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The Catholic Record. London Saturday, August 31, 1901.

A LONG PROMISED MISSION. Will the editor of the Presbyterian Review pardon us if we enquire when the long-promised mission to Catholics will take place? Sometime ago he informed us that some of our dogmas were against reason, and we were

docmed to fall an easy prey to medern thought, and, furthermore, that Presbyterian divines would take the field and prove it all up to the hilt. We on our part offered them a respectful hearing and a well-filled Question Box. But so far they have not come to time. Perhaps they are nursing their tired faculties at a summer resort or mayhap elaborating another Confession; but they certainly should not lose sight of the fact that if we cling to unreasonable beliefs and are unable to cope with the times, a golden opportunity to set us right is near to hand. But the editor may have been merely assuring his brethren that his orthodoxy was above suspicion. Yet we wait, and if the editor can demolish the Church of Rome as effectually in public as in his sanctum he may ere long rejoice in the title of Moderator and even vie with the late incumbent in retailing worn-out and antiquated charges. However, we can assure him that the house built on the rock will not be blown down by wind.

METHODIST SOUPERS.

Sometime ago we had something to say about the soupers in Rome. Judging from the latest reports of their doings we are afraid they are forget ting the advice of John Wesley and have fallen heirs to a double portion of the meanness, prevarication and fraud attributed to them by the Rev. Sidney Sm.th in 1809. However, we have lived long enough to know that a souper will resort to means that would be looked at askance by a lowgrade politician in order to further his ends. He simply cannot be decent, and no waters of argument can wash the dirty streak out of his composition. It is bad enough to insult the intelligence with the Amen corner, the shout and jump and fervid declamation, but to for the most elementary rules of social life. But it does not tax the resources of our Methodist friends.

We append the following quotation

venders of a chea title was meant to describe the venerable occupant of the See of Peter, whom the University of Glasgow recently called 'the most holy and most learned Pontiff.' This scurrilous pub. lication is full of the vilest abuse of the Papacy and the Church, of monstrous calumny and gross slander; yet it is allowed to be sold in the streets of It has been in circulation some two or three years, chiefly in Sicily; and is one of the edifying books found in the list of the Methodist proselytizers, by which they hope to raise the morals of the Romans.

THE LIBERAL CATHOLIC.

There are some individuals who Luther and his compeers had of the aspire to be looked upon as liberal by the non Catholics. We are not going to say much about them just now except from the theses affixed to the doors of the University of Wittenberg in 1595. that a liberal Catholic, when analysed, invariably turns out to be an ignoble He may, too, if he sit in a refrigerator, coward. The meanest politicians will look up with profit the record of the render unswerving allegiance to his founder of that elastic and compreparty, but that given by the liberal Catholic to the everlasting Church is measured by the chances for trade, by the influences of environment or popular opinion, and always of personal aggrandizement. When a Bishop comes out squarely in an issue pertaining to the religious interests of his people that kind of a Catholic will shrug his shoulders and lament that such outspokenness will affect the friendly relations between us and our fellow citizens. Their honored-watchword is Keep in touch with everybody. That indeed may mean business and trade, hypocritical praise of our broadwe forget our duty to our prelates, forswear our manhood, and become lickspittles, the toys of the politicians merchantmen were sunk in the harbor and those who head together at the of Apia during a terrific tornado.

of the ward heeler. We, too, believe in encouraging anything that tends to strengthen the bonds of amity between us and our separated brethren, but it must not be procured by unmanly and un-Catholic conduct.

THE UP TO DATE PREACHER.

The ordinary exponent of the popular brand of Protestant piety, a semisacredaestheticism who desires to be up to date, rejoices in the possession of priveleges that are not accorded to individuals of other professions. He need not be learned nor need his statements be adorned with that accuracy that is the badge of scholarship. He can go far afield for a topic : in fact his auditors will stand anything but the solemn awe inspiring truths of the Gospel. There are, we admit, some persons

who are no friends to pulpit sensationalism, but even they will confess that it has come to stay until the people in the pews who furnish the money and own the minister desire some other gates present:

Own the minister desire some other Right Rev. T. S. Byrne, D. D., Right circular letter:

Right Rev. T. S. Byrne, D. D. Ray, Thos. An extraordin kind of Sunday entertainment. This is certainly regrettable, because ordinary mortals will give small respect to the divine who adopts the methods of irresponsible journalism. It also makes him reckless in statement and inclined to defend any theory, however destitute of intrinsic probability, if novel and start | Rev. Fr. Price and Rev. Michael Irwin, ling. The unfitness of the sensationalist as an exponent of truth is never more manifested than when he attempts to deal with a subject pertaining to Catholicity. We do betimes hap pen upon some of their discourses, and we must say that in unctuous gush and moss-backed platitudes they furnish indisputable proofs that the colleges wherein the orators are trained-if haply they are trained at all—must have some very archaic professors. They should try to recognize the fact that the old calumnies are not countenanced by educated men. They may serve as pabulum for an old ladies' society, and will be accepted by the enlightened followers of King William, but the normal minded man who is not deplorably out of date knows that they never had an existence save in the mind of the unhear them, though not so frequently as of yore. And we are, therefore, not surprised to learn that Protestantism has prised to learn that Protestantism has and the ready hand of financial help and the ready hand of financial help and the ready hand of hand of support pathy and the ready hand of financial help and the protection of the financial help and the first financial help a scrupulous partisan. But still we do own city, requires a sublime disregard prised to learn that Protestantism has championed the rights of women. We is stretched out to them by their breth- Oremus pro Pontificate nostro have heard that before, and a gentle- ren in the North. man will need something more than a white choker and tie to convince us that he is, in that matter at least, a for themselves what is to be done so truth speaker. Whatsoever rights that they may go back and awaken a and triumph of the Holy Father. Be-The Beast of the Apocalypse! was woman has to day she owes to Catholicthe cry heard in the streets of Rome ity. She has defended her, and safe the other day from the loud-throated guarded her education morally and inthe other day from the loud-throated guarded her education, morally and intellectually, throughout the centuries: and to day when the disintegrating sects bonds of brotherhood in their work. are loth, through social and pecuniary evil, she is at the hearthstone prohere and these by various missionaries
tecting it from the defiling touch of
tecting it from the defiling touch of reasons to grapple with the divorce Müller says that if the Popes could hold up no other merit than that which they gained by protecting monogamy the brutal lusts of lu those in power, notwithstanding

hensive sect yelept Anglicanism.

A Holy Family. A Mass, which was most singular in its circumstances, was recently cele-brated in the Church of the Jesuits, Gardiner street, Dublin. The cele-brant, the Rev. William Kane, was ordained on the previous day. He has been a barrister and a legal commissioner in South Africa. The assistant priests were his brothers, the Rev. Robert and Patrick Kane, both Jesuits also, and the Mass was served by another brother named John. are all relations of the late Sir Robert Kane, author of "The Industrial Resources of Ireland." and of the distinmindedness, and it may also mean that guished Captain Kane, of the warship Calliope, who saved his ship by running her out to the open sea when half a dozen vessels of war and a dozen

polls to vote according to the directions THE CONGRESS OF MISSIONAR-IES TO NON CATHOLICS AT WINCHESTER, TENN.

> Special to the CATHOLIC RECORD. Winchester, Tenn.-The first congress of missionaries to non-Catholics

try, and are gathered here to discuss try, and are gathered nero to discuss the way and means of carrying on an active propaganda among the immense the Holy Father, we see another evithrong of non-church goers in this country. It is a unique gathering the country. It is a unique gathering the first of the kind ever attempted among us, and it has been managed with conus, and it has been managed with con-summate skill and the credit belongs to the Committee of Arrangements of which Father Cusack, of New York, Father Kress, of Cleveland, Dr. Stang, of Providence, Father Xavier, of the Range with prayers of the faithful in our own highly favored with Parket Father Savier, of the Range with Parket Father Savier, of the Range with Father Savier and Savier Range with Father Savier and Savier Range with Father Range wit

ist Fathers are members. within whose jurisdiction the congress

The following is a list of the dele-

Rev. Edward Allan, D. D., Rev. Thos. V. Tobin, Chattauooga; Rev. J. D. Budds and Rev. D. Berburich, Charles ton; Rev. Fr. Xavier, Passionist, universal Father of the faithful, the Rev. Peter McClean, leader of Hartford Sovereign Pontiff Leo XIII., will be band; Rev. Edw. Fiannery, Rev. Dr. Stang, leader of Providence band; Rev. Walter Elliott, Rev. F. B. Doherty, Rev. B. Conway, Rev. A. P. Doyle, North Carolina; Rev. W. Gaston Payne, missionary, Virginia; Rev. Henry O'Grady, missionary, Alabama; Knottsville, Ky.

these earnest men have left their quiet aid, now addresses itself to the brethren and rest, and have come away down south at this festival time, but what has world, proposing and recommending world, proposing and recommending

In the North the Bishops have been gratulation towards the august person so busy with their own necessities that they have had little time to study the deplorable needs of the Church in the South. Many of the Bishops and

legalized lust. The historian Von place with remarkable results, in these, the best gifts, for the prosperity others with only mediocre success. A of the Holy Father. general conference over methods will The desire of com organize and unify the work.

the committee of arrangements were ate with us.

that alone would render them immortal for all future ages. And if anyone wants to know just what idea

A Princess Convert.

Hesse the sister of the "Red" Prince nal invitation, would deligh to so the stipend-Friedrich Karl of Prussia has become a spart for the same purpose the stipend-Catholic and received her First Com- ium of one Mass. munion in Fulda. The conversion has priests will be able to remit into the made a sensation on account of the hands of the Bishops, who will present strong Protestantism of both the Ho it, together with the list of subscribhenzelern and Hesse families since the ers, to the Holy Father for his beloved time of the Reformation.

A COMING GREAT JUBILEE.

The Twenty Fifth Year of the Pontifi-

Within a few months the Catholic world will celebrate a glorious event, the twenty fifth year of the Pontificate of the illustrious Leo XIII., whose life The delegates have come in two and has been so long spared, that he might threes from distant parts of the coun-

The Catholics of the world will join Passionist Fathers and one of the Paul- love for the Sovereign Pontiff, who has on so many occasions given evi-dence of his affection for our country, but it is comprehensive. It embraces members of many of the religious orders, as well as of the secular priesthood, and it is presided over by Right Rev. T. S. Ryrne, Bishop of Nashville, within whose invisiding the accordance. they will join with the faithful of other lands in observing this jubilee.

The committee in charge of the celebration has just issued the following

An extraordinary event approaches to give joy to the Church of Jesus Christ. But a few months, and the universal Father of the faithful, the gin, under divine favor, the twentyfifth year of a pontificate that will remain glorious in all Christian ages.

To increase the beauty of order, which will naturally be resplendent in the manifestations of so many millions of hearts united, through the charity Henry O'Grady, missionary, Alabama; of Christ, as one heart only, the work Rev. C. Mahe, Lake Providence, La.; of Catholic Congresses, the Primary Rev. Fr. Kress and Rev. Fr. Nichalis, Roman Society of Catholic interest and Rev. Fr. Kress and Rev. Fr. Nichards, the committee for homage to the Cleveland; Rev. Boniface Russ, Cleveland; Rev. Thos. Cussuperior of C PP.S.; Rev. Thos Rev. Fr. Busch, Minnesota; Rev. Fr. under the presidency of His Eminence Plunkett, Josephite, Rev. Fr. Drury, the Cardinal Vicar of His Holiness. It may seem remarkable that all Catholic associations will lend their

Church in the South.

In the North the Bishops have been gratulation towards the august person them are the needs of the with affectionate vehemence the follow

South. Many of the Bishops and ly that of great prayer. The Divine priests have kept up an all but hope. Goodness must be invoked for the less struggle fer years against bigotry, Supreme Pontiff, not only in private, poverty, indifference and sin, and have but also by means of public prayers. made as they think but little progress. Already to this end, His Eminence the But to have held the entrenchment Cardinal Vicar has enjoined for Rome, Dominus conservet eum, etc. And it That is why the zealous missionaries is truly touching to hear in the of the North have come into the south. It is to see uplifting to heaven this filial petition

one another and establish closer His Eminence, the Cardinal Vicar, and f brotherhood in their work.

The Holy Sacrifice will be celebrated by moting particularly those works that may most avail to strengthen the may most avail to strengthen the people in the faith and love of Jesus if we will only come to His Sacred Heart glows with love for us, and people in the faith and love of Jesus if we will only come to His Sacred Heart glows with love for us, and in the many most avail to strengthen the may most avail to strengthen While the non-Catholic mission lie associations and institutes when almovement has already achieved much so the faithful will approach the Holy success, still it has been inaugurated Sacraments. Let this be the principal

> The desire of comforting the heart of the Holy Father has further guided us

bribes, threats and persecution read before the assembled delegates. The object of affection for all must read before the assembled delegates. That be the Cathedral Church of the Roman better the committee of affection for all must read before the assembled delegates. That be the Cathedral Church of the Roman better the committee of affection for all must read before the assembled delegates. he anticipates from the deliberations Pontiff the Arch Basilica of Saint John of the conference most beneficial results | Lateran, to the vault of which certain Bishop McFaul writes: There are ever, in the spirit of faith, has once rights of woman he can glean some thousands of pious souls who are groppassed its threshold, can never cease to information from their sermons and torch of faith so brightly burning that the constantine, the Mother and from the theses affixed to the doors of men will be attracted to the light."

Bishop Spalding writes: "That my interest in the work is deep and I trust that your deliberations will related to the light."

Mistress of all the churches of the world. Now, the four Ministers-General of the Franciscan Order have cortained that your deliberations will related to the proposal to crave sult in an increase of zeal and activity from their Tertairies, an offering, however small, for the necessary refor the conversion of America."

Bishop Maes writes: "May God pairs to the vault of that magnifications and the conversion of the conversi strengthen your ranks with earnest temple. And we trust that all Termen and zealous apostles, like unto tiaries, loving the beauty of God's the missionaries who are aiready gar- house and the place where His glory nering the whitening harvest in the dwelleth, and desirous of giving the promising field of our beloved coun- Pontiff, who loves them so well, a proof try," and so with all the others. If one of their gratitude, will extend their to judge by the letters presented hand in this manner, to sustain the here there seems to be little short of a glory and decorum of that Lateran nere there seems to be little short of a giory and decorum of that Lateran profound interest awakened among Church, which appeared in heavenly the best of the clergy and laity in the vision to Innocent the Third, as upcountry in the assembling of this conheld by Francis the Poor Man of As-

Here we make a respectful appeal to the pastors of all the dioceses that Landgravine Dowager Anna of their priests, yielding to their pater-Red "Prince nal invitation, would deign to set

To the Sisters, the female institutes, the Catholic ladies of each and every diocese, a very earnest appeal is di-rected that, by their able and pious work, they prepare in aid of poor churches, a special display of sacred vestments, to be afterwards distributed in the respective dioceses. The number of dioceses in which the work for poor churches, has been established, is consoling; there, the fruit of the jubilee of this Supreme Pontificate will be abundant. Where this work has not been established, may there arise a grand exposition of sacred vestments. It is a delight to see these exhibitions liberty at all times theirs, but we mustof objects that take from the poverty of the churches and confer honor and splendor on the worship which centres in the Most Holy Sacrament. And it the workman, is a means, and at times will be a pleasure opening there exhibitions to find them better furnished and richer by reason of this festival. Such gifts, offered in this manner, in honor of the Holy Father will on the one hand, afford him the consolation of seeing so many hearts united in ardent love for the Blessed Sacrament, which veils the Lamb that takes away the sins of the world ; and on the other they will be deemed more precious, because of the fact, that, the Pope, after receiving these gifts as his own, will grant that their distribution be made by the respective bishops, but in his work. august name.

For the second half of April of the year 1902, it has been determined there should take place a great pilgrimage ion, to the men, employers, or employof the Catholic world to the Tomb of ees, who are directly concerned in it." Apostles and the feet of the Pope. Rome invites in large numbers her most distant children. To the work, therefore all who are in authority, or who, by their office, by their Catholic action have the power to help! Let us all prepare this solemn homage to the Apostolic See and to the Venerable Watchman who rules there. It is the intention of the committee that especially those Catholics conspicuous for dignity, authority and learning, should resent themselves to the Holy Father to render him particular homage, it being but just that they who have received from God greater gifts, should more publicly render Him in His Church, honor and glory, to the edification of the brethren.

The Peter's Pence in these sad times must be held rather as a sweet and necessary, nay, almost a preceptive tribute of the faithful children of the Church to the Holy Father, than as an alms; a concourse in aid of Catholic missions and other great works promoted by him so that Holy Church may always better provide for the many needs of souls and the greater diffusion of the faith. On the approaching, joyous occasion therefore, let Catholics be more generous than usual in their efferings to the Holy Father, sending their tribute through their Bishops; their excellencies, the Bishops, may, as occasion offers, either remit the Peter's Pence of their dioceses to the committee and for it to the Cardinal Vicar, or, have the consola-

tion of presenting personally to the Pope, this aid of their flocks.

Under the auspices of the Primary Society for Catholic Interests, there will for pardon and reconciliation. In the same way special festivals are us all to come to Him and throw our take place in Rome special festivities. continues to the human race the bene-

fits of a copious redemption. Correspond with all the arder of your souls to the present invitation. The world suffers the more, the farther it give nor take away. The close of the souls to the present invitation. removes from the Pope and the less it jubilee should not be the cessation of cares for Him; it enjoys most the visits to our churches. What greater gifts of Christ, the more united it is to inducement could we possibly have for Christ's Vicar. Our festivities in cele-bration of the twenty fifth year of the Tiara of Leo XIII. have in view to unite us to him more closely; to bring those who have strayed to the feet of Him who holds the keys of the kingdom of heaven. May the Lord bles our concord in the works proposed, and may they ripen in the world the

desired fruits of eternal life ! Rome, Feast of Corpus Christi, 1901.

ARCHBISHOP IRELAND'S VIEW. St. Paul's Prelate Talks of Strikes, But

Archbishop Ireland passed through New York Friday, returning from the Catholic Total Abstinence Convention at Hartford. He denied that he had been invited to make efforts tending toward the settlement of the strike, or that he had himself the intention of putting himself forward in this con-

this nature. A strike is always a skim-milk variety. Those of you who thing most regretable, and only under most extraordinary circumstances may it be countenanced. The effects of a strike weigh especially upon the workcomparatively small shares of their ex- you will be fit to join the Jesuits." cial losses, but to them such losses are

the Cardinal Vicar, President of the pected revenues, while the losses brought to employees take from these all that they have and open before them the door to suffering that will be long lasting, if not to starvation itself.

"Of course to employes entering willingly into a strike the matter is one that is their personal concern and others have but to concede to them their legal right to act in such matter as they will. Men are the masters of their hands and of their labor; the liberty is theirs to work or not to work; provided they understand the consequences that follow, and are satisfied to accept and endure such conse-quences. Not only, indeed, is this furthermore, grant that occasions may however, serious the consequence for perhaps, the sole means, through which rights appertaining to them, and which are of vital importance to

their ultimate welfare, can be secured. "But while the right to enter upon a strike is and must be conceded as a right belonging to the personal freedom of workingmen, this must ever be demanded-and in the name of the same principle of personal freedom which men act who refuse to work-that they who cease to must in no way interfere with the liberty of others who may wish to So long as this freedom-the personal freedom of the individual-is respected, the questions evoked in the present strike may be left, in my opin-

THE JUBILEE AN 'ARGUMENT FOR DEVOTION TO THE BLESSED SACRAMENT.

We have been very much edified by the crowds of people thronging our churches during the closing days of the jubilee. It really seemed as if well nigh the entire Catholic population of the country were determined not to lose the special graces vouchsafed to them during this season. We are glad to see this, for it shows that faith, though not always lively, is yet not dead among us.

Now, it has occurred to us that here is a very good argument in favor of devotion to the Blessed Sacrament. Our people have shown that they are willing to make numerous visits to the church if only a sufficient motive is presented to them. True, the jubilee is a rare opportunity, occurring as it does only at intervals of long periods of years; and the spiritual benefit to one who makes, it with the right spirit is, no doubt, great. But think, for a moment, what attraction the devotion to the Blessed Sacrament presents to the devout soul.

Catholics firmly believe that our Lord Jesus Christ, the true source of all spiritual grace and blessing, is really present on our altars; that with infinite condescension and love He remains there day and night, year in and year out, for the sole purpose blessing His people. He is full of love and compassion for sinners. He invites and urges them to come to Him times of trouble and sorrows He invites our whole heart, and put our trust in ts of a copious redemption.

Catholics of Rome and of the world! Him and cast all our care upon Him, continuing them than the fact of the Real Presence of our dear Lord and Saviour on our altars ?- Sacred Heart Raview.

"To Stay at Home is Best," A Dublin cable of Sunday says: Cardinal Gibbons has been advising the youth of Ireland, in an address at Wexford, to remain at home and employ their best energy and enterprise in their own land. No man or woman who can eke out a livelihood in Ireland is well advised, he thinks, to emigrate to America and enter upon a keen, almost desperate, struggle for existence under the trying circumstances there.

In his lecture on Daniel O' Connell at the Detroit Summer School, Henry Austin Adams said of rich Catholics : ' The sooner we forget that there are any rich Catholics in this country the better. They are not here to night and wont be. For the most part, those press an opinion upon the present strike and strikes in general, he said: "In common with all citizens I cannot but deeply deplore occurrences of from head to toe than a legion of the undertake any work in the interest of your fellowman, whether it be the carrying on of the Christian religion or the education of the young, don't ingman, who through it are put out of employment, and upon their families.

Employers far better than employes can bear the burdens resulting from a strike. Employers suffer large financial losses, but to them such losses.

AN ORIGINAL GIRL.

By Christine Faber.

CHAPTER VL -- CONTINUED.

Sarah, however, responded in her funereal way, and thinking it an excellent opportunity for forcing her companion to speak—Rachel had not said a word teyond her disappointed, "Oh Sarah!" when she saw the woman waiting for her—she said:

said:
"Them two young ladies is Miss Gedding and Miss Fairfax," and as it had been the fifth attempt since leaving the school that Sarab had made to draw the child into conversation, she was hardly disappointed when she received no an disappointed when she received which swer. At the high, narrow gate which opened on the footpath that led to Miss Burram's house, Sarah imparted the only piece of information that Rachel cared to hear; it was that Miss Burram had gone the control of the sarah had gone the sar to the city—the city meaning the nearest one, which was fifteen miles distant—gone one city—the city meaning the nearest one, which was fifteen miles distant—gone in her carriage; that accounted to Rachel for Sarsh's having been at the school in-stead of Jim, and Sarah added that she guested Miss Borram's journey was all along of a letter—a letter which Jim brought down from the post-office after he drove Miss Burram home in the morn-ing.

"Because," as Sarah asserted, "the carriage was put away, and Miss Burram had a sort of settled down for the day, like she always does when she ain't a goin' ou', when Jim comes back from the post-office with a letter for her. And when I takes it to her and she reads it, she just says for me to tell Jim to have the carriage ready, and she's gone now near an

riage ready, and she's gone now near as

Her account was rewarded by one question from Rachel:
"When will they be back?" not that

"When will they be based with the she cared about the time of Miss Burram's return, but she wanted to tell Hardman about her school experience. "Couldn't say," replied Sarah; "neither of them left any word." It was evening when they returned, and long after the dinner hour. Rachel had refused to dine, since Miss Barram had left no word for her to do so, and Sarah, who was prepared to serve the meal at the usual hour, was, as she told Mrs. Mc-Elvain, that dumbstruck she didn't know

where she was standing, when the child said to her: Miss Burram didn't say I was to have

dinner without her, so I won't have any till she comes back."
"And then. Mrs. McElvain," Sarah went on, "as soon as I got the use of my tongue I thought to meself I'd just try her a little, and I saye, But, Miss, maybe Miss Barram'd have business that 'd keep her in the city till morn,' and may I never be burned nor drowned alive, Mrs. McElvair, but what does she say to me at that—'lhen, Sarah, l'il go to bed with-

any dinner.'
And there she is, Mrs. McElvain, a sitting up in the parlor, a-looking out at the water for all the world as if she was expectin' a ship comin' over the seas to

And looking out on the water from one of the parlor windows Rachel continued, till the daylight had quite faded and Sarah came in to light the lamps. "Don't you think, Miss, you had better iye a little dinner now?" the woman

Rachel answered without even turning

I told you I didn't want any dinner

"I told you I didn't want say dimer-till Miss Burram came back."
At that very moment Miss Burram's carriage had entered the grounds; Sarah heard the sound of the wheele, and hastened to meet her mistress. Rachel, hearing it also, turned from the window and felt in her pocket for Miss Ashton's Miss Burram seemed excited; uhusua

was a look of suppressed temper in her eyes. Without even waiting to remove her bonnet she entered the dining room. Shall I call Miss Rachel?" asked Sarah, "because she wouldn't take no dinner as you hadn't left word for her to she'd go to bed without any, because, as I said before, you hadn't left no word for

Miss Burram stared, then she said: "Yes, call her," and when the girl came, she said "Good evening!" shortly, ed to her to take her place at table, and said not another word till the latter handed her Miss Ashton's note; then she asked quickly and with some thing like suppressed alarm in her man

er:
"Who is it from?"
"The Principal of the school."
"Ah!" Miss Burram said, and her lips

"Ah!" Miss Burram said, and the spots compressed as she read it and the spots on her cheeks graw redder. "I shall give you the answer in the morning." She folded the note and put it into her pocket and the me: I vas finished in sil-

Rachel said her customary low "Good

Rachel sa'd her customary low "Good night, Miss Burram!" and received the customary cold "Good night, Rachel!" in reply and went wearily up to bed.

Her lamp was there burning brightly, and from her window she could see the lights of a passing vessel; and this being a particularly clear night she could see with great distinctness the flash light of the lighthouse five miles distant. The the lighthouse five miles distant. The wash of the waves on the beach was the only sound she heard, and as she listened to it with her face glued against the window pane, she fancied there were voices in the sound wairs of homesick, heartin the sound—voices of homesick, heart-sick children like herself calling for those sick children like herself calling for those they loved. Her miserable feelings were aggravated by the fact that not once all day did she have a word with Hardman—the only day since they had become such friends that they had not some con-versation, and to-day of all others when she had so much to talk to him about she had so much to talk to him about.

And Miss Burram's manner seemed harder to bear than usual. Who was Miss Burram? Why did she take charge of her if she cared so little for her as sh seemed to do? were questions which came into the child's mind with a strength ame into the child smill with a be-nd persistency that they never had be-ore. Miss Ashton's questions about her fore. Miss Asnton's questions of the father and mother aroused strange thoughts. While shielded and satisfied by "Tom's" love and care, Rachel had by "Tom's" love and care, bachel had by "Tom's" love and care, Rachel had little thought or cariosity about her parents: but now she did wonder, and wonder a good deal about them—who were they? Did Miss Barram know them, and why should Miss Burram be

she wanted for nothing, and her surroundings were very different from those she had in "Tom's" plain little home. But she would have given them all for that plain little home with "Tom" again; then she turned back to the window and drew from her bosom Tom's keepsake, the golden hearts. Again and again she kissed it with the same tenderness with which she would have kissed "Tom's" face, while her tears that she could no longer keep back rained upon it; then she sank upon her knees and said the prayer which "Tom" had taught her:

"Dear, good God, take care of "Tom." After that she left her heaf fall forward on the broad ledge of the window and in a few minutes she was soundly asleep. Thus Sarah found her when she came in to take away the lamp, and not being at heart either ill-natured or hard, she was touched almost to tears herself when she saw the traces of tears on the face of the little eleeper.

"Poor little creature!" she said to her. she wanted for nothing, and her surround

"Poor little creature!" she said to herself, "it's the queer life she has with Miss
Barram anyway;" and then she ventured
to take her up and undress her, half fear
ing, however, that Rachel would awake
and make one of the speeches which
made Sarah feel how absolutely she must
maintain her distance from Miss Burram's Charge. But Rachel slept too profoundly to be disturbed, and beyond an
occasional motion that made Sarah in alarm cease all operations for the moment,
the child did not once open her eyes, and
Sarah having put her into bed, felt so
great a sense of satisfaction that, when
having extingnished the light she left the
room, she was obliged to have her usual
fit of laughter behind her apron; then,
going to the kitchen where she had left
Hardman at his supper, she told him of
her most unwonted experience with
Rachel. He was interested at once, but
when Sarah attempted, as she did directly after, to win some information from
him of what his mistress had been doing
in the city, Hardman, as he always did,
turned it off with a lanch. Then Sarah "Poor little creature!" she said to her

him of what his mistress had been doing in the city, Hardman, as he always did, turned it off with a laugh. Then Sarah resorted to the tea leaves, insisting that he should toss his cup before she replenished it; because as she said there was an unusual amount of leaves in his cup.

"All right," he said, "I don't mind so long as you're satisfied to do it; but it seems to me, Sarah, there can't be much use in telling a man's fortune every day."

day."
"Jeem," replied Sarah, very slowly,
"you don't understand things—every
day is a different day ain't it?"

Jim nodded.
"Then it stands to reason that every day you can have a different fortune don't it?"

"Yes," said Jim slowly, as if not quite "Yes," said Jim slowly, as if not quite convinced by a logic which asserted that every day's fortune would be a different one, and yet professed to tell from the toes of one cop the future events of a lifetime; but Sarah did not give him time to reason; for she took up the cup and began first holding it very close to her, and then p titing it at arm's length from her.

"It's plain that you were in the city to-day, Jeem; there's the carriage, right in the midst of carts and wagons and lots of people." She stole a glance at him as she spoke, but his face bore nothing more than the good-natured look it had from the beginning.

he beginning. "And you went into a house, Jeemnouse with lots of people, dirty people a hat—" Hardman visibly started sarah saw the start but pretended sho didn't and went on :

it's strange business Miss Burram' or, Jeem. Hardman was bolt upright now, look ng at Sarah as if she were some super

matural being, but he did not speak,
"Here! you'll have to toss again—that's
all I can tell out of that cup," said Sarah.

"I won't toss it any more," replied Hardman stoutly.
"Why, ain't I tellin' the truth?"

"I sha'n't say whether you are or not, ut when it comes to talking of the mistress's private affairs out of a teacup, Jim Hardman ain't the man to stand by and see it done,"
"May I never be burned nor drowned

alive!" ejaculated Sarah, but Hardman sa'd he had finished his supper and he was going to the stable.

Rachel's sleep having been much dis-turbed by dreams of "Tom," they brought her mind when she woke in the morning all the perplexing thoughts she had just before going to sleep, and she remem-bered she had not undressed herself. She wondered who had,—certainly not Miss Burram—Rachel felt Miss Burram would never do that—and somehow there was relief in the certainty that she hadn't done it, for "Tom" having sometimes performed that motherly office for her, it seemed to her as if it would have been, had Miss Burram done it, a painful usurpation of his rights; much more so the had Sarah done it. To be absolutely ea To be absolutely cer tain, she asked Sarah, and Sarah, fearing she was going to be reprimanded, an-

swered with some trepidation:
"I done it, Miss, because I found you asleep and I thought it a pity to waken

Then I'm much obliged to you said Rachel, and she turne "Sarah," said Rachel, and she turned and went out of the kitchen as suddenly as she had entered it.
"May I never be burned nor drowned

alive!" ejaculated Sarah. Later she said to Mrs. McElvain:
"She's the most onaccountablest child

that ever I see—she flies at you when you ain't done nothin' only on the best of intentions, and when you've done some-thin' on no intentions at all, she comes to

you and thanks you."
But Mrs. McEivain had no remark to
make, other than the one she had made
a good many times before: that there was no understanding the rich people or their no understanding the first people of their children. Sarah however, took her up: "Rich people, Mrs. McElvain? who knows whether Miss Burram's Charge comes of rich people, or not—I just have my own idea about that" "Oh, well! Sarah" replied Mrs. Mc-Elvain; in her however, voice, and her pasy.

my own idea about that "
Oh, well! Sarah," replied Mrs. McElvain in her hoarse voice and her easygoing manner, "sure it makes no differace to us so long as we're paid for what

But Sarah, though she said no more just then, resented in her own mind all the seeming mystery about Miss Burram's

Charge.
To Rachel's great delight it was Jim who took her to school that morning, Miss Barram having ordered that when she did not require the coachman's at-tendance he should drive her Charge to school, but that it would be Sarah's duty

wonder a good deal about them—who were they? Did Miss Burram know them, and why should Miss Burram be willing to take care of her?

She turned in perplexity from the window, her eyes falling upon the different dow, her eyes falling upon the different favor of any kind she did not dream of articles of comfort and luxury; certainly, Hardman. But Hardman speedily suspected the

buggy he went to Sarah. That peculiar woman was just finishing to Mrs. McElvain an account of her visit to Herrick's store the day before, and her gossip with Mr. Herrick himself.

"He's very polite as you know, Mrs. McElvain, and he always has something to say about Miss Burram"

"And I suppose you also have something to say to Mr. Herrick about Miss Burram," put in Hardman, who was just entering the kitchen and overheard her last remark. "You told him Miss Burram went to the city yesterday, didn't you?" talked so fast, that before they had gone half the distance she had told him everything that had happened the day before, producing even the sealed note which Miss Burram had given her, thinking that Jim might be able to guess what could make the ladies write to each other. But Jim said if he was thinking forever, he "couldn't come to no sort of an indee about it.

"Of course I did, why shouldn't I, when he asked me about her, and I told him she took the carriage just like she always does the first of every month when she always goes to the city."

"You're a fool, Sarah," said Hardman

tartly.

"May I never be burned nor drowned alive!" ejaculated Sarah, aghast at such a speech from sober, even-going Jim Hardman.

man was made for."

Hardman, feeling unequal to an argument with two of the sex, left the kitchen

without answering.

'There's for you, Mrs. McElvain," burst out Sarah, "he calls me a fool for not doing things on the bias the way he does them himself; but I'll make him

take back them words," and as an outlet for her feelings Sarah rattled about the kitchen range, till the noise was deafen

As Miss Ashton had told Rachel she

need not wait, when the latter presented the note, Rachel was not there to see its effect. It made the Principal indignant

for a moment, then it amused her, and when Mr. Hubrey, one of the trustrees, came in, she showed it to him.

Hubrey had been a school trustee just six months, having been elected to office through his wife's efforts. He had been

a grocer in an adjoining city until five years before, when his wife's rich bache-lor uncle died and left to the Hubreys two

hundred thousand dollars. Mrs. Hubrey had no children, but she had several am-bitious desires, the chief or which, when

she came into possession of her fortune, was to shine in society. This she thought she could best do in a foreign country

ocial success she might in her own coun

She made her husband give up his busi

ness-his tastes and inclinations would have led him to keep it on a large scale-

have led him to keep it on a large state and purchase a fine house in New Utterton. Then she used all her wits to win political influence for him, feeling that with such influence, backed by their money, both he and she must become a kind of power in the township. While

Hubrey's vanity was great enough to make him as desirous as his wife of the glowing future which she painted, his

her plans. When he was many elected she made certain laws for him—the primary one, that he must make no speech in the school unless she prepared it, and that he must give no vote in the School Board that was not subject to her approximation.

val. Hubrey consented, deeming such matters of little moment so long as he was actually a member of the School Board, but when he became familiar with

the Board meetings, and listened from the school platform to speeches made by his fellow trustees, his vanity caused

nim to feet that he could and should do likewise, independently of his wife's dictation. So far, she had not permitted him to make more than the one brief address which he delivered on the day of his introduction to the advantage of the state of the shades which he delivered on the day of the shades which the shades with the shades which the shades which the shades with the shades which the sha

his introduction to the scholars, but she had told him frequently that she was preparing a speach which she confidently

ever delivered in the Rentonville school

Now, as he read Miss Burram's note, it

Now, as he read Miss Barram's note, it occurred to him that here was an opportunity to act for once without his wife's dictatior, and successfully to do that, he must act without her knowledge. He wondered why Miss Ashton laughed; he saw no humor in Miss Barram's communication and he looked very gravely at the Principal. Then he put his plump

hands grimly on his knees and pushed himself forward till his short round figure

seemed to poise itself on the extrement of the chair, and his round clear

going to propose that step to night at the meeting. Just let me have that note,

would be better than anything

him to feel that he could and s

her plans.

himsel

When he was finally elected

about it.

"Of course it's about me," said Rachel, turning the note that she held into various positions, "and I guess it's because I don't know what my father and mother's names were—maybe Miss Burram knows,

Jim."

"Maybe she doos," he answered.

"Then why doesn't she tell me something about them?" burst out Rachel. Hardman pulled up the horse to a walk, and thed he turned to her with a more solemn air than he usually wore.

"If I were you, Mise, I wouldn't bother about it; Miss Burram is kind in her own fashion, and to take her all in all, she's a

about it; Miss Burram is kind in her own fashion, and to take her all in all, she's a good deal better than folks gives her credit for; she's a providing for you, Miss—she don't let you want for nothing, and if she knows something about you that she wants to keep herself it ain't nobody else's business. If I was you, Miss, I'd just quit having all them kind of thoughts "

thoughts."
Rachel, child as she was, had sense enough to see the wisdom of Jim's reasoning, and to show him that she was even then taking his advice, she began to tell him how kind Sarah had been in the matter of putting her to bed the night before.

Beyond one conversation in the begin ning of their acquaintance about Sarah, when Rachel very freely expressed her opinion of the woman's oddities, and her when Rachel very freely expressed her opinion of the woman's oddities, and her dislike of her, Sarah's name had been mentioned very rarely by either Rachel or Jim. On that solitary occasion he had defended Sarah, not denying she was odd, but insisting that she was good at bottom, with "no snage," as he expressed it; now, it gave him much satisfaction to find that he had not been wrong in his declaration of Sarah's hidden virtues; here was an instance of them.

"Couldn't you, Jim," prompted by a very sudden thought, "give Sarah a sail in the little new boat? I guess she'd likeit."

"I never thought of anything like that," replied Jim, "I only thought of that boat as belonging to you, and it wouldn't seem kind of right to put anybody else in it."

They were at the calculation.

They were at the school then, and there They were at the school then, and there was no time for further discussion;
Rachel sprang out of the buggy the moment it stopped, waved her hand to Jim, smiled and nodded to some of her classmates who were standing by, and took her way into the schoolyard with an erect, self-possessed carriage that filled Hardman with admiration.

He said to himself as he drove off:

He said to himself as he drove off: "Whoever she comes from there's good blood in her; she just carried herself like a little queen and this only her second day among them."

day among them."

His solikquy was interrupted by hearing just behind him in Herrick's bland

Good morning, Mr. Hardman!" It was part of Herrick's policy to be as solite to domestics as to their employers; t cost him nothing and it brought him ustom; to Miss Burram's coachman h

was always particularly polite.

Hardman stopped his horse and in a moment Herrick was beside the buggy.

"Good morning!" repeated the store keeper as blandly as before.

she could best do in a foreign country where her grocery antecedents would be entirely unknown, but to that proposition her husband, with the only determination his wife had ever known him to have outside of his business, stubbornly objected, and silenced, but by no means conquered, she turned her efforts to achieving what responded Hard "Good morning!" responded Hard-man, fixing Herrick's eyes with the steady, searching look of his own. "Been leaving Miss Burram's Charge at school, I see; I am glad Miss Burram

is so sensible as to send her Charge to school right here in. Rentonville—it will help to make the town feel more kindly

Hardman did not reply. "Miss Burram is a fine woman, and it is a pity her admirable qualities are not better known by the residents of Rentonville; but, to my way of thinking, she has too much on her mind, as for in-stance the business she went to the city

stupidity and ignorance of everything save his own long-followed line of busion yesterday."

Jim nearly dropped the reins in his amszement, which Herrick observing, he said in a lower and a very confidential

tone:
"You needn't be afraid, Mr. Hardman;
"You needn't be afraid, and I have "You needn't be arraid, Mr. Hardman; what I know I keep to myself; and I have so great a regard for Miss Burram, that anything which relates to her is sacred with me; but I honor you, Mr. Hardman, for the silence which you preserve on everything that pertains to your mistress's affairs."

By this time Jim was flushed from an

nonest sense of indignation.
"I ain't got no commission to auswer you, Mr. Harrick, but it seems to me Miss Burram's affairs hadn't ought to trouble

people so much."
The shopkeeper gave one of his little

feminine laughs.
"You don't understand human nature, "You don't understand human nature, Mr. Hardman; and not understanding human nature, you cannot understand how a whole town will talk when it has such a mystery as Miss Burram is. But, passing all that over, Mr. Hardman, I should like Miss Burram to know that I I am in possession of every fact relating to Khett's sale to Renton's agents, and I should like to communicate those facts to her parhans you might incidentally men-

should like to communicate those tacts to her; perhaps you might incidentally mention this to Miss Burram."

"I don't go on no incidentals," said Hardman bluntly, "I either give my message, or I don't give it."

"Never mind, then, Mr. Hardman; I I shall communicate directly with your mistress; good morning!" And Herrick

mistress; good morning!" And Herrick was as bland in his departing salutation s he had been in his greeting.

Hardman was mad; his temper be

hardman was mad; his temper be-trayed itself in the vehemence with which he urged his horse—it kept pace with his desire to lay the whip on Her-rick. His indignation would have been greater had he known that Herrick had gone purposely to school that morning to see for himself Miss Burram's Charge. His daughters had told him the afternoon pefore that Miss Burram had brough her Charge to school, for, though not in the same class with Rachel, they had heard of her coming, as indeed had near-ly every pupil in the school, and when Herrick, somewhat to his little daughter? Herrick, somewhat to his little dankners surprise, proposed walking to school with them that morning they did not guess his object; not even when seeing Rachel jump from the buggy he bade his daughters a hasty good-by and hurried after

source of the shopkeeper's knowledge of Miss Burram's visit to the city, and as soon as he had put up the horse and

the old grocery days she always called him Bill. To her amazement he an-

swered:
"I'm preparing, Mrs. Hubrey, for a duty I have to perform to-night at the meeting of the trustees of the School Board."
"What duty?"

"What duty?"

"Mrs. Hubrey, there are times when a man has to make his preparations without his wife's knowledge—this is one of them, Mrs. Hubrey, this is one of them."

"William!" Mrs. Hubrey found voice enough to say, "have you forgotten your compact with me when I got you elected to that School Board?"

"No, Mrs. Hubrey, I have not forgotten; but this is a time when compacts don't

"No, Mrs. Hubrey, I have notforgotten; but this is a time when compacts don't count, Mrs. Hubrey—don't count'."
"Don't count?" she repeated, her voice now shrill with anger; "I think, Mr. Hubrey, you are reckoning without your wife;" and she went out of the room with a toss of her head, and a siam of the door that seemed to make the house shake, and that certainly made the little man quiver.

house shake, and this certainly little man quiver.

Mrs. Hubrey was troubled; this surprising conduct of her husband was exactly like his stubborn determination not to go to Europe, and knowing how little capable he was of any ideas outside of groceries, she feared he was about to make some blunder that might cause them both to appear ridiculous. In the avening when he was about to depart, she "I say again you're a fool, Sarah;
"I say again you're a fool, Sarah;
what business is it of yours to tell that
sneak Herrick anything about Miss Bur-"And I say, Jim, you're a-losin' your senses; and it's all along o' Miss Bur-ram's Charge; you ain't acted like your-calfeerse she come." self senge she come."

Mrs. McElvain, who was constitutionally opposed to discord, interposed:
"Don't mind, Jim; sure a woman has to talk, she can't helpit; as my good man used to say, that's one of the things a woman has to talk, she can't helpit; as my good man used to say, that's one of the things a woman more more than the say.

them both to appear ridiculous. In the evening when he was about to depart, she made another effort:
"William, if you make a fool of your-self, it will be all over Rentonville tomorrow."
For answer, he waved his little fat hand

and went his way.

CHAPTER VII.

The trustees' meeting was held in an upper room of the Town Hall, and Hubrey was the first one to arrive; ten mintee later, the President of the Board, Amos Dickel, the Secretary, Jeremiah Roundright, and two others had arrived.

The fifth and last to enter was Simon Rassell a small slim man with the voice

The fifth and last to enter was Simon Rossell, a small slim man with the voice of a woman and the tongue of a wag. All but Russell were solemn-looking and ponderous, as befitted men who felt in a ing.
Ractel presented Miss Burram's note to Miss Ashton, and as that lady read it her cheeks reddened. The note said: her cheeks reddened. The note said:

"In introducing Rachel Minturn as my Charge I deemed that sufficient credentials had been presented with her to satisfy the requirements of even so elect an establishment as the Public School of Rentonville, The Christian names of her parents being not of concern to you, Medam, nor of moment as an indorse ment to any certificate of the character of my Charge, I exercise my right of citizenship in free country to withhold those names. In in scribing 'Rachel Minturn' upon your book as my Charge, the rule which governs you school in that respect will be entirely kept.

"BEDILLA BURRAM." ponderous, as bentted men who let in a wooden-headed way the responsibility of their position. Whenever Russell arose to debate a motion it was difficult for his associates to tell whether he were in the content and root from associates to tell whether he were in earnest or only facetious, and most fre-quently they mistook his facetiousness for elequent earnestness. When, after the preliminaries of the

meeting, Hubrey, who had never done more than second a motion or vote "aye," or "nay," rose, and demanded the floor Russell's little black eyes twinkled.

Mr. Hubrey began:
"Mr. President, and Chairman, and
Gentlemen," and Russell had an inward

"I have here a note," Hubrey continued, the perspiration starting upon his face, and his voice guttural from the comined effects of natural throatiness excitement, "an epistle from a lady in this community, an epistle which is a re-flection upon the spirit of public justice in

nection upon the spirit of public justice in this community—"

Here Russell, despite a succession of inward spasms, managed to cry: "Hear, hear!" but the other trustees sat like

wooden images.
"An epistle," Hnbrey went on, "which calls for us in our manhood and our spirit, as citizens of this community, to answer, by calling the writer of it before a committee of these gentlemen"—waving his hand to the wooden images—"to answer to the charges herein contained." He sat down, the perspiration now rolling from his face. One of the images roused

"Will Mr. Hubrey inform us of the nature of the charges he speaks of?"
Russell sprang to his feet with a motion to have the note read, and that seconded and carried, Hubrey read the note. "Why it's about Miss Barram," said

one of the trustees involuntarily, and as if he were trying to hold his breath, while the President and the Chairman looked more solemn than ever. Russell again asked for the floor.

TO BE CONTINUED.

A CAUTION.

Very many of our young women are ffecting a prevailing fashion in their outward garb that is simply suggestive of indecency. We do not need to be more explicit, for the attire has become the subject of common talk. It would hardly seem necessary in these pages to mention the matter for we would fain believe that no Catholic maid or matron would give cause in her dress for the offensive leer or the oathsome comment of the street Fashion is not to be condemned, nay it deserves praise, but that is not fash ion which is the immediate cause of dissoluteness and an incentive to sin. Then it becomes a scandal, and it is in this day and generation what the serpent was to Eve in the garden, the tempter to evil, and its fruits are the natural results of that evil. all the ramifications of society does this scion of the bane of paradise draw its slay form . - Pittsburg Catholic.

Acute and Chronic Rheumatiem are equally influenced by the almost magical pain subduing power of Polson's Nerviline, equal in medicinal value to five times the quantity of any other rheumatic remedy. Nerviline cures because it reaches the source of the disease and drives it out of the system. of the disease and unusually good rheum Nerviline is an unusually good rheum cure, and makes many unusual cures. rub it in the next time you have an att The immediate result will surprise you. send of the chair, and his round cleanshaven face was brought almost within
touching distance of Miss Ashton's.

"Miss Ashton, a proceeding ought to be
entered into against Miss Burram."
The Principal did not reply; sarprise
at such a ludicrous proposition, and amusement at the earnestness with which it
was uttered, leaving her nothing to say.

"Miss Burram ought to be brought up
before a Committee," resumed Hubrey
"to show cause why she refuses to abide
by the regulations of the school, and I'm
going to propose that step to night at the

rub it in the next time you have an attack. The immediate result will surprise you, 25c. So rapidly does lung irritation spread and deepea, that often in a few weeks a simple cough culminates in tubercular consumption. Give heed to a cough, there is always danger in delay, get a bottle of Bickle's Anti-Consumptive Syrup, and cure yourself. It is a medicine unsurpassed for all throat and lung troubles. It is compounded from several herbs, each one of which stands at the head of the list as exerting a wonderful influence in curing consumption and all lung diseases. Had La Grippe—Mr. A. Nickerson, farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of Dr. Thomas' Eclectric Oil and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured." Miss Ashton, please."
Miss Ashton gave up the note, a slight
smile the only evidence of her inward
convulsion of mirth at the idea of sum-

pletely cured.

convolsion of mirti at the does of submoning Miss Burram.

Hubrey had never felt so important; he stepped along the Rantonville streets with an unusual authoritative energy in his manner, and when he reached home his wife saw at once that he had something on his mind.

"What is it, William?" she asked: in NERVOUS troubles are cured by Hood's Sarsaparilla, which enriches and purifies the blood. It is the best medicine for nervous

THE SCULPTOR'S STORY.

Marie Dongan Walsh in Catholic World

CONTINUED FROM LAST WEEK It must have been long that I knelt there, calling him by name, chaing the marble-cold hands fast stiffening in death-whose icy touch brought a o'd thrill of horror through every nerve of my body-and striving by every means in my power to restore life to the inanimate frame from which it had fied.

The moonlight had faded into the

black darkness which precedes the dawning; and presently morning would break in cheerful sunshine, when they would find me here keeping a vigil by the dead ; the murderer and the victim, with the ham-mer and the mutilated statue to act as witnesses of my crime. Then they would take me and lead me to the prisons by the river, stigmatized as a ase, foul murderer, a monster of vil. lany and blackest ingratitude. And for ever, between me and the eternity of misery awaiting me, would arise that pale, horror stricken face in the moonlight, and the bitter cry of mortal anguish ring unendingly in my ears! Again the instinct of self preservation asserted itself, too strong to be resisted; and without one look backward I rose and fled swiftly like one already pursued.

No one detained me, no one witnessed my rapid flight, as I scaled the wall, dropping into the street again. But cold drops of sweat stood on my forehead, and my heart beat wildly and tumultously, loud as if it its hammer-beats would rouse the echoes of the stony street. Strange, jeering voices sounded in my ears, and pursu ing footsteps rushed along beside me in the shadows. But never pausing till I reached my humble lodging, I locked myself safely in; to pass through long days and sleepless nights of mental torture, to which death would have come as a welcome relief. Nor could the old reckless unpelief, the scepticism of all things in heaven and earth, be called in to aid me in this refined torment of remorse. It, too, had failed me. My unwilling Credo" had been said the instant after the consummation of my crime ; for as I knelt by my friend's murlered body I knew once and for ever that there was a God whose infallible ustice would pursue me bayond the grave. Weeks elapsed before I ventured

abroad again, pleading illness as an

excuse for absence from the studio;

and indeed my appearance substan-

tiated the statement to the comrades

who forced their way into my retirement, anxious to be the first to tell of the tragedy with which the art-quarters of Rome were ringing. And for fear of their suspicions I dared not deny them admittance. No exaggeration is it to say that mine was torture of the rack-the inward guilt and the endeavor to keep an outward calm so strangely at variance with my passionate, impetuous nature, as one after another came to relate with norbid avidity and interest every detail of the mysterious story ; which las ! I-the only witness-knew too well: how Francesco Lorenzi (who had stayed late at the Palace Morosini on the night of the murder) had been found lying dead in the studio, by the fragments of his ruined statue, a hammer by his side. Then they would argue and discuss the subject from every point of view, till I felt my brain reeling with the strain. Some opined that the sculptor destroyed the statue himself in a fit of discouragement ; then died with grief at the result. O.hers asserted it was a deed of vengeance-a deliberate murder; though no signs of violence (beyond a blow on the head which might have been caused by the fall) had been found on the body. But one and all agreed in wondering what hidden enemy a man like Francesco Lorenzi could have had. Afterwards followed unending speculation as to the possible capture the murderer and his identity. Strange to say, suspicion never for one instant fell on ma; even though they knew of my erstwhile friendship with Lorenzi and its subsequent rupture, for fortunately my brooding jealously about his statue had been kept to myself. Indeed, they wondered that I took the thing so hardly, when I could not keep the horror ou of my face; for sometimes they looked at me curiously, till I wondered if the deep furrowed lines in my face, and the white threads that came into my hair after that night of horror, had not betrayed my secret to the worli.

But no: thoughtless and unseeing, the crew of reckless youths never guessed that each careless word on the subject cut like a stab ; each conjecture and repetition smarted like a touch on the raw wound of my quivering sensibilities. But with the first resolution and endurance of my life I forced myself to go through it all—the torture of the day in public, and the unspeakable solitary nights, till, in sheer desperation, I would rush into the streets and pace them incessantly till morning-anything, everything, to save me from the one torment of the lost-thought. As I passed old Tiber in these midnight vigils, its dark turbid depths appealed to me to end the struggle; but like all murderers I was a coward. time I essayed it Lorenzi's whitelface seemed to rise from the river's misty surface to warn me back, till I fied in old horror from that vision which so haunted my waking and sleeping hours; but most of all, mark you, when I contemplated any desperate

deed, or gave myself over to darkest one regre One day I heard a man saying, that inst going to make a man of that ne'er dogoing to make a man of that ne'er do-weil Guildi; it made such an impres-sion on him that he sowed the last of his wild oats the day he heard of this terrible deed" (which, little though they knew it, was indeed the truth). But it would have taken keener minds and more observing than those though in judg of the artist fraternity to penetrate the mask of iron I learned to wear.

And with that strange human capa-And with that strange numan capa-city for forgetfulness, the nine days wonder over the tragedy passed. Be it saint or emperor or best beloved— those whom we deemed most necessary and powerful are alike forgotten. Before the summer heats por Before the summer heats poured blindingly on the streets, driving Rome panting to the shadowed by. ways, the world had ceased to com-ment on Lorenzi's fate. He had passed into the dim region of immortal shadows, whose work only lives after their personality is forgotten.

And I?

After a long sum
mer spent in the mountains, where I ed my dark burden with me into with o the solitudes, alone with God and nature, fighting the battle with despair, I returned to the city, and did ment what I thought never to have done without again-plunged into genuine hard of Fr My old haunts knew me no more. Between them and me there was an impassible gulf of distance like that of years-my crime and my newly-awakened conscience. This new attitude caused much

ent to my cynical friends of the past, who nicknamed me "Simon Stylites" and the "Sculptor-Saint;" taunting me that the "clericals" had of me and made me a coward. the old days ridicule instantly aroused me to shamefacedness or reitment, but now I pursued my way heedless alike of sneers or laughter for neither seemed to touch me. Oc-casionally I felt as if I illustrated one of those strange psychological prob-lems one hears of, in which a man's whole personality has been changed into that of another! The reckless, passionate youth, so full of the pride of life, had gone for ever, as well as the boyish scapegrace Lorenzi had once loved; and in their place was a once loved; and in their place was a sombre, silent man whom I myself scarcely recognized, with a grim secret darkening his life with an ever-present shadow. Oh, it was strange, strange! I the uncontrolled, the reschapte to become impressive to the passionate, to become impassive to sternness, possessing a self control seldom to be met with in our southern land, where storm and laughter are ever near the surface. Sometimes but seldom, the old fits of sudden anger weiled up and would almost overflow, over some wilful careless ness of the scarpellini or a more than usually bitter taunt of my comrades but I had but to glance at the gesso model of the renegade monk, kept as a "memento homo" in a corner of the studio. Then my hand would fall at my side and the fierce words die away unuttered on my lips, to be instantly replaced by the stony calm which had become second nature; the habitual feeling that I had done with

> though even yet the mere mention of it sufficed to drive the very life-blood from my guilty heart. After many lamentations over his friend's un timely fate the old man ended: "Well, poor fellow, they may say what they will; for my own part hold it was no murder but disease tha brought him to his death. Aye, disease! stare as you will, Guido, with those great sombre eyes of yours Some one may have ruined his statu out of jealousy or pure wickedne (for that galantuome had no enemies or even he himself may have d stroyed it in a fit of discouragemen such as you artistic geniuses are ca able of ; but. Die lo sa! it wasn't lil the man." . . . I, the stient I tener, winced as if he had pierced n armor with a sword thrust, and lips and hands clinched in a supre old man noticed nothing. He was of his subject and went on, med tively : "Yes, his death was bound come suddenly sooner or later; so loss of his statue was not altogethe blame, though the shock may h hastened it. For years he suffe from heart disease, and suspecte himself too, even before I told I Quel povero Francesco! ever thou

> > But the agony, the sorrow, his beautiful creation ruined him?" I queried. "Surely to was the agony and pangs of dea "Figlio mio, it was but u tary," said the old physician, his hand on my shoulder and sp gently and reverentially, "tha shock of horror; then the insta-igation of the 'Open perfect I ization of the 'One perfect l' opening before the eyes of t who so loved the pure and beau

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came to me during that period of poignant remorse. I was talking to Francesco Lorenzi's old friend and doctor with the brave face I showed the world in discussing the event, ort for self-control. But the g

life's petty vexations and troubles on

Only one touch of human comfort

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others even in his own trou Methinks I can bear him now, tried to break the fact to him ge saying in that cheery way his: Thank you, old friend, for ing to spare me; I have guesse much for years. Gcd has been to me in this as always; for it is death I would have chosen. The gering agonies of a mortal sickn a helpless old age are things dreaded; and besides this, men heart-disease often outlive the Anyhow, He knows best for us a

plans on this subject that of establishing a 'matrimonial bureau' is not included. Such an institution is, I think,

ment of marriage, its nature, its dig-

nity, its sacredness, its absolute indis-solubility and its likeness to the union between Christ and His Church; the

obstacles to domestic happiness and consolation of married life; the inten-tions, dispositions, duties and obliga-

A GREAT SACRAMENT.

and to so save our souls. The surest guarantee we have of saving our souls

is the worthy reception of the sacra

ments during life. One of these sacraments St. Paul calls a great sacrament

in Christ and in the Church-the sacra

reception depends much of the happi

results of the Reformation.

The Catholic Church has always and

by every means in her power, both civil and religious, upheld the sanctity

of marriage. History tells us of the battles she has fought and of the losses

she has suffered sooner than violate the strict command 'What God hath

joined let no man put asunder.' Loyal

Christians of the Church, practical

Christians, will love and venerate this

great sacrament, but let me warn the

disloyal ones. There is among our young people, owing to culpable igno-

rance, too much levity and too little reverence for this sacrament. They

receive it thoughtlessly, with wrong

intentions and unworthy motives, or

gerated idea of its trials and bad

examples of some married people. Ignorance of the dignity and sanctity

of this sacrament is the cause of the

many great evils of our day. There-

fore we have unhappy unions and family scandals, children neglected,

separations, divorces, polygamy and

THE GOOD OF SOCIETY.

How much better would society b

society, it is evident that the sacra-ment which forms the family is the

base of the social edifice. In raising marriage to the dignity of a sacra

ment our Lord raised society. Unity and indissolubility were the distinctive

marks of the primitive family, but

away the sacrament of matrimony and society is degaded. We have only a

base contract, buying and selling and

countless crimes. And the remedy?

THE SUBJECT OF GENERAL TALK.

Father Coleman's remark have awak-

ened more interest and created more

good-natured discussion in this quaint

old city than perhaps anything that

has occurred before. Even the Schley-

Sampson controversy sinks into insig-

nificance before it, for this is a question

in which the ladies are individually

concerned, and talk of it they will, but

woe to him who would dare to repro-duce any of their chance remarks.

The whole community, however, is

talking about it, both seriously and

humorously. It is the subject at the

table, in the sitting rooms, in the

stores, in the counting-rooms, and in

the shops among the mechanics. Though the young may talk of it face-tiously, the vast majority of the people

consider it a serious question and one of the problems of the twentieth

The young girls are glad the matter

their company.

alas! we have changed all that.

they abstain from it through an exag

parties.

"We are in this world to serve God

tions of the contracting parties.

deed, or gave myself over to darkest

One day I heard a man saying, Lorenzi's death going to make a man of that ne'er doweil Guildi ; it made such an impresweil Guildi; it made such an impres-sion on him that he sowed the last of his wild oats the day he heard of this terrible deed" (which, little though they knew it, was indeed the truth). But it would have taken keener minds and more observing than those of the artist fraternity to penetrate the mask of iron I learned to wear.

and powerful are alike forgotten. and powerful are alike lorgotten.
Before the summer heats poured
blindingly on the streets, driving
Rome panting to the shadowed byways, the world had ceased to comon Lorenzi's fate. He had passed into the dim region of immortal shadows, whose work only lives after their personality is forgotten.

And I? . . . After a long summer spent in the mountains, where I carried my dark burden with me into the solitudes, alone with God and nature, fighting the battle with des-My old haunts knew me no Between them and me there impassible gulf of distance like that of years-my crime and my newly-awakened conscience.

This new attitude caused much amusement to my cynical friends of the past, who nicknamed me "Simon Striltes" and the "Soulptor-Saint;" taunting me that the "clericals" had got hold of me and made me a coward. In the old days ridicule instantly aroused me to shamefacedness or resentment, but now I pursued my way heedless alike of sneers or laughter for neither seemed to touch me. Oc-casionally I felt as if I illustrated one of those strange psychological prob-lems one hears of, in which a man's whole personality has been changed into that of another! The reckless, passionate youth, so full of the pride of life, had gone for ever, as well as the boyish scapegrace Lorenzi had once loved; and in their place was a sombre, silent man whom I myself somore, shent man whom I myself scarcely recognized, with a grim secret darkening his life with an ever present shadow. Oh, it was strange, strange! I the uncontrolled, sionate, to become impassive to sternness, possessing a self control seldom to be met with in our southern land, where storm and laughter are ever near the surface. Sometimes but seldom, the old fits of sudden anger welled up and would almost , over some wilful careless ness of the scarpellini or a more than usually bitter taunt of my comrades ; but I had but to glance at the gesso model of the renegade monk, kept as "memento homo" in a corner the studio. Then my hand would fall at my side and the fierce words die away unuttered on my lips, to be instantly replaced by the stony calm which had become second nature; the habitual feeling that I had done with life's petty vexations and troubles on my own account.

Only one touch of human comfort came to me during that period of poignant remorse. I was talking to Francesco Lorenzi's old friend and doctor with the brave face I showed the world in discussing the event, though even yet the mere mention of from my guilty heart. After many lamentations over his friend's untimely fate the old man ended:
"Well, poor fellow, they may say what they will; for my own part I hold it was no murder but disease that it sufficed to drive the very life-blood hold it was no murder but disease that brought him to his death. Aye, dis ease ! stare as you will, Guido, with those great sombre eyes of yours Some one may have ruined his statue out of jealousy or pure wickedness (for that galantuome had no enemies) or even he himself may have de stroyed it in a fit of discouragement, such as you artistic geniuses are capable of; but. Die lo sa! it wasn't like the man." . I, the silent lis tener, winced as if he had pierced my armor with a sword thrust, and my lips and hands clinched in a supreme fort for self-control. But the good old man noticed nothing. He was full tively: "Yes, his death was bound to come suddenly sooner or later; so the closs of his statue was not altogether to blame, though the shock may have hastened it. For years he suffered others even in his own troubles. Methinks I can bear him now, as I tried to break the fact to him gently, saying in that cheery way of his: 'Thank you, old friend, for try-ing to spare me; I have guessed as much for years. Gcd has been good to me in this as always; for it is the death I would have chosen. The lingering agonies of a mortal sickness or

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though avenging conscience rose up in judgment before me, repeating, "Yours was the hand that struck the blow that gave the fatal shock."

Soon after this a new difficulty beset

me. A commission came from the princely owner of Palazzo Morosini, sking me to take up my dead friend's work ; to commence another statue to replace the one destroyed. My first And with that strange human capacity for forgetfulness, the nine days wonder over the tragedy passed. Be it saint or emperor or best beloved—those whom we deemed most necessary those whom we deemed most necessary thought was too awful in its grim irony; and yet a strange hesitancy seemed to drag me back from refusing, seemed to drag me back from retusing, something within me urging me to accept it. I had even commenced the letter of refusal, when once more came the old haunting vision which had driven me from death and the river— Lorenzi's ghastly, haggard face.

Anguish and perplexity tore me with conflicting emotions, and at last —I know not how or why—I accepted the commission; but with the agree ment that it should be undertake nature, fighting the battle with debratic ment that it should be undertaked pair, I returned to the city, and did without payment, and as a memorial what I thought never to have done of Francesco Lorenzi. But the work again—plunged into genuine hard was to be done in my own studio. Even was to be done in my own studio. my iron nerves could not face the thought of working in the spot where Lorenzi had labored and died; and where my guilty passion had perpetrated the crime of a life-time. Monstrous enough it seemed that the murderer should take up the work of the victim; too terrible the mockery that the hypocrite be posing as the devoted friend of the murdered man. So with hands heavy and unwilling I commenced the task. Who knows but what this burden was to be part of my expiation, part of the debt of blood-guittness which still hung over my head? Quickly the status gray under the tipalogo shied.

statue grew under the tireless chisel, for, leaving all other labor aside, I worked at it unceasingly; and more and more my heart was in the work. Cost what it may, the expiation should be complete; and resolutely stamping out my repugnance, I strove to repro duce, as far as possible from memory the lineaments of the saintly face; moonlit illuminated as it appeared before my desecrating hammer fell upon

But try as I would the features and expression of my St. Bernard were different to Lorenzi's. They became softened, less spiritually severe, any less full of the triumph of the spirit than of its renunciation. The likeness of the avenging angel was merged into the pity of a sorrowing spirit, who feels for rail humanity and its struggles, and longs to atone for sin by its own perhad been grandly thrown back as if Santo" behind the Basilica, where fection. The head in Lorenzi's statue listening to heaven-sent inspiration, while the power flashing from the brow and eyes accentuated the gesture of the outstretched hand, fuil of the unspeakable majesty which had cowed even my sinful recklessness. But in mine the whole attitude was different; it seemed to shape itself in opposition to all efforts to render it a copy of Lor enzl's; for the head was cast down as if in deep humility, the hands lightly crossed on the breast—a very embodiment of silence and mortification.

At last the statue was finished, and falling short as it did in every partic ular of the perfect model of which I had robbed the world so ruthlessly, I saw that it would stand; if not as a to stand by and listen to their com-ments on its history, and the memories of the half-forgotten story it was sure to evoke. Nor was I wrong in these surmises. It attracted much attention and people came from far and near Romans and strangers alike, curious to see the work which memorized a tragedy. They gazed, wondered and admired; asking me questions about the story till I could have flad from the place to escape them ; and I often fancied when I heard people reading out the simple lettering engraved on the nedestal,

"FRANCESCO LORENZI. IN MEMORIAM AETERNAM. G. G.,

hastened it. For years he suffered might have moved me to satisfaction from heart disease, and suspected it had I still any feeling left; but as it was it left me so impassive that the himself too, even before I told him Quel povero Francesco! ever thought public must have wondered what man-ner of man I could be, to take such an ovation of enthusiasm so coldly. Only for the sculptors' comments I listened keenly, willing to accept the judgment on my work from their hands. Their on my work from their hands. Their critical eyes dwelt long upon it, perhaps in realization that this was no ordinary effort, but that heart and soul were in it. Their final verdict was satisfactory; and I was content, not for my own sake but for the sake of a helpless old age are things to be dreaded; and besides this, men with heart-disease often outlive the rest.

Anyhow, He knows best for us all.'" seems to me," remarked one grayhis beautiful creation ruined before thin?" I queried. "Surely to him it was the agony and pangs of death."

The surely are the surely to him it was the agony and pangs of death."

The surely are the surely to him it was the agony and pangs of death." was the agony and pangs of death."

"Figlio mio, it was but momentary," said the old physician, laying gently and reverentially, "that sharp shock of horror; then the instant realization of the 'One perfect Beauty' opening before the eyes of the soul who so loved the pure and beautiful on earth! Nay, Guidi, do not think, that

one regret for earth clouds his happi-ness, or that it does not repay him for ary, but the impress of the Divine ary, but the impress of the Divine Compassion of the Godhead; the dying Christ on Calvary, as he breathed forth ness, or that it does not topy that instant's purgatory here."

So I treasured up this slight glimber of light in the darkness of my siu, mer of light in the darkness of my siu, that most sublime of utterances, that most sublime for they know 'Father, forgive them, for they know 'Father, forgive them, for they know 'Table 1."

not what they do." speaker, whose words had aroused the knowledge and preparation. The more first spark of feeling within my breast; we know about a good thing the more but he had forgetten us all. His dreamy eyes were riveted on the marble figure, his thoughts far away in the land of his pure ideals. "God grant it may be so!" I sighed, when they had all gone at last and left me alone with my statue in the darkening twilight; for in those words lies all my hope. The past is gone with all its fiery passion, and no repentance can recall it; but something within tells me that my dear old friend for-gave me, as he hoped to be forgiven; and his kind face-not drawn and agonized as I saw it last; as I see it still in waking and sleeping dreams but full of happiness and gentle com-passion—will be the first to greet me on the other side, if I live to explate my sin. God's peace has come to me in these later years, after all the storms and troubles-a peace I have little deserved; but won for me, I know, by the prayers of the man I so deeply inine prayers of the man I so deeply injured. He gave his life cheerfully for mine; and like a guardian angel has helped me to live! Else why did I believe as I knelt by his dead body? Why had I not perished miserably by my own hand, or had grace to fight the battle with denair—the newertoment. battle with despair—the power to work, and drown the thoughts which were leading me to madness? No! Franesco Lorenzi deemed his life well

sacrificed to purchase the salvation of one wayward, erring soul. My work, too, has prospered; my statues have made a name; but their reputation brings no moment of selfpraise, or pride of power; and adulation is but gall and wormwood, knowing as I do that it is the price of blood.

I am an old man now; I work no longer in the studio, for my eyes are weak and my hands tremble too much to guide the chisel. The lads do all the work for me; and when I go in to give them a few suggestions, they listen to me with deference. Young people are more sensible nowadays; they recognize the claim of the elders o an experience wider than their own, brilliant as may be their abilities. And I think with a sigh of my own hotblooded youth, and how ill I requited the kindly hand and heart to which I owed so much. Ah, well! life, long as it is, is too short for my repentance

I only creep out when the brilliant sunshine floods our grand old city, to make my favorite pilgrimage to the tomb of the Apostle, whose lifelong penitence bids me hope the most for my own sinful past. For at St. Peter's feet I feel great peace and hope, and near St. Peter's dust I trust one day to rest, in the quiet little "Campo

Francesco Lorenzi lies.

The story of my life is told, and after all it has been more of a relief than a penance to put it into words. It is the story of a moment of fierce, unbridled passion in the heat of a godless youth followed by a remorse so deep and bit ter that no penalty of human justice could exceed in severity. Far be it from me, in my poor judgment, to speculate on the punishment for sin in the world to come; but I sometimes feel that no purgatory could be more searching or more all devouring than the wages of my sin, paid in the baptism of conscience-fire through which I came back to God.

Notwithstanding the excessive heat of ninety degrees, St. John's Church was well filled to night to hear the promised discourse of Rev. J. F. X. Coleman, S J., on the momentous and all absorbing question of matrimony. Last Sunday night he announc that he he was surprised at the small number of marriages in his parish, and said some thing was wrong, and he was going to endeavor to rectify it, incidentally re marking that he was going to establish a matrimonial bureau. This naturally excited comment and created quite sensation in the community, and had the effect of drawing the largest crowd to church to night that had been there for years. The reverend gentlemen was somewhat embarrassed by the notoriety he had achieved from the jocular remarks he had made, but readily disabused the minds of many who

my subject of matrimony has created quite a sensation. I regret this, inasmuch as sensations are unhealthy things and altogether foreign to God's who had been consuming many years Church, and priests, too. However, perhaps this sensation may prove an exception to the rule, since it may call attention to a deplorable state of affairs which exist not only in Frederick, but in other parts of the country also-I mean the decease in the number who contract Christian marriage. If this publicity will in any way tend to lessen

ONE NEGLECTED PRECEPT. that if they knew and understood their duties and responsibilities to their God

There is a certain class of Catholics and their country there would be more whose actions would lead one to be-lieve that the Precepts of the Church marriages, and happy ones. God for-bids that I, a priest of God, should advocate hasty and sensational mar-riages, or that I should urge people to enter upon this holy state without due browledge and propagation. The more Or, if not abrohad been abrogated. gated, at least suspended in their application to themselves. We refer to those good people who out of ignorance or parsimony fail to see the propriety of contributing to the support of their pastors. "I need not say that among my

We call them good people and we mean it, for they are good. They keep themselves in the narrow path of rectitude. They are seldom guilty of very grievous sin. They are frequent inany form underirable, and, conducted by a clergyman, altogether improper and unworthy his sacred calling. The to their duties and all the many pious devotions not of obligation. Advised chief plan I have in view is a clear and ly is it, therefore, that we call them thorough explanation of the doctrine of the Catholic Church upon the sacra-

But if they ever learned of the Fifth Precept of the Church it must have been when they were so young that it made no great impression upon their They are apparently ready memory. They are apparently ready to make any sacrifice to demonstrate their devotion to the faith except the one which would open their purses to support their pastor. Such demands are usually met with murmurs and

language not calculated to edify.
Yet by every rule of reason and justice the law of the Church should be complied with. The law of God commands it and the Church proscribes it. If no other reasons could be given these should be all sufficient to the thorough and conscientious Catholic. If, however, the question be viewed

ment of marrimony. Indeed, it is a sacrament, for on it depends the welfare of civil society, and on its worthy from a merely human standpoint there is argument equally cogent. The priest is debarred other means of a ness which should follow every Christian marriage, and yet this great sacrament is little understood and so livelihood. His life is a continuous sacrifice for the people. sumed to have this maintenance open to abuses, irreverance and distended him that he might be freed from respect. This is one of the deplorable the cares of life and thus the better serve his flock. His labors are hard lowered the dignity and sanctity of and his sufferings great. Common this sacrament and has made a margratitude, therefore, prompts us to be riage a simple contract to be entered into and broken again at the mere whim or fancy of the contracting most liberal and generous in his support .- Church Progress.

> AUCTION SALE OF TIMBER BERTHS.

PUBLIC NOTICE is hereby given that pur suant to authority of Orders in Council, th DUBLIC NOTICE is hereby given that pursuant to authority of Orders in Council, the Red and White PINE TIMBER in the following townships in the DISTRICT OF ALGOMA, namely:—The Townships of GRAHAM (path, HART, CARTIER, LEVACK, JARVIS, ANDERSON, CHESLEY, GILLMOR, WHITMAN, CURTIE and RUTHERFORD (part), and certain areas between the PIGEON RIVER and the ARROW RIVER waters in the District of THUNDER BAY, will be offered for sale by Public Auction at the Parliament Buildings, in the City of Toronto, on TUESDAY the SEVENTEENTH day of SEPTEMBER next, at the hour of ONE o'clock in the afternoon.

At the same time and place certain forfeited and abandoned Berths in the Townships of DIGBY, SHERBORNER and LUTTERWORTH, in the DISTRICT HALBURTON and County of VICTORIA, will be offered for sale, the purchasers of these latter Berths to have the right to cual kinds of timber.

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E. J. DAVIS.

Commissioner Crown Lands.

Commissioner Crown Lands,
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Toronto, June 1, 1901,
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thought they would hear any sensa tional plans evolved.
"My dear friends," said Father Coleman, "a jocular remark which I made here last Sunday evening apropos of

has been brought up for discussion, but many of the bachelors seem to regret it very much. One young lady said she hoped it would result in som good; if none other, she hoped it would of attention from the girls so they would stop monopolizing their even-ings and give other and younger men a chance to spend some evenings in

WORKING and other States asking him to procure them good wives. Some of them give their age, health and occupation, and

and K.D.C. Pills 10 Cts.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its metter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success,
Believe me, to remain,
Yours faith, all, and Christ

g you, and wishing.
elieve me, to remain,
elieve me, to remain,
Yours faith.ully in Jesus Christ,
+ D. FALCONIO, Arch. of Larissa
Apost. Deleg.

London, Saturday, August 31, 1901.

ARREST OF CHRISTIAN SCIENTIST.

James H. Lewis, a Christian Sciencharged with criminal negligence in failing to provide medical aid, medicine, and proper comforts for his little son, Roy Lewis, while he was in a dying condition from diphtheria. Physicians assert that there was a likelihood of the cure of the child if he had had proper medical aid and care during his illness. The arrest was by detective Verney of the Toronto detective force. This is but one of many instances of deaths arising from similar neglect, in consequence of the Chrisvery properly the Toronto police have treatment for those under their charge, when their sickness is so severe that such treatment should be provided.

TO PURIFY LONDON.

This is surely an age of gigantic and bold undertakings; but a movement which is being begun in London, and of which a recent cable despatch gives information, is undoubtedly the boldest in the social order which has ever been attempted. This is nothing less than a crusade which has just been announced for the suppression of vice in that city. More than a thousand prominent persons representing every borough in the great metropolis have associated themselves together to suppress disorderly houses, obscene language, pernicious pictures, publications and plays.

Among the supporters of the movement are Lords Roberts and Wolsey, (Anglican) Bishop of London, Lord publican." (St. Matt. xviii. 17.) Kinnaird, Archdeacon Wilberforce, Sir W. H. Broadbent, M. D., Sir Douglas Fox, Canon Gore, Rav. Hugh Price Hughes, and others.

Six hundred and forty two out of one thousand three hundred and forty nine borough councillors have pledged themselves to support the movement, and no doubt many others will give their adhesion to it later on.

The police have been instructed to be more vigilant in their investigations into the manner in which suspected houses are conducted, and the magistrates generally have entered heartily into the movement, promising to enforce the law on the subject with inflexible vigor and severity.

The vice-chairman of the association, ago at a meeting to further the object of the Association :

"The social sins and miseries of London have a firm hold on the com-Unabashed and aggressive immorality has assumed the dimen-sions of a vested interest and an international trade. We do not profess to be able to compass the total suppression of immorality, but we hope, with the help of God, to redsem London market for body and soul."

The Association will provide homes for unfortunate women willing to re- in the same chapter as follows: form, and the measures generally proposed to be adopted in the carrying on of the crusade, being of an eminently practical character, there is movement of the kind which has ever

John Kensit, the seller of obscene aggressive Evangelical party, is in found in 2 Thess ii, 3, and is as follows: increase devotion; and such ordinances | vealed truth.

danger of having his establishment broken up by this crusade-not indeed by Mrs. Carrie Nation's methods, but by the regular course of law.

ADVANCING TOWARDS ROME.

There is a feature in the agitation of the question of Revision of the Westminster Confession to which much attention has not been called, and that is the testimony which the movement affords to the constancy of truth as it has been and is still taught in the Catholic Church. The 25th chapter of the Westminster

Confession admits that the Church of Christ must exist always " to worship God according to His will," and in support of this statement quotes "Thou art Peter, and upon this rock I will build my Church ; and the gates of hell shall not prevail against it," (St. Matt. xvi, 18;) and several other passages of Scripture, among which we need point out only this one : " He (Christ) gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ. Till we all come in the unity of the faith, and of the knowledge of the Son of God." This text continues in the part not quoted in the Confession: that we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of mentist of Toronto, has been arrested in craftiness by which they lie in wait to deceive.'

These passages teach us more than they are quoted in the Confession to prove, namely that the Church of Christ must always continue to exist. They show that the Church is built apon a rock against which all the efforts of the enemy of our salvation to overthrow it, will not prevail to have it teach any other doctrine than that which in St. Matt. xviii, 19, Christ commanded His Apostles to teach to all nations; and it is to save tian Science belief, but it appears that us from becoming the dupes and victims of false doctrines that we are been instructed to arrest those whose told the hierarchy of the Church of duty it is to provide proper medical Christ was instituted by Christ Him self. In fact the Church of Christ must be what St. Paul describes it to be in 1 Tim. iii, 15: "the Church of the living God: the pillar and the ground of truth."

> Now it must be remembered that be sides the Greek Churches, which in nearly all their teachings are identical with the Catholic Church, there was for the West only the Catholic Church in existence when Luther, Calvin and Zwinglius raised the standard of revolt in their respective countries, and started Protestantism on three widely different fundamental principles. Thus, even according to the plain teaching of the Westminster Confession, the Catholic Church must have been the only one which had authority days; but on the contrary, such observto teach, and actually taught Christ's doctrine, and the only one of which Christ had said: "If he (the erring brother) will not hear the Church, let him be to thee as the heathen and the

The 25th chapter of the Westminster Confession, already quoted says:

"The purest Churches under heaven are subject both to mixture and error, and some have so degenerated as to become no Churches of Christ, but synagogues of Satan."

Then follows the declaration: "Nevertheless there shall be always

a Church on earth to worship God according to His will. Of course, the Catholic Church is the

one chiefly aimed at in this denuncia. tion of the "synagogues of Satan," but it must include also all the Greek Churches, which teach substantially the same doctrines. Thus all Christianity is denounced as having repudiated Christ, in the same breath in which we are told that the Church of Christ must exist always in virtue of Bishop Alfred Barry, said a few nights the promise of Christ to His Apostles : "Lo, I am with you all days even to the consummation of the world." A greater contradiction than this cannot be conceived, that Christ's Church must exist always, and yet that it has since long ago, ceased to exist, having become "a synagogue of Satan."

The absurdity of all this is felt by Presbyterians themselves, and the refrom the reproach of being an open vision movement aims at eliminating this reference to the Catholic Church as well as the fling at the Pope found

"There is no other head of the Church but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof, but is that Antichrist, that man of sin and Son of Perdition more hope of success than in any that exalteth himself in the Church against Christ and all that is called

literature, who is at the head of the pealed to in support of this teaching is such festivals as it deems advisable to

"Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, Son of Perdition, who opposeth and ex-alteth himself above all that is called God, or that is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God."

Many years ago, the Rev. Philip Schaff, one of the most prominent of the Presbyterian clergy of the United States, and a member of the American section of the Committee on the Revision of the Bible, declared that the teaching of the Confession on this point is founded upon a false interpretation of the Scriptural texts referred to, and this is borne out by the fact that all this abuse of the Pope, at least, is to be left out of the Confession upon revision.

It is true, the present proposal is to leave the Confession untouched, whereas a new and short Creed is to be prepared which, it is said, will be an "explanation" of the Confession, though every one is perfectly aware that it will supersede the old creed, and that this is the purpose for which it will be prepared. The proposal is evidently, so far as it goes, an advanced toward the old Catholic faith, and the giving up of one of the new fangled favorite doctrines of Presby terianism, and an admission that after all the hurly-burly of three centuries of abuse against the "Man of Sin," and the "Sypagogue of Satan," the Catholic Church was right, and Presbyterianism wrong.

The same thing is to be said on the subject of foreordination, and the reprobation of angels and men, and especially of infants. The subjection of the so called reprobate of these three classes to an inevitable fatality which leads them on to eternal destruction, is to be among the things which revision will put out of the Confession. We are told that hereafter God must be regarded by all American Calvinists as a Father to be loved, and that we must all put confidence in His mercy, and believe in His teachings.

Here again there is an approach to the teaching of the Catholic Church, and an acknowledgment that she has preserved unchanged "the faith once delivered to the Saints." This is a sure, even if it be a slow advance towards Rome, and it is certainly an improve ment on the stern despotism which John Knox and John Calvin represented as existing in the judgments of Almighty God.

STILL ROMEWARD BOUND,

In regard to another matter, the celebration of Christmas and Easter, the actual Presbyterian attitude is somewhat difficult to understand. The General Assembly of Virginia last year made a pronouncement on the case to the effect that "there is no warrant for the observance of these days as holy ance is contrary to the principles of the reformed faith, and not in harmony with the simplicity of the Gospel of Jesus Christ." This is in accord with that chapter of the Westminster Confession which prohibits any manner of worship of God which is not commanded in Scriptare. In the Twenty fifth General Assembly of the Presbyterian Church of Canada, the Moderator announced that "No encroachment should be made upon God's Word either in spirit or in letter by the introduction of times and seasons and ordinances He has not appointed."

This was evidently intended as a special condemnation of those Presbyterians who, of late years have kept the festivals of Christmas and Easter. But these two assemblies of Virginia and Canada evidently overlooked the fact that they themselves insist most strongly on the strict observance of Sunday, an observance which is ceris derived from the institution of the the weekly holy day to be observed by all Christians in honor of Christ's Resurrection from the dead. The Confession itself says (chap. 1.):

"There are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence according to the general rules of the word, which are always to be observed.

It is, therefore, the office of the Church of God to ordain such matters, and as Scripture certainly does not prohibit either by the spirit or the as the Nativity and Resurrection, it is introduce novelty." within the jurisdiction of God's Church as an organized, divinely instituted,

are of obligation, inasmuch as whosoever will not hear the Church is to be regarded as the Heathen and the Publican.

But though the General Assemblies, condemn these great Christian festivals, the common sense of the people and the spirit of devotion have created a proclivity among the people to keep these great feasts, and the General Assemblies will certainly be obliged before long to go with the torrent. We therefore look for another approach to Catholic practices, before long, in this matter of observing the great festivals which Presbyterians have sternly refused to observe during the last three centuries.

THE LAW TIMES AND THE CATHOLIC CHURCH.

The Canadian Law Times is a journal published in Toronto with the purpose of furnishing lawyers and judges with reliable and succinct digests of legal decisions of the courts for their guidance in ascertaining the laws which apply to the cases which may come under their consideration. It is a journal from which professional men derive much useful knowledge regarding current decisions. But to put the matter mildly, an article in the June issue of the Law Times to which our attention has been directed by one of the Catholic judges, shows that the editor is apt to be carried into occasional indiscretions by his excessive zeal to propagate his own religious views, or at least that he rejoices to have an opportunity to fling his handful of mud at the Church of nineteen centuries, even at the expense of truth.

In the issue of the date mentioned we find an article in the form of a letter for which the editor is fully respon sible, the more especially as it is anony mous, and the responsibility cannot b placed on other shoulders.

This letter gives an extract from Lord Bacon in which there is an insulting and false reference to the teaching and practice of the Catholic Church, the publication of which is inexcusable in an article which has for its purpose to advise judges how they ought to fulfil the duties of their office. Surely this advice could be given without quoting Bacon's false and insulting statement. Except for this reference, the article

is unexceptionable. It says: "It was possible for Bacon four hundred years ago to use this language in his essay 'of Judicature;'

" 'Judges ought to remember that their office is jus dicere and not jus dare; to interpret law, and not to else it will be make law or give law, like the authority claimed by the Church of Rome which under pretext of exposition of Scripture, doth not stick to add and alter, and to pronounce that which they do not find, and by show of antiquity to introduce novelty.

In the first place, by giving a false hundred years ago, it would have b be naturally supposed to have been a Catholic thoroughly conversant with the "iniquitous practices" of the Catholic Church. Such however, is not the case. He was born in 1561, and his legal works were published in and after 1599, during the reign of Queen Elizabeth, and they contain intrinsic evidence of Bacon's sycophancy to the Queen. During the troubles of Lord Essex with Queen Elizabeth, Bacon wrote to the favorite an imploring though eloquent letter advising him to make all efforts to secure the favor of the Queen alone, as thereby lay his prospects of promotion and success in life, and though Essex had been Bacon's bosom friend, after the former had been executed, Bacon was the tool chosen by the Queen to malign his quondam friend by the tainly not appointed in Scripture, but preparation and publication of his "Declaration of the practices and Lord's Day by the Catholic Church, as Treasons Attempted and Committed by Robert, late Earl of Essex ;" and the work itself was altered and corrected by the Queen and her Council before being given to the public. Bacon was, therefore, a suitable man to malign the Catholic Church at any opportunity in order to gratify Elizabeth, and to justify before the English people the penal laws passed against Catholics, and the establishment of a new "Reformed Church."

The Catholic Church does not "under pretext of exposition," or under pretext of any kind, "add and aiter and pronounce that which she letter, the observance of such festivals does not find, and by show of antiquity

The Catholic Church has no need of false pretences in propounding doc-One of the passages of Scripture ap. and self-governing body, to appoint trines or recommending devotional practices. She adheres strictly to re-

Doctrines are revealed by Christ and are unchangeable ; and from the beginning the doctrines of the Church have been handed down without change, for as St. Paul testifies in Eph. iv. 3, 14, for this purposetChrist instituted a hierarchy of "Prophets, Apostles, Evangelists, pastors, teachers, etc," "to keep the unity of the Spirit, in the bond of peace, one Lord, one faith, one baptism !. . . till we all meet in the unity of faith, and of the knowledge of the Son of God . . that we may not now be children, tossed to and fro, and carried about with every wind of doctrine, in the wickedness of men, in craftiness by which they lie in wait to deceive."

The Catholic Church has real authority from Christ to interpret Scripture, for in His commission given to the Apostles and to His seventy-two disciples He said :

"Teach all nations to observe al

things whatsoever I have commanded you; and behold, I am with you all days even to the consummation of the world;" and, "He that heareth you heareth Me, and he that despisable condespiseth Me, and he that despiseth (Matt. despiseth Him that sent me. xxviii., 20) (St. Luke x, 16)

Elsewhere our Lord says to His Apostles:

" Peace be to you. As the Father hath sent me, I also send you. Then breathing upon them He said: Re-ceive ye the Holy Ghost: Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained." (St. Jno. xx: 21,

From these passages it is eviden that the doctrine of Christ is not to be changed by any authority on earth, but must be taught as it was revealed by Him. It is not the Catholic Church which changes, or alters these teachings, but this was done, and is being constantlydone by the Elizabethan Church of England to which Bacon belonged, and by other Protestant churches as well. It is well known that Edward and Elizabeth, as well as succeeding sovereigns made such changes, but the doctrines of the Catholic Church are proverbially unchangeable, so that Protestants are constantly reproaching it for not changing with every wind to suit the times and the varying fancies of men.

authority to lay down rules of conduct, and regulations which will facilitate the attainment of the end which Christ had in view in instituting the hierarchy, the salvation of mankind. This is evident from the passages we have quoted which require obedience to the Apostles as they were obliged to obey Christ, and whoseever despises the laws laid down by these Apostles and their lawful successors, despises Christ Himself, and becomes no better than the heathen and the Publican. (St. Matt. xviii; 17.)

The case stands just on a parallel date to Bacon's writing, an authority with that of the judges to whom Lord is given to the writer to which he is Bacon's advice is directed, for the not entitled. If he had lived four judges do not "make the law," but interpret it, just as the Catholic in Catholic times, and he would Church does according to Christ's institution. But the judges make rules to carry out the statutory enactments, and in the spiritual order the Church makes rules or laws to carry out the commands of Christ. Thus Christ enjoins fasting and penance, and the Church fixes the times and manner in which these obligations are to be fulfilled. Christ has instituted sacraments, and the Church determines the times and places and rites in which and wherewith the sacraments are to be administered.

If the Canadian Law Times had omitted the slanderous and insulting accusation of Bacon the force of the advice to judges would not have been in the least degree weakened, and this is what journal should have done.

The extract to which we object asserts that the Catholic Church "makes
a show of antiquity to introduce

a show of antiquity to introduce

be removed by sitting down and uning
to nothing but deprecate further public
remonstrance. If Catholics cease to
protest, the Government will cease to novelty."

This assertion is the ciimax of impudence made by one of the promoters of an entirely novel Church. It is easy to show by historical evidence that as to doctrine, the Catholic Church has taught throughout the ages the same "faith which was once delivered to the Saints." Even her disciplinary laws are substantially ancient : though the details are varied according to the circumstances of time and place. We need not repeat what we have already said regarding the reasonableness of this.

He Loved the Poor.

The love of St. Ambrose for the poor was so great that he even melted down the consecrated vessels in a time of great necessity. "If," said the saint, great necessity. "If," said the saint, "the blood of Christ redeemed their souls, shall not the vessels which hold that blood be used to redeem their bodies ? "

THE CORONATION OATH.

Liverpool Catholic Times

With the third reading of the mended form of the Royal Declara. tion, as tinkered by Lord Salisbury and the Report Commission, the fate of the bill is transferred to another place. The peers have done their work ; the Commons are now to decide whether that work shall remain done or be undone. It is not, of course, to be expected that such a highly contentious measure can be piloted through the House of Commons in the crowded days of an expiring session. Nor is it prob. able, even when Parliament comes to-gether after the holidays, that the bill, as it now stands, will have a calm passage through the rocks and shoals of debate. It will meet with attack from the angry Protestants on the one hand and from the discentented Catholics on Between Scylla and Charybdis its

No steersman will be able to get it through the stormy straits; and we should not be surprised if, rather than tempt fortune on those seething waters, Mr. Balfour let the bill drop altogether, and sailed off to quieter seas. He has a well-earned reputation for dropping bills now. If he keeps also to introduce next session a sweeping measure of educational re form, he will arouse the fiercest wrath of all militant non-Conformists, and it is not in human nature to expect him to make that fight fiercer still by arousing the allied bigotry of Protest ants against him on this royal declara-And so we do not look with much hopefulness on the prospects of the amended accession oath when it comes, if it ever does come, for debate

by the Lower House. But, even though we never hear of further legislation against this disgraceful attack upon Catholic doctrines, we may take satisfaction from the discussion which the terms of the Accession Oath have provoked among all decent minded people. On every side it has been condemned: Angli-cans and Catholics have united in reprobating the outrages on Christian dogmas. And, better than all, the course of the debate in the Upper House has proved that, though doctrine forms the warp and woof of the Declaration, its purpose and intent are, as Lord Tweedmouth said, not ecclesiastical, but political. This, we think, is in itself a distinct gain, and gives reasonable ground to hope that whenever the country hears of the bill again it will be found to have abandoned all references to theological doctrines, and confined itself to stating merely that the monarch, on his accession to the throne, shall profess him-But the Church has within itself an self a member of the Established olics, so long as England has an Established Church, would find little cause

The majority of the nation has an undoubted right to decide what sort of a king it wants, and so long as it does not outrage the religious sentiments of the minority by insisting upon declarations that are uncalled for, useless and insulting, we do not see why the majority should not be allowed to have its way. It will have its way, what-ever we do, for as the Chorus told Creon, it has the power. But its way should not shock the religious susceptibilities of Christians. There is no need for singing out the religious tenets of any creed for denial by the monarch. Let him profess his own religion, or the religion that is legally connected with inheritance of the not in negative terms. Let him say he is a Protestant : we shall all under stand what he means. And if he wishes, or if England wishes him, to specify any or some doctrines peculiar to the Established Church, no one will object. But it is intolerable that, in order to declare himself a Protestant, he should have to deny certain Catholic dogmas. Why cannot he assert Protestant doctrines? But, as Lord I weedmouth said, the whole question is political, not ecclesiastical, and its aim is to keep the throne free from interference by the Pope.
On the possible or probable influence

of the Papacy upon any present or future wearer of the Euglish Crown, we said our mind a couple of weeks ago, and need add nothing further to-But we would take the opportunity of reminding Catholics that if the obnoxious Declaration against Transubstantiation and Interce of Saints is to be removed, it will not be removed by sitting down and doing et. Why should Mr. Balfour burden his shoulders with a bill that is sure to prove troublesome, unless he finds that Catholics are determined on the necessity of having their grievance re-dressed? He would be a fool to face the disagreeable task of carrying a contested measure that nobody wan And if Catholics are to convince Mr. Balfour that we want the Royal Declaration mentioned or ended, we must make our voice heard. And we must insist on it being heard and needed.

Our religions views are not so popular with his Majesty's Government that it will go out of its way to champion them and satisfy us. It will give us only what we demand; never more, and generally less. What we have hitherto won in the way of religious emancipation, we have won by popular clamor, determined, aggressive, and threatening. Had we waited, and deprecated discussion, in the hope that favors would have been gracefully and graciously showered down upon us by the Government, we should not have had one single griev-

The only moral law they recognize is that which is proclaimed from a poli-ing booth. The only thunder and lightning which terrify them come from; the electorate. These prima facie truths may very properly be borne in mind now. If Catholics want the Royal Declara-

ance redressed. What has either

party ever given us that we did not insist upon getting? Governments

are not inflicted with consciences.

tion amended or swept away alto-gether, this is the time to say so. The academic discussion in the House of ademic discussion in the Lords is over. The House of Commons has the fate of this, and of every other proposed bill on the subject, in the hollow of its hand. Should a Government measure be introduced, it may possibly pass. A private member's bill would have small chance of suc-ceeding. And therefore, so it seem to us, has the time come for increasing oluteness of our demand that fossil of penal legislation, useless, in sulting, and intolerant should be brok en into dust and blown to Tartarus whence it came

MOTHER OF MANY HEROES.

A story going the rounds of th press describes the unhesitating rense of a Catholic priest in a sma New York town, to a call to the bea side of a smallpox patient in a pes house, says the Monitor. The herois of the priest in fearlessly exposin extolled. The doctors and attendan of the hospital, "heavily garbed rubber, stood aside and looked on wonder," as the priest, unprotected any scientific armor, ministered to the ritual needs of the unfortunat The tribute paid to the priest's cou age and devotion is deserved, but n cause such conduct is a new thin men of his calling. There not a Catholic priest in the wor who would not discharge his du in the premises with equal read Scarcely a priest of middle a but has been called upon many tim as a rule, to prove his fidelity to a sacr trust, in a manner similar to that corded. One of the greatest glories the priesthood is unquestioning de-tion in the service of God and hum ity, not the less great because t heralded to the world.

THE PHYSICIAN OF SOULS.

Jesus did not only enrapture multitude by this miraculous por manifested in love and in an impu of the most tender, most merciful, m delicate and most intense love, joi to the most marvellous forgetfulres self ; His lofty intellect also reves itself. He did not content Him with healing—He went beyond body to the soul. To say the tru He never occupied Himself but v souls. It is evident that Jesus the diseases of the soul through diseases of the body. He beheld sore point in the soul, which had duced the like in the body, and that He applied His great and ben lent power. His miracles were merely extraordinary acts which cite wonder, but convey no inst tion; nor were they merely act compassion and kindness; they something deeper—acts in which His saving power was displayed. Saviour of souls, the Redeemer, living and visible through these acles. Thus, before He perfo any miracle, He desired that the d energies of the soul should be a ened and united to Him. "Dost believe?" He said; or, "Wilt be saved? And again, "If you but believe?" He would only when the infirm soul had at least deavored to turn the Physician .-

DECADENT NEW ENGLAN

E. Bougaud, translated by C. L.

rie. - New World.

A few days ago a remarkab! spoken letter on the lack of child New England families appeared public press of Ottawa, Canad was written by the Hon. David minster of justice, and, althou production of a non-Catholic, trong indictment of an alarmin

Said Mr. Mills ; "The New England peop upon the soil, but not of it. obviously dislike farming as m their women do having childre were it not for the fore who have taken up their re among them, there would be children born nor fields cultivate

" If left to themselves, the ex of a descendant of the Pilgrim would be as rare as the great at the race is sure to share the fate

This must be a very serio blem for the United States sta Stop the foreign immigration United States would not incr population, and after a time numbers would begin to d There is obvoiously something with a people who, under cond

favorable, have such small fam "The United States woman realize her duties to God country, and thinks more of pleasure than she does of the bilities which the Creator has

THE DRIFT OF THOU

A striking lecture on the outlook was that delivered a fago by Father Morgan M. S. the Catholic Summer School. miliar with the works of Fath know him to be one of the de ers of the country, far-seeing

ance redressed. What has either party ever given us that we did not insist upon getting? Governments are not inflicted with consciences. The only moral law they recognize is that which is proclaimed from a poling booth. The only thunder and lightning which terrify them come from, the electorate. These prima facie truths may very properly be borne in mind now.

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academic discussion in the House of Lords is over. The House of Commons has the fate of this, and of every other proposed bill on the subject, in the hollow of its hand. Should a Government measure be introduced, it may possibly pass. A private member's bill would have small chance of succeeding. And therefore, so it seems to us, has the time come for increasing the resoluteness of our demand that a fossil of penal legislation, useless, in sulting, and intolerant should be broken into dust and blown to Tartarus whence it came

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MOTHER OF MANY HEROES.

A story going the rounds of the press describes the unhesitating response of a Catholic priest in a small New York town, to a call to the bedside of a smallpox patient in a pest-house, says the Monitor. The heroism of the priest in fearlessly exposing himself to the danger of contagion is extolled. The doctors and attendants of the hospital, "heavily garbed in rubber, stood aside and looked on in wonder," as the priest, unprotected by any scientific armor, ministered to the spiritual needs of the unfortunate. The tribute paid to the priest's courage and devotion is deserved, but not ecause such conduct is a new thing among men of his calling. There is not a Catholic priest in the world who would not discharge his duty in the premises with equal readi-Scarcely a priest of middle age but has been called upon many times. as a rule, to prove his fidelity to a sacred trust, in a manner similar to that re corded. One of the greatest glories of the priesthood is unquestioning devo-tion in the service of God and humanity, not the less great because un-heralded to the world.

THE PHYSICIAN OF SOULS.

Jesus did not only enrapture the multitude by this miraculous power manifested in love and in an impulse of the most tender, most merciful, most delicate and most intense love, joined to the most marvellous forgetfulness of self ; His lofty intellect also revealed itself. He did not content Himself with healing—He went beyond the body to the soul. To say the truth, He never occupied Himself but with ne never occupied nimself but with souls. It is evident that Jesus saw the diseases of the soul through the diseases of the body. He beheld the sore point in the soul, which had produced the like in the body, and to that He applied His great and benevolent power. His miracles were not merely extraordinary acts which excite wonder, but convey no instruction; nor were they merely acts of compassion and kindness; they were something deeper-acts in which al His saving power was displayed. The Saviour of souls, the Redeemer, was living and visible through these miracles. Thus, before He performed any miracle, He desired that the divine energies of the soul should be awakened and united to Him. "Dost thou we may judge from the telegraphic ened and united to Him. "Dost thou believe?" He said; or, "Wilt thou be saved? And again, "If you could be saved? And again, "If you could be saved? And again, "If you could be saved?" And again, "If you could be saved? Crispi. but believe?" He would only act when the infirm soul had at least en deavored to turn the Physician .- Mgr, E. Bougaud, translated by C. L. Currie.-New World.

DECADENT NEW ENGLAND.

A few days ago a remarkably out spoken letter on the lack of children in New England families appeared in the public press of Ottawa, Canada, It was written by the Hon. David Mills, public and private. So he died minster of justice, and, although the production of a non-Catholic, is a trong indictment of an alarming evil. Said Mr. Mills ;

"The New England people are obviously dislike farming as much a their women do having children, and were it not for the foreigners who have taken up their residence among them, there would be neither children born nor fields cultivated.

" If left to themselves, the existen of a descendant of the Pilgrim Fathers would be as rare as the great auk, and the race is sure to share the fate of the

"This must be a very serious pro blem for the United States statemen. Stop the foreign immigration and the United States would not increase in population, and after a time their numbers would begin to diminish. There is obvolously something wrong with a people who, under conditions so favorable, have such small families.

"The United States woman does not realize her duties to God and her country, and thinks more of her own pleasure than she does of the responsi bilities which the Creator has imposed

THE DRIFT OF THOUGHT.

A striking lecture on the religious outlook was that delivered a few weeks ago by Father Morgan M. Sheedy, at the Catholic Summer School. All fa-miliar with the works of Father Sheedy miliar with the works of Father Sheedy know him to be one of the deep think-ers of the country, far-seeing and content in the final picture. The aged Pontiff,

that uplifts and urges forward.

'No one," said he in part, 'can deny that there is a profound interest in religion at the present time. Neither is it less evident that profound changes are taking place in the religious world. As a result of these changes there is a truer understanding of what religion means. The drift is, I be-lieve, towards Catholicity."

Reviewing the opinions of the pes simists, he shows how they consider that 'Christianity is disintegrating into life less elements ; that its creeds are cast aside ; that science has shattered the foundations of faith ; that modern scholarship has shown the Bible 'to be full of myths and errors ;' that as a consequence men andwomen no longer believe the old teachings; that ministers are preaching principles of skepticism and open infidelity.

If Protestantism were all that stood between the human race and infidelity, their fears were well founded. Pro estantism is disinteg rating and has been ever since Luther succeeded in

misleading the credulous. His leaven, not being that of truth, the more it ferments the more rapid its decay. The more men think the more they will differ from each other so long as each tries to be the leader and guide. As his mind is trained to think and becomes open to the truth, the time will come, and is coming to many even now, when he will see that the Catholic Church teaches all the truth that God has seen fit to reveal to man. As the world be more intelligent it must become more friendly to the Church. Bigotry, prejudice and selfish fanaticism are her worst enemies. When Protestant ism is sufficiently disintegrated it will be known for what it is -mostly a con glomeration of errors. Then the grains of truth it holds will be identified with those of the true Church. As to Dowe ism and Eddyism and those fads which make a show of Christianity for profit, there is no place in the Church for them.

WITHOUT BENEFIT OF CLERGY, CRISPI GOES.

Cavour, Mazzini, Garibaldi, Crispi. Four-square these names stand as the walls of the red tower of the Italian revolution. Like the reverse of the figures in Banqun's glass, they have filed before us an this mortal stage, to pass not on to the stage of the future, but into the dull shade of the tomb, while the Church against which their deadly hostility was directed remains intact, unsullied and unconquerable. Crispi is the last of the fell quartette to His death was fearful as we gather from the reports in the daily press. Before the struggling soul cut se from its earthly envelope it had to fight its way through a legion of tor menting enemies. His breathings were bellowings that filled the adjacen streets with their weird uproar; and his bodily sufferings were frightful to those who watched by that awful bed Little wonder that the Holy side. Father fell on his knees to pray for the soul that had flitted under such por-

tentous auguries. There is something terrible in the death of an infidel. Those who have read the experience of Bishop Fenwick when accident threw him into contact with the miserable atheist, Thomas waine, may glean some idea of the tortures which the combination of physical suffering with the writhings of a despairing mind produce in the unrepentant evildoer. And such, so far as we may judge from the telegraphic

oned, Francesco Crispi.

The awful fate contemplated by Richard the Third, according to Shakes-

peare's creation-To have no creature love me living

would appear to have been realized, so far as political affiliations went-in the doom of Crispi. He has no good word from any quarter in the press. It would have been simply untruthful to say a good word for him. He was wrapped in the Garibaldian flag and with no minister of God at his bedside to hold out to him the promise of forgiveness and redemption. And so, despairing of God and His redemption he left with his dying breath the in-junction that no word of God should be heard at his obsequies or at his grave side. He seems to have taken ere his death the recips given by the tempter to Job, "Curse God and die."

The Nemesis which has overtaken the contrives of Rome's spoliation is the most striking in the long array of re-tributive tragedies. Menof the dagger were invoked to aid the cause of spoliation, and by the dagger fell the son of the King who accepted such dread-ful auxiliaries. Crispi's end was even more appalling. The classical myth of the Furies and the vengeance of the gods seems to have been realized in his case with startling veri similitude. A terrible object lesson, truly, for the wretched volaries of worldly ambition, lured to their ruin by their own sor did passions and lust of power. Get you to your closet, Mr. Chamberlain, and reflect on the death-bed of Francesco Crispi. Let your gold pile ever so high, to this favor must you come at last. And all you, his imitators here on this continent, who trample honor and honesty and human rights under and nonesty and numan rights under foot in the pursuit of commercial greed labeled patriotism, take heed of the same awful lesson. As Bulwer Lytton makes Richelieu declare, "There is no rack like the conscience."

servative, yet possessed of an ardor victim of the spoilers who took that euphemism as cover for their brigand schemes, prays afar off for the soul of the last great confiscator as he lies wrapped in his assassin flag. Though storms rage around the Church, it holds its course with unbending front and with the light of assured triumph guiding its pathway. Cavours and Crispis, Mazzinis and Garibaldis, Bismarcks and Waldeck-Rousseaus may come and go, but she, our sublime Mother, goes on for ever. She will not bend b them, but—she will pray for them, for this is meet.—Philadelphia Catholic Standard and Timos.

THE TRAPPISTS

Have Proved a God Send to South

Such is the description of the Trappists at Marianhill by a writer who gives in the Natal Mercury his impressions of a visit to the famous monastery which is situated about fifteen miles from Darban. An estate of 12,000 acres was bought there by the Traprists eighteen years ago. The place was then practically a wilderness. The monks set to making bricks and quarrying stone for buildings-erect ing a monastery, boarding schools for their Kaffir boys, workshops, stores, school rooms, offices, kitcheus, mills, telegraph and telephone offices, hos pital and consulting rooms, bath rooms nuseum, art and science rooms for chemistry, hydraulics, and astronomy besides a college, class room, and lib-rary for their subjects—probationists of the Order; also houses for all sorts of machinery and farming implements, stables and byres for cattle, and barns, piggeries, fowl houses and poultry yards. The estate is now a smiling garden, with large congregations of educated and useful members of soclety. Some thousands of young men and women (Kaffirs) have been taught trades, housed, fed and clothed—for which the monks or nuns have never received one penny from the Govern ment, and little or nothing from the white population of Natal. The Trappists have spent about £2,500,000 in property, buildings and land. Besides this, about £17,000 a year is spent in Durban for stores, clothing, food and other requisites of the mission. Many of the blacks at Marianhill speak Ger man, English, Zulu and Kaffir, and books are printed in these languages at the printing shops for their use Three newspapers—one in English, one in German, and one in Zulu and Kaffir—are brought out at the monastery. These papers are turned out by Kaffirs, typesetting and all, under the direction of the Monks. The work at Marianhill is a perfect wonder, and is undoubtedly a blessing to South

RAIN AND RATIONALISM.

A further evidence, if any be needed, that the average secular jour-nal is practically atheistic in its tendency, sometimes in its teaching, was furnished recently by the New York Journal. Commenting on the recent proclamation by Governor Dockery, of Missouri, adjuring the people of that State to pray for rain, Mr. Hearst's generally unreliable paper declared :

"It is rather disappointing, a though perhaps only natural, to find the inhabitants of this country actually praying for rain-to find governors setting apart one day for citizens to fast and pray. It ought to suggest itself to any mind above that of the African savage that the laws of the universe and permanent and not subject to change through the prayers of individuals.

We are governed by laws." And it ought to suggest itself even in he mind of this disciple of rationalism that if there exists a God who created the world and established natural laws. He is Himself supremer than the laws He founded. Having made them and ordered their procession, it is irrational to maintain that He lost ontrol of them. It is equally illogical to presume that having created nan in His image and likeness, the highest of His works and indued with portion of His spirit, He at once and orever lost interest in his welfare. Having, then, supreme control over nature and the forces of nature, and standing in the attitude of Father to man, why should He not hearken to the prayers of His child, as a thousand times He has promised? The Divine Law of His justice and mercy is super-ior to any law of nature which He created in the far past and yet con-

So much with regard to secular philosophy, which, unfortunately, many accept and go astray. The fact in the case is that within twenty-four hours after petition for rain was made, the sky became overspread with clouds and it rained. Similarly it rained within twenty-four hours in the Missouri of 1875 when prayers went up for rain. And when Hernan De Soto and his companions prayed for rain, at the time of his visit back in the early centuries, it is recorded that rain came in answer. The followers of material istic philosophy must either accept God as a whole or rule Him out entirely. By the by, what right has a secu-lar journal to lend itself to the propagation of infidelism ?—Catholic Tele graph.

A Catholic Chautauqua.

Bishop Quigley, of Buffalo, has pur-chased a tract of one hundred acres of land on Chautauqua Lake, a few miles

Dead of Mother Richards.

Rev. Mother Richards, of the Order of the Religious of the Sacred Heart, Montreal, Que., died recently at the Convent at Sault aux Recollets, aged seventy-nine. Mother Richards made her religious profession fifty - nine years ago. She was for many years directress of St. Anne's Society Christian Mothers, and was a woman of splendid mind and attainments. R.

The Poet Pope.

Pope Leo is at present devoting his very scant leisure hours to the composition of a Latin poem, which is understood to have the "seasons" as its theme. His Holiness has three private secretaries, and to them, says the correspondent, "he dictates as he composes the lines, very seldom putsing pen to paper himself, because hi hand is very unsteady, and also because he has a horror of autograph hunters, and especially of any traffic which might be made of his writings after his death.

A Brussels Convert. The Belgian correspondent of the Courrier des Etats Nuis chronicles the ceptance of Catholic faith at Brussels. Beigium, two weeks ago, by Miss Ina Coolbaugh, sister-in law of Chief Jastice Fuller, of the United States Supreme Court.

The correspondent states it a curious fact that Miss Coolbaugh, who is a scholar, and as such was inclined to Eastern Transcendentalism (Theosowent to Europe especially to make a study of the Church in order to publish its errors to the world. Her investigations, covering several years led her to accept its truth instead.

What The Holy Father Says. " We can in no way revive the indement of Solomon on the child, and divide him by an unreasonable and cruel blow of the sword, separating his understanding from While cultivating the first it is neces sary to direct the second in the acquire ment of virtuous habits and to his last end. He who, in the education of youth, neglects the will and concen trates all his energies on the culture of the intellect, succeeds in turning education into a dangerous weapon in the hands of the wicked. It is the reasoning of the intellect that some times joins with the evil propensities of the will and gives them a power which baffles all resistance."-Lec

The Church in Scotland.

The vital growth of Catholic faith is ecoming notably apparent in the and of Wallace and Robert Burns. Recently, says a Glasgow correspondent of the Catholic Herald (Manchester, England) a number of delgates from England attended a meeting of the managers of the Catholic Working Boys' Home, held in Glasgow, and were literally astonished at the great number of excellent in-stitutions in Scotland for the preservation of the faith of Catholic boys and girls. The visitors seemed to be of the opinion that the Scotch houses girls. compared favorably with their own houses of similar character.

Two Negro Sisterhoods

There are two Sisterhoods of colored women in the United States and both are doing excellent work for the chil dren of their race. One of these is the Oblates of Providence, whose mother house is in Baltimore, and the other the Sisters of the Holy Family, founded in New Orleans in 1842 by four ee women of color.

Their convent, at the corner of Orleans and Royal Streets, stands on the site of the old Orleans. Theater, famous before the war as the scene of the quadron balls, and the old ball room was turned into a dormitory and served at one time as a chapel.

The cloisters open on a court paved with marble and decorated with tropical plants, where in former times many a duel that grew out of the balls was fought.

Catholics Win Degrees.

The graduating exercises of Glasgow University, Scotland, took place in Bute Hall recently. The day was one of more than ordinary interest to Catholies, owing to the fact that five of their faith received degrees, the largest number capped on any single day since the outbreak of the so-called Reformation.

Year by year there is an increasing number of Catholic students matricu lating at the University, and among the associations of their Alma Mater nust be the thought that it was founded by an illustrious predecessor of the present Sovereign Pontiff, Leo XIII., nd that one of the finest structures o its noble pile of buildings, the Bute Hall, was the gift of a cultured Catholic nobleman, the late Marquis of

To Honor Catholic Astronomer.

Great preparations are now in progress at Copenhagen, Denmark, to show honor to Tycho, Brabe, on the three hundred anniversary of his death, which takes place Sept. 21. On the afternoon of that day King Oscar, of Sweden, will give a great fete on the Island of Sven, anciently the site of Brahe's observatory. The king of Denmark and hundreds of notabilities and men of science are announced to be present to take part in the celebra-

Tycho Brahe was born in 1546, and died Sept. 21, 1601. An earnest Catholic, by virtue of his numerous discoveries his fame will live forever alongside that of Copernicus, Kepler and Galileo. He was one of the great every argument to dissuade him from Times.

men of his day, and his greatness is generally conceded in this. Standing as he did at the threshold of dawn, Standing modern science has improved but little on his theories, and it is right his country should honor him.

Designs Church Windows.

A young woman in Milwaukee has achieved a national reputation and is fast winning wealth by designing and making church windows. She not only designs the windows and reproduces the design in colors upon the glass, but with some assistance herself manages the huge oven in which the colors are burned into the glass and the design thus made permanent.

Marie Herndl is the artist's name. She was born in Munich, and there studied the art by which she is now making her fortune. Before coming to this country she made a reputation as an artist in Germany, and from the first here she received important com-missions. At the World's Fair she ex-hibited a window 17 by 6 feet, for which she received a medal and diplo-

Just now she is making a set of six windows depicting scenes in the life of Christ for a church in San Francis co. She has been at work on this for a year and a half, and she expects that it will take two years altogether to complete it.

ANOTHER HEROICINUN.

Thousands of bathers of Rockaway Beach, New York, last Monday, after noon witnessed a Sister of Charity, the robes of her order about her, rescue a drowning woman from the surf by a display of strength and skill rarely seen. Then hurrying away with her charge she disappeared before those who admired her brave deed could learn her identity.

At St. Malachi's Home, where several Sisters are caring for city children during the summer, an effort to dis-cover the identity of the brave Sister was fruitless.

'Sister says that what she was given strength to do must please be forgot-ten," said Sister Ambrose, the Mother Superior. "She does not wish it, so we may not tell you her name.'

Mrs. Ellen Fox, an inmate of the St. John's Home for the Aged at the sum mer home in Rockaway Park, was the woman rescued by the modest Sister. She was walking along the beach when her sun bonnet blew into the water and the outgoing tide blew it from shore. Thoughtlessly, it seemed, she ran into the water after it, not heeding how far from shore she was

going.
Suddenly a huge wave struck her lifted her up and in another instant she was submerged. As she attempted to rise she seemed to lose her strength, and was borne out by the undertow.

The Sister saw the woman as she was being carried out. Dashing down the beach she ran into the water. Evident ly she was no stranger to the surf, a in a few seconds she was by the side of the drowning woman. Then she held her up in the water and with long steady stokes swam with her to the shore.

THE FATHER BURKE OF FRANCE.

During the month of July the gold en jubilee of the celebrated Dominican preacher, Pere Monsabre, took place. The Parisians made every effort to have the services connected with the celebration held in Notre Dame, the scene of so many of Pere Monsabre's successes. But the great Dominican against pomp and display. So there was a quiet ceremony at Havre, to which all friends and intimates were invited, and Paris was denied one of the big functions its soul loveth. Had Pere Monsabre come to Paris his reception would have been a memorable one, for he had been in his day one of the most popular priests in France and many are the souvenirs associated with his name. For instance, writes Henri Chevalier, in the Chicago Chronicle, prominent statesman, who has long since ceased to visit either church or told me that Pere Monsabre chapel, gave him the most thrilling patriotic experience of his life.

It was the terrible year after the an nexation, and the Dominican was preaching a course of Lenten sermons in the Cathedral of Metz. His farewell rmon was on the Resurrection, and in his percration he drew a magnificent picture of the deliverance of his counrymen from the German yoke which the sword of a barbarian and the pen of an ambitieux" had placed upon them. My friend said he had been through many exciting episodes, had been in many feverishly enthusias tic gatherings, but a scene such as followed the preacher's parting words he had never seen nor experienced. As he described it: "The congregation sprang to their feet and some-thing like a low howl of rage went through the church. Men, women and children began to sob. They fell into one another's arms in a very ecstacy of grief and more than one curse against the conqueror was mingled with the prayer for notre belle France.

Pere Monsabre may appropriately be called the Father Burke of France. He is just as fond of a joke as was hi famous Irish brother. He once had to preach a charity sermon in a little pro-vincial town where he was not known to any of the priests. On arriving at the presbytery he put on a very course accent and in a very ungrammatical language informed those who had ex-pected him that Pere Monsabre was not well, so the superior had sent him to preach in his place. The poor priests were in despair; they tried

preaching ; they offered every inducement for his return to Paris. He, of course, remained obdurate to all ap-peal. "He'd do his best, he said," but they must be sure and give him a good breakfast beforehand." He kept up the joke until he got into the pulpit. The deligtful surprise of the auxious priests may be imagined when instead of the harsh, provincial utterances of an uncouth stranger they heard soft, mel-

low tones of the great preacher. Another story told of him is that one day as he was just going to preach a message came to him that a lady wanted to see him. She was worried about an affair of conscience ; she felt she'd like to see him etc, etc. After much waste of time she came to the point. She was given to vanity. That very morning, she confessed, she had looked in her looking glass and yielded to the temptation of think-

ink herself pretty.

Pere Monsabre looked at her and

said quietly: Is that all?"
"That's all." "Well, my child," he replied,
you can go away in peace; for to nake a mistake is not a sin.

THE CATHOLIC CHURCH AND SPIRITUAL PERFECTION.

We can not too often repeat that God has made us religious beings. We have perverted our original constution, and human nature has suffered a general deterioration, but deep down in the depths of our being there is a sentiment-a relic of our original perfection-that longs for the spiritual and responds naturally to the super This calls for a religion and prompts to a worship which shall sat-

sfy this natural craving.

In the Church which our Lord Jesus Christ founded and which has come down to us from the beginning and which exists in its integrity and perfection in the midst of us, the most abundant provision has been made for all the spiritual wants and highest aspirations of our nature. The Catholic Church is the mother-and the only mother—of saints. The lives of the saints, which abound in the Church, but which the outside world knows so little of, show how their dear and holy mother encourages, nourishes and stimulates them in the paths of virtue and spiritual perfection, and to what heights of sanctity she carries them. She alone understands fully the science ot the saints, she alone can fully satisfy their spiritual needs-their supernatural cravings.

But the outside world will not believe this. They have been educated to believe very differently of the Church. They will not take pains to enquire into the true character of that divine organization.

The life of the Church is a hidden life. Externally her members are often not very distinguishable from the outside world—there is really very little to attract strangers unless they will put themselves in the way of learning her inner history and her true spirit. So when, for any reason, their feelings are stirred, when their deep yearnings for a higher and more spiritual life are awakened, they know of nothing bet'er than to take up with spiritism, Christian Science or one of the thousand-and-one delusive schemes which ignorant and pretentious charlatans, mountebank pseudo-prophets and inspired teachers palm

upon the world. It is really surprising what crude notions they will swallow, what absurd practices they will adopt, how blind they seem to be to practical inconsistencies, and what dry hueks they feed

If they did but know it, the Catholic Church furnishes just what they need. Her teaching is confirmed by the result of ages of experience of the greatest, the wisest and holiest men and women that have ever lived. Their lives and their writings open up a world of spiritual wisdom and experience as wonderful as it is beautiful and attractive. Oh, that all sincere yearning and dis-tracted souls who are sighing for spiritual perfection and the higher life could be induced to study this wonderful system. They would soon be convinced that the Catholic Church is really their true home .- Sacred Heart Review.

A LESSON FOR THE RITUALISTS.

We hope the Ritualists will learn and digest the lesson which is imparted to them by the conduct of the committee on the King's Oath. Many of them are struggling for the recognition of Catholic truths They are learning that the England of the past was an England in conformity with the Cath-olic doctrine and practices of our day, and as the light reaches their minds they endeavor to spread it. People who honestly and earnestly seek to follow the teachings of logic and tradition deserve hearty sympathy. But we have time after time impressed upon the Ritualists the inconsistency in which their position involves them. In the Church of England they are yoked with men who utterly repudiate their tenets and who are their masters. Let us examine in detail the suggested modification of the King's Oath. are sure the consciences of a large number of Anglicans are wounded by They believe in the Sacrifice of the Mass; they accept Transubstantiation; they appeal to the intercersion of the Blessed Virgin; they invoke the

aid of the saints. How can they feel that in the Church of England they are

BY A PROTESTANT THEOLOGIAN.

CLIII.

Professor Foster, in answer to the inference that St. Peter, in his first epistle, sending salutations from the Church in Babylon, means the Church in Rome, asks: How do we know that? Why should he not have meant Baby

Now this is no way to deal with an historical question. It smacks too much of the old disreputable pettifogging style of controversy, in which a contingent fact is held up as a ball to be tossed to and fro between two pre-committed parties. It is a very smart rap of the racket to say: Why should not Babylon mean Babylon? Only we not Babylon mean Babylon? Only we are not to settle historical questions by a series of isolated, jerky interrogatories, and mere abstract possibilities, but by a consideration of all the probabilities combined.

Now if St. Parar's first apiatle more of

Now if St. Peter's first epistle were a brief as St. John's second and third and like them had no name of an author, and nothing especially distinct ive in it, but ended with : "She that is in Babylon, elect together with you, saluteth you, and so doth Mark, my probability would predominate that Babylon here meant Rome. The ancient Babylon was at this time a desolation. For some three centur-ies the new foundation Seleucia, and afterwards Ctesiphon, had been sucking the juices out of it. It is doubtful nether in Peter's time there was so muchles a petty village still keeping the name of Babylon. If there was, it is very unlikely that the little knot of Christians in it had any such self subsistence asto distinguish them from the body of believers in the whole proe, and to give them boldness to send a salutation of such serene dignity to the myriads of Christians throughout Asia Minor. On the other hand, this condescending dignity of salutation marks from the very beginning the mighty Church of Rome. Waiving all questions of divine institution, yet, as Bellarmine remarks, we may well sup-pose that the immediate human motive which brought Peter to Rome, as we know that it guided the plans of Paul, was the foresight of the greatness to which the Church of the imperial city yould surely rise, and which therefore they held themselves divinely led to reinforce with the pre eminence of their apostolic authority, so that when Jesusalem should be smitten, there might be a New Testament centre for the Christian body. The Church was not yet definitely organized, but it seems highly improbable that these two great apostles should have con ceived it as a mere zoophytic aggrega tion of societies, with no ganglionic correlations and subordinations, above

all, with no focus of general life. It seems plain, as Professor Ramsay remarks, that St. Paul, when he began to plan for Rome, already apprehended it as the will of God that Christianity should in the first instance become th religion of the Empire, and that all diffusion of the Gospel should spread out from this centre, as we be found, speakin know that in fact it mainly did. Now at Rome, their ional division of the field of labor into a Jewish, assigned to Peter, and a Gentile, to Paul, had long lapsed. That the great primate of the Twelve (for so much we may all allow) should have forsaken the vital centres and gone down to an insignificant extrem ity of the empire, does not seem highly probable. Had he done so, we should expect his encyclical to the Christians of Asia Minor to be addressed from Ctesiphon, not from the Babylonian ruins. More probably still, he would have waited to return to Jerusalem. On the other hand, assume the great epistle to have been sent from the imperial centre, and everything becomes

congruous and probable. Dr. Foster says Babylon might well mean Rome in the apocalypse, but is not likely to have meant Rome in an On the other hand, Professor eoistle. Ramsay, who in the archaeology and history of this time is an authority compared with whom Foster and the present writer are absolutely nothing, states that in the apostolic age "Baby lon" for "Rome" is a settled Jewish
use. Therefore it would need no pro phetic exaltation to bring it to St. Peter's pen. Professor Ramsay says that, in view of the relations of these two great apostles to each other, to the Church and to the empire, it is a marvel to him how any one can imagine that First Peter was written from any where but Rome. Yet Ramsay teacher in the Scottish Presbyterian University of Abereen.

All my arguing hitherto in this paper rests on the conclusions that might be drawn if First Peter were no longer than II John, had no author's name, and no particularly characteristic contents. Even then Babylon would probably mean Rome. As it is, tic contents. we have to interpret " Baby lon" in the light of the powerful cumu lative evidence of Peter's residence at Rome which I have brought up in the last paper, and which I am still to

Now First Peter is more than seven times as long as II John; it is full of distinguishing and characteristic matter; it has the name of its author; and as we have seen, its conclusion, apart from Peter's authorship, would prob-ably mean Rome. As to the nature of

its centents, Professor Ramsay points out that no other book of the New Testament is so thoroughly saturated with

references to Roman government and jurisprudence as this. This thorough ly agrees with its being written from the capital of the empire. Had it been written from the extreme southeastern boundary of the Empire, the very thought of Roman jurisprudence would naturally have almost vanished out of the author's mind. Divine inspiration of courses does not contamn the tion, of course, does not contemn the moulding force of human conditions.

First Peter ends with a salutation from the Church, and also from "Mark, my son." It will not be seriously disputed that "Mark" here means John Mark, the evangelist. We know, from from Acts 12, that when St. Peter was from Acts 12, that when St. Peter was miraculously delivered from prison, he at once repaired to the house of Mary, Mark's mother, although James the bishop was not there. We know also from Bishop Papias, whose memory went back to the living disciples of the Lord, that Mark wrote his gospel after his remembrances of Pater's preaching. his remembrances of Peter's preaching. Now the brevity and energy of the second gospel agree remarkably well with the necessities of a gospel written at Rome, besides his explanations of Jewish customs, and such Latinisms as centurio and speculator. None of these arguments are conclusive, for explanations and Latinisms are found also in other gospels, and in the Acts. while one or two of the other Latinisms are found in Mark also, the two, so to speak, superfluous Latinisms noted above are found in Mark only. These points of evidence, therefore, have value when added to strong previous

The Pope, I understand, has sent Professor Ramsay a gold medal for his evidence. researches into early Church history, general and Roman. His Holiness has not been deterred by Ramsay's disagreement with tradition in holding Peter to have survived Paul at least thirteen years, and to have been crucified under Domitian. Of course th point is not one of faith. The Jesuit S. J. Hunter remarks that there are serious chronological difficulties in assuming for St. Peter so long a resi-dence at Rome as the traditional. Professor Ramsay's assumption would greatly mitigate these difficulties. It would also explain how Mark, who, as we know from II. Timothy, first came to Rome at St. Paul's summons, might then be found ready to act as "interpreter" for St. Peter, as Papias calls him. Probably his more polished Greek was a help to the Galilean Peter. In the obscure Mesopotamian regions, the language of which was Aramaic, Peter would have no need of the wealthy, highly-educated young man of Jerusalem.

Of course, if Peter were not Pope a Jerusalem, going to Rome would not have made him Pope. The argument for or against the primacy, therefore, in the Vatican sense, moves in the years at Jerusalem and Antioch. Yet Yet if as a writer in the Independent approvingly says of another writer, we should view it as vital to Protestantism to deny that Peter was ever at Rome, such defenders of the faith are much to be pitied. According to them, if an inscription or a manuscript undoubtedly of the first century should be found, speaking of Peter as living right to adhere this far-reaching apprehension is not to the Reformation would immediately likely to have arisen in Paul's mind, collapse. Such people are certainly the practical question for each one of and to have remained foreign to the "in a parlou" case," for that Peter us. For there is no half-way. We and to have remained foreign to the mind of Peter. We see, from the Acts, and from First Corinthians, and from First Peter, that the early provise of the series of the se pions, who would add to Protestantism an article of faith which has never stood in any Protestant creed, had bet ter make their submission before they CHARLES C. STARBACK. sleep.

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And indeed thou wilt never attain to this, unless thou be prevented and drawn by His grace; that so thou mayst be united to Him alone, having cast out and dismissed all others. For when the grace of God comes to

man, then is he strong and powerful for all things; and when it departs, then is he poor and weak, left as it were only to stripes. Under these he must not be dejected

nor despair but must stand with an even mind, resigned to the will of God, and must bear for the glory of Jesus Christ whatever shall befall him; because after winter comes summer, after the night the day returns, after a tosrm there follows a great calm.

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THOUGHTS ON THE SACRED HEART.

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Jesus is greater than our sins. Who can explain the love which the Heart of Jesus bears to each one of us? This love surpasses that of a mother for its child.—St. Lawrence Justinian.

"The faithful must be taught that salutary devotion consists no doubt in adoring the Sacred Heart, and in offering Him acts of reparation but principally in imitating Jesus Christ to the extent, that His life should manifest itself in their lives."

How to imitate Jesus Christ, to repro duce His life in ours, is not simply to copy one or two traits of this life, but to take the main tendency, the fundamental passion. Apostleship is this tendency, zeal for souls this passion.

From the Tabernacle and from Heaven, the Heart of Jesus wishes only the glory of the Father, and that which is one and the same, the salvation of sculs, His love is the head artisan of this sublime work; but ac-cording to the design, He has traced out, this love has need of other loves, imitators of His own, who serve Him as mediums; His Heart has need of other hearts modeled in His, who become enamored of His work and make it their work. Nothing is more beautiful, nothing mor Nothing worthy to occupy a human life. Truly we can say: It is great. Nothing proves our love for God better than the giving of our activity to His work.

FIVE - MINUTES' SERMON.

Fourteenth Sunday After Pentecost,

THE POWER OF GRACE.

"For the fiesh lusteth against the Spirit and the Spirit against the flesh. , so that you do not the things that you would." (Gal. v. 17. The two fold principle in man, of which the Apostle here speaks, is a matter of our common experience. We are all conscious of two tendencies

within us, one which tries to drag us down to what is material, sensual, and evil, and another which seeks to raise us to what is noble, elevating and spiritual. The former comes from our physical being, from that nature which we have in common with the brute creation; the other is cur moral sense, our reason, our conscience. It is the power of distinguishing

between right and wrong which makes the great difference between us and the lower animais. You may teach a dog not to steal, but it will only be through fear of punishment. But we have a sense of responsibility to a power higher than ourselves. This is the higher than ourselves. voice of conscience within us, guiding, checking, upbraiding us if we have done what is wrong or, on the other hand, approving us if we have done a good action. The history of the human race is

that of a constant struggle between these two principles. They are the two masters of which our Lord speaks in the Gospel of to day, and each is striving for the ascendency over us. Which are you serving, the flesh or the spirit, God or the devil? This is You cannot be half the friend of God and half the slave of the devil. Either grace can save you, God's grace can you are now in the state of grace, the child of God, an heir of heaven, or you are held captive by the devil, and should you die at this moment he

would claim you as his own. But, perhaps, you doubt which mas ter you are serving, because your soul is the battle field for that conflict of which the Apostle speaks-the lusting of the flesh against the spirit and the spirit against the firsh, so that you do not the things that you would. is, though in your heart you would rather listen to the promptings of your better and nobler nature, yet some times it seems as if the flash had the upper hand, and you are tempted to think there is no use in trying any

longer. Take courage and be consoled by the experience of St. Paul. Thrice he besought the Lord that a grievous temptation might depart from him, and he received the answer, "My grace is sufficient for thee, for power is made perfect in infirmity." No one has described more vividly than St. Paul this conflict within us. "The good which I will," he says, "I do not but the evil which I will not that I do. For am delighted with the law of God, according to the inward man, but I see another law in my members fighting against the law of my mind, and capti vating me in the law of sin. happy man that I am! Who shall de-liver me from the body of this death? And he answers: "The grace of God by Jesus Christ our Lord." If, then, you are tempted-if even you have

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enable you to triumph over your lower nature, if you have done those things that you would not. Despair not, then but, trusting in God's mercy and in the power of His power, arise and renew the struggle. Victory will crown your efforts in the end, if only you persevere in the fight, for "he that persevereth unto the end shall be saved."

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THE "GRIT BARE-LEGGED LAD-

DIE." Nearly a hundred years ago, a stout Nearly a hundred years ago, a stout freekled faced, awkward boy of eighteen years dressed in a ragged waistcoat andshort breeches, without stockings or shoes, rapped one evening at the door of an humble cottage in northern England and asked to see the village school-master. When that person appeared, the boy said very midesty:

"I would like to attend your evening school sir."

ing school, sir."
... And what do you wish to study?" asked the teacher, roughly.
"I want to learn to read and write,

sir," answered the lad. The school master glanced over the boy's homely face and rough clothes scornfully, and said, "Very well, you can attend, but a grit, bare-legged laddie like you would better be doing something else than learning his letters." Then he closed the door in

the lad's face. lf that "grit bare-legged laddie had said to the school master, "I mean to become a great inventor, to be the friend of rich and powerful men, to hold conversation with kings, and to write my name among the great ones of the earth," it is likely he would have called the boy a fool to cherish such wild dreams. Yet this poor, ignorant lad, who did not know the alaphabet at eighteen, accomplished all these things before he died.

He did it by hard work, and because

he made up his mind to do the best he could. He kept pegging away. His ignorance was a misfortune not a fault. His parents were too poor to send him to school. He was the son of a fireman of a pumping-engine in a Northum berland collery. His birthplace was a hovel with a clay floor, mud walls, and bare rafters. When he was five years old he began to work for his living by herding cows in the daytime and bar ring up the gates at night. As he grew older, he was set to picking stones from the coal, and after that to driving a horse which drew coal from He went half-fed and halfclothed; but for 'a' that" he had a man's brave soul in his sturdy little

For several years he was assistant fireman to his ifather; then he was made fireman himself. Subsequently at the age of seventeen, he was plugman of a pumping engine, a post superior to his father's.

But all this time, though ignorant of books, he had been studying his en gine. Gradually he acquired so com plete a knowledge of his machine tha he was able to take it apart and mak any ordinary repairs. The "grit bare legged laddie " was smarter than he seemed, and this fact his teache was not iong in finding out after h began to teach h m,

At the end of two years, by attend ing evening school, he had learned a that the village schoolmaster couteach him. This brought his scho life to an end, but he still kept on stud ing. He bought books on enginee ing and mechanics, and spent h leisure in learning what they taug and in experimenting. At last he b

gines than those round him. Meanwhile he had secured the a pointment of enginewright at one the great colleries of northern En land, and he gradually applied plans for an improved locomotive. was not entirely successful at first, he was not discouraged. He saw mistakes and corrected them. he was thirty five years old he had c structed several locomotive steam gines, and five years afterwards had become known as a successful energetic engineer, and was ca upon to build long and difficult line

railway. But his locomotives were too sle he wanted them to run faster. He posed to build one that would run the rate of twelve miles an h Everybody laughed at him. S thought he was going crazy. gentlemen, who considered him

very wise, said to him : Suppose you invent an en capable of running nine or ten I an hour, and suppose, while it running, a cow should stray upon track : would not that be a very

ward circumstance? "I should think it might be awkward, indeed-for the cow,

Weil, he succeeded in makin locomotive, and at a trial which place near Liverpool it attained unprecedented speed of fourteen an hour. By making certainim ments, the same engine the "Roomas made to attain the speed of miles an hour. People laughe

longer, but admired.
He was invited as a consultin gineer to foreign countries, and dowed upon him. Philosophers his friendship. His king offere knighthood, but he refused a preferring to remain plain (Stephenson.

RUTH'S BIRTHDAY.

Birthdays should be kept as anniversaries in every the Whether the birthday is that aged grandmother, a paren young member of the household should be some little festival t the occasion, some small gift flowers, but much rejoicing. way home is made brighter and ties are more strongly dra young girl can help to make s in her home by remembering ler's or mother's birthday with

offering and an affectionate g

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gines than those round him. Meanwhile he had secured the ap pointment of enginewright at one of the great colleries of northern Eng-land, and he gradually applied his plans for an improved locomotive. was not entirely successful at first, but he was not discoursged. He saw his mistakes and corrected them. he was thirty five years old he had con structed several locomotive steam en had become known as a successful and ly without complaint rises steadily i energetic engineer, and was called upon to build long and difficult lines of

railway. But his locomotives were too slow : he wanted them to run faster. He pro-posed to build one that would run at the rate of twelve miles an hour. Everybody laughed at him. Some thought he was going crazy. One gentlemen, who considered himself very wise, said to him :

Suppose you invent an engine capable of running nine or ten miles an hour, and suppose, while it was running, a cow should stray upon the track; would not that be a very awk-

ward circumstance?" "I should think it might be very awkward, indeed-for the cow," he

weil, he succeeded in making his locomotive, and at a trial which took place near Liverpool it attained to the unprecedented speed of fourteen miles an hour. By making certain improve ments, the same engine the 'Rocket," was made to attain the speed of thirty miles an hour. People laughed no longer, but admired.

He was invited as a consulting engineer to foreign countries, and wealth dowed upon him. Philosophers sought his friendship. His king offered him knighthood, but he refused a title, preferring to remain plain George Stephenson.

RUTH'S BIRTHDAY.

Birthdays should be kept as joyful anniversaries in every family. Whether the birthday is that of the aged grandmother, a parent or a young member of the household, there should be some little festival to mark the occasion, some small gift, a few flowers, but much rejoicing. In this way home is made brighter and family ties are more strongly drawn. A young girl can help to make sunshine in her home by remogniting her fath. offering and an affectionate greeting.

In it is useless to try to help a person who leans, who cannot stand alone.

Usually he finds that what he saves in Usually he finds that what he saves in this way enables him to rear a family and a family this way enables him to rear a family and the saves that, if you

It may be that she has a brother away from home on his birthday. He is at college or in a distant city entering on a business career. A letter and a birthday present should be sent to him marriage is good, but it is not true as a sister's duty. Many girls do not that early marriage, such as this, is as a sister's duty. realize how much their gentle, sisterly influence can help their brothers, but a girl who has been brought up to keep the dear family anniversaries knows how much the letter from home and the little loving gifts are valued by

the brother who is far away. A girl naturally looks forward to her own birthday as an event, but she will be happier if she does not become absorbed by a too great consideration of self. Not very long ago a girl friend of mine said, "I shall be eighteen next month, and I am to have a birthday luncheon. Mother is going to give me a ring, father a watch, Uncle Ned a desk and some books, and don't you think all the friends I invite to my luncheon will send presents?"
"Stop a moment, Ruth dear," I said.

"I am sure it will be a happy time for you. Of course, your mother and all the dear ones love to give you pleasure, and it is right that they should, but you must not let your friends feel under any obligation to send presents simply because they are invited to your home on your birthday. That would be a mere bargain, and you would be losing the true spirit of hospitality. You must show your hospitality by giving pleasure to your friends. No doubt you may receive some pretty gifts from friends. If you receive any presents, be sure to thank your friends warmly for thinking of you, and do not let any girl feel that her small present is less welcome than would be a happy thought to give some thing yourself to each guest. A pretty box filled with bonbons and tied with a beight ribbon would be a nice souve nir of the day. On the ribbon you can paint in gold letters the date and your Do not think only of yoursel initials. on that day. Begin your woman's life with the idea of what you can give not what you can gain. I mean not only absolute gifts of things, but of kindly feelings, generous, unselfish thoughts. Find some poor children who never have fun or presents, or some children mah's brave soul in his sturdy little in a hospital and give something to them on your birthday-some books, fruits or flowers. Make the days a joyous one for yourself by your loving interest not only in your intimate friends, but in those who are not so

fortunate as you. I had never thought of all that,"

said Ruth, pensively. 'very much for the idea." "Thank you Some months have passed since then. A letter lies on my desk from my friend Ruth, who is now living in a far distant city. "My eighteenth birth day was the happiest day of my life, "My eighteenth birthshe writes; "I had lovely presents. The luncheon for eighteen of my girl friends was a great success, but the best part of the day was my morning visit to the children's hospital, when I carried to the children precents of flowers, toys, books and games. Ever since then I have visited the hospital regularly. There is a dear little lame boy who suffers much, but is so patient, and a crippled girl, who is very lonely because she has no mother to come to see her. All the children look for me one day in the week, and we do have such a happy hour with quiet games, picture books and stories. Life seems to have something very sweet and real to me in it if I can bring some brightness to these suffering little ones." -The Delineator.

CHATS WITH YOUNG MEN.

the scale, while the growler slips a notch downward each day, and, at last lies flat on his back at the bottom of the hill. Had he spent half the energy in trying to be cheerful that he did in complaint, he might have sat on the top round of the business ladder.-The Chicago Independent.

Public Opinion Against it.

Twenty years ago, a New York contemporary tells us, 20 per cent. of the employees of the New York Central Railroad were discharged yearly for drinking. Now only about 1 per cent. yearly are so dismissed. This registers a decided advance in public opinion on the temperance question, at least where it comes to the employment of men in responsible engineering or commercial positions.

Should People Marry Early?

A newspaper question, "Should People Marry Early?" was answered by Very Rev. William Byrne, D. D., V. G., of Boston, as follows:

"It may be said that, as a general rule, early marriage is good for the great mass of wage-earners, who com-prise the larger portion of society. But even in the case of these, marriage is early enough when it occurs after the parties have arrived at ripe manhood and womanhood. Twenty one in the case of the woman, and from twenty three to twenty-five in the case of the man are ages at which marriage is as early as generally it ought to be.
"To the wage-earner usually a

wife is a helpmate in every sense of the word. By the practice of industry and economy she will reduce the cost of liv-

capacity.
"In view of these conditions early marriage is good, but it is not true quite generally practiced. I believe that statistics show that the great mass of wage-earners do marry at an early age, most of the men long before thirty and most of the women long before

twenty five.
"There is another class, however, whose condition may be considered namely, the class of young professional and business men. It is very seldom that a young lawyer or doctor has at twenty five a practice sufficient to support in the circumstances to which she has been accustomed the young woman who would make for him the most desirable companion. If such a young man waits a few years longer, an does not marry until he approaches thirty, there is no occasion for censure. "I believe that the figures in the

case of this class also show that the great majority marry between the ages of twenty five and thirty. "Under the circumstances I see no occasion for alarm that people do not marry early enough.

Lying and Dishonesty.

must come from the great source of too many evils - bad companionship. Mixing up with so called "smart characters," who spend the greater portion of their time in roaming the treets drinking in evil. Lying and dishonesty are unfortunately growing up and becoming quite an element with hundreds of our young folks. Be on your guard against these two vices before it becomes too late. Be courageous and manly, tell the truth at all times, and you will win the esteem and confidence of all. Keep nothing that is not your own. Be not lightfingered in school or at home. Very often dishonesty starts in the school with you by taking books, pens, pencils, etc., which are not yours; or at home by taking a few cents from the purse when an opportunity arises. A visitor on one occasion was visiting a penitentiary, and chatted with a large

number of unfertunate ones who were employed at different kinds of works. The visitor was particularly struck with one young man who possessed charming countenance. He entered into conversation with this prisoner and obtained the following facts. The prisoner said: "I am to pass several years of my life in this dungeon, for I committed several robberies. In my young days I began to take five cent pieces from my mother's purse. Little by little the bad habit grew on me, and then I took large sums, but al ways lied. When I grew up I started to rob stores and other places, and was finally caught, and now I am paying for my folly." Young reader, do you for my folly." Young reader, do you see yourself through this mirror? You, too, will wind up like that unfortunate one, but then it will be too late. Be wise in time. Carry truth and honesty with you through life, and you will be blessed with success, happiness and contentment.

Chronic Leaners.

A large proportion of the failures in life are to be found in the ranks of the

chronic leaners. Everywhere we go we meet earnest, conscienticus workers, who are amazed hat they do not get on faster. They wax eloquent over their fancied wrongs, the injustice that confines The man who does his work cheerful them to inferior grades, while persons vanced over their heads.

To the casual observer, they seem to have cause for grievance; but, when we analyze these people, we find what the trouble really is. They are incapable of independent action. They dare not make the slightest move without assistance from some outside source, the advice or opinion of some one on whose judgment they are wont to rely. They have no confidence in stand squarely on their feet, to think their own thoughts, and make their own decisions. They have leaned up-on somebody from childhood, all through the formative period of char-acter building, until a habit of leaning is chronic.

Any faculty which is unused for a long time loses its power. It is a law of nature that we must use or lose. If a man ceases to exercise his muscles, they soon become weak and flabby. The same inexorable law governs man's mental powers. So, the men and women who have never learned the fundamental lesson of self-reliance, who have never used their God-given faculties in reasoning with themselves, making their own decisions, and in being their own final court of appeal, grow up weaklings, parasites. God intended them to stand alone, to draw upon His inexhaustible power without stint. He meant them to be oaks, but they have become vines. Not realizing that all growth is from within, they have reversed this fundamental truth, and endeavored to draw their

strength from the outside. But the price we pay for this shifting of responsibility is a very heavy one—the loss of our kingdom. We voluntarily abdicate the throng of responsibility is a shifted the charge of responsibility. economy she will reduce the cost of living to the lowest possible reasonable point. The man will find that it is no more, but sometimes is actually less expensive to provide for himself and his wife than it was to get on solone.

But the price we pay for this shifting of responsibility is a very heavy one—the loss of our kingdom. We voluntarily abdicate the throne of personality, resign the priceless privilege conferred upon every human being in this civilized land—the right to think, and civilized land - the right to think, and

speak, and act for himself.

It is useless to try to help a person who leans, who cannot stand alone.

maintain his position after he has been boosted, he will fall back the moment you let go, and he finds he is alone.

"For every self-made man," says anthor of a recent book, "there the author of a recent book, "there are ten self-ruined men." Of the ten self-ruined, it is safe to say that five or more belong to the numerous family of "leaners." The ranks of mediocrity, too, of the half successful, are crowded with people of fine natural ability. They never got beyond inferior posttions, simply because they never acted independently. They were afraid to take the initiative in anything, to rely upon their own judgment, and they let opportunity after opportunity pass them by, because they waited to get advice from some one as to what course

they would better pursue. If you would be a man and not a parasite, stand erect, look up, grow upward. Do not look hesitatingly to the right or the left for some support, some prop to lean upon. You have within you all the elements of manhood, of womanhood, of success. Cultivate your strength. Increase your reasoning power, your will power, your power of initiative, by use. Do not, like the senseless lobster, remain high and dry on the sand or among the rocks, waiting for some one to carry

TO BREAK UP THE TREATING HABIT.

The anti-treating proposition advanced by U.S. Daputy Supreme Knight Minahan in a suggestion at the recent Kuights of Columbus banquet, has swept the country like wild fire, winning approval from all classes of people and commendations generally from the public press. Mr. Minahan, himself, has received a bushel basket full of letters and telegrams coming from all quarters of the union, one message from the Blue Grass State, of peculiar significance, running, "God bless Ohio, Kentucky tumbling over itself to get in."

At the regular meeting of Council No. 400, the measure was taken up and following the discussion, this resolution was adopted without a dissenting

Resolved, That Council No. 400 of the Knights of Columbus adopt as a by law of this council the abolition of so far as the members of the council are concerned, at all Knights of Columbus gatherings, the custom of treating to distilled or vinous or malt liquors ; further, that the individual members of this council use their best endeavors at all times, by example, to abolish the American habit of treating.

While the resolution is somewhat

narrow in scope, it does very well to pave the way for a general law bindng the Kuights on their honor to refrain from treating everywhere.

Among the many communications or the movement read at the meeting was the following from the Right Ray. Bishop Moeller:

"I regret exceedingly my inability to attend this evening's meeting. I hope to have the pleasure of being with you Friday, July 26 One of the subjects to be considered this evening is the senseless and anti-Christian practice of treating. Good sense dictates that you ought not to urge a man to drink nor permit yourself to be forced to drink when he or you do not need it to quench thirst. This canen of common sense, the practice of treating, violates in most instances. of the charming virtues of Christianity them to inferior grades, while persons is charity, the doing good to your with no more education, ability, or perseverance than they possess, are adpended over that heads. Usually none; on the contrary, you contribute to his discomforture, prepare the way for his downfall and make him the victim of that vice

which is one of the curses of our country, drunkenness.
"I sincerely hope that the Knights of Columbus will take up the sugges tion. Let it be one of the requirites for being a Knight of Columbus that he will neither treat nor be treated by offering or accepting an intoxicant. themselves—do not trust their own offering or accepting an intoxicant, powers. They have never learned to has not only my entire approval, but will receive my hearty co-operation. Wishing the movement success and asking the Father of all good gifts to

bless you, I remain sincerely yours,
"HENRY MOELLER,
"Bishop of Columbus." Nothing that the order has ever done has brought it so conspicuously before the American people, and it now devolves on the Knights themselves to vindicate the promise of the leaders in the praiseworthy movement. -Catholic Columbian.

THE MAGDALEN'S DREAM.

But the dream that used to dawn out of the shadows of sleep most frequently was this. She thought she walked in great garden, beneath the umbrage of trees, and brushed by the great beautiful flowers, that leaned toward her, to touch her feet, her hands and her garments. And in the garden was a mighty palace, always lighted for a festival; and she saw a long pro-cession of the white-robed immortals entering slowly, but with uplifted faces, on which the lights of the banqueting hall shone.

And, when all had entered, and the doors were about to be shut, a Figure ceme to the portals, and shading His eyes with His right hand, looked long and lingeringly into the darkness. And Mary knew it was herself was the desired one; but she dared not come out of the darkness into the light, be-

which long before he has lost his own usefulness has developed earning who has not sufficient self-reliance to around her; and the blue serge of sorsplendors of the King's Hall. So she turned away from the questioning eyes, and sought the shadows again.

Then she was suddenly aware that a Voice, quite near, called her; and that she was sought out among the shadows. For she heard, ever and again, the whisper: Veni, Sponsa! Veni, Immaculata! Veni, Sponsa mea ! and then a hand was laid gently upon her. She was found and reproached. But

she could only point to the blue gar-ment of penitence and weep. And then she found herself in the hall of King, and with His own wounded hands, He put on the bridal robes— the soft, white habit, and the veil, and drew around her the blue cincture and let the scapulary fall ; and He hung the Silver Heart on her breast and tied the rosary to her girdle ; and lo ! she was a Sister of the Good Shepherd. And He led her trembling into the lighted hall; and all her Sisters gathered around her and kissed her-and then—well, then, she would wake up in her narrow bed in the gloom of a winter's morning, with just a yellow gas jet above ner head; and, ah, yes! here was the blue serge mantella and skirt ; and here the huge, frilled, nor-From whence do they come? Not from the home, assuredly not from the school? Certainly not. Then they must come from the great source of the school of the sc haps at Mass or afterward in the hushed silence of the atternoon, she would study and watch the white figure of her crucifix; and then, with one swift aerial flight, as a mother bird swoops on her nest, she would fly on the wings of love and fold hersel and nestle in the big gaping wounds of the torn side of Christ; and then all was peace again, until another dream.—Rev. P. A. Sheehan: Luke Delmege.

No Home should be without it. Pain-Killer, the best all-around medicine ever made. Used as a liniment for bruises and swellings. Internally for cramps and diar-rhoga. Avoid substitutes, there is but one Pain-Killer, Perry Davis'. 25z. and 50z.

Pain Killer, Perry Davis'. 25s. and 50c.

Some persons have periodical attacks of Ganadian cholera, dysentery or diarrhosa, and have to use great precautions to avoid the disease. Change of water, cooking, and green fruit, is sure to bring on the attacks. To such persons we would recommend Dr. J. D. Kellogy's Dysentery Cordial as being the best medicine in the market for all summer complaints. If a few drops are taken in water when the symptoms are noticed no further trouble will be experienced.

Paragita have Mother Grayas' Worm Experience.

Parents buy Mother Graves' Worm Exter-minator because they know it is a safe medi-cine for their children and an effectual ex-

peller of worms.

Dyspepsia or Indigestion is occasioned by the want of action in the billiary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also being the principal cause of Headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never tail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: 'Parmelee's Pills are taking the lead against ten other makes which I have in stock.'
Out of Sorts—Symptoms, Headache, loss

other makes which I have in stock."

Out of Sorts—Symptoms, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, it neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.





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of the toilet, bath, and nursery.

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A PRIEST'S REASONS FOR TOT-AL ABSTINENCE.

At the convention of the C. T. A U. held in Hartford recently, the Rev. Father Burke, C. S. P., of New York, delivered a sermon, in the course of which he gave the following reasons for total abstinence:

"I am a total abstainer because I can thus enter a public protest against the vice of intemperance and everything that aids or contributes to it. I am a total abstainer because if I do not heed the practice for my own sake, I do for my brother's sake; and Heaven help me, if I love not my brother whom I have seen, how can I love God whom I have not seen? I am a total abstainer that is beneficial to mankind is precious to me. I am a total abstiner be cause I am an American, and I would see this yoke broken and shattered and cast from off the necks of countless of

PRIEST'S REASONS FOR TOTAL ABSTINERCE.

It the convention of the C. T. A. held in Hartford recently, the Rev. are the State of th my fellow-citizens.

"I am a total abstainer, again, because I am a Catholic: and lust for drink has been as a filthy cancer in the Church I love. the fair cheek of the Church I love. Because my heart burns within me secause my neart the finger of scorn at some bad member and say: 'These the children of the true Church of God. These the true followers of Jesus Christ-No.' I am aware that no power upon earth has done so much for the cause of temperance as the Catholic Church ; I am aware, therefore, that the reproach is unjust ; but, nevertheless, it is a reproach that burns and stings me to the quick. I know many Catholics who do much for the cause of temperance; but I know some who never lift a finger for it. I know some who lead the besotted lives of drunkards; some who traffic in their where not a day passes but many a soul is maddened and inflamed by the fires of hell. On the other hand, I

know that the standard by which many outside the fold judge the Catho-

mouth to St. Anne de Beaupre, faintly hoping to be relieved. She had for years of the cures effected, and thought, perhaps she also might ob tain favor. The rest of the story may be given in her own language, as told in an interview appearing in the Yarmouth Times :

"I went to confession after arriving," she said, "and at 6:30 next orning went to Communion. At the altar rail a strange feeling came over me, and I think then if I had had a altar rail a strange feeling came over me, and I think then if I had had a little mere faith I could have left my crutch, but the first thing I knew I was back in the pew, and my crutch was with me. I left the church soon afterwards and went into an adjoining hulding honors as the Seale Server. building, known as the Scala Sancta.

wards and went into an adjoining building, known as the Scala Sancta.

Just inside the doors of this building is known as the 'holy stairs,' a flight consisting of thirty-two steps, which it is necessary for pilgrims to ascend on their knees. I remember when near the top asking my friend to pray for me but I don't remember how I got up the rest of the steps.

"When I reached the top I stood, up and there, right in front of me, was an image of our Blessed Saviour. As soon as I saw that, anothing strange feeling came over me and I exclaimed, 'God gave me my crutch, and I am going to give it back to Him!' I walked over to the rock provided for the purpose and 'placed my crutch there. I turned and walked down the steps and went to see the Redemptorist Fathers who tock me around considerably to test me. I then went to church; my case was mentioned in the sermon, and I had to stand before the whole congregation so they could see me. I also tock part in a large procession, and then went to the hotel where I was staying, ascended three flights of stairs of the order, and are usually initial there is a stay in the standard of the control of the staff the provincial has noting to do, but he inspects in the provincial has nothing to do, but he inspects in the provincial has nothing to do, but he inspects in the provincial has nothing to do, but he inspects the financial reports of the college, quarierly, before they are sent for final inspection in France, and he is considered as a visitor from the general administration.

The Superior General of the University all subjects in tast are decided upon by the faculty and professors of Ottawa University is elected for a life by a general chapter of the oblates, the members of which chapter are sent for final inspection in France, and he sected for a life by a general chapter of the oblates in the safety of the faculty and professors of Ottawa University and the provincials of the oblates in the safety of the faculty and professors of Ottawa University and the provincials of th

Doucett's lameness has not re turned.

A Distinguished Deminican. A Deminican priest of the English province, Father Aldan Elrington, O. P., has just passed with distinction the exacting examination in natural sciences preparatory to the doctorate in the University of Louvain.

An extreme rigor is sure to arm everyth ng ngainst it. -Burke.

OTTAWA UNIVERSITY.

Secret of Ite Success.

APPOINTMENT OF PROVINCIAL. A Provincial of the Oblate Order is ap-pointed from France, the centre of adminis-tration, by the Superior General and his council of four assistants and a Procurator General.

The members of the Provincial's council The members of the Provincial the appointments to be ratified by the council in France.
Only certain men are eligible for the Provincial's council, having to be of certain age and to have had experience in certain pos-

All changes in regard to the personnel of

ious subjects in the University's curriculum are taught.

While it may be a fact that at present most of the names of the University faculty are French, it is stated that some of these professors are French Americans, who do not speak French and that that the majority of the rest, though French, have themselves been educated in nothing but Fuglish institutions, and in part instruction in the English tongue. In this connection attention is drawn to the claim that in this country very few English speaking men enter orders of the Church for the purpose of doing only educational work, but go in rather for parish work and missionary labor. Consequently this means that many men of other than English speak.

ing extraction are called upon to do the teaching. To bring matters more directly home in this regard, it is shown that in the city of Ottawa, in many years, only a few English-speaking men have entered the priesthood.

OBITUARY.

MR. EDWARD DOWDALL, ALMONTE,

MR. EDWARD DOWNALL ALSAYIA.

One of the oldest and most respected landmarks of Lanark county was called to "that
undiscovered country from whose bourne
traveller returns," on Wednesday. I'th ult., it
the person of Mr. Edward Dowdail.

The deceased came of sterling stock, his
father being one of the prominent men of Lan
father being one of the prominent men of Lan traveller returns, on weathers, the traveller returns, on the deceased came of serling stock, his father being one of the prominent men of Lanark county, holding several important offices of trust for many years, and, until his death, justice of the peace of that county. The family genealogical tree across the Atlantic discloses, too, a race strong morally and intellectually—some of the Dowdalls attaining the highest places in the army and the Church in England and Ireland Dowdall, when twenty-eight years of age, married Mary O'Connor, and they reared a family of nine children, of whom six survive, viz. Mrs. McGarry, Ranfew; Mr. Edward B. Dowdall, when the decease of the place of the decease of the place of the decease of the decea

Dowdall, LL, D., Minn., and Mr. Francis Dowdall. Ottawa.

Edward Dowdall, goes to a merited reward free four score years, the world the better by his life and works. As his soul bids farewell to all of this earth and is wafted into eternal mansions, tears fall at the parting; but the love of Christ consoles, encourages and forties the survivers who may hope for an everlasting re union of "joy unspeakable and full of glory."

The remains are interred in the family plot at Almoute, where, among others, rest the bones of his son, the late James Dowdall, crown counsel—in his life-time one of the ablest and most successful lawyers in the province.

We tender the bereaved relatives our heartfelt condoience. R. I. P.

MRS. O'CONNOR, TORONTO.

MRS. O'CONNOR, TORONTO.

The announcement concerning the death of Mrs. Elizabeth Doberty O'Connor, which appeared in the papers last week, calls for the following more extended notice:

Mrs. O'Connor was born in the County of Peel in the year 1830, and the County of Peel in the year 1830, and then year seided there some thirty-two years. With her husband. Mr. John O'Connor, and then year 1882, in which city they began a very successful business career. The deceased lady had been ill many months, till on the 10th inst. She quietly passed a way at her home, 197-9 King St. E. leaving a husband, five boys and four girls to mourn her loss. Her many friends extend their heartfelt sympathy to the bereaved husband and family, who feel the loss most keenly, for she was a cheerful loving wife. a tender mother and a kind and faithful friend to all who sought her aid.

The funeral, which took place on the follow-

aid.

The funeral, which took place on the following Monday, and was an extremely large one, as she was widely known, and had won the confidence and esteem of all who knew her. At St. Michael's Cathedral High Mass was celebrated by Rev. Dr. Treacy. assisted by Father Minehan of St. Peter's. The singing by the choir was beautiful, and executed with such feeling that scarcely a dry eye was to be seen in church. The soloists were Miss A. Foley and Mr. Anzlin. and Mr. Anglin.

and Mr. Anglin.

The remains were afterwards taken to St. Michael's cemetery, where they were laid to rest amid the tender outbursts of sorrow from a family to whom she had the most loving affection. The services at the grave were conducted by Rev. Father Treacy.

May her soul rest in peace!

Mrs. Fleming, Paris.

On Friday morning, the 9th inst., after a lingering illness extending over many months. Mrs. Pierce Fleming, of Dundas street, was called away to her last home. The deceased was one of the oldest residents of the town and had witnessed many changes, both among the people and in the place, during her life here. The mother of a large family, she gave each of them the best opportunities in her power, in the way of education and other advantages, and she had the happiness of seeing them all doing well in the world.

Mrs. Fleming, from the kindliness and unselfishness of her life, had friends wherever she was known, and her death, while a happy release from her sufferings, will be a much felt loss to her friends. Mr. John Fleming, Mrs. Konny, Mrs. Thos. Graham and Mrs. John Flahiff are children of the deceased. The between their trouble.—Star Transcript, Paris, and Mrs. Supports of all in their trouble.—Star Transcript, Paris, Mrs. Avenus 21. MRS. FLEMING, PARIS.

August 21. May her soul rest in peace!

ST. JOSEPH'S CONVENT, TO-RONTO.

Results of Examination for 1901.

Part II. Junior Leaving—R. Casserly, Gostello, C. Dockeray, F. Fitzpatrick, K Jostello, C. Dockeray, F. C. Jowers, T. Rush.
Part 1. Junior Leaving S. Bruxer, E. Church M. Fiannigan, M. Ingoldsby, G. Keily, A. McGee, L. Maloney, E. Mencies, A. Murphy, K. Murray, G. O'Connor, K. O'Keefa, G. Phillips, V. Sheridan, K. Tuffy,

Phillips, V. Short.
Venini inior Matriculation—J. Fulton.
Diplomas for phonograp

iw awarded by the Nimmo and Harrison usiness College to M. Creamer, H. Lyons, R. Proficiency certificates for drawing awarded the Education department to D. Shannon, Leacy, L. Benns, H. Thompson, M. Conlon, Murphy.

pay. deate for pastel awarded by the Educa-partment to L. Benns. Certificate for pastel awarded by the Educaion department to L. Benns,
Certificates for theory of music awarded, by
Mr. A. S. Vogt, T. C. M.—Junior grade, first
lass honors, B. Devlin, M. Doherty, A. Corti,
F. Martin. Second class honors, J. Swift, C.
McKinnon; Pass, M. Carlton,
Intermediate grade, first class honors, M.
Healy, L. Meehan, M. Mulcahy; second class
nonors, F. Mechan, A. Fogg, M. Conlon,
Wilson, C. Murphy, M. Morgan, Harmony,
junior grade, first class honors, M. Healy, C.
Murphy, L. Meehan, M. Conlon; second class
honors, M. Mulcahy, A. Fogg; pass, F. Mechan.

nan.
Certificates for instrumental music awarded ys Mr. J. Tripp, T. C. M. Junior grade, first lass honors, B. Devlin, F. Martin, A. Corti, I. swift; second class honors, F. Meehan, C. McKinnon, M. Doherty.
Intermediate grade first-class honors, M. Mulcahy, C. Murphy; second class honors, A. Forg, M. Coulon.
Senior grade, first class honors, M. Healy, E.

M. Coulon. or grade, first class honors, M. Healy, E. Vilson. Sixth grade, first class honors, J. Noble, M. Urlocker.
Certificate for vocal music, awarded by Mrs.
J. W. Bradley, T. C. M., junior grade, second
class honors. E Hemenway.
Intermediate grade, second class honors, M.
Morgan, M. Cariton.

DIOCESE OF HAMILTON

REV. FATHER KEOUGH'S ILLNESS

REV. FATHER KEOUGH'S ILLNESS,
Rev. Father Keough, whose health has been steadily declining during the past year, took a turn for the worse some days ago. He was very low for a time, but has improved somewhat and is now resting considerably easier. Although his friends would like to think otherwise, they cannot but realize that his consition must before long give way under the strain. He has been relieved altogether of his parochial duties (Father Cleary having taken his place) and is receiving every possible care and attention.—Paris Star Transcript, August 21.

DIOCESE OF PETERBOROUGH. Douro

Dourso

Mr. John Duff of Indian River, has just returned from a visit to "Land o' Cakes." and remembered many of his friends. One of these was Rev. Father Keilty, the popular parish priest of Douro, to whom Mr. Duff brought a beautiful Irish black thorn stick, purchased at Moville, and a silk handkerchief from the Glasgow Exposition, which has the reverend Father's name handsomely embroidered in one corner. Rev. Father Keilty appreciates Mr. Duff's kindness, and highly values the forms it toek on this occasion for special reasons—the black thorn, because it has the spirit of Ireland, extracted from Irish soil, embodied in its tough fibres, and the handkerchief, because it is a souvenir of Social and, a nation he holds in very high respect and of an individual Scotchman, whom he counts among his most esteemed and valued friends.—Peterboro Examiner.

ARCHDIOCESE OF ST. BONIFACE.

NOTRE DAME DE LOURDES, MAN. On Sunday last the prayers of the congrega on at each of the Masses was asked for those

that day at St. Boniface cathedral, the Rev. Fathers Jean Garnier and Augustine Bennier being ordained to the priesthood; and the Rev. Brothers Fierre Touvat and Vincent Bardin to the diaconate.

The Rev. Brothers Phillon, Curè de St. Jean Baptiste Man. paid us a visit during the week. Our Jean Garnier, C. R. I. C., clebrated his first Mass. The Rt. Rev Dom Abbot Gree, C. R. I. C., was the assistant-priest and the Rev. Dom Pierre Touvat, C. R. I. C., and the Rev. Father Dom Jean Garnier, C. R. I. C., and the Rev. Father Bom Jean Garnier, C. R. I. C., and the Rev. Father Maur, C. R. I. C., the subdeacon. Besides the Very Rev. Father Superior, Dom Besides the Very Rev. Father Superior, Dom Besides the Very Rev. Father Superior, Dom Marie Antoine Straub, C. R. I. C., Prior, of St. Leon, Man., the Very Rev. Prior, Dom Augustine Roux, C. R. I. C., of St. Alphonse, Man., the Very Rev. Prior, Dom Augustine, Roux, C. R. I. C., of St. Alphonse, Man., the Very Rev. Father Claude Massonnat, C. R. I. C., of St. Claude, and the Rev. Fathers, Joseph Piccott and Laurent, C. R. I. C. After the Mass the religious and congregation kissed the hands of the new priest and received his first sacerdotal benediction. On Friday, the feast of St. Anne, the same ceremonies were repeated for the Rev. Father Dom Augustine Bernier, C. R. I. C., who celebrated his second Mass. Father Bernier celebrated his first Mass at St. Boniface Cathedral on Monday last, but this was his first Mass in the community. The same ceremoties were observed on Friday as on the previous day. The assistant priest was the Right Rev. Abbot and the Rev. Dom Jean Baptiste, C. R. I. C., and the Rev. Dom Jean Baptiste, C. R. I. C., and the Rev. Dom Jean Baptiste, C. R. I. C., who has been visiting all the horders of his brothing and affectionate words of counsel and of congratuation to the young priest. Mr. Bernier and Mr. J. Bernier, M. P. P., the father and the brother of Father Bernier, were reventated the Community Mass at 80 clock, and the Rev. Boniface. The Venera

was the preacher at the High Mass.

ORDINATIONS AT ST. BONIFACE CATHEDRAL.
The touching ceremonies attending the ordination of two priests and two deacons, took place at the cathedral on Sunday last.
The two priests were the Rev. Jean Garnier, and the Rev. Dom Augustine Bernier, the former a native of France, and latter of Canada, and both of the Order of the Regular Canons of the Immaculate Conception. The two deacons were the Rev. Brother Vincent Bardin, both born in France, and both also of the Order of the Regular Canons of the Immaculate Conception, the principal House of this Order in Canada being at Notre Dame de Lourdes, Man.
These ordinations were made by His Grace the Archbishop of St. Boniface at the Grand Mass on Sunday, the Rev. Father Dandurand, O.M.I., acting as assisted by Rev. Fathers Drummond and Dorais, and the Rev. Father Bouillon fulfilled the functions of Deacon, and the Rev. Father J. Prudhomme the duties of sub-deacon. The Rev. Father Beliveau presented the candidates for ordination. The sermon was given by the Right Rev. Abbot of St. Antoine France, Dom Grea. The central house of the Order of Regular Canons is in France at St. Antoine, Isere. It has been erected into an Abbey, and Dom Grea is the Mitred Abbot.

We also remarked in the choir, the presence of the Very Rev. Dom. Benoit, whose health is handled the same of the order of the supplier of the banding the same of the order of the Puth Rev. Father Mitred Abbot. ORDINATIONS AT ST. BONIFACE CATHEDRAL

erected into an Abbey, and Dom Grea is the Mitred Abbot.

We also remarked in the choir, the presence of the Very Rev. Dom. Benoit, whose health is happily re-established.

On Monday morning Father Bernier chanted his first Mass at the cathedral of St. Boniface. After the Mass there took place the symbolical ceremony of kissing the hands. It was truly touching to see everyone of the numerous congrecation going in the spirit of faith to kiss the hands of the young priest. On Thursday next Father Grenier will chant his first Mass at Notre Dame de Lourdes where this ceremony will be given all the eclat compatible with the religious character of the solemnity. Translated from "Le Manitoba" of July 24, 1901.)

ARCHDIOCESE OF OTTAWA.

The Reverend Mother St. Cecilis, formerly Superior of the Gloucester street Convent of la Congrégation de Notre Dame, Ottawa, but for twelve moths past Superior of the house at Cornwall, Ont., has been re-appointed Superior of the house in Waterbury, Connecticut, of which the reverend lady had already been the Foundress and first Superior. The Reverend Mother St. Ida has been appointed Assistant-Superior.

Ministry the second sec

ieres 715, D McGee 710, J Kien 102, 20 Dewar 676, 203, D Dewar 676, 203, D Dewar 676, 203, D Dewar 676, 203, M McMullen 781, H Shaw 754, K Halpin 752, M Tobin 736, M C Manony 732, K Sheahan 730, 1da Turner 739, M Rowan 721, A Welsh 716, E McKell 703, M E Higgerty 680, M Benott 674 D Ahearn 625, A O'Connor 610, F Faulkner 695, Rev. Mother Aloysius, for many years principal music teacher in the Gloue ster street convent: has been transferred to Providence Rhode Island.

DIOCESE OF LONDON.

MUSICAL VESPEPS AT SEAFORTH. An interesting event took place in St. James' Church, Seaforth on Sunday, evening. Auc. 25th, when several ladies who had formerly been organists of the church or members of the choir, and were now visiting their parents or relatives in the parish, assisted the regular choir in rendering a musical Vespers con sisting of choice selections from the sacred music of the most celebrated composers, as Lambillotte, Mozart, Zingarelli, Beethoven, etc.

etc.
Some of the visitors were Mrs. McKernan, (née Annie Downey) of Chicago, Mrs. Corcoran née Mary Killoran and Miss Winnefred Killoran of Duluth, Mrs. O'Connell (née Bertha Daly) of Goderich.

Daly) of Goderich.

A very large congregation were present, as the programme had been previously announced in the local papers. Vespers were sung by Rev. G. R. Northgraves, and a short sermon was preached by Rev. P. Corcoran, P. P. of Seaforth. was preached by Rev. P. Corcoran, P. P. or Seaforth. Rev. Dr. Flannery, P. P., of Irishtown, who had been for some time seriously ill, is so far recovered, that he was able to grace the occa-sion with his presence in the sanctuary.

Success of Regiopolis College.

Success of Regiopolis College,
Nineteen students of Regiopolis College,
Kingston, were candidates at the recent Departmental Examinations and all were successrul. One wrote on the Matriculation Examination to the Royal Military College, and passed.
The following are the names of the successful
students: Junior Matriculation, Part I.—D.
Adderson, E. Byrne, E. Beaupre, E. Bolger,
W. Casey, D. Crowley, W. Dwyer, V. Fowler,
L. Gyrdiner, T. Harrison, C. Lawler, J. Swift,
B. Whalen, J. Matriculation, Part II.—P. Browne, L. Mallen, T. Mateer, B. Mudie, J.
Waish, Junior Leaving, Part II.—F. J. Whitmarsh, R. M. C. Matriculation—B. Mudie.

Warmly Welcomed Home

Warmly Welcomed Home.
Yesterday on his return from a visit to his friends in New Brunswick immediately after Mass, Rev, Father Allain was presented by his congregation in Port Dalhousie with a beautifully worded address, couched in the choicest expression of flital loyalty and of gratitude for his unreienting devotion to them and earnest zeal during his twelve years charge of that parish. Special mention was made of his recent gift to the parish of an expensive inchence which surrounds the grounds of the pretty some church. Star of the Sea. The address read was read by Mr. M. J. Hart. The Rev, Father responded in his usual easy, happy style, after which he dismissed the congregation.—St. Catharines Star, August 19.

C. O. F. Resolution of Condolence.

Mount St. Louis, Aug. 18, 1991.
Whereas, Almighty God in His divine providence has seen fit to call to Himself the loving and beloved wife of our worthy and esteemed Resolved that the members of St. Patrick's Court No. 983 do hereby express their heartfelt sympathy for our dear brother in his sad bereavement. Be it further Hesolved that a notice of this resolution be forwarded to Bro. Callaghan, to the CATHOLIC RECORD for publication therein, and also inserted in the minutes of this meeting.

P. J. HUSSEY, REC. Sec.

[Foronto, Ont., Aug. 24, 1901, At a regular meeting of Division No. 1, Ancient Order of Hibernians, the following resolution of condeience was unanimously

resolution of condolence was unanimously passed:
Whereas, we, the officers and members of Division No. 1. Ancient Order of Hibernians, have learned with profound regret of the sudden demise of our late Brother. Patrick Boyle, Editor and Proprietor of the Irish Canadian; and whereas by his death the A. O. H. has lost one of its most zealous members, his family a kind and loving Father, the Irish cause one of its foremest workers, one who was anxiousto promote any laudable object for its welfare, thereby inscribing his name in the heart of every true Irish patriot with those of many others of Ireland's great sons who have passed away.

others of Ireland's great sons who have passed away.

Resolved that we offer our sincere condolence to the relatives of the deceased, commending them to our Heavenly Father Whom we pray to console them in their deep affliction.

Resolved, that a copy of this resolution be entered on the minutes of this Division copies forwarded to the family of deceased, to the Irish Canadian, Catholic Register and CATHOLIC RECORD for publication.

W. J. Moore, John Mohan, Wm. Ryan, Committee.

THE TRANSVAAL WAR.

The Boer resistance to the British occupation till continues, the leaders buoying up the burghers with a forlorn hope founded upon re-ports of agitation and dissension in England

burghers with a foriorn nope founded upon re-ports of agitation and dissension in England regarding the war.

Railway traffic is frequently interrupted by parties of Boers, who whenever crossing the railway tracks place dynamite cartridges under the rails and explode them. This method of interrupting traffic is simple, and is often resorted to.

On Aug. 19, Col. William captured an entire Boer convoy of eighty-six waggons loaded with ammunition and supplies, with much stock and eighteen prisoners including the Landrost of Bloemhof.

and eighteen prisoners including the Landross of Bloemfor.

Attacks were made on the 20th inst. on the British blockhouses five miles north of Naauwport. Armored trains and Maxim gunsarrived on the scene during the conflict, and the Boers were repulsed,

There is an unconfirmed report published by the London Sun to the effect that General Botha is again endeavoring to obtain favorable terms for his surrender. It is stated also that so confident is the British Government that the resistance will be at an end very shortly, that Lord Milner has ready a complete plan for the Government of the annexed territories.

REFORMS IN RAILWAY TRAVEL.

A world reporter met a prominent ousniess man yesterday who spends a great deal of his time between Toronto and Montreal. Said he:
"A revolution has been effected as between Toronto and Montreal by the Grand Trunk Railway in connection with the fast express, the International Limited, both ways, between the two cities."

Railway in connection with the fast express, the International Limited, both ways, between the two cities."

"How is that?" inquired The World.
"In this way, that there are now lots of business men who spend a day, or a portion of a day, in one city and the next day, or a portion of it, in the other, and who spend only one night on the train. For instance, I am in Montreal, say this Monday night, and take the 19:30 train for Toronto, arriving here at 7.15 a. m. I go to a hotel and have breakfast by 8, and from 8 to 11:15 a. m. I have a business conference with two or three men in Toronto I have especially come to see, and then take the International Limited at 11:30 and pull into Bonsventure Station, Montreal, at 7 o'clock sharp that evening. I can sleep in Montreal in the morning, Or, coing the other way, I can leave Toronto at night and be in Montreal in the morning, Are some time for business and be back in Toronto at 1:15 in the afternoon, although this latter train is not so good for the purpose as the other one. What the whole thing goes to show is that of a one day and two nights trip. The new way is chesper, it saves time and it gives a man an extra night in his are markable fact that railways like the Grand Trunk can now run from 50 to 60 miles an hour without trouble. Fast trains early in the

Continuing, the same gentleman said: "It is a remarkable fact that railways like the Grand Trunk can now run from 50 to 60 miles an hour without trouble. Fast trains early in the morning or late at night will knock a large amount of night travel between cities separated by three or four hundred miles into a cocked hat, and people will make the trip in the morning or late at night, or one journey at night and one by day, and in that way save at least one seems of the same of the sam

WESTERN FAIR, LONDON.

Sept. 5 to 14, 1901.

Sept. 5 to 14, 1901.

All the prospects point to the Western Fair at London this year being the most successful ever held, it being the intention of the Directors to make the initial show of the century something to be proud of and to be remembered. All the departments are filling fast, and in many cases it is evident the only compaint will be lack of space. The Directors are full of resources, however, and it may be taken for granted that everything on the grounds will be given a good show.

This year the special attractions are of more than ordinary interest, being made up of a brilliant collection of cymnasts, acrobats, aerialists, high wire performances, ground and lofty tumbling, all forming the most expensive ensemble ever got together for such a purpose, while in addition there is a full troupe of educated performing elephants, "The greatest animal act in the world," the sagactions beasts do wonderful things, displaying an intelligence almost human. They dance, doing the cakewalk to perfection, and play a variety of instruments, including the mouth organ, cymbals, hand organ and the base drum. The biggest of the four plays nine-pins with the skill of a professional, and his partner marks on a slate the number of pins bowled over, while a third one sets up the pins for another bowl. They also do a number of very difficult balancing and gymnastic tricks, but the most sensational feat of all is the riding of a tricycle by the baby elephant.

Four evenings of grand fireworks display, including "Fall of China," and "Relief of Pekin." a most brilliant spectacular representation of recent events.

MARKET REPORTS.

London, Aug. 29.—Dairy Produce — Egg fresh laid, tretaill 12 to 12c; eggs, crates, per dozen, 10; to 11c.; butter, best roll, 19 to 11c; butter, best roll, 17 to 19c; butter, creamery, 21 to 23c; lard, per pound, retail, 10 to 11c, inoney, strained, per 1b. 9 to 10;c, honey, in comb. 11 to 12c.
Vegetables.—New potatoes, per bushel, 60 to 80c; onions, per bushel, 75c, to 80.

Poultry—Spring chickens (dressed) 60 to 65; live chickens, 31 to 50c.; hens, 50 to 60c.; ducks, per pair, 65 to 75c.

Grain, per cental — Wheat \$1.10 to \$1.15; wheat, new. \$1.05 to \$1.05; 10 st. 100; to \$1.15; barley \$7 to 9c; peas. 90c to \$1.00; rye, 70c. to \$1.00; buckwheat, 85 to 90c; beas. per bushel, 90c. to \$1.00; barley \$1.00; ba

Meat—Pork, per cwt., \$9.00 to \$9.50 beet, \$4.50 to \$5.00; yeal, by the carease, \$6.00 to \$7.59; mutton, by the carease, \$5.50 to \$6.00 to \$7.59; mutton, by the carease, \$5.50 to \$6.5 spring lambs, per poind, \$10 to \$10.5 Live Stock — Live hogs, \$6.75 to \$6.85; piga, pair \$6.00 to \$8.50; export cattle, \$4.50 to \$4.75. Farm Produce—Hay \$7.50 to \$8.00; straw, per load, \$3 to \$3.50; straw, per ton, \$5 to \$6.

Farm Produce—Hay \$7.50 to \$8.00; straw, load, \$3 to \$3.50; straw, per ton, \$5 to \$6.

TORONTO.

TORONTO.

TORONTO.

TORONTO.

Toronto, Aux. 29.—Wheat continues quith prices firm; sales of No. 2 white and millers at 68c, to 68jc low freights; now; white offers at 66jc middle freights; we rather easier, with demand chiefly confin millers; sales of No. 2 white and red with 67jc to 68c, low freights; No. 1 spring quotient 68 to 68c on Midland; Manitoba wheat ewith sales of No. 1 hard at 84c, g, i. t., Toronto and we lower. Millfeed firm; no Ontarion offering, Manitoba quoted at 816 in 17 or 18 to 18 to

broken lots, Toronto, 30e per barrel extra.

Montreal, Aug. 29.— Grain—No. 1 Ontaric spring wheat afloats, May, 74 to 75c; peas, 79e. No. 1 oats, 39jc, to 40c for old, No. 2 and 38c for new; buckwheat, at 58c; rye, 57ic; and No. 2 barley, 51c. Flour—Manitoba patents, \$4.10 to \$4.25; strong bakers, \$3.39 to \$4; straight rollers, \$3.39 to \$4; for new; buckwheat, at 58c; rye, 57ic; and No. 2 barley, 51c. Flour—Manitoba patents, \$4.10 to \$4.25; strong bakers, \$3.39 to \$4; straight rollers, \$3.30 to \$3.45, in bags at \$1.60 to \$1.65; Ontario bran, in bulk, \$15 to \$16; shorts, \$18; Ontario bran, in bulk, \$15 to \$16; shorts, in bulk, \$17 to \$18; middlings, in bulk, \$17.50 to \$18. Rolled oats—Millers prices to jobbers \$4 to \$4.30 per bbl., and \$1.90 to \$2.65 in bags. Provisions—Heavy Canadian short cut mess pork, \$20 to \$21.50; family short cut clear pork, \$21 to \$21.50; family short cut clear pork, \$20 to \$20.50; pure Canadian lard, in 575-bt tierces, 114; parchment-lined pails, 20 lbs, 12c; tin pails, at 11; c; tims, 3,5, and 10 lbs, 12 to 12; c; compound refined lard, in 575-bt tierces, 71c; parchment-lined wood pails, 20 lbs \$2; tin pails, 20 lbs, 2c; thans, 13; to 14; c; and bacon, 14 to 15c per lb. Butter — Choice creamery firm at 29 to 20; escends, 18 to 19; c; dairy, 16 to 16; exces—Gond sized lots of No. 1, 11; to, 12c; subject to inspection; No. 2, 8; to 9e. Maple products—New syrup, at 66, per lb, in wood, 70 to 75c per tin; sugar, 9 to 10e per lb. Flotatos—Jobbers prices \$1.75 per bbl. Honey—We quote 10c, per lb. section: strained, 8 to 9e.

Latest Live Stock Markets.

TORONTO.
Toronto, Aug 29.—Following is the range of nuclations at Western cattle market this Toronto, Aus.

Guotations at Western cattle market

morning:

Cattle - Shippers, per cwt., \$4.50 to \$5.00;

do. light, \$4.25 to \$4.50; butcher choice, do.,

\$4.25 to \$4.30; butcher, ordinary to good,

\$3.50 to \$4.00; butcher, inferior, \$2.75 to \$3.25,

EAST BUFFALO.

Y. Aug. 29 - Cattle-

East Buffalo, N. Y., Aug. 29.—Cattle—Receipts all through; quiet and unchanged; veals, offerings, 50 head; steady; tops, \$7 to \$7.75; others, \$5.75 to \$6.75; heavy fed calves, \$3.75 to \$4.50. Hogs steady; best, heavy and mediums, \$6.25 to \$6.30; fair to choice, Yorkers, \$6.10 to \$6.30; grassy, \$6 to \$6.10; pigs, \$5.76 to \$5.90; roughs, \$5.25 to \$5.30; stags, \$4.25 to \$5.90; roughs, \$5.25 to \$5.30; stags, \$4.25 to \$4.60. Sheep and lambs—Steady for lambs, spring lambs, choice to fancy, \$5.50 \$5.75; fair to good, \$4.80 to \$5.40; common to good cults, \$2.25 to \$4.75; handy wethers, \$5.40 to \$3.90; fair to extra mixed sheep, \$2.25 to \$4.90; cults and common, \$1.25 to \$2.50 to extra

SACRED HEART CONVENT_

The Religious of the Sacred Heart offer and thorough education . . .

The Commercial Course may be followed

Board and Tuition, } \$140 per annum For Extras or for any information apply to REV. MOTHER SUPERIOR. Sacred Heart Convent,

LOYOLA COLLEGE, MONTREAL

An English Classical College, conducted by the Jesuit

There is a Preparatory Department for junior boys, and a Special English Course for such as may not wish to follow the ordinary curricu-lum. Prospectus may be obtained on applica-

THE PRESIDENT, 68 Drummond street, Montreal, P. Q.

THE NEW ARTIFICAL EYE.

Queen's Ave., London, Ont.

Within the past year or two a notable im-

Within the past year or two a notable improvement has been made in the shape of the artificial eye: the new form is hollow, more or less full, with a closed back. It has no sharpedges or corners, and in the best quality is beautifully finished and rounded. It is very comfortable to wear, has a natural movement, is more sanitary, and fills out the orbit better. The new eye is favorably known in the large centres of Europe, and is fully endorsed by the Medical Profession. It is now offered for sale in Canada, an assortment of the highest quality having been received by us. Having fitted several persons to their complete satisfaction we offer the new artificial eye with every confidence.

We continue, as for many years past, to sell the highest grade of old form shell eye. In these our stock is probably the finest in quality, if not the largest in number, in Canada and having in addition the only stock of the offer unequalled service to those who have had the misfortune to lose a natural eye. Descriptive leaflet on application.

CHARLES POTTER. Optician.

CHILDREN FOR ADOPTION.

There are at present under the care of the Children's Aid Societies of Ontario. the following children for whom it is desirable to obtain good Catholic homes: Two girls aged seven years, two aged four years, two aged seven years, and one baby (girl) aged ten months; also three boys aged seven years.

Even when children are required chiefly for the assistance they can give it is better that they be taken young, before troublesome habits have been formed, and they will in after years amply repay the care that has been bestowed upon them.

Persons wishing to obtain any of these children

upon them.

Persons wishing to obtain any of these children will kindly apply, giving references, number in family, distance from church and school, etc., to Mr. William O'Connor, Inspector of Neglected Children, Parliament Buildings, Toronto.

TEACHER WANTED.

WANTED FOR THE CATHOLIC SEPAR-ate school, Big Point, Ont. a female teacher holding a 2nd class professional certifi-cate, capable of teaching French. French lady preferred. Duties to commence August 194 Apply, stating salary, experience, etc., 10 Rev. J. A. Loiselle, Big Point, Ont.

C. M. B. A.-Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'cleck, at their hall, on Albion Block Richmond Street. Wm. Smith, Presi-dent, P. F. Boyle, Secretary.



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THE BACHELORS.

An exchange says that it would not be a bad idea to clothe bachelors over forty years of age in a certain kind of uniform. Well! what about the old maids? There are, of course, different varieties; and some we know remain single either because they are needed at home or for some other reason. We have in our experience known old maids who were entitled to gold medals for their charity, selfsacrifice and truly Catholic lives ; but those of the meddlesome type who when not picking reputations to pieces are boasting of the offers they rejected in the distant past and whose gabbling propensities wax stronger with each recurring year are every bit as objectionable as the proverbial, crusty and selfish bachelor.

FLIPPANT CRITICISM. It is so nice to hear some of our

brethren talk. They want, for example, sermons on abstruse points of theology when they scarcely know its r rudiments. They expect a discourse to be adorned with all kinds of verbal millinery, or otherwise it will be branded as mediocre and unsatisfactory. There are, we know, the faithful men and women who are content to allow their pastors to do their duty in their own way, but there are those of the fold who have caught the mocking, censorious spirit of the world. Criticism is all very well in its way, but when it falls dogmatically from the lips of striplings, from damsels who may know a great deal about bonnets and nothing at all about the good or bad points of a sermon, it is not to be commended nor encouraged. Our preachers are something more than orators ; they are Christ's Ambassadors, and their pulpit utterances, therefore, should not be subjected to flippant and irreverent criticism.

TALK CIRCUMSPECTLY.

Another very simple art of advice is to speak circumspectly of anything tolerated or approved by the Church. Do not be misled by the fact that an individual who wears a cross or medal may have the heart of a buccaneer into believing that the wearing of crosses and medals may be the subject of jest and ridicule. Just find out what the Church has to say on the subject, and, no matter how your tastes may run, be guided by her. And if you find that such devotional practices are ap-, you will, if not destitute of Catholic spirit, be quick to accord them the tribute of your respect.

LOOK AT ONTARIO.

The last census of the Dominion of Canada has brought out the fact tha child murder must be prevalent t some extent in the Province of Oa tario. Let the figures speak. Ther are at present 37,841 more families i Ontario than in 1891, nevertheless th total increase in the population of the province in these ten years shows on 53,657 more people. This is at t rate of less than one child and a he per family.

Now contrast with this the retur from the Catholic province of Quebe While there is an increase of only 3 310 in the number of families, total population has increased 132, more people. That is at the rate nearly four and a quarter children

family. It is news to nobody that Onte plumes itself in being ultra Prot ant and progressive. That it is I testant we admit; but that it is I gressive we would distinguish and that if its Protestantism has so l hold on the conscience of its pe that it cannot prevent the slaughte the innocents and enforce observe of the natural law, it is progre and will progress after the mann

the cows tail, as the census has sh

That the Catholic Church has this matter differently the fig equally have shown. No monke with the theory of Malthus if you to have any standing with her. Population of France is only behi natural increase in so far as cert its people have ceased to be pre