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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 17, 1900.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir: For some time past I have read your valuable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
The matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.
Believing you, and wishing you success, I remain, Sir, your faithfully in Jesus Christ,
D. FALCONIO, Arch. of Ottawa,
Appl. Deleg.

London, Saturday, Jan 4, 1902.

MORE COERCION IN IRELAND.

Mr. Conor O'Kelly, the Irish Nationalist, M. P., Chairman of the Mayo County Council, is serving his term of two months' imprisonment in jail at Castlebar on the charge of holding public meetings and making intimidating speeches in defiance of the police. Four other defendants who were committed to prison at the same time are serving terms ranging from a fortnight to a month for the same offence. Their real offence was inciting tenants to take possession of the farms from which they had been evicted.

It is lamentable that it should be necessary to incite these tenants to take forcible possession of lands which they have improved and made valuable, but as the laws under which these tenants live do not give them redress, we cannot but sympathize deeply with the tenants themselves, and with men like Mr. O'Kelly, who identify themselves with those who are suffering under the oppressive laws by which the land tenure in Ireland is regulated. The imprisonment of Mr. O'Kelly for doing this will render him all the more popular with his constituents, and will constitute an additional argument in favor of Home Rule for Ireland.

The Court which sentenced the defendants refused to allow an appeal, because they refused to promise not to make any public speeches until the appeal should be heard.

ARCHAEOLOGY AND SCRIPTURE.

The celebrated Italian archaeologist, Signor Lanciani, making some comments on a number of manuscripts recently discovered in Greece, Palestine, Egypt and Italy, remarks that they throw much light on the historical parts of the Bible, and that the time is approaching when much more will be known of the personality of Christ than the world has hitherto known.

He asserts that it is a fact worthy of remark that every historical fragment hitherto discovered in all the ancient countries to which reference is made in the Bible, from long before the time of Moses down to the birth of Christ, has gone toward proving the truth of what is stated in the Bible.

Signor Lanciani unhesitatingly expresses this conviction that in the present world-wide doubt of what is contained in the Bible, Divine Providence has brought forth the many wonderful modern discoveries in ancient history for the purpose of vindicating the truth of the Biblical narratives.

To make this matter more plain, we may mention a couple of illustrative instances of facts, either incidentally stated or recorded as prominent events in the Biblical narrative, but of which profane history was until recently quite silent. This gave occasion to enemies of religion to assert that the Biblical narrative was erroneous, whereas more recent discoveries of monuments or ancient documents have fully borne out the truth of the Bible statements.

The first passage to which we shall call attention to illustrate this will be found in 3 Kings xiv, 25:

"And in the fifth year of the reign of Roboam, Sese, king of Egypt, came up against Jerusalem. And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off, as also the shields of gold which Solomon had made."

In 2 Paralipomenon xii, 2-9 this history is repeated with further details. There are there informed that Sese had 1,200 chariots, 60,000 horsemen, and an immense number of Egyptians, Lybians, Troglodytes, and Ethiopians in his army. In the Protestant translation the Egyptian king is named Shishak, and

the two books quoted are called 1 Kings and 2 Chronicles.

Among the monuments of Egypt discovered and deciphered down to the middle of the past century, there was no record of the pillage of Jerusalem by an Egyptian monarch, and it was maintained by infidels that the event above mentioned could not have occurred; but just at that period an inscription on stone was found among the records of the reign of Sesonchis, representing that monarch as bringing a band of captives into Egypt, who had decidedly Jewish features, and the hieroglyphics were read stating that the picture represented "the king of Judea." Thus the Scriptural narrative was unmistakably confirmed, Sese or Shishak being the Hebrew form of the name Sesonk or Sesonchis. The date of this sacking of Jerusalem was about the year 975 before Christ.

Another instance of the unexpected confirmation of a Scriptural historical statement has reference to St. Luke's Gospel ii, 1-2:

"In those days there came out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus the Governor of Syria. And all went to be enrolled, every one into his own city."

In this passage the Evangelist touches very lightly on several points in the history of the time. The whole world means here the Roman Empire, as the Romans regarded their Empire as being the world; the few known countries which did not fall within the bounds of their domain were reckoned as barbarous and outside the imperial world. These unconquered countries included the land of the Goths, Armenia, India, etc.

St. Luke speaks unhesitatingly as one who knows positively how the Roman laws affected the provinces of the Empire, and how they operated in conjunction with the local laws of Judea, making it evident that he was thoroughly conversant with the facts. Nevertheless, in spite of this intrinsic evidence of the truth of the Gospel history, the Rationalist Strauss declares that the statement is irreconcilable with the known history of the period. He asserts that Augustus did not order an enrolment or census of his subjects to be taken at the date of our Lord's birth.

In answer to this it is to be remarked that the famous marble inscription of Ancyra states that during the reign of Augustus the census was taken three times. The first was in the 726th year from the building of Rome, which was 28 years before the Christian era; the third was in the year of Rome 767, the 14th year of our era. The first of these censuses was ordered by Augustus in conjunction with the Governor Agrippa, and the third by Augustus and Tiberius.

The decree spoken of by St. Luke was issued in the sole name of Caesar Augustus, and is recorded on the Ancyra marbles in these terms:

"I have alone decreed (solus feci) under the Consulate of C. Cossutius and C. Asinius, in the second Iustrum."

This date corresponds precisely with the decree issued just before the birth of Christ.

Under this decree all Roman citizens were enumerated, and thus it was issued to "the whole world" from the Roman point of view, and was not confined like the other two censuses to citizens of Roman birth. Hence the number of citizens thus calculated was larger than the partial censuses taken at other periods, which showed no more than 300,000 Romans by nationality or race. This census, the one mentioned by St. Luke, put the number of Roman citizens at 4,230,000.

From these instances of accuracy it may be judged how fully archaeological discovery bears out the historical references in Holy Scripture.

THE CHICAGO ELIJAH.

The first year of the new century seems to be an unlucky one for pseudo-religious frauds. Last week we published an account of the trial and sentence of Theodore and Laura Jackson, alias Odella Diss de Bar, and other names, on a charge of fraud, and we have here to state that John Alexander Dowie, the Faith-Curist of Chicago, who represents himself to be the prophet Elijah, returned to earth, is also being tried on a very similar charge. Samuel Stevenson, one of the witnesses on the case, charges Dowie with defrauding him of \$185,000 through a mysterious power which he exercises over his dupes by contact with them and pressing them to his body. This influence, if it exists, appears to resemble hypnotism. According to this witness, Dowie waves his hands over his dupes, and then presses them to his body, after which he can oblige his victims to do his will, as they are made to believe that he will bring down a curse upon them if they resist him. The same witness declares that before D. L. Moody's illness, which ended in death, Dowie had darkly

hinted that if Moody persisted in fighting against his Zion, he would soon die. Later on, Dowie spoke exultingly of Moody's sickness and death.

The judge has under consideration the question of appointing a receiver for the so-called Zion lace industries owned by Dowie, for the payment of claims upon his estate.

J. A. Dowie's manner of procedure to cure the sick is very similar to that of the so-called Christian Scientists, though he has no actual connection with that organization.

REVISION OF THE PRESBYTERIAN CONFESSION.

Despatches from Pittsburg, Pa., say that the Presbyterian Review Committee has issued a statement in regard to the work so far accomplished by them. According to this, they have prepared a brief statement of the reformed faith in plain untechnical language. The work done is, however, not for publication, as it is only tentative, and is to be reconsidered at another meeting of the committee in Philadelphia, which will take place on February 5.

It is generally understood by the public, and is confirmed by the statements of Presbyterian ministers of the city, that only a partial report will be made to the General Assembly in 1902. This will consist of a declaratory statement which will explain in a milder sense the doctrines which are deemed by many Presbyterians as most offensive, while the new and short Confession of Faith will be deferred so that no action shall be taken upon it by the Assembly until 1903. The Committee is conscious of the deep responsibility resting on it, and fears that any serious change made in doctrine will cause a strong outburst of sentiment antagonistic to a change, whereas if but little be done, the outburst may be quite as serious on the part of those who desire a decisive change.

A NEW VERSION OF THE BIBLE.

It is announced that a new Bible which has just been completed by a committee appointed by the recent General Convention of the Protestant Episcopal Church of the United States, is to be issued immediately by an English firm which has undertaken to issue the work without expense to the committee.

The new publication will appear with the authorization of the Episcopal convention.

The curious announcement is made that the new Bible will consist of the King James, commonly called the authorized version, the Revised Bible issued in 1884 by the English revisers of many denominations who undertook to correct the errors of the King James' version, the suggested renderings of the American revisers, and a new version containing renderings of the Episcopal committee, altogether practically, four different translations.

The Convention in issuing this work declares that it does not put forward its proposed readings as being of equal value with the Revised renderings. It admits the high scholarship of those who issued the Revised Bible, and that these translators had spent much more time and had given much more care to the work than themselves, yet it says that its committee gives the very latest renderings. The readings of any particular one of these versions is to be permissible but not obligatory on the clergy.

This arrangement is certainly very electric if not very definite. The Revised version, like that of King James gives the opening words of the Lord's prayer: "Our Father Which art in heaven," but it omits the "power and glory" clause, with the marginal note: "Many authorities, some ancient, but with variations, add: 'For thine is the Kingdom and the power, and the glory, for ever, Amen.' This is an acknowledgment that the translators of the 'Authorized Version' used an inferior Greek text for their translation, a fact which has been long known to Catholics, but was hitherto kept in the background by Protestants.

While there is nothing intrinsically offensive to pious ears in this addition, it is certain that it does not belong to the text of St. Matthew, vi. 13, but was inserted in some Greek versions of the Lord's Prayer as a pious exclamation taken from several of the Psalms of David, just as the doxology "Glory be to the Father, etc.," was added in reciting the Psalms. Thus it afterward crept into the text of some Greek copies of the Gospel. But it was never accepted by the Catholic Church; and it is not found in the most ancient manuscripts, such as the Vatican Codex, nor in the text used by Tertullian, Cyprian, Sts. Jerome, Augustine, and Ambrose.

By issuing so many various versions in one book, the Protestant Episcopal Church gives its members leave to select such readings of the Bible as may

best meet their individual views as to what the Scripture ought to say.

We may also remark here that in the angelic hymn "Glory to God in the highest, etc." The Revised Version approaches the Catholic vulgar reading which is "Glory to God in the highest, and on earth, peace to men of good will." Thus here also the Episcopalians will be free to use either the reading to which they have been accustomed in the past, or to follow the more accurate Catholic Version. (See St. Luke ii, 14.)

In regard to this passage, the Revisers say in their marginal note: "Greek of good pleasure." That is to say the Greek reading should be thus translated. We submit that the Catholic rendering: "man of good-will" is an exact translation.

ATROCITIES IN ARMENIA.

Atrocities upon the Armenian Christians are being still perpetrated without cessation, and the condition of that persecuted nation is as deplorable as it was in the worst days of the Armenian massacres. It is not stated that the Turkish troops now take part in the daily outrages which are committed, but it may fairly be presumed that they do so in unison with the Kurds who are encouraged and protected by the Turkish authorities in the attacks made upon these Christians. The outrages are frequently made known to the Turkish officials by the survivors, but they pay no attention to the complaints made, and as a matter of course give no redress or protection to the sufferers.

As one instance out of many outrages inflicted, the Cologne Gazette mentions the case of a boy of thirteen who had his tongue recently cut out and his toes slashed with sabre cuts. Old men have had their backs cut also with sabre slashes.

Russia has already informed the Sultan that these atrocities are a disgrace to the government, and cannot be tolerated any longer; but these representations have no effect upon the Sultan or his government, who have persuaded themselves that the Christian powers will not reach any agreement to intervene for the protection of the sufferers, and thus the atrocities are continued without any regard to decency or the indignation aroused throughout Christendom.

As a matter of course, the daily murders are accompanied with open robbery, and the people are reduced to a condition of abject poverty. Every day, also, the number of Armenians who flee from their country for safety is growing greater.

Our readers are, for the most part, aware that the Armenians are mostly members of the Eastern schismatical Church known as the Gregorian; but there are also many Uniates among them. By this name the Orientals who are united with the Catholic Church, and subject to the Pope, are called. There is no distinction made among the Christians who are maltreated by the Turks and Kurds, it being the settled policy of Turkish Government to keep down the Christian population lest they should grow so powerful as to attempt to throw off the Moslem yoke; and all Christians are held by the Turks in equal detestation.

LEO XIII ON DIVORCE.

A cable dispatch states that at a consistory held last Monday the Pope made an impassioned address against divorce, urging Italians not to allow such an evil to become prevalent in their country.

The allocation was based on the Bill now before the Italian Parliament legalizing divorce. The Father of Christendom pathetically appealed to his countrymen to save their fatherland from the evils that will inevitably flow from permitting godless politicians to rob the home of its best safeguard, which is supplied by the indissolubility of the marriage ties.

Divorce is one of the modern plagues inflicted upon the world because the teachings of the Catholic Church have been spurned. Here is the cabled synopsis of the Holy Father's appeal to Italy to hold fast to these teachings: "He appealed by his old age and faith in their common fatherland to those who proposed to vote for the Bill to desist, in the name of all they held sacred and dear. He exhorted them not to refuse to consider Christians' conjugal bonds as holy, indissoluble and eternal, in virtue of divine right. No human law could ever abrogate such a right. Urgent evil results were involved for the family and society."

"He declared that, inasmuch as the State's power was closely allied to its morals and laws, corruption meant its ruin, and laxity would not only be a private but a public calamity, contributing to the perversion of the nation. He concluded by exhorting the Cardinals to pray to God to protect Italy in the present difficult times."

This solemn warning and exhortation of the successor of St. Peter will be heard far beyond the limits of Italy. In our own country it will call attention to a danger which is ever becoming more menacing.

When the bonds of marriage can be so easily sundered by the procurement of South Dakota divorcees, the very floodgates of immorality are thrown wide open. The subversion of morals, which will be one of the necessary re-

sults, will weaken the nation. Leo XIII states a self-evident truth when he says that a State's power is closely allied with its morals. The Catholic Church's position on the divorce question is the only one which will avert the ruin threatening homes in consequence of lax views of the marital relations.—N. Y. Freeman's Journal.

Related to a Catholic Prelate.

In a recent conversation with Cardinal Gibbons at the White House, President Roosevelt claimed that he was a relative of the late Most Rev. James Roosevelt Bayley, first Bishop of Newark and eighth Archbishop of Baltimore. The great Catholic prelate was a son of Dr. Guy Carleton Bayley and Grace Roosevelt, and was brought up in the Episcopal church at Ha Lem he renounced Protestantism and became a Catholic in Rome in 1812. Two years afterwards he was ordained a priest by Archbishop Hughes. Being a man of transcendent ability he rose rapidly, and on the death of Archbishop Spalding of Baltimore he became his successor. That was thirty years after his conversion to Catholicity. He was the author of several works, and the bitterest enemies of his new faith respected him. President Roosevelt ought to be proud of such blood relation, and he undoubtedly is.

ULTRA CATHOLIC BELGIUM.

Common sense is a Belgian characteristic and instruction is made practical and joined to a solid education, says Father De Vos, of Spalding, Nebraska, in a letter to the Catholic Advance:

The hearts of the growing population are formed as well as the heads. The wild dreams of socialism are not welcome among the Flemish. The government makes every effort to protect the weak and the aged. It pays ten times more pension to the aged in return for their savings than the government of the boasting Frenchmen, who pretend that they march at the head of all possible improvements.

Finally, the Flemish excel in religion and morality. According to Biedeker's guide book there are over 6,544,732 Catholics, 15,000 Protestants and 3,000 Jews. The churches are splendid and spacious, and they are filled every Sunday several times.

Everyone goes to Mass. The few infidels who attack the religion in their papers are the able exception. The Belgians are practical Christians; and they live up to what they believe. The children, however old they are, ask the blessing of their parents every day. The families are harmonious. To all Flanders there is not a divorce case in a year, although the Napoleon code does not forbid it. The families are healthy and numerous. A dozen of children is not a rare occurrence.

If Belgium is small in size she is great in her people and their work, their arts and their sciences. She stands to-day as the most progressive nation on the globe. The Belgians improve every opportunity they have in their own land. They are now building railroads in China, Russia and Congo. Wherever they go they make their mark on account of their indomitable activity, their skill and their practical turn of mind.

Piloted the Sisters.

"Very charming" will be the verdict passed on a gentle service rendered by three young men during the recent dense fog in London to some of the Sisters of Nazareth House. The incident is thus recorded:

The collecting van was trying to make its way home after being out with two of the Sisters all day collecting food for the poor in the city and West End. When they arrived at Piccadilly the fog was so thick that the poor old man who was driving got nervous, and one of the Sisters was obliged to lead the van. After going some way three young gentlemen came forward and begged her to get into the van, and offered to lead the horse, which they did in turns, watching at the same time that no harm came to the Sisters from the vehicles, behind, and walked all the way till they saw them safe at Nazareth House door. They never waited to be thanked, but raised their hats and in a second were lost in the fog.

"Perhaps they were angels," suggested somebody who had begun to believe that the age of human chivalry was dead. "Yes," said the Sister, "I might have said the same, but one of them was smoking a cigar."

A TOUCHING LETTER.

The following letter, written by the late Lord Chief Justice of England to a beloved daughter about to enter a convent, makes edifying reading and is extremely touching:

"My Darling Child: God's will be done! You have now taken the first serious step towards final retirement from the life of the world. The thought that it makes for your happiness, and that it is the will of God, softens the blow to your mother and to me—for blow it, beyond question, is to us—blow it is also, I know, to Lily (who has borne herself like the brave girl she is) and to Margaret also. We hoped, selfishly in part, no doubt, but not wholly selfishly, to have your sunny nature always with or near us in the world—a world in which we thought and think good bright souls have a great and useful work to do. Well, if it cannot be so, we bow our heads in resignation. We know you will do your duty, as it comes to you to do, well and thoroughly and unselfishly, and we have no fear that you will forget us. After all, it is something for us, poor dusty creatures of the world, with our small, selfish concerns and little ambitions, to have a stout young heart steadily praying for us. I know we can depend on this; I know, also, you will not forget your promise to me, should serious misgivings cross your mind before the last word is spoken. I rely on this. God keep and guard you, my darling child, in the prayer of your father.—Russell of Killowen."

THE DEVOTION OF THE ROSARY.

Deep Significance of This Pious Exercise.

We Catholics believe in all the wonderful mysteries of the Divine One, whose realms are not circumscribed by metres and bounds; in the depths of a fathomless eternity He reigns supreme in all the power and glory of His creation. We believe in the Creator of all things visible and unseen, who gives us, His dependent creatures, superabundant graces through the Church militant, in order that we may be happy here below, not in the possession of earthly goods, but in the conscious enjoyment of that happiness which proceeds from a spiritually well-fed soul, whose destiny is not the final point of one's personal history, but the soul's salvation and immortality, in that paradisaical abode of brightness, purity, happiness and perfection, the glory of which is the eternal presence of God.

Yes, it is the same Credo we and the Christian peoples of the world are privileged to recite to-day that was taught to the Gentiles by the Apostles nearly two thousand years ago. In the eloquent words of the good and brave Bishop Freppel of France it is "the one for which the martyrs shed their blood, that the Councils defended under the fire of heresies, and which, after passing on the lips of many generations, has come down to us through eighteen centuries of attack and contradictions to remain alone erect on the ruins of so many systems that have fallen one after the other."

This profession of faith of the early days of Christianity, coming down to us along the ages, carrying with it blessings of the greatest importance to the soul, was the inspiration which led St. Dominic, in the thirteenth century, to institute a devoted practice—the holy Rosary—composed of three most beautiful and efficacious prayers; efficacious because they are so acceptable to God they seem to have precedence over all others in reaching the Sacred Heart of Jesus, and, therefore, they, too, can unlock the doors of purgatory, and give relief to the poor souls who depend upon our suffrages for succor and deliverance.

In the prayer Our Father, etc., we repeat the burning words of the Divine Master, the Redeemer of the World, Jesus Christ the true and living God Who first uttered it.

In the sweet words of the Ave Maria we acknowledge, first, the great office and relationship and dignity of the Mother of God and her Divine Son, Jesus Christ; second, listen to the wonderful words of salutation by the angel Gabriel "And the angel being come in, said to her, Hail, full of grace, the Lord is with thee; blessed art thou among women." (Luke i, 28.)

This last sentence is the one our Protestant friends have perverted in the translation, rendering the same no more or less than the production of the translator, defining the Angelical Salutation to mean that the Blessed Virgin Mary was merely a creature "highly favored." Saint Elizabeth, in the warmth of her felicitation, called her, according to St. Luke i, 42, "blessed among women," and the invocations of the Council of Ephesus were adopted, later on by the Catholic Church throughout the world; the Gloria Patri, etc., which generally ends most of the liturgical offices of the Church.

By a happy coincidence, perhaps not generally known, the Rosary is composed of one hundred and fifty Angelical Salutations which corresponds to the number of psalms contained in the canonical books of the Old Testament, hence the Rosary is sometimes called the Psalter of Mary.

It has been frequently said and the question may be justly asked, Why repeat the Hail Mary so many times? In the first place, the object of the Rosary being to pray, to invoke the Mother of God for help and gain her powerful intercession, the act of prayer would lose its force if it failed to carry with it the honor we should pay her in measures more or less inspired by the frequency of the repetition of the Angelical Salutation. Secondly, if we aim to gain her heart we must pray and pray often, repeat over and over again our beads and meditate upon the Divine mysteries, then victory over the enemies of our souls will be ours.—Baltimore Mirror.

CATHOLIC WIVES.

It is becoming fashionable in high circles to have a Catholic wife, since Admiral Dwyer set the example.

Among those who are now in the style are General McArthur, General Corbin, Senator Joseph S. C. Blackburn and Senator Dewey.

The late Senator Vance of North Carolina had for his second wife a Catholic lady. As there is a great deal of bigotry in that state, he was asked, shortly after Mr. Cleveland's first election to the presidency, why he had chosen a Catholic mate. "I'll tell you the reason," he replied. "In my younger days I tried run and rebellion and found them mighty good things. So as they were so much to my liking, I thought I'd finish the bunch and try Romanism."

The echoes of Burchard's fateful speech were still ringing through the land. The Senator could afford to be jovial on the subject, for he had a very excellent wife, who still survives. In this respect, all the others named are equally fortunate.—Catholic Columbian.

For one soul saved by seolding and fault-finding, ten are saved by sweet-ness. For one soul saved by fear of hell, ten are saved by the thought of the love of God. A gentle voice and a smiling face make religion beautiful to the miserable and the sinful, whereas gloomy looks and harsh or condescending manner make religion seem a thing to be avoided. Do you wish to draw souls to God? Then let your souls reflect His love. Be gentle, be sweet, be patient. Practical people may condemn you, but only thus can you imitate Jesus.

THE RESTLESS.

His Eminence, J. Cardinal Honn.

That woman was a well-defined personality, no one familiar with moral and mental tendencies to think of privileges and responsibilities. It is more the case of other nation, I spread in the last of great epidemic, untresting extent, afftem of society and h. Modesty and gent sweet handmaids of That many women tendency to think of privileges and responsibilities. It is more the case of other nation, I spread in the last of great epidemic, untresting extent, afftem of society and h.

The spirit of our victims in thousands, homes, until the social presents itself to-day best and most essentially from the fore held as inviolable a dangerous change. Its shibboleth would culity is greater.

I wish I could women the dangers innovations. I wish suits of participation has but one end—at least the neglected when the influence moved life loses one guides, and govern ally—indeed, its co. You remember, p General of ancient rules the world, A rule Athens, my therefore, my wit. Nor is the illustrat woman who rules th is in reality the kingdoms.

As I have said woman's rights work in the new school of the worst enemies. They teach that we all that is amiable and attractive, a nothing in return. ness and brains, a habitually preach rights and prerog word to say about sponsibilities. T from those sacre properly belong to with ambition to which neither God tended her.

While professing from domestic serv ing her the slave and passions. Un such teachers we in higher circles, hold duties, gadi when in perpetual ease unless in a st. She never when abroad. W home is irksome to frets under the r ability of domestic abroad. It is ex in some social tri some scene of gay. Her husband com it empty, or ce heart is void of affe arises disputes, qu estrangements, an drama is often di. I speak the sob that, for the wrec country, woman the responsibility, stances she seems gotten or purpose she is called upon material greatness guiding star. Si men have done, enters this field faculties and her think she is living dard than was ever her kind. But if to consider, co sion more influ hood and not. her the helpmate the guide and te daughters, rather block in the way.

If woman would her influence over years of its life and produce vivid sults, than her walking in the w.

Where are the triumphs and have debt was largely. What know we world's greatest them were faithf and true to the h hood—the most of the noblest of all.

Christianity se this Queenom in ago, and the won sphere will not even in earth.

But the tender together apart. Women must be culine. They form the sportsomen. They take to th pleasures, but see no harm in once in a while other outdoor e station. She is plant, and neve derived from fre exercise. Any p should be enco recreation, bu it must be co that become la recreations, bu

Then there i join a club, or clubs. These w or attention se. How can we same time fulfil life? After the