Christopher Columbus.
Now this quotation shows the brute ignorance of Lansing, but not of Hugo.
Hugo, a true Gaul, cares little for truth, and much for effect. He knew that Columbus simply advanced the authority of St. Isidore of Seville, and bove all of St. Thomas Aquinas, and that, though most Spanish divines were too literalistic, yet the Inquisition would have thought it almost sacrilege to impeach the disciple of Isidore and Thomas of heterdoxy. Yet Columbus in prison for heresy made a moving pic-ture, and so Hugo threw him in, just as he found, in February 1848, that the Venerable Arago made an impressive figure in the street of Paris, and therefore brings him in, although, as Arago laughingly said, he had all the time supposed himself to be safe and sound at home. Victor Hugo knew that peo-

ple in general were no more likely than Lansing to find out his lie. If I should assure Mr. Lansing that Patrick excommunicated Gregory the Great for interfering with his jurisdiction in Connemara, anybody knows his book would know that at least the little difficulties of date and locality would not restrain him from reproduc ing the statement in his next lecture.

CHARLES C. STARBUCK. Andover, Mass.

THE PATRONS OF STORY TELLERS.

St. Francis of Sales is the patron of story tellers. "He used to compose little stories for recreation," as St. Jane Frances de Chantal testified during the process of his beatification. A little story! Do you know of anything more charming? Is there in all litera colleges in this country, I make out that eight out of twenty-one are controlled by the features. If they had more teacters and money, doubtless they would have yet more colleges. There is free competition among Catholic or opposed by others, in flesh and blood; to bring them forward through the saving of many souls. Great are also as a money. Protestant, design over a list of Roman Catholic or protection are controlled by the feature is given in the church, bring along your non-Catholic or opposed by others, in flesh and blood; to bring them forward through the development of a simple plot; to the rewards to him who is the mea s of the development of a simple plot; to the rewards to him who is the mea s of the caving over the church, bring along your non-Catholic or opposed by others, in flesh and blood; to bring them forward through the saving of many souls. Great are olic orders, as among Protestant de-nominations. What does Mr. Lansing very gates of the unsuspecting, and perhaps, retelious, human mind; or without a hint of motive or of purpose, to confide our dearest memories to a personage of our own creation, and thus cause admirers of him, of her, to fall in love with our own ideals, to amuse little children by the story of strange adventures; to distract the mind, calm the feelings or console the heart of the grown-up children which, thanks to the spiritual transformation by the sorrows and brought about banalities of life, we all remain; these are the privileges of the makers of stories.—Henri Bremond.

TRUE SANCTITY.

It belongs only to grace to imprint this supernatural power that appropriates to itself so marvelously the nature of each person. It is not to be learned in books; it is the effect of an intimate work of God within us; it is a teaching

of the Holy Spirit.

To understand and to gain this great grace, one must be in a state of the most complete abandonment to God's will, of the most perfect disengagement

from all designs, from all interests, however holy they may appear.

We must keep constantly before our eyes the one thing necessary in all the world, leaving God to work His own for us and upon us; we must at tend faithfully to the duties of our state, permitting meanwhile the Holy Spirit to act within us, without any anxious concern as to what He is doing; we must even be perfectly content no to know. Then we are safe; for all that happens in the wide world is only for the good of souls absolutely sub missive to the will of God.

The Holy Spirit continues the work

FIVE-MINUTES SERMON.

Sunday Within the Octave of Corpus

OUR DUTY TO THOSE WITHOUT.

"Go out into the highways and hedges, and What are you doing to help your

neighbor, who has a soul to save as well as you? I mean that neighbor who has not the gift of faith. ever occurred to you that Christ's re-ligion is for all men, and is intended for those who are not in the Church as wel as for her faithful members? Have the words, "Go ye out into all the world and preach the Gospel to every creature," lost their meaning? Are not the spiritually poor, lame, and blind everywhere about us? Are not the highways and hedges full of people who would gladly come in if we would but tell them how?

The time has gone by when the mere fact that we hold the faith is sufficient to prove that we are fervent Catholics. No longer may we sit calmly waiting for the nations to come and ask us for the truth. The day is at hand when the truth. The day is at nand when we must arise and go forth in the Spirit of Christ, and as His Apostles, to convert our neighbors and our fellow-citizens. When shall I start? If we are to follow out the injunction of Christ, now is the time. The harvest is at head and it is great, but the lagis at hand and it is great, but the la-borers are few. It is to the lay people of the Church that this message is sent as well as to the clergy; and now, when our ranks of clergy are none to must call on the good lay

people to help us.

In this great country of ours dwell sixty millions of people, one-sixth of whom, at the most, are Catholics. Here is the work, then, before us—the conversion of America to the faith. It can be done if we will see consolver. people to help us. can be done if we will set ourselves about it in earnest; and it must be done if we wish to prove ourselves faithful Catholics. For the good Catholic not only desires to keep his faith and save his soul, but he wishes all men to have the same faith and attain salva-tion by the practice of that faith.

Here, then, are fifty millions of people who have not the faith of Christ. What shall we do to give it to Oh! what a great question. To the lay people of the Church comes this Listen to the means which you may use to aid your neighbor who is without the faith to gain it.

The first great means is prayer. If every Catholic would say a short prayer once a day for the conversion of unbelievers in our land, the great wor our land, the great work would take a new stride forward. If odalities, confraternities, and all religious organizations would at every meeting pray for the same object but one short Our Father and Hail Mary, conversions would become far more fre quent. Again, suppose each of a parish should take to praying for some particular person, that a one might receive the gift of faith, what a mu titude would be converted in a few years! Prayer can do more than anything else, as it can bring the grace of conversion where words and study are powerless.

means of converting our neighbors to the faith is by our teach-We must be ready to answer ing. We must be ready to answer their questions, ready to ask them questions whose answers will lead them to the light. This is a day when people are interested in religious questions, and if we can answer their objections, solve their doubts and difficulties, we have in our hands a powerful means of advancing the kingdom of God on earth. Such knowledge it is our duty earth. Such knowledge it is our duty to acquire in the best way we can. Read the books, then, which will make a well-instructed Catholic out of you, and fit you to instruct others in the faith. It a lecture is given in the church, bring along your non-Catholic neighbor, bring him to sormons. And the rewards to him who is the mea so is saving even one soul from death. If you spent one dollar a year for Catholic books, and another to pay for a Catholic newspaper, you would do-well, nothing very heroic, but something

towards spreading the light.

We must teach also by example, and show by our lives that what makes us sober, honest, and pure is our religion. Our lives ought to be examples of temperance, uprightness and purity. No drunkard is fit to bear the name of Catholic. No libertine is worthy to be named among the faithful. No thief ought to be classed among the members

of the Church.

Let your zeal for your religion rouse you on Sunday, rain or shine, to attend Mass. Let it stir you up to your confession and Communion every month, at least. Let your life be an example at least. Let your life be an example of what you profess. Be not a swearer, or a curser, or a drunkard, a thief, a liar, a scandal-monger, a licentious man. Be but a good-living, practical man. Be but a good-iving, practical Catholic, that those who are without may be the sooner attracted by the religion which makes you what they see you to be. By these means you may become fellow-workers with the elergy in the great plan of converting our coun-

the great plan of converting our country which God has determined on.

Put them in practice, these means of prayer, teaching, and example, that when our Lord shall come you and many of your converts may go into the marriage feast, where they shall bless roun area for ever. your name for ever.

Bear with your brother's faults without ever showing impatience. Forget the little troubles that others may cause you; keep up no resentment; excuse mistakes and awkward blunders; be indulgent, - yes, be indul-

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THE REIGN OF THE HEART OF JESUS.

General Intention for the Month of

ECOMMENDED TO MEMBERS OF THE LEAGUE OF THE SACRED HEART BY HIS HOLINESS, LEO XIII.

Christ rules by love; love implies anion; union is perfected by mutual exchange of the best we have to give; the best thing in our power is our serthe best thing in our power was vice; Christ reigns by serving us through love, and we can reign by given convice of love. This ing Him the same service of love. This is the reign of the Heart of Jesus Christ.

There is no end to all that has been written about devotion to the Sacred Heart, its nature, objects, practices, and advantages, and vast as the writings are the might be multiplied to an un-limsted extent without exhausting the subject; but there is always danger of taking what is external and accidental or what is internal and substantial, of dwelling on the image without attending sufficiently to the person of Christ, toward whom all this devotion should be directed.

There is no danger that the means of cultivating this devotion recommended by the League can ever distract our attention from the real object of it. Above all other things our aim is to know the interests of Christ and to advance them with all zeal possible, to be concerned about His Church, His concerned about His Kingdom on earth, and to direct our prayer, works and sufferings all to the end that He may reign over all men by His love, and inspire them with a love of His Kingdom. Thy Kingdom Come! The Guidon.

GREAT I AND LITTLE YOU.

Religion says to the victim of self-conceit: "Suppress yourself, as much as you can, for the love of God and your fellow creatures." Plain, world-ly courtesy, not touching on the higher motive for self-suppression, takes up the secondary motive in its own way. "Suppress yourself that you may not annoy your fellows, and that they may

annoy your fellows, and that they may honor you for your consideration." Christian courtesy does not differ, perhaps, in exterior aspect from the courtesy of the world, but it practices self-suppression without selfish eyes to future benefits.

The secret of getting on with people is to help them to a a happy and encouraged state of mind, and, or dinarily, there is no surer way to this than by showing them in a good light their own advantages and capabilities There are hosts of timid and despondent folk ; constitutionally so, in cases; in others, the victims of discouraging environment. Come to these with a message of hope; let in the light till they are forced to see that gift of God in themselves which properly developed and employed will raise them to a better condition, and they cannot help loving the light oringer, albeit her modesty leaves to

themselves all the credit of discovery.

Even the victim of his own sins and follies responds easily to the call to a better life when he is approached first on the side of proper self-respect. See the wisdom of the saints, whose invariable attitude to sinners was, "You also are God's child. He wants you back," and if the sinner's discourageent suggested a comparison saint's advantage, "God's hand alone has stayed me from a deeper fall." Holiness knows nothing of the "Great I and Little You" attitude, seeing in every fellow creature a child of same Heavenly Father, and, by this title a claimant for respect and consid-

eration.

The failure of domestic missionary effort is too often due to a mistake idea on the part of the virtuous wife or sister of the importance of keeping the sinner in a permanently humbled and self-disgusted spirit; and sadly aware that he is "not like other men," the comparison being always in favor of these others.
"How chivalrous, considerate, clever

industrious and economical other women's husbands always are!" says the cynical Benedict.

the cynical Benedict.

"How noble, how religious, how martyr-like even, of such a delicate, refined, exquisite, virtuous creature as I am to forgive and endure!" is the steadfast attitude of the wife; who marvels the while that her angelic patience never seems to bring forth the

fruits of justice.
Of kindred unwisdom is the assump tion of superiority on the part of some misguided sisters over their brother in matters of behavior; and their con stant drawing of unffattering compar sons between their own and other girls brothers. It is usually a transient phase of domestic life—a first-year-aftergraduation fad-but it often lasts long enough to confirm the brother in awkward self-consciousness, and to alienate him from the society of his sister's much-praised friends. When the sister much-praised friends. When the sister has learned a little wisdom, it may be too late to re-establish those relations of mutual confidence and help with her

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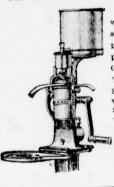
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the obvious indifference between them-selves and these humbler associates, which they had not needed had the excellence of their house-mates been less estentations of itself.

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A sister's visible pride in her brother, and kindly unconsciousness of petty de-fects are incentives to self-improvement, fects are incentives to self-improvement, good company, and the successes of industry and virtue that can hardly be over-estimated. But no man was ever bettered by the perpetual presence of this appeal, "Be noble — like Me. Be a better man that you may be worthy of Me."—Boston Pilot.

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The Holy Spirit continues the work of our Saviour. He writes His own gospel, and He writes it in our hearts. Oh beautiful story, that holy book which the Holy Spirit is writing even now! Teach me too, O Divine Spirit, to read this book of life.

Sanctity of heart consists of a simple flat; that is, God's will be done! And what is easier? For, who can not love a will so amiable and so good? Let us love it then, and by that love alone everything in us will become divine.

The Holy Spirit continues the work of our Saviour. He writes His own gospel, and He writes His own hearts. Oh beautiful story, that holy book which the Holy Spirit is writing even now!

Tought I writing to the Dr. Williams' Medicine Co., Brockville, Ont.

An End to suice by excessive bile in the sacendency over him; and her friends, as described by herself, moved in an atmosphere far too rarefied for plain thing the society of their inferiors in position and education. They probably some free in the day when she might have won a gentle accendency over him; and her friends, as described by herself, moved in an atmosphere far too rarefied for plain the society of their inferiors in position and education. They probably the society of their inferiors in position and education. They probably the treatment of bilious headache.

The fellow who fight With never a fath With never a mothe H s serrowful ho 1 Who joins the fray: And battles till lig Must needs be stron The fellow who fi,

Ah bitter enough the With every help a With friends at new With spirits that But derear far is the Who struggles all 0, brave and grim The fellow who fig. God bless the fellow
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JUNE 13, 19

CHATS WITH

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J. F. Callaghan,

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Little things things. It is ca momentary d startle everybo do little acts of to day, unheede all. Perhaps the great deed every day to d ore surely we in the long run called to do the task, and he want be unfaith things.

James J. Hill dent, offers e

"Always re is personality. you that pers let me assure y one has the mi hen denied have its away overcome if or ently tries to quirements and so lessen more than all Personality is companion of p polite persons the chain of you can rest easiest link mean to infer in and putty personality of politeness. empt never makes him a

expargated to Don't confor We admire an respect a person who "Clear, co weight. Specator of charing plainly a a part of o radiments of a school te regular lesson pression. A making his reared in the bility is the first chance man who can

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ONT. President.

the Freight from Mr. H. A. Bald.

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or the No. 1 separator, for the No. 2, capacity, No. 3, capacity 560 lbs, plaining all. We send Windsor, Ont.

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ng a grand total paid 3. This sum largely sult of thirty-three insurance.

H. RIDDELL, Secretary.

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CHATS WITH YOUNG MEN.

A man recently made a fortune by picking out specks of gold from the heaps which the miners had cast up and abandaned. They were in search of nuggets, and despised the smaller grains which rewarded their perseverance. And how frequently the richest of philosophy are in the comfindings of philosophy are in the com-monplace incidents of life! In circummonpiace incidents of hie; in circumstances and places, that seem wholly uncongenial to it, the poet's heavenly attuned ear discerns a sweet undertone of harmony which all the hurly-burly of sin and misery cannot drown.—V. Rev. J. F. Callaghan, D.D.

The Fellow who Fights Alone.

The fellow who Fights Alone.
BY DENIS A MCARTHY.
The fellow who fights the fight alone
Wish never a word of cheer.
Wish never a triend his hilp to lend,
With never a comrade near—
Tis he has need of a stalwart hand
And a heart not given to moan—
H - serungles for life and more than life—
The fellow who fights alone!

The fellow who fights the world alone With never a father's smile. With never a mather's kindly tone dissortowid horse to guile, Who joins the fray at the break of day And battles till light is flown. Must needs be strong for the fight is long—The fellow who fights alone.

Ab bitter enough the combat is Wish every help at hand. With friends at need to bid God speed With spirits that understand; But dereer far is the fight to one Who struggles along unknown—On brave and grim is the hears of him—The fellow who flights alone!

God bless the fellow who fights alone And arm his soul with strength, Thi freely out of the battle rout. He cond tering comes at length, Thi far and near into every ear. Thi fame of his fight is blown, This friend and feel in the victor know. The fellow who fights alone! Plan Your Work.

With most of people the want of a well-defined system or method is one of the chief causes of their getting behind with their work. A systematic method of working, combined with industry, will complete a vast amount of work in a day and finish it with ease; but without system and application, the worker may be in a continual rush, and yet accomplish little.

The Conquest of Trifles.

Little things are often the hardest Little things are often the hardest things. It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little acts of quiet courage from day to day, unheeded by all and unheeding all. Perhaps you are not called to do the great deed. But you are called every day to do the little deeds which man surely wear out life and strength more surely wear out life and strength in the long run. Be glad that you are called to do this, for this is the harder task, and he who is faithful here will not be unfaithful in the easier great not be unfaithful in the easier great things.

Personality.

James J. Hill, the great railway president, offers excellent advice to boys beginning life" in the workaday

"Always remember that, next to Always remember that, next to honor, the quality that counts the most is personality. While many will tell you that personality is a gift just as surely as is the art of composing music, let me assure you that nothing else can be acquired as easily as personality, if one has the mind and the inclination to one has the mind and the inclination to acquire it. A bad temper, a sour disposition—becoming cross and petulant when denied your way, speaking with sharpness when a kind word can just as easily be uttered and letting anger have its away—are faults that may be received if one cannot be and persist. overcome if one earnestly and persist-ently tries to do so. They hinder the acquirements of a desirable personality and so lessen one's advancement, and, more than all besides, they shorten life. more than all besides, they shorten life. Personality is nothing if it is not the companion of politeness. No man wants to keep a person in his employ who is not polite. Never let a harsh or impolite personality be the weak link in the chain of your qualities. If it is, you can rost assured that it is the you can rest assured that it is the easiest link to strengthen. I do not mean to infer that one should be maudlin and putty-like in order to produce personality or that he should assume Such a condition or atempt never exalts a man; it simply nakes him appear false in the eyes of its employer. Nature made all of us naturally. A bad temper can be expargated the same as any other vice. n't confound anger and firmness.
admire a man who can assert his rights and stand by them, and we more than respect a man who can say 'No,' with vigor and purpose when should be said; but we rightly despise a person who scolds and vociferates.

"Clear, concise, transparent expressions are the ones that carry the most weight. Speech is a wonderful indicator of character. The art of speaking plainly and clearly is as necessary a part of one's education as are the rediments of arithmetic and if I were adiments of arithmetic, and if I were school teacher I should institute regular lessons in conversation and ex-A man who can talk without making his listener wonder if he were reared in the domain of incomprehensioility is the man who will have the chance. An employer wants a man who can explain himself and whose onversation shows that its fountain is clear, clean mind. We like a touch vigor in one's speech, but we loathe hint of egotism or a molecule of selfaise. We like a man who can say 'I ll try,' with the firm conviction that e will try, but we dislike the man who says, 'Why, that's easy!' and arrives at a conclusion of his work before he knows what he is going to do."

Self Control and Patient Plodding

Self-control is a marked element in The ability to consuccess of life.

trol others largely depends on our suc-cess in controlling self.
"He that ruleth his own spirit is ter than he that taketh a city. The value of punishment among children is largely affected by the spirit in which it is administered. A passionate blow or ill-tempered reproof is of ittle value and often hurtful, while the mild reproof or other punishment, given as necessity, exerts beneficial influence. And this reaches farther than the mere correction of a given wrong. The example of self-

observant child. Said a father to his erring boy, "My son, your misconduct necessitates punishment. I am willing to receive it, on my own person, if you will be more impressed than if you were punished." The son asked to be punished." The son asked to be punished and amended his life. He comprehended the spirit of his parent. Harsh, angry punishment would only have intensified the spirit of rebellion. Self-control taught him a lesson he

never forgot.
Out of self-control comes patience the most important quality that can be cultivated. Success is often more dependent on this than any other quality. The remark has often been made that patient plodding is, after all, true genius. The brilliant thought may be elaborately wrought out. The idea, so full of inventive suggestion, must be laboriously and often expressively followed through many details till success is reached. And self-control is essential to this. The person who so completely controls self as to compel mind and body to work out his plans of life realizes in a large measure life's success. This may not be equally ambitious in all cases. To one success is merely the holding the plane of life on which circumstances have placed him. To make an honest living, act an honest large and the success are the success to the success of the honorable, useful part, set a pure example or train a family to pure man-

hood and womanhood is success. Another may have a larger sphere; and to fill it well is success. And thus along the entire range of life. To meet well the duties of each day, and grow with our opportunities is real success. And this uniformly requires patient plodding. It has in it more elements of success than anything else. The spasmodic efforts of so-called genius are of the nature of gambling. Men gain fortunes and success at times by a happy stroke of fortune; but more fail than succeed. And those who succeed by speculation are rarely to be envied. The strain attending the uncertainty of gambling ventures wears life away very rapidly. Many who spend a few years amid the excitement of speculation find life rapidly ebbing away. But patient industry, while it may gain slowly, has, after all, the may gain slowly, has, after all, the promise of long years. And when it makes its current it flows on in widening scope year by year. With the young it is usually a hard lesson to learn. The warm blood of youth seeks by a brilliant dash, quick success. But too much effort cannot be employed in teaching this truth, that by plodding patience life's success will come cer-tainly, and if slowly it will be all the more sure to stay. And the basis of this plodding patience is self-control as regards habit, appetite and temper. This learned and we have received a

OUR BOYS AND GIRLS. TIMOTHY'S FIRST COMMUNION SUIT.

BY MARY ST. CLEMENT.

Fort Sisseton was a big frontier army post on the banks of the "Big Muddy," as the Indians call the Missouri River way off in South Dakota, sixty miles from the nearest town and railway. And here Timothy Finnegan had been rn and lived the whole twelve years

of his young life. He had never seen a railroad, street car, nor the big shops and residences of even a moderately seized country town. Occasionally a small steamboat, a freighter," came putting up the river, finding it hard work to run against the swift current, and almost impossible to, amid the numerous sandbars that would

actually form over night. Timothy was always the first one in the garrison to hear the whistle of the Rosebush, and he would fly around like a wild creature telling everybody that the met that "the boat was a comin."

He knew the probable dates of her "Thim that hasn't spint their money

primitive landing, for the pleasure of

seeing her first.

Timothy's father had been one of the oldest sergeants in the Thirtieth Infantry, so when the old soldier had died, try, so when the old soldier had died, two years ago, leaving a widow and five little ones, the colonel of the regiment kindly gave Mrs. Finnesser paralisis kindly gave Mrs. Finnegan permission to occupy the little tumble-down house where Tim and all the other children had been born, and the post surgeon, a kindly old bachelor, who said he abhorred children, gave Mrs. Finnegan the job of hospital patron—in other words, she was laundress for the hospi-

Of course they were very poor, but Tim had never minded his patched clothes and bare feet until he went to Father Wynne's First Communion class.

The good priest drove fifty miles from his mission once a month to at the fort, for there were quite a number of Catholies amongst the officers and men.

The Father had found ten childrenfour boys and six girls—old enough to prepare for what is for every Catholic

the happiest day in his life.
The first Sunday Tim went he sat
next Col. Harrington's dainty little daughter, but she did not seem to mind one bit; she moved her skirts to make room for him, and found the right page in the Catechism.

But when Tim went home ofter Sun-

day-school he sat thinking quietly for a long time, then suddenly remarked:
"Mother, I've got to earn me a pair of shoes and a new suit of clothes for my First Communion: besides, Father Vynne wants me to learn to serve

"Oh, Tim dear, it's a proud woman

"Oh, Tim dear, it's a proud woman I'd be to see you on the Altar, but however will we get the money."
"I've been praying to Our Blessed Lady all this time, for I am 'Mary's child,' you're always tellin' me,*and she's put the idea in my head to ask Dr. Warren for work.

Dr. Warren for work.
"You know he's had a civilian taking and the doctor fired him.

"I'm going up to ask for the job as soon as "Retreat" sounds, for he'll be

through with his dinner then."

"Oh, Tim, you're too little, I am feared," replied his mother.

control imparts a lesson to the ever- small, p'raps, but," proudly, Jones stood there from the time of the flood.

says there ain't a better hand with

Jones was the sergeant in charge of the stable.

Dr. Warren was enjoying his cup of black coffee in conjunction with a frag-rant after dinner cigar when the colored cook who had followed his fortunes ever since the doctor had been in the army came in and announced that "one o' de wedor Finnegan boys wanted to see

Bring him in, Lucinda, his mother

the door; "come in, come in."
"Please, sir, I hurd you wanted a hired man."

loctor was very hard on intemperance.

"Were you thinking of applying for the job?" said the doctor jokingly.
"Yes, sir;" then Tim began eagerly when a piercing so

Tim had six bright silver dollars carefully tied up in an old pocket handkerchief, stowed away safely in a fine hidingplace, the grain bin, in the doctor's stable.

It was Wednesday, and on Sunday next the happiest event in his life was to take place, and, thanks to his Mother life Heaven, he would appear at the keep affoat.

sufficient white satin ribbon for a band around his coat sleeve, and a big rosette.

"I would not like to receive our Then came a dreadful moment when

bermon had greatly impressed the child.
Imagine Tim's horror and dismay when, on putting his hand down in the awakened to find himself in a pretty when, on putting his hand down in the accustomed place, he found his treasure zone. For a moment he was stunned; then his heart-broken cry brought old Dennis, the stable boss. Tim called

him on the scene.

Tim had soon poured forth his trouble into the old man's sympathetic ear. Dennis turned the oats out of the box and searched and searched for the missing money, but nowhere could it be found. Dennis would have carried the story straight to the doctor, but Tim would not hear of it.

"He'll think I'm begging; he's done enough for us already," he said. "Father Wynne says when Jesus sends us a cross we must bear it willingly like brave soldiers.

"I'll make my Communion on Sun-day, but I'll just go to early Mass so as not to spoil the procession of the rest.

Our Lord will understand, Dennis." Tim tried to speak cheerfully, but his voice would break a little as he thought of his vanished hopes and of how distressed his poor mother would

"Shure the bye taks loike the blissed saints. I'm feared he ain't long for this world," murmured Dennis, as he brushed a drop or two from his eyes.

he met that "the boat was a comin."

He know the probable dates of her arrival, and spent hours down by the has lint it to thim that has; but it'll go hard if that, that old hathen, Joe

Dennis, don't get that bye his clothes But Dennis did not impart his

"There's one thing I'll have just as "There's one thing I'll have just as fine as the others," thought Tim, "and that's my Rosary," for Father Wynne had given each of his children a lovely white Rosary. The beads were large imitation ivory ones, the Crucifix though was of solid silver, and on the back of it was inscribed the name of the appy little communicant and the date

of the great event. The beads had been blessed with special indulgence, and these, the priest had carefully explained to the

children.
Tim had never before received a present of any real value, so that the Rosary was doubly valuable to his eyes, for both its spiritual and material merits.

Most frequently had he said his prayers to the Queen of the Rosary, and the thought came to him now that if he could only take his beautiful beads down on the river bank, under the shade of the curious gnarled big live oaks and tell his Heavenly Mother all about his trouble, he felt sure she would sympathize and help him to bear it bravely, as the son of a soldier should.

It was of no use trying to pray at home with four noisy children playing about; he would not even tell his poor mother of his loss until he had talked it over with his Blessed Lady. His mother saw him, however, as he

quietly into the house for his beads and started off down the path to the river.
"Shure Tim is just a wee bit of a saint, I'm thinking. What would me and the children do without him, now that his father, God rest his soul! has been taken? Tim would be a priest,

I'm sure, if only I could earn the money for his eddication." The poor tired woman sighed as she poke, then after a moment, added: God's will be done." In the mean time Tim had settled himself at the ared," replied his mother.
"Not a bit, mothereen. I'm a bit able that it looked as if it might have

He had not knelt down, but had thrown himself on his face, so that his thoughts might not be distracted by the fascinating sights and sounds around

For this poor, ignorant little boy was was an ardent lover and student of nature, though perhaps he could not have understood the meaning of these terms at all.

The second jovial mystery was just ended; already Tim felt greatly comforted when the sound of laughter and merry voices struck his ear. Presently he saw Marjorie Harring-

has probably sent to complain of the size of the hospital washing."

"Well, my boy, what is it?" called the doctor, as Tim stood respectfully at the doctor is the doctor of the doctor ried long fishing poles and a big tin bucket, evidently expecting to make a big catch. They did not see Tim, who core was very hard on intemperance.

He had just finished the last decade when a piercing scream rent the air, followed in quick succession by cries to explain, but he hurried so in his excitement that all Dr. Warren could make out was something about Sergeant the cries, Tim saw Nora, Colonel Har-Jones, a new suit of clothes, First Communion, and he did not exactly understand what this last meant, so he had Tim sit down and go over the whole thing again.

The result was that a few days later golden curls appear on the surface of the water while, the surface of the water while the water water while the water water while the water water water while the water wat

The result was that a few days later
Tim found himself engaged as assistant
to the soldier who was to take the principal care of the doctor's thoroughbreds.

His salary was to be \$3 a month, and
there were two full months before the
class was to make their First Communion.

Tim had six height silver dollars

golden curls appear on the surface of the
water, while the swift current
whirled her rapidly round.

In an instant Tim was in the water,
striking out with bold, swift strokes for
the spot where he had seen the child
disappear. The current would carry
him along as swiftly as it would her, so
that when she rose again he would be

in Heaven, he would appear at the Sacred Banquet properly attired.

Thursday his mother was going to send into Springfield, the nearest town, by the stage driver, for new shoes, hat and suit of dark blue clothes. And for was on fire, everything seemed turning was on fire, everything seemed turning was on fire, everything seemed turning the stage of the stage of Mar-

"I would not like to receive our Blessed Lord looking like a little beggar. I want to have on my wedding a garments' when Jesus comes to me," thought little Tim, reverently.

Father Wynne had preached from this very text on his last visit, and the leavest of the could be seen the depreciation of the seen that the should be s

cool room, with dainty white curtains blowing to and fro, and on the wall, right where his eyes rested, was a beautiful photograph of the Holy Mother and the Divine Child.

The mother's eyes looked at little Tim tenderly, and the child held out his arms as if to embrace him. Mrs. Finnegan, in her best black

gown, sat looking anxiously at her son.
"Is Marjorie safe, mother?" he
murmured, drowsily.
"Yes, dear; thanks be to God Who
gave you the strength to hold on to

"Are my beads safe?" was his next "They were in your pocket, dearie,

and only got a bit wet."
"I'm glad, for they're all I have for my Holy Communion. I've lost all my money, mother; some mean thief has stole it."

"There, there, dearie, be quiet now. Dennis has told us all about it," re-plied his mother, soothingly, for the little pale cheeks flushed with excitement, and Tim's eyes looked bright and

feverish.

"Here, Mrs. Finnegan, Dr. Warren wishes Tim to take this," said Mrs. Harrington, who had just come in; "Marjorie has had her dose."

It was Saturday before the two invads had quite recovered from the nerv-ns shock of the accident. Colonel and les. Harrington had insisted upon eping Tim. Everyone in the garri came to have a peep at the small ro; they brought him delicacies of kinds; offered to sit up with him; ad to him, and altogether quite over helmed the modest lad, who could not made to understand that he had done ything heroic. Father Wynne had rived on Friday, and the First Comnion Class had gone into Retreat, at Tim simply would not allow the bject of clothes to distract him.

After confession Saturday morning im waited to walk back with Fathe ynne. He then told the priest all yout his loss, how he would receive at e first Mass, for, of course, when he had ot even a decent pair of shoes, he ould not march in the procession with he others. Father Wynne smiled, but the others. Father wynne santed, but as in passed the Colonel's quarters, Mrs. Harrington and Marjorie were sitting, waiting for him, on the porch. "Come in, Tim," cried Marjorie,

miling. A big square box was spread out on the drawing room table, and the Colonel himself was busy opening it.

Tim turned white when he saw what ame out of that wonderful box. First beautiful dark blue suit and a pretty at to match, then new shoes and stockings, white shirts, ties, handkerchiefs, gloves and a lot of broad white satin ibbon; in fact, everything that Tim ould possibly have wished for.

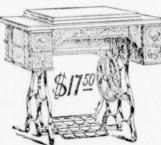
But when Mrs. Harrison put into his hands an exquisite white Russia calf Missal bound in solid silver, Tim's feeling quite overpowered him, and he burst into tears, sobbing out his thanks as best he could.

The next morning Tim was up bright and early to give the finishing touches to the pretty chapel. As he opened the door he found a dirty white envelope addressed to "Tim Finnegan." On opening it he found six very dirty dollar bills folded in a piece of paper, on which was scrawled:
"I done you a mean trick, I am

Apure hard Seep, SURPRISE MAKES OF WASH DAY



THINKS IT IS A FIRST-CLASS MACHINE



"Enclosed find \$44.20 to pay for the 5 drawer drophead Windsor Machine you sent on trial and another of the same kind. Prepay the freight charges and include Home Grinder. The machine

charges and include Home Grinder. The machine you sent me is very satisfactory and works well. I think it is a first class machine."

So writes Mr. John E. Connery, Castleford Station, Ont., under date of April 20, 1998, Our price for the 5 drawer drophead Windsor Machine is \$11.50 each, and prepaid freight charges 60 cents each to points east of Toronto. This machine has more hardened and tempered parts than any of the high-priced machines, will last longer than any of them, and is guaranteed for 20 years, Very often we receive orders like the above, from parties who have bought one machine from us, the second machine being wanted for some friend or acquaintance. However, anyone can test one of our machines for 29 days without any expense, as we send them out for that length of time on pwards. Send for our casalogue fully describing and giving full information about prices, freight

Windsor Supply Co., Windsor, Ont.

sorry I done it, so here's the money back." That was all, and Tim never did find out who it was that had stolen his hard.

earned store.
Father Wynne, however, had suggested this mode of restitution for the guilty man had confessed his sin to the

The entire garrison turned out, Pro-testants as well as Catholics, to see these ten happy children receive for the first time their Lord in the most the first time their Lord in the most Holy Eucharist. It was a touching sight, and many of those present never forgot the glorified look on little Tim's face. He looked as if he had a fore-

After Vespers Father Wynne told him that all had been arranged for him to come and live with the priest, where he might study and obtain the educations of the control of t ne might study and obtain the Cutata tion necessary for a priest. Colonel and Mrs. Harrington were to look after the "mother" and the little ones as an act of thanksgiving to Almighty God for Hismercy in sparing their only child, who was saved through Tim's simple beyorery. simple bravery.

"Marjorie has had her dose."

"Dear, brave little Tim," she cried, her voice breaking; and as the tall stately lady stooped and kissed the little lad, Tim wondered to feel his face wet; what was she crying for he wondered?

"A tall young seminarian to-day, who is beloved and looked up to for his sweet humility and fervent love for the little lad, Tim wondered to feel his face wet; what was she crying for he wondered?

"A tall young seminarian to-day, who is beloved and looked up to for his sweet humility and fervent love for the little lad, Tim wondered to feel his face wet; what was she crying for he wondered? Harrington, has not been wasted nor thrown away.

The Key to this World and the Next. Who are the truly masterful souls? Our Lord Himself has declared that the mek shall inherit the earth; and who has not felt that the souls who exercise a mastery over others are those who know how to conquer themselves? But the supernatural cause of this strength lies in the fact that it is only in souls that the Holy Spirit of God Almighty can reign in the fullness of His light and of His power. Gentleness has the key of this world and of the next.

As long as we are in this mortal life, nothing is more necessary for us than numility.—St. Teresa.

"It gives me great pleasure to write you and congratulate you on having put upon the market such a valuable medicine in a minute form. It has done me so much good that as soon as one box is gone I purchase another. I have been somewhat constipated and my liver has been out of order but Iron-Ox Tablets have put my whole system right."

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TABLETS Fifty for 25 Cents.

AN UNRIVALED NERVE TONIC

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HELP WANTED If you are open to invest your time in return for good pay,

W. LLOYD WOOD, Wholesale Druggist, General Agent, TORONTO.

write us. We are in need of more reliable salesmen. Perhaps you have tried selling goods and failed because you had not the proper back-ing. We know how to meets the demands of both customer and agent. Write us. It will be to our mutual laterest.

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A DAUGHTER OF NEW FRANCE.

A DAUGHTLER OF NEW FRANCE.
BY MARY CATHERINE CROWLEY.
An intensely interesting and romantic novel—horough Catholic in tone—following closely the historical and biographical records of the early makers of Canadian history, with an account of the gallant Sieur Cadiliac and hoclony on the Detroit. Beautivilly illustrated by Clyde O. De Land. Price \$1.50.

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VISIT OF THE APOSTOLIC DELEGATE.

San Francisco Monitor.

His Excellency the Most Rev. Archbishop Facconio, Aposolic Delegate for the United Blacks, has spent two wocks for the Church on the everything that goes to make up the great some of California, Of a mose chearer this with every one with some he came in contact—pricests and posspaper men. Before leaving for Archbishop Falconia as which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church, which in every did the work of the Church was almost every did the work of the Church was almost every did the work of the Church was almost every did the work of the Church was almost every d

Church, as it has been in the past, its most important factor for good. His chief purpose of observation was naturally to learn the exact state of the Caurch in this half century old common wealth.

While in Los Angoles Archolshop Falconio expressed most agreeable surprise at the churches and schools and the many evidences of carnest and successful work in whatever builds up a strong Church organization. Besides the academies and schools and excellent sared edifices he saw a hospital and orphaniage, both under the care of the Sisters of Charity, the equal of which he had seidom seen duplicated. The Apostolic Delgate was unstitued in praise of the manner in which California supports her orphans and provides for her other indigent charges. His sojourn in Los Angeles was so short and the hospitality of her citizens so overwhelming that they left him not so much time as he would have desired to examine further the Church and her institutions there. Nevertheless a custom of saying Mass every morning at 6:30 o'clock in one of the convents or other educational institutions control in the convents of the old Missions, particularly those of Santa Barbara and of Santa Clara, in which he could see the work done by his brother Franciscans in planting here a Christian civilization among the rude and secatered along the only one of the missions here abundanced by the Franciscans in planting here a Christian civilization among the rude in the great American Republic. Santa Barbara Mission being the only one of the missions here abundanced by the Franciscans in planting here a Christian civilization among the rude in the great American Republic. Santa Barbara Mission being the only one of the missions here abundanced by the Franciscan faithers, he was enabled to judge from its splendid condition and wonderful proportions the gigantic work that his brothers did in establishing twenty-one missions, all on the same pina and secatered along the Cast from San Diego to publication where the Lodians were tashing the control of the co

charge of the Sisters of Noire Dame, one of the pleneer educational institutions of the State and unsurpassed by any in it and by few outside of it.

Oace in San Francisco His Excellency sub mitted to a programme arranged in accordance with his wish and custom to see as many churches and institutions as possible. This itinerary occupied him almost constantly from 6 o'clock in the morning until 0 at night, during the entire time of his stay in the city. It being impossible for him even in this stream on the same of the several Orders of Religious engaged in charitable and educational work, grouping in, in passing, upon such other institutions as were met en route. Again he said Mass at 6:30 each morning in some convent, school or academy, counting this his visit to that institution, and though at that early hour ne expected to ree only the Sisters and inmates of the house, they mentioned the managed to surprise him with a reception bendered by the whole school. It were impossible to speak in divalid a visit, but Archbishop Faleonio was particularly gratified with the schools of S. Brigid's, the Powell street Presentation Convent, S. Patrick's, St. Joseph's and S. Charles.

At the schools conducted by the Christian Brothers for byps and young men, St. Peter's and Sacred Heart College, His Excellency and education fitting them for the grain and the German Dominican Convent. St. Francis, Technical School on Gough and Genry streets in charge of the Sisters of Charles. St. Francis Technical School on Gough and Genry streets in charge of the Sisters of Charles, St. Joseph's and S. charles. St. Francis Technical School on Gough and Genry streets in charge of the Sisters of Charles and trained in all the branches of sewing and millinery work as well as a knowledge of the most practical institutions that he had witsited to St. Joseph's Hospital, which is under the care of the Sisters of Mercy, his Excellency and trained in all the branches of sewing and molinery work as well as a knowledge of the most practical instituti

whatever work their inclinations seem best to fit them, he penonuced it one of the things in should remember as of practical importance indeed.

His last day in our midst was spent in Oakland and vicinity, visiting the Convent of the Sacred Heart, Sk. Mary's College, the asylum for deaf mutes conducted by the Sisters of St. Joseph. St. Anthony's Church and school, East Oakland, and the Franciscan Church and school at Fruitvale.

St. Mary's College, like that of Santa Clara and St. Ignatius', a ploneer educational institution, and one represented in every profession and vocation of life, His Excellency appreciated and spoke of most highly.

Tha Convent of the Sacred Heart, the head quarters of the Sisters of the Holy Names in California, who came thirty-five years ago from Montreal and now have branch houses in several diocesse of the Coast, gave to His Excellency a reception such as he received wherever he had gone.

Though the Apostolic Delegate is most courteous and genial to children, as was witnessed at all the schools, it was at such places as the hespitals, the home for the aged, the Youths' Directory, the orphan asylum, and above all, at the home for deaf mutes that the tenderness of his heart was manifested. In all these institutions where at all possible, proper exercises were held in honor of nie visit and one manimous refrain of love and devotion to the Holy Father whose representative he is, was a thing that touched the heart of His Excellency. The priests of the diocese met had a pleasant hour with him at Lyona Hall, Teuth and Market streets. He regarded very much that the could not accept the band quets tendered him by several societies of the city, particularly the Knights of Columbus, the Young Men's Institute and the Alumni of St. Ignatius' College.

The feeling of the priests and people is that his visit to the Coast, has been a blessing for

very much that he could not accept the banquest tendered him by several societies of the
city, particularly the Knights of Columbus,
the Young Men's Institute and the Alumni of
St. Ignations College.
The feeling of the priests and people is that
his visit to the Coast has been a blessing for
all. His Excellency declared that he could not
have formed any adequate it does a call of what
the Church is doing on the Coast as all of what
the Church is doing on the Coast on the
young city, and indeed throughout
young city, and indeed throughout
so many and such splendid churches, educationel and charitable institutions. He expressed himself delighted with everything he
seaw and most assuredly ever most was delighted with His Excellency, and the feeling is
that he returns E at with two important facts
imprinted upon his mind and his kindly heart,
and these are that Bishops, priests and people
are working here in the most perfect harmony
and with a generous zeal and only and people
are working here in the most perfect harmony
and with a generous zeal and devoted people
are working here in the most perfect harmony
and with a generous zeal and devoted people
and priesthood than are found in head and
members.

In the beautiful responses which His Excel
lency made to the unsuy addresses he received,
and which we regret that we cannot repeat
verbatim as they flowed in sweet cadences
from his lips, he never failed to point out to
child and sdut alike that in being good Cath
olies they would be the bestor citizens of this
beautiful and great country.

In the four days allotted it was impossible to
visit half the churches and institutions even
in and around San Francisco and none of those
outside the citics about the Bay except those
at Menlo Park. San Jose and Santa Clara.
The Dominican College at San Rafael, a boarding senool for young ladies and, like several of
those aircady mentioned affiniated to the State
University he could not see at all; tikewise the
large Orphan Asylum for boys in Marin county.
The only ext

was withdrawn, as the amendment would withdraw it, if the contribution from the public rates was taken away, a very serious blow would be death at those schools. Of course he understood that he belonged to an unpopular minority in this country—he meant, of course, a religious minority—he cause, in a political sense, they were a popular party just now (laughter); but he was sorry to say it was as he said. He had only to take up the newspapers in the morning to fad the newspapers in the morning to fad the newspapers in the morning to fad the religion to which he belonged, over this very question. He and those who acted with him were in consequence, bound to support, the Catholic schools, because they felt that, as Catholics, they must send their children to schools conducted according to their own ideas (frish cheers).

DIOCESE OF HAMILTON.

Dunnville Chronicle, June 5.

Last Sunday Rev. J. E. Crinion, parish priest of Dunnville, held his farewell service prior to leaving for his new parish at Paris After the service the following address was read, accompanied by a purse of gold:

To Rev. J. E. Crinion, P.P., on the occasion of his transfer from Dunnville to Paris;

We the congregation of St. Michael's church

read, accompanied by a purse of gold:

To Rev. J. E. Crinion. P. P., on the occasion of his transfer from Dunnville to Paris;
We the congregation of St. Michael's church Dunnville, ga her around you leday to convey to you some feeble expression of our sorrow at your departure, and of the flight esteem, sincere affection, and lasting gratitude in which you were justly neld during the well night seven them years you have end in our midst as our first resident pastor. You have endeared your self to us by many lasting ties, made personal sacrifices we shall ever remember, and conferred benefits we cannot hope adequately to repay. With slender resources you have built and tastefully furnished this beautiful house of God. the completion and freeing from debt of which cost you much solicitude and anxiety, until this oday our pride and one of Dunnville's ornaments. The new house, suitably furnished, entirely free of debt, with its trim lawn and beautiful shade trees planted by your own hadds, hear testimony of good taste, financing and management.

Nor have you forgotten our beloved dead. You have provided a suitable resting-place for them. The new cemetery has been reclaimed by underdraining, it with the and raising it with hundreds of loads of earth, and the slok ling of an artesian well for the twofold purpose of drainage and attention to the sick and afficied your eare and attention to the sick and afficied you have bread attention to the sick and afficied you have enabled them to accept their sufferings with resignation, consoled and tortified them in the last decisive hour by the administration of the last sacraments, and soothed and head the breaking hearts of their living beraved ones.

You have been with us, heart and hand, in prospecify and adversity alike, in joy and in sorrow. We may be pardened them, whilst bowing obediently to the will of our Bishop, for feeling the separation and temperance.

We see that the accempanying purse of gold is a poor offering to make you but we be gyour ceptance of it, dear Re

ADDRESS FROM THE CHILDREN.

To Rev. Father Crinion:

We are very sorry you are going away. On the day of our confirmation when the Bishop amounced his intention of promoting you to Paris, we felt inclined to ask him to allow you to remain with us, but we know that we owe him obdience, and that he does all things for the best. We shall miss you very much. We acknowledge we tried your patience very often, and we thank you for your forbearance with us. Many who were in the catechism class when you cambo to Dunnyille are now young men and women, but they tell us they remember how zealously and patiently you instructed them for their confirmation and first Communion. We beg your acceptance of the accompanying gift as a remembrance of your Dunnyille children of the first Communion and confirmation class of 193. You must promise to return to see us often, and we are all going to Paris sometime to call on you.

We wish you every happiness, and hope your health may improve in your new parish. We will pray for you every happiness, and hope your health may improve in your new parish. We will pray for you every happiness, and hope your feet of the first Communion and Confirmation class.

Helena Cleary, Secretary, Address From Reanent 123. c. M. B. A.

society, the same heartfelt expressions of regret which we, ourselves experience at your departure.

To you we owe the foundation of the C. M. B. A. in this parish, and sunce your election to the important office of Grand Trustee, you have labored assiduously on the platform and otherwise to organize and increase the membership in other parishes throughout the Dominion. We thank the Grand Courcii of the C. M. B. A. of Canala for the honor done our Branch in electing you one of the Grand Trustees of the whole Association. We feel you have the good of the Association, We feel you have the good of the Association deeply at heart and that its best interests shall be safeguarded in your hands.

We beg your acceptance of the accompanying gift as a souvenir from Branch No. 123 Dunnville.

If our earnest prayers avail, then your future will be one of happiness, peace, and success in the parish of Paris, where the seeds of the Catholic faith were early sown by saintly and devoted men.

(Signed by the members of Branch 123, C. M. B. A.,)

DANIEL O KEEFE, Rec. Sec.

At the school of sendence of the house, the school of sendence of the house of the school of sendence of the school of the school of the school of sendence of the school of th

ous indefatigable work—done only for God—known bost to Him

"With reference to your munificent gift, I cannot trust myself to say many words. From the moment I lirst heard of your intention to accompany your address with the presentation of a purse of gold. I offered all the strenuous and persistent opposition consistent with my unwillingness to give offence. Many and valid reasons urged me to refuse it, but of these reasons I need now make reference to only one, namely, my conviction, resting upon personal knowledge, that any extremely only one assented to many. Finding finally that my aboute refusal would give you pain. I consented to accept what you assured in would be no more than a memento, It has memento, and the pain has been transferred to myself, I accept your gift, however, with the expression of my deep and lasting grait tude, begging you at the same time to feel assured that its being seasoned with those evidences of spontaneity and generous insistance constitutes its most gratifying element.

"Ic conclusion, I shall siways try to merit a share in your prayers by giving you a large share in my own"

Rev. Father Crinion responded at length to the address from the C. M. B. A., but his reply to the children was the most pathetic and affecting, There were few dry eyes in the church.

Rev. J. E. CRINION'S PAREWELL ADDRESS TO

chu.ch.
REV. J. E. CRINION'S FAREWELL ADDRESS TO
THE CITIZENS OF DUNNVILLE.

On Thursday of last week, at the Hose Boys' annual Decoration Day ceremonies in the Dunnyille cemeteries, Rev. J. E. Crinion availed himself of the opportuality to say farewell to the citizens of Dunnyille collectively, because, as he said, it would be impossible to do so individually. First, after continuing his subject on former decoration days, namely, acception of the cemeteries he visited in Europe, especially Italy, during his travels, in Europe, especially Italy, during his travels in Europe, and then concluded as follows:

"I am bidding adieu in a few days to Dunn-

described on this occasion the catacombs of Paris, and then concluded as follows:

"I am bidding adieu in a few days to Dunnville which has been my home for so many years. I should have been indeed cold and unsympathetic had I not learned to love its citizens, who for so many years have been my acquaintances, friends and associates in civic social and business life. Now that I am going away to take up my residence in another town, the pain of parting is increased by the thought that I am leaving a town where I know everybody and everybody knows me; and not only have they known me, but trusted me and honored me with their respect. I desire on this occasion, with the deepest sense of obligation to bank the citizens of this town for the kindness beyond my deserving which they have shown me, and I wish to assure them in return that neither time, nor place, nor distance, shall sever efface the remembrance of them and their town from my memory."

WM. BARRY Jr., Sec.

Will Barry Ir., Sec.
Will Barry Ir., Sec.
Father Crinion leaves in Dunnville a host of
warm friends who will heartily coincide with
the eulogy of him expressed in the address
from members of his own Church, and they
wish him God-speed in his new home.—Ed.
Dunnville Chronicle.

REV. FATHER BRADY REMEMBERED BY HIS

CONGREGATION.

CONGREGATION.

At the Presbytery of St. Lawrence last evening Rev. Father Brady was waited on by a deputation consisting of about forty of the male members of the Church, who desired to show their appreciation of his useful services in a tangible way, by freesenting him with a gold watch, suitably inscribed.

Mr. M. D. Nelligan made the presentation, and P. J. McGowan read the address which acc empanied it.

show their appreciation of his useful services in a tangible way freesenting him with a gold watch, suitably inscribed.

Mr. M. D. Schligan made the presentation, and P. J. M. Schligan made the presentation, and P. J. Schligan made the address which accompanied in the schligan made the gentlemen in his characteristic way. He said he had been avers to receiving presentations in the past from his people, for he had been actuated by the minciple enunciated in the Scriptures, that it was more blessed to give than to receive the schligant of the schligant of the schligant of the control of the watch to the debt of the church. He disclaimed any personal credit for what success had been attained, and urged them to remember that it was to Bishop Dowling that their thanks should be tendered for having established a church among them. Any other priest could have done as well among such a Rev. Father Brady afterwards entertained, June 6.

FATHER CLEARY REMEMBERED.

ber how zealously and patiently your them them for their confirmation and rise Communion. We beg your acceptance of the accompanying gift as a remembrance of your Dunaville children of the first Communion and confirmation class of 193. You was real going to Paris sometime to sa on you.

We wish you every happiness, and hope your bearing an address, presented the Sacred to Paris sometime to sa on you.

We wish you every happiness, and hope your hewith may improve every night and morning good by dear Reverend Father.

Signed, the First Communion and Condirmation Class.

Helena Cleary, Secretary.

ADDRESS FROM BRANCH 123, C. M. B. A. DUNNYILLE.

TO Rev. J. E. Criminon, P. P., Grand Trustee C. M. B. A., avail ourselvees of this opportunity to offer a last, united, and unanimous expression of the strong, deep-seated, commingled sent on the strong of the parish of Paris is a promotion for you, the pervading sent men of the hour is one of sadness. The harmony, peace, and goodwill which has existed between you and us have been a source of edification.

How gratifying it is to us as Catholics mingling with the good people of this community in the every day affairs of life, to be in touch the important office of Grand Trustee, you have been instituted to representative clizens of all rustees, you have been instalous, all classes and conditions of life and society, the same heartfelt expressions of regret which we, curselves experience at your departure.

To you we the foundation of the C. M. B. A. in this paris, and since you have been instalously on the platform and the strength of the promised that he every day affairs of life, to be in touch the important of the parish and the promise of the saccial to the important of the promise of the saccial to the promise of the same heartfelt expressions of regret which we, curselves experience at your dep

URBAN O'NEAIL, LEO, LAYDEN,

Paris, May 30th, 1903.

May Be Archbishop.

Berlin May 30.—It is reported that Prince Max of Saxony, the youngest son of the Prince of Saxony, will be the next Archbishop of Olmuetz, in Moravia, in succession to Archbishop Kohn, whose position has become untenable, Prince Max of Saxony became a prince in 1896, and is now professor of theology at the University of Freiburg, in Switzerland.



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burn wood or coke and give as perfect satisfaction as with coal— also saves starting a coal fire in spring and fall when a wood fire will take the chill off the house in a few minutes.

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Radiator is made of heavy steel plate and encircles the dome in such a way that it leaves a wide space between the two for the circulation of air and gives an immense radiating surface. "Sunshine" is the only Canadian heater which will burn

coal, coke or wood with entire satisfaction. Sold by all Enterprising Dealers. Booklet Free.

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patents, \$4 10 to \$4 40 and seconds. \$3.90; strong bakers, \$3.70 to \$3.80, bags included Toronto. Milifeed—Bran. \$16.50 here, and shorts. \$17; at outside points bran is quoted at \$16 and shorts at \$18 to \$18.50. Manitoba bran, in sacks. \$19, and shorts \$21 to \$22. Oatmeal steady at \$3.50 for cars of bags and \$3.56 for barrels, on the track Toronto, and 25c more for broken lots. Rye, 525c. east. Live Stock Markets.

TORONTO.

TORONTO.

Toronto, June 11.—The market for exporters' was steady at \$4 65 to \$5 for the bulk of the cattle, of 1.390 to 1.400 lbs weights. A few loads brought \$5.05.

There was little change in butchers' cattle report. Picked lots 1,400 to 1.125 lbs \$4.80 to \$5.100 lbs. each, \$4.55 to \$4.80; medium, \$4.25 to \$4.80; each, \$4.55 to \$4.80; medium, \$4.25 to \$4.50; common, \$3.80 to \$4.30; rough and inferior. \$3.00 to \$3.80; cows, \$1.100 to \$1.50 bs each, \$4.55 to \$4.90; feeders, \$1.000 to \$1.000 lbs. each, \$4.55 to \$4.90; feeders, \$1.000 to 1.000 lbs. each, \$4.55 to \$4.90; feeders, \$1.000 to 1.000 lbs. each, \$4.55 to \$4.90; feeders, \$0.00 to \$1.000 lbs. each, \$4.55 to \$4.90; feeders, \$0.00 to \$1.000 lbs. each, \$4.55 to \$4.25; tostekers 600 to \$1.000 lbs. each, \$4.55 to \$4.50; feeders, \$0.00 to \$1.000 lbs. each, \$4.55 to \$4.50; feeders, \$0.00 to \$1.000 lbs. each, \$4.55 to \$4.50; feeders, \$0.00 to \$1.000 lbs. each, \$4.55 to \$4.50; feeders, \$0.00 to \$1.000 lbs. each, \$3.75 to \$4.100 to \$1.000 lbs. each,

bucks, so to passed the feature in calves and owing for the good demand the market is in a healthy condition. We quote:—14 to 63 per lb., and 22 to \$10 each.
Hogs continued unchanged. Mr. Harris got over 1,80, and he said that the market was weak We quote—Selects, 160 to 200 lb., each, \$6; fats and lights, \$3.75 per cwt.

EAST Buffalo, N. Y., June 11.—Cattle—Receipts, 100 head; good, steady; common, slow and easier; prime and shipping steers, \$4.90 to \$5.30; butchers' steers, \$4.50 to \$5.50; helfers and cows, \$2.25 to \$4.00; bulls, \$8.25 to \$4.25; feeders and stockers, \$4 to \$4.65. Veals, \$1.25; feeders and stockers, \$4 to \$4.65. Veals, \$15.0 lower; tops, \$6.25 to \$6.50; common to good, \$4.00 to \$6.15. Hogs—Slow; 5c to 10c lower; heavy \$5.10 to \$6.20; mixed, \$6.05 to \$6.15; Vorkers, \$6 to \$6.05; hight Vorkers, and pigs, \$6 to \$6.05; roughs, \$5.30 to \$5.50; stags, \$4 to \$4.50. Sheep and lambs—Sheep, steady; lambs, lower; top lambs, \$6.25 to \$6.57; culls to good, \$2 to \$4.50; sealing, \$5.05 to \$6.57; culls to good, \$2 to \$4.50; sealing, \$5.05 to \$6.57; culls to good, \$2 to \$4.55.

TEACHERS WANTED.

WANTED—A TEACHER FOR THE BAL-lish and French, and having at least a scool class certificate for the English. For particu-lars address Rev. Father J. C. St. Armant, Pine Wood Onc.

WANTED A CATHOLIC TEACHER (MALE or female, fully qualified to teach and speak French and English for R. C. S. S. No. 3. B. Malden and Colenester North for the term beginning August 17th, 1903. Applicants will please state salary and experience. Address, D. A. Ouellette, Sc. Treas., Vereker, Ont.

WANTED, TWO CATHOLIC TEACHERS, male or female, able to tach English and French, To begin August 17, 1903. For Senior and Junior Dept. of Dover South, R. C. S. S. No, 3 Applicants will please state salary, experience and qualifications. Address Thos. Bourdeau, sr., Sec., Dover South, Ont. 1286-2 WANTED.

WANTED.
(TENERAL SERVANT WHERE COOK IS
(T kept. Apply Catholic Record Office,
London, t. f.

HOUSEKEEPER WANTED A priest living in a country parish wants a housekeeper. State age and qualifications. Address 'B. D., CATHOLIC RECORD Office, 1286 2.

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York. Leaving at 10.25 a m. the "Atlantic Express" daily carries coaches and Pullman car to Buffalo; dining car Woodstock to Niagara daily or dining car Woodstock
Falls
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fullman sleeper to New York and dining car
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Head of Christ,
Madonna.
Christ in Gethsemane.

Madonna. Christ in Gethsemane. The Holy Night.

The Holy Night.
He is Risen.
He is Risen.
An Innecent Victim.
An Innecent Victim.
Head of Christ at Twelve Years.
Mary Magdalen.
Immaculate Conception.
The Holy Night.
Christ in the Temple.
Christ on Calvary.
Immaculate Conception.
Suffer Little Children to Come Unto Ms.
Glad Tidings of Great Joy.
Help, Lord, or I Perish.
Mater Dolorosa.
Madonna di San Sisto (detail square).
Christ Healing the Sick Child.
Christ Healing the Sick Child.
Christ Preaching by the Sea.
The Ascension.
The Ascension.
The Crucifixion.
The Crucifixion.
The Crucifixion.
The Crucifixion Sick Child.
Sick Anthony of Padua.

2258 The Crucifixion.
2261 St. Anthony of Padua.
2265 Madonna di San Sisto (detail oval).
2566 Christ Taking Leave of His Mother,
2501 Rebecca.
2501 Rebecca.
2503 Madonna.

Madonna.
Madonna di San Sisto.
Mothodo of God.
Mothodo of Christ (detail from Gethsemans)
Daniel
Mater Dolorosa.
E ce Homo.
John Comforting Mary.
The Chorister Boys.
The Angelus.

The Chorister Boys,
The Angelus.
The Holy Night,
The Soul's Awakening,
Madonna Della Sedia,
The Consoling Christ.
Jesus and the Woman of Samaria.
The Holy Night,
St. Cecilia.
Adoration.
St. Anthony and Infant Jesus.

St Authory and Infant Jesus. Madonna di Foligna. St. Paul. Madonna and St. Paul.
Madonns and Child.
Christ and the Fishermen
Christ's Entry into Jerusalem
Christ Presching by the Sea

3233 Madonna di San Sisto
3399 Daniel
3297 Madonna
3341 Hada of Christi(Gethsemane)
1693 Madonna di San Sisto
3:76 Arrival of the Shepherd
3203 Madonna
1776 Christ Healing the Sick Child
2566 Christ Taking Leave of his Mother
36:95 The Blessed Virgin

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