

emphasized by the masculine arrogance which justifies the delinquencies in its moral standards by its superabundance of mere brute strength.

Besides the explanation of the power of human love, and the further reason of Lady Burto's staunch adherence to the Catholic standard of a woman's devotion to her husband, there is behind her the whole weight of English tradition and English sentiment in respect to the measure of a wife's service to her lord and master. There is a curious suggestion in her protestation to this uncouth, selfish man, "I would rather have a crust and a tent with you than be queen of all the world," of the story of Geraint and Enid in the "Idylls of the King," and the pathetic efforts of poor Eald to serve her churlish husband even against his will, and to warn him of danger like a faithful dog, even though he had forbidden her to speak to him: "How should I dare to obey him to his harm? Needs must I speak, and though he kill me for it, I save a life dearer to me than mine."

A PHILIPPINE FRIAR.

Interesting History of the First Japanese Martyr After Years of Hibernating He Enters a Convent and is Regarded as the Model of the Community—Cruelty in Japan.

In view of the exceptional interest with which, just now, the Friars in the Philippines are being regarded, owing mainly to the efforts which are being made to expel them from the islands and to confiscate their property, the following account, condensed from a lengthy article in the current Messenger of the Sacred Heart, of the life and death of the first Japanese martyr should be of interest. The subject of the article, Philip of Jesus, was one of those, who to-day are receiving so large a share of public attention—a Philippine Friar.

Looking over the petitions to the Holy See, placed as an appendix to the decrees of the Second Plenary Council of Baltimore, we find the assembled prelates begging Pope Pius IX. to insert in the catalogue of the saints the name of the Capuchin monk, Philip of Jesus. There was fittingness in such action. A native of Mexico, Philip, even in the wrongly restricted sense in which we have come to use the term, is more properly entitled to be called an American saint than Rose of Lima. But there is a special circumstance which gives to the career of this holy religious just at this time particular interest. It was in a convent of our new possessions, the Philippines, that he first entered in earnest upon the path of perfection, and his first exercise of zeal, within the limits allowed to one not yet in Holy Orders, was in evangelizing and uplifting the natives of these islands.

Felipe las Casas was born near the City of Mexico in the year 1572. Passing into early manhood, the boy was of a weak, irresolute character. Again and again his mother besought him with tears to change his conduct. Long and fervent prayer supplemented the mother's tears and entreated, and at length won the day. Philip, to the joy of his parents, announced his determination to enter the Franciscan Novitiate at Puebla, there to expiate by penance his past irregularities. But their joy was short-lived. It appears that ere long he tired of the daily carrying of the cross, made none the lighter by the austere rule he had embraced, and applying to his soul the flattering unctious that he could gain heaven with much less sacrifice, he returned after a few months to the parental roof. Once more he sought the company of his former companions, till his vigilant father, seeing the danger ahead, resolved in sending him to Manila, where he had large commercial interests. He took the further precaution of furnishing him with a letter of introduction to a trusted friend, whom he charged to keep a watchful eye on his son.

But again his hopes were doomed to disappointment. It was the Gospel story, ever old and ever new, of the prodigal. He had squandered his fortune, he had weakened his health by his excesses, and now, deserted by his friends, his thoughts turned back upon himself, and with the strong resolve: "I will arise and go to my Father's house," he humbly craved admission into a Franciscan convent of the Strict Observance, called Santa Maria de los Angeles, in Manila.

At this time the closest social and commercial relations existed between the Philippines and Mexico. It was from a Mexican port that the missionaries set sail for these distant islands, and it was to Mexico they returned when ill health or the voice of obedience called them to other fields of labor. Some, then, of Philip's religious brethren must have come to tell the parents of their son's progress in perfection; how he was regarded as the model of the community, that he had to be checked in his practice of corporal austerities, his humility, his obedience, in a word, his possession of all those difficult virtues which enter into the daily life of a son of St. Francis of Assisi and St. Peter of Alcantara. Some, too, may have mentioned, without reeking the pain that it would inflict on even the pious of the world, that Philip of Jesus' great longing, the end of all his prayers, was that he might be permitted to lay down his life for Christ.

Hungering for a sight of his father, this pious, grateful couple, to the commissary general of the Province of New Spain, then sojourning in the capital, to beg that Philip may be granted permission to return at least for a visit to Mexico. Their request is granted, but this granting procured

for the son the grace of martyrdom and the honor of being raised to God's altar.

Three full years had elapsed since the entrance of Philip of Jesus into the Convent of Our Lady of the Angels, when, on July 12, 1596, he embarked on the ship, called by a happy coincidence, the St. Philip, bound from the now far-famed Cavite to Acapulco, a port of Mexico.

After fourteen days of fair wind and prosperous voyage there arose the storm which drove the St. Philip from her course, and forced her finally, after many vicissitudes and trials, to put in for repairs at the Japanese port of Urando, in the Province of Tosa. Throughout the perilous voyage Philip had been the support and stay of all, the nurse of the sick, the comfort of the afflicted, the gentle corrector of the rough sailors, whose fears and anger would find expression in oaths and blasphemies.

As they were nearing the Japanese coast a strange phenomenon startled the minds of all as a harbinger of ill. High up in the sky, clear and blue as if to mock their fate, shone out a large cross about the size that the Japanese are wont to use in executing criminals. First it appeared white, then changed to a blood color, and after a quarter of an hour it was lost to sight in a black cloud. One face alone did not blanch in terror at the apparition. Philip of Jesus saw in this marvel a forecast and an intimation of manner of his death, and he hailed it with heightened color and smiling face of as a bridegroom going to meet his bride.

Scarcely had they landed when they discovered how perfidious was the promise of hospitality and assistance held out by the natives. The arrival of the ship was interpreted as another attempt on the part of the missionaries, acting as an advance guard, to subjugate Japan to the yoke of Spain, and furnished Talcossama with a pretext for ordering the arrest and execution of all the Franciscans in the convents of Ozaca and Meaco, with their novices and servants.

When the convent of Meaco was surrounded by Japanese soldiers, Philip of Jesus, who was there on a visit to Fray Pedro Bautista, the superior of the mission, was among the prisoners taken. All the saint's fellow religious insisted that he should be set at liberty, as he was exempted by the recent decree of the Emperor, and besides his presence in Japan was due to accident and not the design of evangelizing the natives, which was charged against them as a crime. Philip put an end to the discussion by declaring that God did not will him to be set at liberty, while his brothers were condemned to suffering, and that their lot must be his. These courageous words decided his fate. He had trembled lest the crown of martyrdom might escape his grasp. His face beamed with joy when the decision of the military governor included his name in the list of the condemned.

This was on the 9th of December, 1596, but for some unknown reason the Franciscans were allowed to remain in their convent till the thirtieth of the month before being thrown into the common prison.

On the afternoon of December 30, while the community was reciting in the choir the Vespers of the day, the well-known summons came. Fray Pedro Bautista, the superior of the convent, taking the large crucifix from the altar for a standard, led his companions to the chapel of the Blessed Sacrament to kneel's few moments in prayer. There, their joy and gratitude found expression in the solemn chanting of the "Te Deum" and the liturgical commemoration of St. Francis, and when they passed without the gates of their beloved convent to greet where they found Franciscans from their eleven other convents made up of five Franciscan priests, Philip of Jesus, a scholar, and a Franciscan lay brother, Garcia, the three Jesuits and sixteen seculars. These latter were all members of the Third Order of St. Francis, three of them being mere boys, Luis, Antonio and Tomas, aged respectively eleven, thirteen and fourteen years.

It is a Japanese custom first to disgrace or degrade those who are condemned to capital punishment. This was done by publicly cutting off their ears and noses in the principal square of the city; but in the case of our martyrs, the governor, Gionosko, who was not devoid of all sentiment of humanity, judged that he was sufficiently carrying out his orders by amputating the tip of the ears. A Christian named Victor gathered these precious relics dyed with the first bloodshed for Christ in Japan, and presented them to an old Jesuit missionary, who on receiving them, raised his eyes to heaven and exclaimed: "I offer You, O my God, these first fruits of the Church in Japan."

This barbarous ceremony accomplished, our martyrs entered on that mouth of long and painful traveling which was to end at the hill of Nagazacki.

At the summit of the hill, already filled by an immense crowd of spectators, the martyrs are brought in full view of their crosses. To the surprise of the pagans and the admiration of the Christians, a general cry of joy burst from the lips of the martyrs, while clear above them all may be distinguished the voice of Philip of Jesus repeating with outstretched hands: "Hail, precious cross, on which the

Redeemer of the world died for me! O blessed suffering, O fortunate vessel whose shipwreck has been for me the cause of such great gain!" It required no order from their murderers to have them stretch themselves upon the instruments of death. Of the two supports which further helped to hold the body in position, the one attached to the middle of St. Philip's cross had not been properly placed, and so when the crosses were raised on high the whole weight of his body was thrown on the hand beneath his arms, into which his neck soon slipped, to make his death one of slow strangulation. "Jesus," he whispered as he felt his end approaching. "Jesus," he repeated in still lower accents, but scarcely had he breathed the Holy Name for a third time, when the lance of the executioner put a stop to his sufferings, and secured for him the honor of being the first martyr on Japanese soil.—Church Progress.

PROTESTANT TRUTH-TELLING AS TO THE WRETCHED REFORMATION.

Work and Wages.

THOROLD ROGERS, 6TH ED. 1895.

Page 46. "The second injury which Henry put on his people was the destruction of the guilds and the confiscation of their property. The sums he had received from the monasteries, and the profits which he made by debasing the currency, were still insufficient for his wants, and he resolved on confiscating the rest of the corporate revenues which still survived. In the last year which still survived. In the last year but one of his reign a Bill was actually passed by both Houses for the dissolution of all colleges, chantries, hospitalities, free chapels, etc., and it is probable that the universities, the colleges and the public schools would have been swept away into the all-devouring exchequer, had not Henry died before the act was carried out."

Page 65. "I contend that from 1565 to 1574, a conspiracy, concerted by law and carried out by parties interested in its success, was entered into to cheat the English workman of his wages, to tie him to the soil, to deprive him of hope, and to degrade him into irremediable poverty. . . . For more than two centuries and a half, the English law, and those who administered the law, were engaged in grinding the English workman down to the lowest pittance, in stamping out every expression of discontent which indicated organized resistance, and in multiplying penalties upon him when he thought of his natural rights."

Page 82. From the very first Christianity transferred this duty (of relief of distress) from the state to the individual, and to the voluntary corporation. The early Church undoubtedly preached patience; but it much more emphatically inculcated the duty of almsgiving. The contribution of the tithe was enforced, in order that a third part at least of the proceeds should go to the relief of the deserving poor. In the fifteenth century nothing moves the righteous wrath of Gascoigne more than the teaching of Peock to the effect that ecclesiastical revenues enjoyed by churchmen can be disposed of according to the discretion of the recipient as freely as the proceeds of private property. After heresy, simony and sorcery, the heaviest charge which could be levelled against a churchman was that of avarice, and a covetous priest who hoarded his revenues was lucky if the charge of avarice was not coupled with those graver vices to which I have referred. We may be certain, too, that the duty which is so generally imposed on them by public opinion—the force of which is not yet extinct—was inculcated by them on others. In times of plenty too, food was often given with wages. A wealthy monastery or college would find a place at the servant's table for the artisans whom they employed, without thanks grudging, and still more would the poor at the gate not be sent away empty-handed. Where mendicancy was no disgrace, almsgiving was like to be considered the most necessary and the most ordinary of the virtues."

"It has often been said and often denied that the monasteries supplied the want which the poor law, two generations after the dissolution of these bodies, enforced. That the monasteries were renowned for their almsgiving is certain. The duty of aiding the needy was universal. They could not deny to others that on which they subsisted. But some Orders were under special duties. The Hospital-keepers were bound to relieve casual destitute. Hence, when Waynflete cured the surrender of the house of the Oxford Hospitaliers, he bound his colleague to the duties which the surrendered house had performed to say, which it is almost superfluous to say, were speedily evaded. So again the preaching and begging friars were the nurses of the sick, especially of those who labored under infectious diseases. There were houses where doles of bread and beer were given to all wayfarers, houses where the sick were tended, clothed and fed, particularly the lepers. There were nunneries where the nuns were nurses and midwives; and even now the ruins of these houses contain living records in the rare medicinal herbs which are still found within their precincts. In the universal (sic) destruction of these establishments the hardest instruments of Henry's purposes interceded for the retention of some amongst the most meritorious, useful, and unblemished of them. It is possible that these institutions created the mendicancy which they

relieved, but it cannot be doubted that they assisted much which needed their help.

"The guilds which existed in the towns were also found in the country villages. They are traceable to the period before the Conquest. . . . Vestiges of their halls remained long in small villages, these halls being devoted to the business and occasional feasts of the society. They were convenient instruments for charity before the establishment of a poor law, and they employed no inconsiderable part of their revenues, collected from subscriptions and from lands and tenements, in relieving the indigent and treading poor strangers hospitably. Biomefield, speaking of their feast, says: 'But as the poor of the parish always were partakers with them, I much question whether their revenues were not better spent than that they have been since they were rapaciously seized from the parishes to which they of right belonged.' (Norfolk, iii. 185.) The guilds frequently survived the Reformation, though, of course, they had lost their property, and are probably represented in later times by the parishes said, was finally confiscated by Edward VI. cap 14, after having been comprised in the last of Henry's acts of rapine (37 Henry VIII. cap 4.)

Page 84. "When the guild lands and chantry lands were confiscated at the beginning of Edward's reign, a promise was made that the estates of these foundations should be devoted to good and proper uses, for erecting grammar schools, for the further augmentations of the universities, and for the better provision for the poor and needy. They were swept into the hands of Seymour and Somerset, the Dadeys and Cecils, and the rest of the crew, who surrounded the throne of Edward. It cannot, therefore, I think, be doubted that this violent change of ownership, apart from any considerations of previous practice in these several institutions, must have aggravated whatever evils already existed. It was idle to expect that they who saw ancient institutions, on which the duty of almsgiving was imposed not only swept away, but devoted to entirely different purposes in which the obligations were utterly neglected, would contribute of their own free will to the relief of destitution, even if their resources were as considerable as before."

"The guardians of Edward attempted, in a savage statute passed in the first year of his reign to restrain pauperism and vagabondage by reducing the landless and destitute poor to slavery, by branding them, and making them work in chains. The act, however, only endured for two years."

Page 90. "If you go into the streets and alleys of our large towns, and, indeed, of many English villages, you may meet the fruit of the wickedness of Henry and the policy of Elizabeth's counsellors in the degradation and helplessness of your countrymen."

Page 109. "I can imagine the delight with which Arthur Young would have studied the particulars and the accurate balancing of a ballist's roll in the thirteenth and fourteenth centuries, and how his preconceptions as to the rudeness of the age four or five hundred years before his time would have been modified by the farmer of the eighteenth century who far better provided with agricultural appliances, and far more competent for the work of agriculture than his ancestors of the thirteenth, the rent he paid could be a sufficient proof, if other proof were wanting, he was, I suspect, more illiterate."

Page 127. "From one point of view, the analyst of 'good old times' may be able to show that life was shorter, disease more rife, the market of food more unsteady, the conveniences and comforts of life fewer and more precarious than they now are. From another point of view, and that by far the most accurate and exact, the relative position of the workman was one of far more hope and far more plenty in the days of the Plantagenets than it has been in those of the House of Hanover; that wages were, relative to their purchasing power, far higher, and the margin of enjoyable income over necessary expenditure was in consequence far wider."

To which may be added the words of another, an anti-Catholic writer, John M. Robertson, in his recently published Introduction to English Politics, to whom "fasts, celibacy and the worship of saints" are "insoluble and insane problems," but who acknowledges that

"The Reformation in England



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meant sordid spoliation, retrogression in culture, and finally civil war;" in France, "long years of furious strife;" in Germany, "a whole generation of the most ruinous warfare the modern world has seen." As to indulgences in those times Mr. Robertson tells the truth, like Mr. Sarbuck, that the system of indulgences which gave Luther a pretext for his abuse of the Church was not that fostered by the Pope, but an abuse of it. "The pardoners," he says, "shamelessly over-rode all the official and accepted teaching of the Church as to indulgences."

IMITATION OF CHRIST.

Bearing the Defects of Others.

What a man cannot amend in himself or others he must bear with patience, till God ordaineth otherwise. Think that perhaps it is better so for thy trial and patience, without which our merits are of little worth. Thou must, nevertheless, under such impediments earnestly pray that God may vouchsafe to help thee, and that thou mayest bear them well. If any one, being once or twice admonished, doth not comply, content not with him; but leave all to God, that his will may be done and that he may be honored in all his servants: who knoweth how to convert evil into good. Endeavor to be patient in supporting the defects and infirmities of others, of what kind soever; because thou also hast many things which others must bear withal. If thou canst not make thyself such a one as thou wouldst, how canst thou expect to have another according to thy liking? We would willingly have others perfect, and yet we mend not our own defects. We would have others strictly corrected, but are not willing to be corrected ourselves. The large liberty of others displeases us, and yet we would not be denied anything we ask for. We are willing that others should be bound up by laws, and we suffer not ourselves by any means to be restrained.

Thus it is evident how seldom we weigh our neighbor in the same balance as ourselves. If all were perfect, what should we then have to suffer from others for God's sake? But now God has so disposed things that we may learn to bear one another's burdens; for there is no man without defect, no man without his burden, no man sufficient for himself, no man wise enough for himself; but we must support one another, comfort one another, assist and instruct and admonish one another. But how great each one virtue is best appears by occasion of adversity; for occasions do not make a man frail, but show what he is.

TEACH THE LITTLE GIRLS.

Teaching children to do work is the hardest kind of work. Most mothers are unwilling to take the time and trouble necessary to teach their little daughters the womanly art of sewing, knitting, crocheting and the simpler kinds of embroidery. It is left for some one else to take the trouble, if they are so fortunate to secure a teacher. Often the little ones look on with longing eyes to the nimble fingers of a young companion, who can fashion such beautiful things with a crochet needle and a ball of bright wool. The common tasks of picking up chips, wiping dishes and dusting rooms, seem such mere drudgery in comparison. Some little variations of this sort would greatly brighten up the dull days.

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