### The Catholic Record.

LONDON, SATURDAY, SEPT. 20, 1902.

A WASTE OF INK AND PAPER. A book has been sent to the office with a request for our opinion of it. We may say that this particular volume is written by a woman who hails from the breezy west and whose claims to literary distinction are vouched for by herself. Our readers doubtless have seen the work referred

enlightened as to its title. Onr humble opinion is that it is a waste of ink and paper. The writer plumes herself on being bold and bad, but she is merely stupid. However, the publisher has managed to get it acclaimed with more or less joyousness by the individuals we suppose who are wont to grow maudlin over murderers and outlaws. We may be wrong on this supposition - but there are still above ground some who are not to be lured by critics to the perusal of crude feminine

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ing up and displaying an amazing fertility of invention. One gets the idea from histories written for their benefit that they are usually stolid and unimaginative, blunt and intent at all times upon rendering justice to others. We have alluded to this fact before, but recent events constrain us to put it again before our readers. And it is all the more remarkable when we remember that the fanciful devices of the Latins are viewed with contempt by the average Briton. Why, when it was suggested that Mussoline, the brigand, should, on some pretext or another, be given his liberty, an esteemed editor worked himself into several kinds of a fit at the very thought of it. What thwarting of justice and various other things! When he heard men in Ireland he was silent! We venture to say that he could have alvanced excuses for the unvaraished brutality of these blackguards-for some editors have elastic consciences when it comes to dealing with outrages against Catholics. It would not be man, who has lost his limbs in the parliamentary to say that he and his kind are smug hypocrites, for a Briton is never a hypocrite. It is so alleged by his enemies, but we know him as the years, embeddinger, and support the least sense of regulation. Sir Richard Calmady could not, clearly, have been made to run and jump, but there are human joys. very embodiment of honor. True, he is adopting the method of explaining away things that were wont do he leaded more rainforces. haps he is trying to emulate the example of these good people of the United States who assure us that the weather is responsible for the "water care," and that other gentle pastime of skinning the Filipino alive and ther roasting him. We do not know, but our readers may glance over the following news from London and decide for them. news from London and decide for themselves. A despatch of Sept. 6 informs

"Since the Old Baily sessions five weeks ago 20 people have been mur-dered in London. In the same time there have been 350 deaths from violence, including 60 suicides."

Pretty bad record for the people who, as say our Ontario brethren, glory in the "open Bible." So we thought at first, but a well-known London specialist has shown us our mistake. He lays the blame on the weather. It need not be too hot, he explains, to drive people mad. It need be only depressing; and it has been that. He has also a theory that the liver has a great deal to do with these murders and suicides.

How delightfully simple and enlightening, and what a consolation for Londoners to know that these suicides were insane and the murders due to the weather and a torpid liver! The theory, however, has its disadvantages. The Londoner may stay in doors during a period of depressing weather and avoid the danger of being sandbagged. But how is he ever going to escape the man with the deranged liver who may run amuck in any kind of weather? According to this theory anarchists, and such, should be given a dose of pills and not prison. The noble lords and ladies who keep the sewers of Things of all kinds may ply their trade with the hope that if ever they come to trial they may be discharged with the caution to get their livers running

But suppose these murders took place object of the work.

In the prophetic dream which drowns on that subject. Will you get yourself?—Catholic Columbian.

London press, which is chuckling over the wisdom of the London specialist,

give him a hearing, or would it publish reams of stuff anent Irish lawlessness? We are sure that short shrift will be given to any such picturesque theory emanating from an Irish source. But let us hope that London may become a model city though it is placarded before the world with a record of 20 murders, 290 deaths from violence, and 60 suicides, all in one week. And whatever happens they can to in the daily prints and need not be call upon the specialist of weather and liver fame for explanations.

#### SIR RICHARD CALMADY.

It would seem that few educated readers could peruse the novel entitled
"Sir Richard Calmady" without

"Sir Richard Calmady" without appreciating to a great extent the remarkable talent of the author. The scenes depicted are perfectly true to life in England, whether of the tions of nature are extremely beautiful, although certainly open to the objection of undue length, and we modestly submit that this last criticism applie vaporings.

THE RESULT OF SUPERIOR
WISDOM.

SUBINITE that this last erriters applies equally to the interchanges of sentiment between Lady Calmady and Miss Honoria St. Quentin. Many of the conversations in Sir Richard Calmady conversations of the conversations are immensely entertaining, while the details regarding fenale attire are furnished with a minuteness that would have rejoiced the heart of Baron Worth Our Angle-Saxon friends are mak-

praise and so we hope that we shall not appear to be actuated by an unfriendly spirit when we express our opinion that the volume in question, despite its consummate ability, is one of the limited number, while several passages render it unfit to be placed in the hands of the

As our remarks are to be of the briefest, we will at once proceed to make known our appreciation.

To begin with-was it the best taste to hold up before the mental gaze a distinctly unnatural deformity? Are distinctly there not grave reasons, outside the painfulness to all minds, for rendering undesirable that such misfortunes should take strong hold of susceptible imaginations? Why should the be quite unnecessarily invited to dwell on what the eye would on no account he permitted to see? Again, the resystematically ignored and that Lady Calmady did not allow an operation, which, thanks to medical science, could have been quite painless to have put

creation. How, then, is such lack of perception to be accounted for in such

a character ? As to the fanciful description of Mme. Vallarbes' visit to the confessional in the old church at Naple, it is the old, old story! However mentally gifted old story! However mentally greed our separated brethren may be, the understanding of our doctrines and practices forever eludes their grasp. We must believe this, or nothing will remain but a distressing suspicion of misrepresentation. We are told "that Helen rose from her knees a free woman" (from sin), and four lines lower woman" (from sin), and four means of down the author goes on to say how far she literally believed in the efficacy of that solemn rite she would not have found it easy to declare, "it (confessional than the she have a programme against the accident of the veritable existence of Heaven and hell"—" and sin being of Heaven and hell "—" and sin being actually punishable by a narrow-minded by your pillow, so that you can touch Deity!" If people who undertake to write about Catholic matters would only condescend to study the child's five cent catechism for a few days before putting pen to paper, of how much rash beautiful old trees. In front of might they not be spared the

At different stages of the narrative great changes take place in the mental attitudes of both Lady Calmady and her on, and on each occasion the cause assigned as leading to the altered view of things seems inadequate to the result obtained. What, however, defiantly sets at nought a general experience, is the marriage between Sir Richard Calmady and Miss Honoria St. Quentin. After years of mutual dislike, they fall ardently in love! Who can furnish a

precedent to this?

It would be difficult to define accurmoved by forces beyond their control. ately the religious ideas of the writer, who now and then seems generously disposed "to give or take," on this subject "a little all round;" his or her political views, however, are left by no means a question of doubt. They are strongly socialistic, indeed the exaltacialism is apparently a main

them down to the liver! Would the the senses of Sir Richard Calmady in The Following Panegyric on the Famous

his opera box at Naples, admiration for the working classes rise nearly to frenzy, while the author's sentiments are made known to us through the medium of his hero. It is said that in "art, letters, practical civilization, even religion, even in a degree of Nature herself — they (the workare the classes) and judges—in their corporate strength they are little short of majestic." Why have they been so patient of constraint Why have they not risen long ago to obliterate the pretensions of those conspicuous by birth and wealth? In plainer language, why have they not turned the world upside down before

now?

The lady socialist, Miss Honoria St.
Quentin, has the sorrows of the working
classes much at heart, but God had
thought of them long before, when He
commanded "Love thy neighbor as
thyself." No more human plan for man's well-being can ever go thus far. Before His formal injunction all social difficulties at once vanish and if it be urged that this precept of Holy Writ is too universally disregarded, no one will ever dare deny that it is not solely because the Catholic Church raises her

Father Faber tells us of people who look upon God as a burly policeman, Whose business it is to keep order in the world for their convenience, but Who is required to abstain from intruding His Personality upon them uninvited. think that there is a trifle of this spirit in Sir Richard Calmady. The brilliant book will, however, have rendered its tribute of service to the cause of truth, if it has accentuated the conviction in some candid mind that escape from seeming contradictions, wild theories, and vain dreams, is only found by taking refuge within the tranquil fold of the C. M. C.

#### A MINISTER IN A CATHOLIC COUNTRY.

He Fails to Find the "Blighting Influence of Romish Superstition."

Writing lately to his Parish Bulletin, Rev. E. L. Stoddard, rector of St. John's Protestant Episcopal Church, Jersey City, describes a visit to Inns-bruck, in the Austrian Tyrol. His revelations will doubtless surprise many who are accustomed to look upon most of the European countries—particularly those the majority of whose people are Catholics-as in a state of moral and mental decay as a result of the "blighting influence of Romish superstition.'

"I began this letter," writes the Rev. Mr. Stoddard, "to tell you that it is not wise and is not patriotic to think, as so many Americans do, that their as so many Americans do, that their country is so much better than any other that we Americans have nothing to learn from any one else. This sort of notion is unwise, for it is untrue. It is unpatriotic because it known is unpatriotic because it keeps us
Americans from learning from Europe a great many things which it would be well for us to learn. Last summer I spent the night at one of our (American) country cities with a population of 20,000. In the best hotel men were sitting with their feet up and spitting around the office. The stiff and awful parlor, with its hideous furniture, explaining away things that were wont do be looked upon as infamous and unjustifiable, but this is merely the result of his superior wisdom. Persult of his superior wisdom. Persult of his superior wisdom.

> sands of them—let me draw a picture of the town where I spent last night, and which is a picture of hundreds. It was in what people call 'benighted' Aus-tria: it had only a population of 12,000; it was not a resort for tourists. Yet when the train stopped a man ran to the car window and for thirty cents took my hand beggage and my two trunks to the hotel, a short block away, so that in ten minutes I had my trunk open; the propietor met me at the door, his hat in hand; no waiter ever thinks of passing without saying good morning or good evening; the elevate boy always lifts his hat as you enter the elevator; the dining room opens on a beautiful garden, and if you pre ound it easy to declare, "it (confes-tion) being to her an insurance against garden under a shade tree; your chamber has a writing desk with paper, per

"When you walk out in this little town you find the street spotless. You see one or two little shaded parks with of the houses or hotels are tables on the broad sidewalk, and there, as the sun has gone down, people are eating. The waiters are as respectful and courteous as the Junior St. Hilda Guild girls were at the strawberry festival. In the great square of the town is a handsome fountain, a thing of coolness beauty and so of joy. There was no a saloon, as we understand it, in the place; there was no disorder, though many of the people were very poor and ignorant, and in comparison with its beauty, its courtesy, its delicious food and its cleanliness our American city was a barbarous hovel, and the boarders and servants half civilized.

We must be penitents before we are

saints.-Manning. July is the month of the Precious Blood. Every Catholic would be benefitted by reading Father Faber's book Will you get it for

### SAINT AUGUSTINE.

Bishop of Hippo was Delivered in St. Augustine's Church, New York City, August 31, by Rev. Henry A. Judge S J, of St. John's College, Ford Behold I stand at the door and knock; if any

man shall hear my voice, and open to me the gate, I will go in to him and will sup with him and he with Me. (Apoc. C. 3, v. 20)

Though St. Augustine is popularly known and referred to as an eminent doctor of the Church, his life history is more properly the story of the wan-derings of a great heart in quest of happiness and the supreme good than of the brilliant achievements of a pro-found and subtle intellect. "The to use his own expression, "is the man," and never perhaps was there a more affectionate nature than there a more affectionate national his own, to symbolize which Christian art has represented him as a persecutive figure.

son of majestic figure, bear-ing in his hand a flaming heart. That great heart at first re-sisted the gentle solicitation of grace, the Holy Spirit stood at the door and knocked in vain; it was wayward, it thought to find its satisfaction, its complement, its repose in creatures, but afterward realizing the vanity of its search it opened wide its portals

and grace had triumphed. Augustine was born in Tagaste, a town in Numidia, in 353. His father was a pagan, who, convinced of the folly of the worship of the gods, had lapsed into a condition of religious indifference, ambitious only to amass riches and to secure an honorable position in the world. His mother, on the other hand, was a highly educated and devout Christian, who, with untiring energy and unfailing courage, devoted herself to the conversion of her hus-band and religious formation of her band and religious formation of her children. The youthful soul of Augus-tine was accordingly brought under two diverse influences, that of his father, who, indifferent to his moral condition, cherished only the hope of making him a famous orator and states-man; and that of his mother, whose darling ampition it was to see him as darling ambition it was to see him as well as a scholar an ornament to the well as a scholar an ornament to the city of God. The influence of Patricius, flattering as it was to fallen nature, at first preponderated, but the prayers and entreaties of Monica, corroborated by the inspirations of grace, prevailed in the end.

Our saint was possessed of rare and surpassing gifts of nature. His literary triumpuls, wherever he went, read more

triumphs, wherever he went, read more like a romance than like a true narration. As soon as he had completed his primary studies in his native town, his father sent him to Madura, a neighbor-ing city, in order that he might study all competitors. Returning to Tagaste he opened a school of rhetoric, and the enthusiastic applause with which his lectures were received inspired him with the ambition of seeking a more spacious theatre in which to appear, and he set out for Carthage. Next he went to Rome, where the most famous scholars of the world marveled at his learning and parts and were charmed with the sweetness and amiability of his

Our illustrious savant was now in the zenith of his glory, his reputation was made, the path to riches and fame was smooth and easy. But strange as it may appear, this was precisely the momay appear, this was precisely the mo-ment chosen by Divine Providence for his conversion. Allured by the reputa-tion which St. Ambrose, the bishop of Milan, enjoyed, he listened with a critical ear to his discourses, attentive at first only to the beauty of the style, but later on profoundly impressed by the wisdom and truth of all he heard. It began to dawn on him that he was in pursuit of vain honors and trivial pleasures which could never satisfy his his heart. Having been appointed to deliver a panegyric in praise of the emperor and of the newly elected con-sul, he had been very solicitous about his success, when walking along through ne of the streets he saw a beggar laughing and merry over an alms which he had received. "What torments," said he to his companions, "our only folly creates, only to purchase a tran " our only quillity which perhaps we can never to enjoy in the triffing alms which he has to-day gathered." His soul was filled with bitterness; he began to

yearn for freedom and peace. But the spirit of Augustine was yet enthralled, for despite his great gifts Despising in his pride the simplicity of style in which the gospels were written, he had subscribed to the folly of Manicheeism. He had idolized the world and had lived on its flattery. He had allowed that noble heart of his to be alms which he disbursed, of the miracles which he alms which he nerformed. Suffice it to say

Nothing can be more touching than the narration of his conversion.

"The load of the world," he said of the Church.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 20, 1902 strugglings of such as would awake, who nevertheless are still overcome with drowsiness and fall back into their former slumber, whilst a heavy laziness benumbs their limbs, though reason tells them it is wrong and that it is high time to rise. I had nothing to reply to thee when thou saidst to me: 'Arise thou that sleepest and rise up from the dead, and Christ will enlighten thee.' I had nothing at all to reply but certain lazy and drowsy answers, 'Presently, presently; let me alone a little while;' but this presently did not presently come, but had no bounds, and this little while ran out into a long

The story of the life of St. Anthony related to him by a friend roused him from his lethargy, and when he heard how another acquaintance had resolved to leave the court and follow the saint's example he was transported out of him self and filled with a holy zeal and with a sober shame and indignation against himself. He said, "Tell me, I pray, with all the pains we take, to what does our ambition aspire? What is it we seek and propose to ourselves? Can we have any greater hopes in the court than to arrive at the friendship and favor of the emperor? And when this is obtained what is there in it that is not brittle and full of dangers? not brittle and full Through how many dangers ascend to greater danger? And how long will it last? But behold if I please I become this moment the friend and favorite of God and such I remain forever! His breast began to heave under the influence of the mighty emotions which swayed his spirit, and when he read some portions of the epis tles of St. Paul he sighed as if his heart would break. Upon the depart-ure of his visitor Augustine remarked: "What are we doing who thus suffer the unlearned to start up and seize heaven by force, whilst we, with all our knowledge, remain behind cowardly and heartless and wallow still in the mire? His countenance was entirely changed, and his tone of voice was so unusua that his companion was amazed at his pathetic manner and the signs of ex traordinary emotion. "I would," he said afterward, "and I would not: Thou, O Lord, continuedst to press sore Thou, of Lord, continued to the pleas star upon me in my interior, with a severe mercy redoubling the stripes of fear and shame, lest I should leave off struggling and my chains should grow again and bind me faster than ever. again and bind me laster than ever. I said within myself. Come let it now be done; let it it be done at this moment! Neither did I do it quite, demurring still awhile to die unto death and like art like and like art like. The last of tribes and and live unto life. Trifles of trifles and vanities, my old mistresses, hung about me and pulling me by the garment of the flesh, softly whispered to me: Wilt thou then forsake us? From this moment shall we be with thee no more forment shall we be with thee no more for-ever? Wilt thou never hereafter taste these pleasures? Dost thou think that thou canst live without these and those delights? But the chaste dignity of Continency enticed me to come forward, and with her were great come forward, and with her were great numbers of boys and girls, of young men and maidens, of grave widows and aged women, and he laughed at me somewhat derisively, saying: Canst thou not do what these do? or are these able in themselves and not in the Lord their God?"

saint was like the path of the rising sun. His one desire was to make up for time misspent and for graces lost. "Too late," he exclaimed, "have I loved Thee, O Beauty so ancient and so new too late have I loved Thee!" H sought to repair by greater love the great offenses which had been forgiven. "O Love, which always burnest and art never extinguished, true charity of my God, set me all on fire! were his sentiments of devotion that in reading the psalms of David or in hearing hymns sung in the church his heart was all inflamed and copious tears flowed from his eyes unceasingly. He gave himself up to a life of retirement and solitude, and so great was the esteem which his sincere piety won for him that when on a certain occasion he was visiting the church in Hippo the people laying hold of him, presented him to the Bishop, and in spite of his humble pro testations he was ordained priest. Wherever he went he was entreated to testations he address large audiences, eager to listen to his inspired utterances. He preached daily and sometimes twice a day Being shortly afterwards made Bishop g alms which he
" His soul was
; he began to
peace.
gustine was yet
his great gifts
error and sin.
the simplicity of
with you! This is my passion! my

seduced by the allurements of sensual-ity; and custom long continued had him captive. "I sighed and longed to be delivered," he wrote, "but was kept fast bound not by chains fastened upon me by another, but by my own iven will."

The to say that by writing or in public debate he vanquished the representative defenders among the Manichees, Donatists and Pelagians, and that his writings are a vast treasury of theological and will." the modern exact science, and that portions of his works have been en-grafted into the decrees of the councils

"agreeably kept me down, as happens in sleep; and the desires by which I meditated to rise were but like the approaching, instead of fearing death as approaching, instead of fearing death as When at length his strength began to approaching, instead of fearing death as most men do, he welcomed it. Unable most men do, he welcomed it. Unable to contain himself from joy, he cried out: "Till I shall come, till I appear before Him I cease not to weep, and these tears are sweet to me as food. With this thirst with which I am consumed, with which, whilst my joy is delayed, I am ardently drawn toward the femalia. the fountain of my love, I continually burn more and more vehemently." About him on the walls of his room he had the seven penitential psalms and these he read with abundance of tears. In order not to be interrupted in his devotions he would receive no visitors some days before his death, which ccurred in the seventy-sixth year of his

> This ended the earthly career of Augustine, and when we behold the marvelous change which came over him we are instinctively led to exclaim: Truly the grace of God is wonderful! But let us remember that this grace is working to-day in our midst. "Behold working to-day in our midst. working to-day in our midst. "Behold I stand at the door and knock," which was whispered into the ear of Augustine, is repeated to each one of us. To one it says: "Wilt thou longer remain enchained a slave of sordid avarice, of low pleasures, of vain glory of foolish ambition—of sordid, low, vain, foolish trifles which can never satisfy your heart? Is this the great purpose for which I made thee? Is vain, Ioolish trilles which can never satisfy your heart? Is this the great purpose for which I made thee? Is this the measure of your manhood, of your nobility?" To another it whispers: "Son, give Me thy heart; leave all, come, follow Me, and I will give thee a hundred in this life and eternal pappingss in the next." Let eternal happiness in the next." Let us not turn a deaf ear to the kind invitation of the King, but be prompt and ready nobly to obey His call. Let us open wide our gates, while we exclaim with the satin: "Thou hast made us O Lord, and our hearts are unhappy until they rest in Thee

#### THE GIFT OF A SOUL.

Triumph Which Enriches the Universe nd Makes Angels Glad.

BY REV. PETER O'CALLAGHAN, C. S. P.

God hath plans and man hath plans. God's plans are not as man's plans, neither are man's plans as God's plans. But God's plans are always best. Faith alone can give us God's point of view, and show to us the blessed purposes of our Heavenly Father. Unless we understand the value God puts upon each human soul, we cannot grasp the meaning of His universe or the signifi-

cance of the gospel. The dogmas of Holy Church will be as enigmas if we do not realize that all God does is aimed at perfecting His everlasting kingdom and fitting human everlasting kingdom and fitting human souls to sit down with Abraham and Isaac and all the saints in the kingdom of His glory. The doctrine of the Immaculate Conception, the doctrine of virginity — all the doctrines of that Master Whose kingdom is not of this world—will have no meaning if we do Master Whose kingdom is not of this world—will have no meaning if we do not understand that the sanctification of each individual soul is worth the best

effort and whole attention of a lifetime.

That life is a glorious triumph which adds one soul to the choir of the saints, whether it be his own soul or the soul of another. That life is not the soul of another. wasted that achieves such a triumph, even if it contribute nothing to this passing world; any more than Christ's life was wasted when He died, a seeming failure in the eyes of the world, that we might live eternally. He who gives the gift of a human soul unto heaven

How vast are the confines of the material order! How terrific are the forces that express themselves through the laws of nature! How awful have the laws of nature! How awith have been the upheavals and the reconstruc-tion whereby the stars have found their places and the earth has been fixed in its orbit! We may dream of the peoples of other planets, but we know only of men upon earth. All that Nature has done, through the long ages, has not been wasted effort, cause it has prepared a habitation for man. And "there is nothing great in the world but man; and nothing great in man but mind." How much more sublimely true it is that the cares and sorrows of a bereaved mother have been well spent if they have brought forth and prepared one single child for its evenlasting dwalling place. everlasting dwelling place?

Blessed is the faith that shows us God's point of view and suggests to us God's point of view and suggests to us some of the glorious things that God has prepared for those that love Him. Faith is truth. Faith alone can explain all the facts of life and strengthen a soul amid the experiences of sorrow and death—those experiences that are the meet real of all, ten those and times more real than ter and giddy joy that fill the hearts of

the thoughtless.

Blessed is the faith that can be strong when the heart faints! is the faith that can see the higher good when other ambitions and hopes and loving dreams are thwarted! Blessed loving dreams are thwarted! is the faith that soothes the wounded heart of the bereaved mother and lets her see through her tears the glory of her child's present habitation!

Three things to govern - temper, tongue and conduct. Three things to think about-life,

death and eternity. Temptations are instructions.

Poverty makes some humble, but more They who await no gift from chance

have conquered fate. Kind thoughts are wings which bear us on to kinder deeds.

BY HENRIETTA DANA SKINNER, AUTHOR . ESPIRITU BANTO."

### CHAPTER V.

It was glorious Christmas weather. The snow covered the ground and sparkled under the bright, wintry sunshine. The fashionable avenues—Jeff-erson on the east side, Lafayette and Cass on the east side, Larayette and Cass on the west — were alive with sleighs, the bells jingling merrily, the spirited horses dashing along frisky and free. The broad river, frozen from shore to shore, was gay with skating and ice boat parties, while many adventurous spirits were speeding their turous spirits were speeding their horses over its wide course, and every one's nerves tingled with the excite-

ment and joy of living.

The second day after our return from The second day after our return from the midnight rescue of the fugitive slave was the eve of Alix's wedding. The officers at Fort Wayne were to give an entertainment that afternoon to the betrothed pair. Young and old, we were all invited to drive down the we were all invited to drive down the river in sleighs, have a dance and a hot supper at the post, and return home by moonlight. I did not look forward to the festivities with any feeling of pleasure. Alix was happy—radiantly happy; but it was one thing to see Alix beaux and another thing—and happy, and another thing—and at tried my soul to its depths—to happy. I was still a see her lover so happy. I was still a little shaken from my adventures, though I did not like to acknowledge it, though I did not like to acknowledge it, and I would rather have stayed at home and moped than go to the fort to see Alix and her lover dance. But Alix came herself to beg me to go, for she was very tender to me in those days.

Roderic, we must have more dance together. Nonsense, you are not too young! You should not remind me, sir, that I am older than you; that is a great impertinence. Have we not always been playmates? Indeed, I shall give the very first dance to you before any one else. If you do not come, I shall think you

never once remembered till after you were gone, and little Nita reminded me of it, that you had reason to feel differently about the slaves from what we do. I was so sorry! believe me ently about the slaves from
do. I was so sorry! believe me, so
sorry!" Here her voice grew very and the pretty gray eyes filled tears. "You have no idea how I with tears. "You have no idea how I suffered all that night through, Eric, suffered all that night through, Eric, for it kept coming over me how dangerous an expedition it was, and what dreadful things might happen to you. Do you know," and she shuddered slightly, "I could not get out of my head the remembrance of that evening we say the Charac Galara together? we saw the Chasse Galere togeth we saw the Chasse Gatere together? It was an evil omen, and I prayed God on my knees that it might not mean death to you. I was so frightened—oh, so frightened—for I seemed to see it all over again as we saw it then together. There was the ghostly cance and the Phantom Huntsman chasing northward over the clouds, and all through that dreadful night I heard Alix, but the baying of the hound! Oh, it was awful, awful! I cannot yet get it out Oh, it was of my ears. Sometimes, when we are all singing and laughing so gayly, if there comes a pause I hear that fatal sound. Do you wonder that I feared I had driven you to your death when it was so long before we heard of your

and we heard nothing till you yourself came over from Windsor, after you had been taken off by the Canadian sledgers. It was a long suspense. I never prayed in my life as I did that night, but God saved you to us, dear Roderic, and the Phantom Huntsman was cheated of his prey! So we must celebrate the escape and dance a last dance to-

I promised her, and she threw her arms round my neck again, and kissed me as she had when she sent me off that me as she had when she sent me on that night. And Alexandrine's kiss stayed with me for manya day and was blessed to me, for I vowed that none other should obliterate it save one as good and innocent, and it was as the seal of

youthful virtue. When our sleighs started from Ham-When our sleighs started from Ham-tramek that afternoon, Alix and her lover laughingly declared that they would be the last to go, as they did not wish to be watched, and there was much joking at the young couple's expense. All were singing, gayly,

"C'est la b lle Francaise, "C'est la b-lle Francaise, Allons gai! C'est la belle Francaise, Allons gai! Qui veut se marier, Ma luron lurette, Ma luron lurette,

We were to drive down on the frozen river by daylight and return by the fort road in the moonlight. In order thave a long afternoon at the post, w In order to et forth immediately after the noo neal in light cutters, wrapped up t the ears in fur robes and with bricks disposed at our feet. There was much cheering for the betrothed as much cheering for the each sleigh started off. I can see her each sieigh started on. I can see her now, blushing and happy, warmly wrapped in furs, her laughing face framed in its pink hood, waving her hand to us, and singing,

"Le rossignol chante pour celles
Qui n'ont pas de mart:
Il ne chante pas pour moi,
Car j'en ai un jolt,
Gai, lon la, gai le roster!"

The youngest members of the party, ette Chabert, with Archlittle Etienette Chabert, with Archange and Fifine McNiff, were apportioned to my sleigh. Nita shrieked for the front seat by my side, and of course gained her point, for her parents in-

dulged her in every wish of her heart. I did not regret it, for, child as she was, Nita, when good-humored, was a fascinating companion, vivacious, talkative, wonderfully mature and well-informed for her years. The long drive passed quickly enough, for the shaggy Canadian ponies intrusted to me were spirited, plucky, tireless little animals. We had named them Titi Carabi and Carabo, from the ol ng merrily as they trotted off.

"Il etait un p'tit homme Qui s'appelait Guilleri, Qui s'appelait Guilleri, Carabi; Ii s'en fut a la chasse, A la chasse aux perdrix. Carabi, Titi Carabi, Toto Carabo, Compete Guilleri, Te lalsscras-tu mouri?"

My small companion kept up an in-essant and amusing chatter. She knew as well as I every point on the river, its historical associations, and all the weird legends connected with it, from the farms at Grosse Pointe, on Lake Sainte-Claire, where the "Lutin" rides the farmers' horses in the dead of the night and bewitches their cows, to the island of Putin Bay, on Lake Erie, the War of 1812. We knew Wind mill Point, where the will-o'-the-wisp ads the unwary astray and they ca not escape until they have ground the grist in the devil's mill; and the shores of Belle Isle, where the first mission-aries, in 1669, destroyed the great idol of the Manitou, while its shattered fragments turned into rattle-snakes to guard the island from further desecration from the white man. suburb of Hamtramck (named for the gallant colonel of "Mad Anthony" Wayne's campaigns, the first American commandant of Detroit) had been the scene of bloody fights, where the English, led by the rash Dalyell, were lish, led by the rash Dalyen, massacred by the Indians, under their massacred by the Pontiac. Then we drew famous chief Pontiac. Then we drew nigh Detroit, where the Sieur de la Mothe-Cadillac, founder of the city in 1701, encountered the little red Demon have not forgiven me for sending you out on Lake Erie that dreadful night." fell under its fateful curse. Below the "Forgiven you! Pshaw! that wasn't anything!" I said, disdainfully. wasn't anything: I said, disdainfully.
Boylike, I hated to have my exploit
made much of.
"Not anything! Why, dear Eric, I
have wanted ever since to ask you to
have wanted ever thoughtlessness."

Why, dear Eric, I
have wanted ever since to ask you to

> the Loup Garou, the werewolf who walked on his hind-legs, dressed like a man, and was very fond of carrying off young maidens. He was held up as a constitution of the conduction of the conduct young maidens. He was held up as a warning in the good old times to all forward young girls who wandered away from their chaperons. He seemed to have had a special weakness for brides, and it was this point that disturbed

poor Nita. "What if he should carry off our Alix?' she exclaimed, trembling.
"Alix is so pretty! He always takes
them just before or just after the wed-Alix?

ding."

He is also fond of nice, plump little girls with rosy cheeks," I suggested, slyly. "One of those would do as

"No, he likes brides best, and Alix

is so sweet?"
The case certainly seemed dark for Alix, but we comforted ourselves with the thought that the Loup Garou had not been seen in the neighborhood of late years, and probably would not show himself while there were such crowds on the river. We were nearing Fort Wayne, and were tro Wayne, and were trotting merrily over the ice, when a watchman stationed at that point warned us of was so long before we heard of your air-holes. He was none too soon, for the deputies had a big story to the ice had already cracked alarmingly the deputies had a big story to tell about the tug blowing up, I suppose," I said, laughing, and trying to cheer her up with the funny side of our adventure. "You ought to have seen them scramble over the side of the tug, and Antaya shoving them along. It was a good as a play." our dangerous surroundings as quickly and Antaya snoving their was as good as a play."

"The boys had to rush their boat up to Kingsville, as the other deputies to Kingsville, as the other deputies at my side made a sudden spring, and had almost leaped out of the sleigh into the deputies of mething till you yourself

the icy waters before I could catch her and haul her back.
"Sit still!" I shouted, thrusting her roughly down into the seat. "Don't act like a fool! We shall be out of this

The ponies ran nimbly forward. There were a few ominous crackings, but we were soon on the thicker ice and could breathe freely again. Then I turned round and gave Etienette a

iece of my mind. "Haven't you more sense than to jump right into the icy river and get drowned? Catch me ever driving with you again, if you are going to lose your

wits and jump every time the ponie prick up their ears!" "I didn't lose my wits!" she ex-

"I didn't lose my wits!" she exclaimed, indignantly. "I wasn't scared
a bit! I just jumped because I feared
perhaps the sleigh was too heavy. I
weigh sixty-five pounds, and I thought
it might make a difference."

"You thought a great deal to very
little purpose," I remarked. "We
should have had to stop and try to
save you, and so perhaps all got save you, and so perhaps all got drowned. You should have climbed over to my side of the sleigh where the ce was sound if you were going to jump

"I thought of it, but it would take longer, and I was afraid you would stop

"Well, don't be a cry baby," I said, a little more kindly, as I tuckel the fur robes warmly about her. But Nita was angry now and pushed them back again. angry now and planetal ! You call me names when I try to save you," exclaimed the child. "If we were not claimed the child. "If we were not life-long friends, if I had not known you from my infancy, I would make you suffer for it!"
"That consideration has never de-

terred you heretofore," I remarked, sweetly. "Don't let it do so now." She sobbed on for a while, and we did one sopped on for a wante, and we did not say much for the rest of the drive. To tell the truth, I felt very tenderly and admiringly towards the child, but I did not wish to let her know it, for she was conceited and spoiled enough already without my making a heroine her for her crazy impulse.

We were the first to reach Fort him the Chevalier de Macarty and Wayne, and drove into the garrison, where the —th Infantry band was playing on the parade-ground before the commanding officer's quarters. the commanding officer's quarters. Other sleighs followed rapidly. We than an Anglo-Saxon?"

Mr. Arthur was a graduate of Yale

were brought into the warm rooms and served with hot coffee, after which we only awaited the appearance of the betrothed pair to adjourn to the Casino for the dance. The lovers were a little tardy, but we only joked about it at first, it was so natural that they should linger in the glorious winter sunshine. Four o'clock struck and all began to grow uneasy. The sun was sinking. A distant sound like the baying of a hound made my blood run cold and my knees tremble under me. Just then Etienette crept up and whispered, sobbingly: "Oh, Eric, Eric! what if the Loup

Garou had really run off with our Alix? Oh, I'm so afraid!—so afraid! I know is the Loup Garou!'

You know perfectly well there is no such thing as the Loup Garou. It is just a nurses' tale to frighten naughty children with, and you, a Christian child, ought to know better than to be afraid of it.'

She went off meekly enough, but I

ould hear her muttering to herself, It is true, just the same." It was now 5 o'clock and very dark on The band had ceased playng, and gloom had settled on the spirits the river. of the company. The suspense grew intolerable. Dr. Chabert and the comnanding officer, with the surgeon, put their fur caps and overcoats went out into the darkness. We looked each other apprehensively.

I never knew how we first heard of There were pale faces and hurrying figures. I dared not ask a question Nita clung to my hand; she was a white as wax, yet she said not a word One of the women screamed, Mrs. Chabert was in hysterics, and the young people were led off into another room. Hardly knowing what I was doing, wandered down in the bitter cold, with out hat or coat, to the water's edge, out hat or coat, to the water's edge, where the surgeon and some soldiers were trying to resuscitate the young lieutenant. Too deeply absorbed in their happiness to heed the signals, the lovers had driven into an air-hole. The horses saved themselves by a spring, but the sleigh was overturned and its occupants hurled into the cold river. The young man had striven to hold Alexandrine's head above the water till help should arrive, but the current was strong and the ice broke repeatedly ander his grasp. They found ust as, benumbed and exhauns his hold had failed. His body ought to the shore by the soldiers, it our pretty Alix never came home

And all through that fatal night the mourners heard the ceaseless baying of a hound over the Cote du Nord!

Tragedy had marked the opening years of my infancy, and now it had stamped itself itself upon my youth. The shock of Alix's death threw me into a state of nervous depression and gloomy forebodings, and I missed the house which had been my second home, for Dr. Chabert had taken his family to Europe for change of scene. It was thought best that I should go to school, and I was sent across the river to Assumption College, at Sandwich, in Upper Canada, for nearly two centuries the seat of a French mission. But my free, irregular life had unfitted me for the routine and discip line of a boarding-school, and I suffered acutely from attempting to submit nyself to its regulations. come by an agony of homesickness, and n less than three weeks I had run away, had stolen a boat to cross the river, had climbed the bank, rushed through the orchard, across the Grosse Pointe turnpike, up the garden-walk, and, opening the doors of our dear old had thrown myself grandfather's arms.
"What does this mean?" he ex-

Oh, Pepe, punish me if you will, "Oh, Pepe, punish me it you will, but don't ever send me away again! I shall die without you!" The old man held me close to his heart, and I could feel his hot tears on

my face. "By Heaven, Roderic! I should

By Heaven, Roderic! I should have died myself if you have stayed away a day longer!"

According to my trustee, Mr. Arthur, I should have been soundly thrashed and sent back to school withut an hour's delay; but there were some points on which my trustee and my grandfather never could agree, and education was one. Mr. Arthur had been named in my father's will as executor and trustee for his estate. He lived in New York, and rarely came to see us, but just at this time he happened to be paying the Chevalier, as my grandfather was commonly called, a short visit, and it was evident that my escapade made a bad impre upon him, and that he considered me an ignorant, unruly lad, spoiled and mismanaged. He was a distant kinsman The first refugee M'Carthy, of ours. The first refugee M'Carthy, before he became a French general and was metamorphosed into the Marquis de Macarty, had had two sons. The younger fled with his father to France, the product of the manufacture of the elder submitted to Cromwel retained the Irish estates, and changed is name to MacArthur. Later, ame was further Anglicized, and the escendant who sought his fortune in he New World had reduced it by a yllable to Arthur. Mr. Arthur was a ineal descendant of this renegade M'Carthy. He maintained stoutly that a man had as good a right to take from his name as to add to it, that the M'Carthy who turned Frenchman, accepted honors from France, and added a syllable to his name was in exactly, the same position as he who exactly the same position as he who turned Englishman and chopped off a exactly syllable! there was nothing to choose

between them.
"You might as well say," declared my grandfather, hotly, "that you can throw away a third of your fortune and be as rich as if you had kept it entire.

But Mr. Arthur ignored my grandfather's irony. He had a plan for me, which was no less than to take me with the Bode and enter me at the Ecolo Did the M'Carthy cease to be an Irishman because the French king, whom he honored with his services, called for the profession of civil engineer. man because the he honored with

But who would do such an honor to James Arthur as to take him for other

College, and had spent many years in European travel. My grandfather held European travel. My grandfather held his business abilities in great respect and frequently got him to make small investments for him, but their views of life were taken from totally dissimilar

standpoints. "What do you intend the boy to be?" asked Mr. Arthur.
"A gentleman," replied the Cheva-

lier.
"I mean, what do you intend him to do?" corrected the other.
"His duty as a Christian," returned

the old e old man.
"Shall you send him to Yale, or do you intend to patronize the new Univer-sity of Michigan, at Ann Arbor?" asked Mr. Arthur, who saw that they

asked Mr. Arthur, who saw that would never approach an understanding except through explicit terms. Arbor? "Yale? Ann Arbor? devil should he do in either?"

"But, my dear sir, to be a gentleman, Roderic must go to college, and it is time to think of his preparatory educa-tion." Education, sir," proclaimed my

grandfather, raising his voice—"educacan be neither preparatory nor.

A college has nothing to do
it. Roderic's education, sir, bewith it. gan in his cradle, and it will end in his grave. I am his education, sir! His home, his church, his playmates, his pooks, his occupations—these are

'We need not quarrel as to words, Chevalier, urged my trustee. "I think we shall agree that as Roderic grows older he will need to know certain things to fit him for a career, either in usiness or in one of the professions. At present he is ignorant of all that the orld demands in the way of a practical

education. "The world! There you are again!" neered the angry old gentleman.
I will let you know how ignorant,
ow unfitted for your world Roderie is present. He writes and speaks French correctly and elegantly, reads Latin with facility, and has spoken Spanish from his cradle. literature is excellent, his knowledge history more extensive than that of many grown men. He is well instructed in religion and ethics; his manners and address need but a little wider experience to be all that can be desired. sound health and no bad habits. He can ride, shoot, swim, fence,

and manage a boat as

on the Lakes. How is this for a 'practical education' at sixteen? Can your 'world' suggest a better?" "It is good, very good, as far as it admitted Mr. Arthur, though partial relative: "but," he suggested, politely, "you do not wish him to be sportman or a country farmer merely a sportman or a country farmer and yet I fear he is lacking in many things essential to a man of the world.

skilfully as any

"Did I say I wished him to be a man of the world?" quiried the old Frenchman, sharply.
"What then?" asked Mr. Arthur,

frowning.
"A cultured Christian gentleman,

!" shouted the Chevalier.
'A gentleman of the world, if you l," suggested Mr. Arthur, al

suavity.
"There you have the advantage of me. I do not understand the term," Mr. Arthur was now angered beyond adurance. "Your boy, sir, is an endurance. "Your boy, sir, is an ignor mus. He knows nothing that will be of any use to him. What need has an American for French or Spanish? The lad is old enough to ter college next year, and he isn't fitted to enter a grammarlittle monkish Latin may help him read his Mass prayers, but it won't keep him from being hooted out of an American high-school. What does he know of mathematics? What does he know of What does he know that wil cience? be of any practical use to him?'

A gleam of mailcious triumph shone in my grandfather's eye, but he only said, quietly, "Rory, my boy, go fetch your drawings to show to Mr. Arthur." Nothing loath, I collected my precious apers and laid them before my guardian. They presented ambitious schemes for the benefit of the commerce of the Great Lakes-mighty docks, of the Great Lakes—mighty docks, mammoth bridges and light-houses, tunnels of superb proportions, embank-ments and causeways for the beautify-ing of the river shores, locks and canals, and many other enterprises of magni-tude. My grandfather, feeling that he had taught, me all he know had been had taught me all he knew, had been had taught me all he knew, had been having me privately tutored in mathe-matics and mechanics by an officer of the United States Engineer Corps stationed in Detroit. The preceding summer had been devoted to surveying and perspective drawing, and during winter I had received alm daily instruction in the higher mathematics and physics from my tutor, and matics and physics from my cutor, and had spent my evenings studying and drawing under the relentless eye of my grandfather. No doubt my ambitious sketches would have lacked many things in the practised eye of a trained but they showed some knowl edge of geometry and mechanics and no little skill in drawing, and were executed with an elaboration of detail very imposing to the uninitiated. It evident that Mr. Arthur was equally impressed and taken by surprise. For a few moments he only gasped in

astonishment and increduality.
"An ignoramus, eh?" chuckled the delighted Chevalier.
"Doesn't know any mathematics, any science, anything useful, eh?" and he leaned back in his chair with a hearty guffaw. "Would you like to put to him a few practical questions, eb

But Mr. Arthur ignored my grandhim to Paris and enter me at the Ecole

"The truth is, my boy," explained my trustee, "it has become a matter of necessity for you to have a profes-Your fortune, I regret to sion. seriously diminished. It was impossi to conduct your Cuban estate for me to conduct your Cut properly except at a loss. I Indeed, I had such mortgage it. difficulty in securing a loan upon it that I was obliged to come to your rescue and furnish the money myself, though at

a serious inconvenience. I am very grateful." I Don't mention it. It was no more

than my duty. It had seemed to me best to invest part of your little property in Michigan securities, when you came of age you might con-trol it on the spot, but I regret to say trol it on the spot, but I regret to say that the lumber and mining industries have been slow in developing. Taxes and assessments have been high, and I have sometimes been obliged to advance you money to meet the indebtedness. It seems to me wisest, under the cir-It seems to me wisest, under the circumstances, to invest the remainder of your capital in your professional educawill bring you better tion. Nothing or surer returns than that, and where could you obtain a finer education than in Paris ?

confess to being almost stupefied with amazement and chagrin at learning that the fortune I had been brought up to expect had practically vanished. It was very generally supposed that my Cuban estates were worth vast sums, and Mr. Arthur, the executor and trustee, was universally regarded as capable and fortunate in business. That is property should be so nearly go seemed inconceivable, yet, if it were so, it was plainly a necessity that I should it was plainly a necessity that I should fit myself as thoroughly and as rapidly as possible for a professional career, for I should be dependent on my own efforts after I reached my majority, and not, as I had supposed, the dispenser of an almost princely fortune. It was decided that I should start at once for Paris with Mr. Arthur and his nephew, Montgomerie Moir, who was to study art there, and that my grandfather would follow in the early summer, as soon as the affairs of the farm should be arranged, its management transferred to the thrifty Morisseau, and the house closed. It was fortunate that my prepar ations were hurried and that we were both kept busy till the last moment, as we thus had little time to reflect on our emporary separation. Nevertheless, ound myself full of melancholy for odings, perhaps natural after my late

The evening before my departure The evening before my departure from Hamtramck, we sat together on the veranda of the old house, my grandfather and I. It was a warm night of early spring, the stately elms were clothed in a delicate veil of young green, the calm mornlight, flooded the reen, the calm moonlight flooded the orchard and glistened and swayed on the broad bosom of the noble river. Lovely Belle Isle lay dark and mysterious, like

black, slumbering swan athwart path. I already felt a pang of homesickness seize me at the thought of the years that must intervene before I build return to this spot, so beautiful d so dear to me. My grandfather, nd so dear to me. too, seemed steeped in sad thought.

"Rory, my boy, you may call me uperstitions if you will," he said at ust, uneasily, "but I had an advenast, uneasily, re this morning that nemory and I cannot shake it off. memory and I cannot snake it oil. I was riding up the road looking about me and thinking with pride and satisfaction of this fair heritage that will threesens personality to suggest some day pass to you, when an old man addressed me and asked me for an alms. He was a stranger, very short, mis-shapen, and repulsive in appearance, and with red hair. I passed by him somewhat haughtily, for his ugliness repelled me, when he turned towards the orchard, and, pointing to the river, muttered some sort of outlandish curse. I had urged my horse on a few steps, but my heart began to upbraid me. but my heart began to upbraid me. Why should I refuse a charity to an old man simply because he had a forbidding countenance and a disagreeable shape? It was probably tho misfortunes that had reduced him to rtunes that had reduced him to ary. I turned my horse to go after the stranger and do what I beggary. could for him, but lo! he was nowhere to be seen! Up and down the road, across the orchards, over the field, through the lane I rode, but not a sign of human life could I detect. He A gleam of malicious triumph shone had disappeared as utterly as if he had existed only in my imagination. deric, what does it remind you of?"

Le Nain Rouge," I said, with a start. The little, misshapen figure, the red hair," continued my grandfather.
"I cannot get them out of my mind. Do you remember the Sieur de la Mothe-Cadillac, how he had gained riches and honors in New France, and was planning a goodly heritage for his descendants, when he was told by the witch that he must beware of offending the Demon of the Straits or all his

broad lands would go into strange hands? You know the rest.' "Yes," I said, never at a loss for a "He treated scornfully the little red dwarf who approached him as he was laying the foundation of Fort Ponchartrain, at the Detroit, and the dwarf foretold that his children should never enjoy the princely inheritance he had prepared for them. The Sieur de Cadillac laughed at the prediction, but his wife believed it, and all came out even as the Nain Rouge foretold. All his seigneuries at Port Royal, his coppermines on Lake Huron, his marquisate of the Detroit, all his vast feudal possessions in New France, were forfeited. His children never inherited so much as an acre of his great "I have not seigneuries or copper-

mines or vast domains, but such as have is for you, and these fields and orchards and forests, this house, and, above all, this beautiful view of river and isle, these are the pride of my life, the joy of my eye. I shall cling to them, Roderic, for your sake. If only you are spared to me, my boy. I shall fight for your inheritance and defy the little red Demon of the Straits! And yet," he added, ruefully, "I wish—I don't mean to be superstitious, for the Church calls that a sin-but I wish I des Ponts et Chaussees, to be prepared had not refused an alms to this strange dwarf. Heaven forgive me, Roderic;

but I shouldn't feel so badly about it if his hair had not been red

CHAPTER VII. My introduction to Paris life under the auspices of Mr. Arthur and of his kinsman, Montgomeric Moir, was of a nature to have filled my grandfather

with dismay and to confir the degeneracy of the Arthurs. He had given me no instructions when I passed under my trustee's care, confiding to that gentleman's honor and to my own well-trained conscience; but there was danger from one source, at least, that his confidence would be abused. I understood plainly that Mr. Arthur was lacking in honor when he ried to draw me into associations that my grandfather would not approve of, and I made my studies the excuse to escape from the life of dissipation escape from the life of dissipation which both Mr. Arthur and his nephew seemed determined to draw me into. The portly French colonel, who was The portly French colonel, who was Mr. Arthur's intimate associate in all his pastimes, boldly protected mein my stand. There was little, perhaps, to choose between the men from a moral

choose between the men from a moral point of view, but the colonel respected my principles where my guardian would have perverted them.

"I do not wish my boys to be as I am," said the gay old sinner. "I have no religion, no morality, but do I wish my boys to be without these things? No! I send them to the Brothers' school, Later, if they lose their faith and their innocence, they have only themselves innocence, they have only themselves to blame, for I, at least, have given them every moral and religious advantage. Who knows what I might have been had my guardians protected me from evil until I was old enough to have me sense?'

Then he would sigh and roll up his eyes. "My wife is a saint—charitable, distinguished. My daughters are angels — pions, accomplished. My boys are innocence itself—studious, merry. They live in a different world from mine." He sighed again, and spread out his hands deprecatingly. Often his eyes would fill with tears, then he would rise, adjust his cravat, put a fresh flower in his button-hole, and, setting his hat jauntily on his head, sally out into his own particular world, one doubtless far more congenial to him than that in which his saintly and distinguished consort dwelt. "Never follow my example," he would call out to me as he moved away, waving his hand airily and pointing his toes care-

fully.
Mr. Arthur was of another mould, and his quiet cynicism repelled me more than the old colonel's frankness It seemed to cut from under my boyis feet the platform of faith, of idealist of hero-worship on which they had stood, and to fill me with vague unstood, and to fill me with vague uneasiness. It is true that I was prepared to meet sin and unbelief in the
world, but I had expected them to
wear a dreadful and repellent aspect
I had not thought to find profligacy
and cynicism in a man of family and
reputation of ontward refinement and and cynicism in a solid business integrity, like Mr. Arthur, or to hear agnosticism and libertinism preached by a worshipper of the beautiful and the ideal, a youth exquisite taste and cult Montgomerie Moir. There was a cloven hoof or diabolical horn visib in Mr. Arthur's blond, thorou person, and, save a slight restle ness of eye and manner, nothi he was on the high-road to perdit And the French colonel, though frankly accused himself of being fa

advanced on the broad and e that leads downward, was in spite certain affectation and flippar manner, a kindly honest man, most entertaining companion. was very confusing and very to my preconceived notions of forget my surroundings and puzzling questions they brought but there were times when, in an agony grandfather, whose coming had been delayed by trouble on the farm. I had not him to fly to, but I knew that Dr. Chabert, to whose care he had committed me jointly with Mr. Arthur, was living at Fontainebleau. I had not yet seen him, but I relied on his whole-souled, hearty friendship, and it seemed to me as if the touch of trusty litt Etienette's hand on mine would set the world to rights again. With them I could forget-forget the vicious, godles world, the contemptible lives of many of its so-called great men, forget the heartaches and disillusions that were fast sapping my ambition and courage. Before long I had taken a resolution and had run away for the second time.

Fortunately Mr. Arthur kept m supplied with pocket-money, and I was independent. I had more than enough to take me to Fontainebleau and return should the Chaberts have left there. I hailed a cock and the chaberts have left there. I hailed a cab and drove rapidly to the Gare de Lyon.

It was a beautiful summer morning. and every carriage in the train was packed with humanity. With some difficulty I found a seat in a second-class carriage with six other passengers. There was an old lady riding with her back to the engine, while her servant rode forward, and who occupied herself with worsted work, although the car shook so that she continually lost count of her A young woman, who looked like an actress, was absorbed in a novel in four fat volumes, and, having a severe in her head, asked to have all the win dows closed. Her chaperon devoured sandwiches unceasingly all the way to Fontainebleau. Next to me sat a maiden lady from New England, wearing spectacles and engaged in reading tracts, which she held conspicuously, with their pious titles outside, for the benefit of a sedate young abbe sitting opposite her, as if she felt that the whole support of Protestant Christianity lay upon her shoulders. Just before the train storted a lady entered hastily and looked dismayed at seeing carriage so full, the only vacant being one opposite to mine, away from the engine. I arose I arose, and, removing my hat, offered her my seat, but she sank into the other, saying in

somely jeweited There always seems to me barbaric in the wearing o rings, and I did not feel towards my fashionable neigentered into subdued e with me directly, and, lear was a stranger in France expressed an almost moth tude in my welfare, though the anner somewhat surpi somewhat surpr nal manner sometimes as her general appearance se dicate a desire to look yout "I have a dear little bo "I have a said "and b of age," she said, "and be it he will be growing up

SEPTEMBER 20, 1902. English, "I prefer to ride 1 nks, as I escape the draug was elegantly dresse

she was elegantly dresse height of fashion, with huge betulled, wide-spreading ski stylish poke bonnet of imm framing her pretty face. She

framing her pretty face. Sin her mitts, showing a number somely jewelled rings and There always seems to me

you at least twentyone, by you are not twenty-one, should have to be very form while now I may treat you own boy."
Idid not see why my give a strange young wom to treat me like a son, bur be rude to any one so kind me many questions about tion and my guardian, and fessed that I did not know she eagerly offered to dr

mature-looking as you. teen? Indeed, I should ha

But I do not know th hotel," I reminded her.
"I am quite sure that one that I am stopping a nize your guardian perf description," she replied description," she replied
A pleasant journey of
half brought us to wheremy new-found frien call a cab for her. The twenty vehicles of differe standing in front of the and their drivers were gesticulating, and wavi towards me at once.
signed to one of them,
their reins and drove up horse traps, pony-carria closed flies, and every veyance closing in upor side. I chose a neat the disgust of the ot the disgust of the p the driver of the p shook his fist at me, v of the barouche calle guards, policemen, p fellow-coachmen to wit arrived at the platform adeaf ear, and handed

ance into the coupe, to be driven to the Ho Lyon. "Let me take you t beckening me to sit removed my hat and We drov the coupe. the stone-paved stre town into the courty where we alighted, way to a small, d boudoir on the secon ated. You must have

me after the hot, close she insisted. "I co ietting you go after without showing you tality. Come, no ren not guardian is ere is no hurry. I did not wish to and murmured, "I The tea things wer maid, and then I verthe mistress, who arged me to par dainties on the tr onfidential, even t and it soon seemed had been reverse the paternal role w her troubles to m childlike ingenuou married when very brutally. He had and was now statiched left her in peen forced to schildren to her m

> youth in povert serted by him wh and separated from I glanced at he beautiful jewels fingers, at the gan to recollect from Mr. Arthu dim remembrance by the side of M mail-phaeton in She now filled

She had been to

own heart whe

sighed, and now

touch on my l stant she had s the cheek. murmured. My only feel able indignation memories of A the cup of tea young woman

As she handed i

close to me;

sprang back a dismay, her e You carel 'You shou so near," I my arms and

eyes. "Tut! tu " I forgot the have driven have partak I have ruine I shook the fashioned h I had. Th gold piece

silver. Her hand "There is no world But this—of fields. Flowers and fields, and birds a flit And clouds that soar

beginning to tickle his fingers.

summer in Pleasant Valley.

began his work. It half amused him,

was glad to have an opportunity to repay the good Pere Bouchard, as he called him, for his many kindnesses.

So every day or so thereafter might

be seen on the scaffolding Gerard Foster, sceptic and blase man-of-the-

world, working away on some symbol whose value his artistic sense could

if his intellect did not

Silently o'er The sunny infinite."

was elegantly dressed in the She was elegantly dressed in the height of fashion, with huge crinoline, height of fashion, with huge crinoline, becalled, wide-spreading skirts, and a becalled noke bonnet of immense size beruffled, wearing of so many there were the stylish poke bonnet of immense size stylish poke bonnet of stylish poken framing her pretty face. She removed framing her pretty face. She removed the mitts, showing a number of handher leaves seems to me something there always seems to me something there always seems to me something the meaning of so many There always seems to me something barbaric in the wearing of so many rings, and I did not feel attracted rings, and I did not led attractions rings, and I did not led attractions. She towards my fashionable neighbor. She towards my fashionable deconversation with me directly, and, learning that in France and alone, stranger in France and soliciexpressed an almost motherly solved expressed ex somewhat surprised me, as

nal manner suppearance seemed to in-her general appearance seemed to in-dicate a desire to look youthful. dicate a desire to look youthful. I have a dear little boy, six years "I have a dear little boy, six she said, "and before I know of age," she said, and below it he will be growing up as tall and it he will be growing as you. Only sevenmature-looking as you. Only seven-teen? Indeed, I should have thought een? Indeed, I should have thought on at least twentyone, but I am glad ou are not twenty one, for then I hould have to be very formal with you, while now I may treat you quite as my

I did not see why my youth should I did not see why my youth should give a strange young woman the right to treat me like a son, but I could not be rude to any one so kind. She asked me many questions about my destination and my guardian, and when I confessed that I did not know his address the except offered to drive me to his she eagerly offered to drive me to his

"But I do not know the name of his

hotel," I reminded her.
"I am quite sure that he is in the one that I am stopping at, for I recognize your guardian perfectly by your description," she replied.

A pleasant journey of an hour and a

half brought us to Fontainebleau, wheremy new-found friend asked me to call a cab for her. These were about twenty vehicles of different descriptions standing in front of the little station, standing in front of the little station, and their drivers were all shouting, gesticulating, and waving their hats towards me at once. When I finally signed to one of them, they all seized their reins and drove up furiously, twohorse traps, pony-carriages, barouches, closed flies, and every imaginable conveyance closing in upon me from every side. I chose a neat coupe, much the disgust of the others, especial the disgust of the others, especially the driver of the pony-chaise, who shook his fist at me, while the driver of the barouche called upon all the guards, policemen, porters, and his fellow-coachmen to witness that he had especially arrived at the platform first. I turned adeaf ear, and handed my new acquaintance into the coupe, where she asked to be driven to the Hotel de la Ville de

"Let me take you there," she said, beckoning me to sit beside her; so I removed my hat and followed her into We drove rapidly through the stone-paved streets of the little town into the courtyard of the hotel where we alighted, while she led the way to a small, daintily furnished boudoir on the second floor. I hesit-

You must have a cup of tea with me after the hot, close air on the train, she insisted. "I could not dream of ietting you go after all your kindness without showing you that little hospitality. Come, no remonstrances! Your uardian is not expecting you, so here is no hurry."

nothing

had been m. I had that Dr. had com-

ad not yet its whole- it seemed usty little ald set the h them I us, godless es of many forget the that were decond time, econd time, ent me well

ept me , and I was

and return left there.

train was
With some
second-class
passengers.
riding with

riding with gine, while, and who, rsted work, so that she her stitches, sked like an novel in four severe cold all the windom devoured the way to me sat aland, wearing in reading

in reading onspicuously, tside, for the

abbe sitting

t Christianity
Just before
ntered hastily

t seeing the vacant place mine, facing I arose, and,

ner, saying in

I did not wish to offend. I blushed and murmured, "I shall be delighted." and murmured, "I shall be delighted.
The tea things were brought in by a
maid, and then I was left alone with
the mistrees, who sat by my side and
arged me to partake of the little
dainties on the tray. She grew very
condiential, even tender in her manner,
and it sees recovered as if our relations and it soon seemed as if our relations had been reversed, and I was acting the paternal role while she poured out her troubles to my fatherly ear with childlike ingenuousness. She had been married when very young, she said, to an English officer who had treated her brutally. He had been in the Crimea and was now stationed at Halifax. He had left her in poverty, and she had been forced to send her two darling been forced to send her two darling children to her methor to be educated.

My only feeling was one of unutter-

I took my hat and stood erect. "You have driven me in your carriage, I have partaken of your hospitality, and I have ruined your gown; but I will repay you as far as I can, that you may have nothing to regret in this affair. I shook the contents of my purse on the table, much after the manner of old-fashioned heroes of romance. It was all I had. There were nine twenty-frane gold pieces and some loose change in

towards the door when suddenly she snatched up a handful of coins from the table and threw them at me with all her sight. something I could not hear. I moved

might. "Take your money," she hissed, and never let me see your face again."
The coins struck me full in the chest and fell on the floor all about me. glanced at them and smiled significantly.

glanced at them and smiled significantly. They were all of silver. The nine gold Napoleons lay untouched upon the little tea-table near her.

She saw my smile, and, turning round, threw herself sobbing on the couch. Suddenly the door from the other couch. Suddenly the maid entered

He looked so piteous that I wrote out the stand."

He looked so piteous that I wrote out the desired certificate, but without signing my name. The maid who had glanced over my shoulder suggested, while it soothed. He said to himself while it soothed. He said to himself while it soothed. He said to himself when the sap begins is stire. deprecatingly:
"But the gentleman should sign his that he that he that he de

ut the gentleman should sign his
It will be of no use without a are."

where the scotned. He said to misself that he was beginning to comprehend the delightful insouciance of the lilies of the field. By his complete isolation,

"If you please," said the driver, beseehingly. For a moment I thought of signing a false name, but I considered that if discovered it would give matters that if discovered it would give matters All the world might know bad look. hat I had done that morning, and I boldly signed the name my grandfather wished me to bear in France, and the date, "Eric de Macarty, July 12, 1857." Then I stepped out into the hall without further words, leaving the three together, and went rapidly down the staircase and into the street.

thought of the old times, save when Father Bouchard came to visit—as somehow he did more frequently since Foster had begun to board there. For I inquired at every hotel in the town for Dr. Chabert, but without result. The hot noon hours wore away, and I sought refuge in the stately forest, and the situation under a spreading oak-tree. I could hear the horns of gay hunting-parties through the woods, and caught an occasional glimpse of the pink coats of the gentlemen and the plumed hats of the ladies as they swept by through the grassy forest bridle-paths. Oh, what would I not give to be back in Oh, what would I not give to be back in the shady forests of Belle Isle, living in the past, and seeing in imagination the cances of explorer, missionary, and coureur de bois passing up and down the broad Detroit! Theirs were lives worth leading, lives of high purpose, sincere faith, dauntless energy, and thrilling adventure. Who would not live with them rather than amid the thrilling adventure. Who would not live with them rather than amid the artificialities, the trivialities, the indif-ference, the shameful sins of an unbe-

lieving world?
In the cool of the evening I wandered back into the town. It was nearly dark, and I was feeling very tired and hungry, when I suddenly caught sight of Dr. Chabert's fine, open counten-ance and big, burly frame. With a shout of delight I sprang at him and flung my arms round him.
"My God, Eric Fremont!" he ex

"My claimed. aimed. "What does this mean?"
"It means that I don't like Mr. Arthur, that I have run away from him, that I want to stay with you, and that I haven't a cent in my pocket and am as hungry as a wolf."

TO BE CONTINUED.

# A LITTLE SAINT AGNES.

Anna Blanche McGill in Donahoe's Magazine. When Gerard Foster consented to fresco the walls of the Church of the Blessed Sacrament it was as much a surprise for him as it was a surprise and a cause for chagrin to some others, and

bad left her in poverty, and she had been forced to send her two darling children to her mother to be educated. She had been too young to know her own heart when she married, she sighed, and now she must wear out her youth in poverty and loneliness, deserted by him who should protect her and separated from her darlings.

I glanced at her costly gown, at the beautiful jewels glittering on her fingers, at the many expensive elegancies of the little boudoir. I began to recollect some things I had heard from Mr. Arthur; I began to lave a dim remembrance of a face I had seen by the side of Montgomerie Moir, in his mail-phaeton in the Bois de Boulogne. She now filled me a fresh cup of tea. As she handed it to me she stood very close to me; then I felt a caressing touch on my hair, and in another instant she had stooped and kissed me on the check. "You beautiful boy!" she murmured.

My only feeling was one of unutter-time to be and love of the pastor's ideals. Norwat murmured.

Well known in the village of Pleasant to allowed, and how allow and, if his intellect did not dapprove. Often as he sat there working a partie, the work and his consenting: the to do the work and his consenting: the to work and his consenting: the to do the work and his consenting: the to do the work and his consenting: the to work and his consenting: the to do the work and his consenting: the to work and his consenting: the to do the work and his consenting: the besuit did not intend to have his harmony in did not intend his guide for ment, and mind, which is guide

the cup of tea I held to upset and spill its contents full over the front of the young woman's pretty frock. She sprang back and shook out the ruffles in dismay, her eyes snapping angrily.

"You careless, awkward booby!" she sereamed; "you have ruined my so mear," I retorted, angrily, folding my arms and facing her with flashing eyes.

"Tut! tut! she said, disdainfully; "I forgot that little boys do not like to be called pretty."

I took my hat and stood erect. "You have driven me in your carriage, I have partaken of your hospitality of the presence there differently. Two have driven me in your carriage, I have partaken of your hospitality of the properties of the presence there differently. Two winds and stood erect. "You have driven me in your carriage, I have partaken of your hospitality of the properties of the presence there differently. Two have driven me in your carriage, I have partaken of your hospitality of the properties of the impatient parish when there was, and a meagre local talent there was, and a meagre local talen

So when he heard of the little village, fying old life—that, indeed, had given him success, as far as the acknowledged skill of his brush went, but which had, he was beginning to realize, been so meagre in actual gratification. He was portray something to edify those who It seemed almost a mockery. Again he laughed at how diverted the old friends would be at the situaweary of it all. He scarcely hoped his spirits would heal there. But he hoped the body would, and in his desperation

However laugh as they or he might, the story of St. Agnes he had read and thought so much about that the poetry pression upon him. But he had not found the exact way he wished to pres-

couch. Suddenly the door from the other room opened, and the maid entered hastily. As I started to pass out into the hall, there was a rap on the outer door. I threw it open, and there stood the coachman who had driven us from the station. He looked into the room apologetically.

"Pardon!" he coughed, discreetly.

"I only stepped up to ask the gentleman to be kind enough to write a bit of paper to certify that it was my carriage the character of the coachman down ago. The drivers of the character of the coachman who had driven us from the outer down the station. He looked into the room apologetically.

"Pardon!" he coughed, discreetly, "I only stepped up to ask the gentleman to be kind enough to write a bit of paper to certify that it was my carriage the coachman down ago. The drivers of the character of the coachman who had driven us from the outer days the made been there as it were. When he had been there as it were alized. His sketches, he went to sleep and dreamed that he saw her. The next morning, as he woke early, the sun was shining through his window, repentant as it were to be able to take short walks over the meadows, and then tramps up over the meadows, and then tramps up over the meadows, and then tramps up over the meadows. The morning that he was a read to be able to take short walks over the fields that he sa paper to certify that it was my carriage he chose an hour ago. The drivers of the barouche and the pony-chase each declare that he signed to them first, and that I came by my fare unjustly. Just a word, sir, to save me from trouble at the stand."

He looked so piteous that I wrote out the looked so piteous that I wrote out. rains. New blades of grass suone as the sunbeams fell across them. The old earth seemed to have had a bath in some fountain of youth, everything seemed so fresh and green. Foster had

"Make me over, Mother April,
When the sap begins to stir.
When thy flowery hand delivers
All the mountain prisoned rivers,
And thy great heart beats and quivers
To revive the days that were."

He took a long run across the country, and on his way back he happened to pass the church. Since his several to fall from him as unloosened fetters. Sometimes, as he sat there looking over the fine landscape before and around him, he would murmur to himself: s' illness he had not been there. He thought he would look in and see He thought he would look in and see how things seemed now. With the glow of his walk upon him, he said to himself: "By Jove, I feel so new and strong and benevolent, I could go in and sing the doxology. That tramp in the clean grass makes me feel almost like a catechmen." It grew to be so that he scarcely like a catechumen."

and the spectacle quite appealed to him. Here was, indeed a realization of that idyllic, primitive celebration Walter Pater makes Marius the Epi-Foster had begun to board there. For beside the fact that the dear shepherd felt that every one in the village was in his flock—did not even the stray ones belong to his Master?—there were other curean attend, and the beauty of it too belong to his Master?—there were other reasons for his liking to stop there for a chat with Foster. For it was an old, sweet delight to hear some one talk again of the pictures and sculptures he loved and used to know. And then it was interesting to hear of the work of the new schools. Besides he felt that Foster must nine now andsthen to talk in prayer and worship paid morning homage to the God, their God, Whom he did not know
But somehow, it came over him that it was actually to a God, and that this Foster must pine now and then to talk of these things, and there was not a nultitude of the inner circle in Pleasant Valley, though it was not sunk in primitive ignorance. So many an evening as Foster was sitting smoking, Father mery as the pomp and ceremonial on some of the great feast days in the old Bouchard would come along, and the two—the jaded man of the world and world churches had seemed to him.

the great strong pastor—would sit almost till morning talking art, literature, and the material of both—life. One evening when they were together and some one else had dropped in, the old thorn, the decoration of the church, came up for consideration. In a moment of generosity Foster offered to finish the walk. the publican and sinner, a young girl was kneeling. The sunlight coming of the windows fell upon lighted her face and returning strength, wove her hair into an aureole around her. Foster nearly threw up his cap and shouted—a little saint walls. With his returning strengen, the old desire to use the brush was the old desire to use the brush was the old desire to use the brush was voiced, said Father Bouchard, a wish Agnes! . . It was a divine moment of inspiration! Wild projects that had been lurking in his heart ever since he heard that some one who had exhibited at the Salon was going to streamed through his brain
If she would only kneel that way a little
while, he could catch that expression, As soon as he was able Gerard Foster

Never had that pose hardened heart, full of unbelief as it began his work. It half amused him, because it was a departure from his ordinary themes. Ecclesiastical art he had known, but on other men's canvases. However he knew he could do what was required of him here, and he was glad to have an opportunity to was, conceived such an expression, so glorified by an aspiration, a love, he would be famous, it would surely make people pray, it would—oh, if he could No he must get it distinctly into his memory and conjure it again with the aid of his imagination. He lingered till Mass was over, then he hurried home like mad and gathered what things he like mad and passed into a pew "thank God that once at least my brush has been true, thank Him that you led me to His feet."

Cucumbers and melons are forbidden fruit to many persons so constituted to many persons s

was upon him than he had known for a long time.

The next few mornings he went to The next few mornings he went to Mass. One morning, he met Father MacLean, the assistant, who said to him: "You don't get to work this early, do you? You know Mass is being celebrated just now." "I'm going to Mass," answered Foster with a twinkle in his eye that baffled the young priest. "Aren't you afraid we'll make a Catholic of you, if you do such things?" blie of you, if you do such things?' Not much afraid, wish you could,

said Foster.

There in the same place, when he went in, was his unconscious model. There was a great charm about her face. There was a great charm about her face, simplicity and purity were its keynotes, a spirituality he had never seen before illuminating it, and adding to it a certain intellectuality he had not hitherto known, though his friendships had been with women whose mental calibre had undeniable distinction. That was the thing that first set him thinking—her unmistakable, cool intelligence about what she was doing and about what was about going forward on about what was about going forward on the altar. He began to meditate how the altar. He began to meditate how strange it was considering all the ages, all the centuries piled on centuries between them, that there were two women, one far away in the first dawn of the religion of Christ, one in twenty nundredth year thereafter, apparently feeling the same exaltation, the same "Tut! tut! she said, disdainfully; "I forgot that little boys do not like to be called pretty."

I took my hat and stood erect. "You have driven me in your carriage, I have partaken of your hospitality, and I have ruined your gown; but I will repay you as far as I can, that you may have nothing to regret in this affair." I shook the contents of my purse on the 1 shook my purse of the religion of Christ, one in twenty morthward. Continual rains made northward. Continual rains made to have the clouds. When his unhappy through the was underly every day gloomy. The sun the shorth.

I took my hat and stood erect. "You have we purse there differently. T

around Father Bouchard's library for interesting indeed, but the possible around Father Bouchard's library for data and symbols. Now his attention had to be fastened on the character of St. Agnes. Foster had hitherto known nothing about the saints, and cared less. It seemed inconsistent that he was to portray something to edify those who old lar-oil time still endured, still had its supporters!
As he watches his "little saint Agnes" praying at the Consecration, he knew her devotion would not flinch from the severest would not flinch from the severest ordeal for what she was worshipping there on the altar. It was the first ray athwart the darkness—what then did happen in Galilee? over and over he began thinking. It lent a grave quality to his work as he continued finishing the shrine, a reverence to his presentation of what he was just beginning to generally and

omprehend.
When the shrine was completed, and Father Bouchard was grateful beyond his expectations, he was also baffled beyond comprehension at h honestly confessed, had been able to grasp and depict with his brush that impalpable spiritual beauty born only of an exaltation, which he had felt sure was an unknown quantity to Gerard Foster. Yet there was a quality in his light and tone that in his light and tone that Father Bouchard knew only too well came not from mere artistic composition, but from an innate spirituality—Raphael and others in "the day-spring of art so fresh and dewy" had worked it in with their pigments.

About a year after this, Foster returned to Pleasant Valley. He had been abroad again, but had come back to Father Bouchard to be baptised. The morning of his first Communion he lingered in the church after every one else had gone. As he stayed there making a long thanksgiving, wrapped the comfort and the joy of it, the sacristan came out to drape the church

—there was to be a funeral.

After a few minutes, the funeral procession came into the church. Very sweetly the organist was playing the cession came into the church. Across the pews was borne to him the fragrance Mass was being celebrated. It was flowers. It was the first service for the the first early Mass he had ever seen, departed he had ever attended, and the departed he had ever attended, and the beauty of it made a profound impression upon him. He said to himself: "you've come to the best port, old man, whence to embark for eternity." As the Mass went on, he grew a little exhausted, having had no breakfast, but he did not having had no breakfast, but he did no like to leave. As his attention flagged a little he glanced about the church, ceremony stood for came over him as in the quiet of the morning the priest in white robes went to and fro upon the white altar, where the pure flames of the candles burned, and the few devovision. As his eyes rested on the passed to the pew whence he had received his inspiration—the "little was actually to a God, and that this saint Agnes" was not there. He saint Agnes was not there. He thought again of how she had been not only his inspiration, but the sweet instrument, as it were, of his conversion, first revealing to him a faith he had not realized before. He felt that he would like to see her again. As the intensity of his first impression cooled a little, he glanced about the building. His eyes passed a few seats in front of him; there near him, see her, perhaps knowher. Once again the tones of the Marche Funebre came plaintively from the organ loft, distracting his thought. He glanced at tracting his thought. He glanced at the cortege. It was apparently a young person there borne out under all the white flowers, perhaps . . . she? One afternoon later he strayed into the church, thinking he would look over his work critically. It had been this had long enough for him to get the

finished long enough for him to get the right perspective.

As he entered the church he saw an old man and woman standing in front of the shrine he had decorated. As he of the shrine he had decorated. As he drew near, looking intensely at his own work, he was surprised at what power he had put into it. "I wish some of the fellows could see it; I believe it would convert them!" As he drew closer, he observed the aged couple. The woman was crying; he heard her say: "Isn't it like her? I feel as if I

fruit" to many persons so doubte by attacks of least industence is followed by attacks of holders, dysentery, griping, do. These persons are not aware that they can indulge to their hear's content if they have on hand a bottle of Dr. J. D. Kellogg's Desentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

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nithful.

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lieve me, to remain,
lieve me, to remain,
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Yours faithfully in Arch, of Larissa,
Abost, Deleg.

LONDON, SATURDAY, SEPT. 20, 1902.

THE CHRISTIAN PROTECTORATE IN THE EAST.

The French Government is already finding out that it cannot be anti-Catholic at home and yet retain its prestige in the East as a leading Christian nation. Even its apparently loving friend Russia is not averse to elbowing it out from the high prestige it has maintained by virtue of its having held for so many centuries the position of protector of Christians in all the Eastern countries.

Already Germany and Italy have succeeded in asserting their claim to be recognized in the Turkish Empire as the guardians of the interests of their own subjects in that country, their federation so that if possible there may claims having been recognized by a governmental decree, and now Russia is endeavoring to lessen French in- movement has taken a practical form. fluence by scheming to obtain a schismatical Governor of Syria, instead of a with the new federation shall retain its Catholic, so that the Governor's political influence may be exercised in favor of Russia instead of France, as has been the case hitherto.

The Porte had agreed to appoint a Christian Governor of the province of Syria in order to satisfy the European powers that the Christians there would not be subject to such persecutions as have almost exterminated those of Armenia, and it has been understood since 1864 that a Catholic should hold the office, as out of 25,000 Christians. only one thousand belong to the Schismatical Church. The decree dogs not state that the appointee should be a Catholic, but it was admitted that by the appointment of a Catho lie the intention of the powers would be more faithfully carried out, appear anxious also to carry it out. It town showing it to the parents of many and thus it became the custom to is very questionable whether they will of the children who attend the school. appoint a Catholic. This is the ing at the present moment to set aside. see a professedly Christian Church a Catholic teacher, and were indignant the prestige of France will be weakened professing to teach the true doctrine of had taken place. Among the arguments

### A FRANCO-SPANISH ALLIANCE.

A despatch from Paris announces that Spain is on the point of concluding a treaty of alliance with France. The Spanish Government has deemed it necessary to end its state of isolation which was the immediate cause of the loss of its colonial empire; for if she had been in close friendship with any strong European power, the naval conflict with the United States would probably have ended very differently from what actually occurred.

The official newspaper of Madrid, the Correspondenza Militar, enumerates many common interests of France and Spain, and declares that the present Liberal Government of Spain will not resign office until the treaty of alliance between the two powers be concluded.

It is stated that the Spanish Government would have been glad to have made the alliance with England in prepense of its most earnest friends.

of War, M. Andre, and the Prince of Much doubt that the effort will have a no Protestant money is allowed to go to named nationalities are as a whole line hold the strings whereby the rank and ling: 'Daughter am I in my mother's Asturias, who interchanged complisancessful issue so long as Protestant the Catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the Catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the Catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the catholic Separate schools, either by specimens of humanity, and in their file were made to dance as puppers to house, but mistress in my own' he because the catholic Separate schools are catholic separate schools.

the banquet given in Paris at the end of the military manœuvres recently held in France, and at which the Prince assisted. The toasts on this occasion were also full of expressions of cordiality between the two nations, and it is believed that these matters were prearranged as an international demonstration in order to direct popular feeling toward a strengthening of the bonds of friendship which have long united the nations together, so far as different nations can be cordial with each other.

Minister Jules Cambon has been appointed French ambassador to Madrid, and this appointment will also undoubtedly tend to strengthen the bonds of friendship between the two nations, as the Spaniards cannot readily forget the invaluable services rendered by M. Cambon in arranging the most favorable terms of peace for Spain after the Spanish-American War.

A POPE FOR LUTHERANISM AND CALVINISM.

The Emperor William of Germany recently delivered at Gotha an address in which he advocated strongly a confederation of all the State Churches of the Empire.

Nearly all the Protestant States of

Germany have State Churches which are Lutheran or Calvinistic, and Prussia itself has no less than six. There were twenty five German States in the Empire, before the Imperial unification took place in 1871. Several of these had a plurality of State Churches, and though some of the political States were entirely incorporated into Prussia before the Franco-Prussian war, the State Churches were not amalgamated by the unification, and thus their number is still nearly fifty, forty seven being, as we understand, the actual number.

A conference of the representatives of these Churches was recently held at Eisenach, and a committee was appointed to conduct a propaganda for their be one State Church recognized throughout the Empire, and thus the union It is proposed that each district Church doctrinal peculiarities, and adhere to its own Confession of Faith, for it is admitted that with so many various schools of theological opinion as exist in Germany, it would be impossible to unite them under one creed. It is, therefore, deemed necessary to allow the greatest latitude in this respect; but it is thought that all can be brought to regard the Emperor as their head, and as the Bishop of Bishops of the united German Protestant Churches of every shade

of doctrine. The more conservative religionists express great doubt that the proposed union can be brought about, but the religious press of nearly all the Protestant sects are favorable to the plan, and more than ever, and, once its right to Christ, yet having different, and in used by Porter to influence the people be recognized, it will most probably Such a Church will certainly not fulfil no Orangeman or member of any secret never again regain the ground which the idea of the Church of Christ as society could agree to the appointment being "not now as children tossed to Miss Harcourt. and fro and carried about with every

> It is true that the unions which have been effected in Canada between the sects have been very complete and have powerful organizations; but these bodies had practically little or no doctrinal differences keeping them asunder. It is a very different thing in Germany where the Lutheran, Calvinistic, Evangelical and Neological schools of thought are so markedly distinct that 'he who runs may read " the diversi-

wait to deceive." (Eph. iv. 14).

ties of their beliefs. But the Kaiser is astute. He is convinced that the headship of the whole ference to France were it not that German Church will give him as great the English alliance would be a power over the consciences of men as nnpopular at the present time he now wields over their political Spain, as the Spaniards aspirations, and he will not readily had been sympathetic with the Boers permit himself to be thwarted in the during the South African war, and on effort to put himself into the position of

ments in their speeches delivered at ism adheres to its palmary principle that each individual is the supreme authority for himself to determine what attend the schools. The Catholic is of true Christian faith, and what is schools are, therefore, strictly Catholic subversive of Christ's teaching.

The present effort to unite German Protestantism is without doubt preliminary to a further endeavor to make the Emperor be regarded as a sort of which Protestants have, and there is Pope having jurisdiction over the State Churches of the Scandinavian as well as the Teutonic races; and if once he succeeds in putting himself into this court did not push her right that the position in Europe, the influence may extend far beyond Europe into countries where German Lutheranism has gained a foothold, and his authority may finally extendeven into the United States, where there are Lutheran port Catholic schools wherever they Churches wherever Protestant Germans are settled in considerable numbers.

FLAGRANT BIGOTRY IN FORT

A case of flagrant bigotry and injustice on the part of the Public School trated Buffalo Express of August 31st. tion at the grounds on which Miss Har-The circumstances of the case are the following:

Miss Elizabeth Harcourt, a highly respectable young lady, was engaged by the schools of the village on the re-open- schools." ing of the schools on Sept. 1st after the ummer vacation, but when the young of the position she was informed that being a Catholic she could not be employed by the Board.

Early in August an advertisement appeared in a Toronto paper for a teacher. and seventy applications were sent in, among which was that of Miss Harcourt. No mention had been made in the advertisement to the effect that any particular religious belief was required; but it has been said, according to the statement of the Buffalo Express, that Mr. Samuel Porter, a member of the Board, in an interview held on the 30th of August, told the reporter of the Express that the Board meant to insert the word Protestant in its advertisement, but forgot to do so.

Among the applications Miss Harcourt's qualifications were deemed by the Board to be the best, and Mr Porter declares that the possibility of Miss Harcourt being a Catholic was carefully discussed, the conclusion being that "there was not much chance of a Harcourt being a Catholic." In this, however, they were mistaken. Miss Harcourt was engaged, and the

It came to Miss Harcourt's ear that a number of the people of Fort Erie are much opposed to Catholics, and as she did not wish to accept the position sailing under false colors, she wrote to Joseph Schryer, secretary of the Board, informing him that she is a Catholic. Mr. Schryer made known the contents of the letter to the Board, and Mr. the Church authorities of most of them Porter hawked the letter through the succeed, but even if an apparent union He asserted to the interviewer be effected, it will be a strange sight to that all were against the employment of made up of discordant elements all that any negotiations with a Catholic ances, contradictory creeds. against Miss Harcourt he stated that placed before us by St. Paul, as "the of a Catholic teacher. Mr. Porter is Church of the living God, which is the himself an Orangeman, and it must be pillar and ground of truth," (1 Tim. inferred that for this reason particu-3, 15) and which will save men from larly he carried on his canvass against

Another argument was that Catholics wind of doctrine, in the wickedness of should not be employed by Protestants, men, in craftiness by which they lie in | because Catholic School Boards do not employ Protestants.

Another member of the Board, Mr. Benjamin Bernhard, was asked by the different Methodist and Presbyterian reporter whether a Catholic teacher would have any opportunity to intromade these churches compact and duce religion into the school work. His answer was: "It don't make no difference- its the influence."

At a meeting of the School Board held on August 25th it was determined to ask Miss Harcourt to agree to the cancellation of her contract.

In reference to the arguments used by Mr. Porter we have to say that the action of Catholic School Boards is not to be set forward as a plea in regard to the management of Public schools, at least where Catholic Separate schools do not exist. Catholic ratepayers are taxed equally with Protestants in such schools are intended for all, and that in vation.' their management and in the teaching this account are now strongly opposed as absolute a mastership over the souls there should be no discrimination to say that this story is an evident to Great Britain, which is regarded as a and consciences of his subjects as he against Catholics. Hence there is no fabrication. It is true that the toilet to Great Britain, which is always aiming grasping power which is always aiming mow exercises over their politics. This good reason for the discrimination of the Italians is not generally so leaders of the Crangemen insist 1 upon grasping power which is always anding now exercises over their politics. This against Miss Harcourt in the present elaborate as that of the English or bringing forward, has been badly at territorial expansion even at the except of the exercises over their politics. This against Miss Harcourt in the present elaborate as that of the English or bringing forward, has been badly is the second accempt made by the against a second accempt made by the Emperor to become the Supreme Head instance. The Catholic schools, on the Germans; nevertheless they are skilful beaten. It is true his successful the strength of the present tendThe st ency between France and Spain Empire. His persistence in endeavor- Protestants. The law allows their towards an alliance has been emphasing to bring this about will be looked establishment for Catholics only to ized by the marked cordiality of the at with interest by Christians all over enable them to have Catholic instructuse. speeches made by the French Minister the world, but we must say we very tion, which only Catholics can give, and

way of taxation or by Government grant allowed for Protestant children who according to the law, while the Public schools are theoretically as strictly non-denominational. Catholics have, therefore, the same right in the latter no reason why Catholics should not be superior beauty of a fair skin is purely employed in them as teachers. We a fancy of self-conceit. On this point, understand, however, that Miss Haragreement made with her should be carried out, but agreed not to force herself upon the trustees.

In this case we may see a strong reason why Catholics should loyally supare established. They are from time to time given a taste of the inherent bigotry which is inculcated in the Orange and other lodges, and this bigotry crops out especially in the management and teaching of the Public schools. We are told by the Buffalo Express that Mr. Kirkwood from Lon-Trustees of the village of Fort Erie is don, the new Principal of the Fort strongly commented on by the Illus- Erie schools, has expressed his satisfaccourt has been rejected as a teacher. This gentleman (the principal) is reported as having said that "the Board was perfectly right in trying to keep a the Board of Trustees to teach one of Catholic teacher out of the Public

We can well imagine the spirit in which this gentleman's teaching will be correspondent of the Morning Chronlady was ready to commence the duties given. Undoubtedly his influence will icle. be directed toward proselytizing Catholic children, inasmuch as he goes out of his way to dictate how Public School boards should act toward Catholic teachers who apply to them for employ-

The fact that this anti-Catholic in fluence pervades the public school teaching, even when it is not openly manifested, is one of the reasons why Catholics should have Catholic schools wherever it is possible to support them, and why Catholic ratepayers should their localities.

AN ARBITRATION CASE BEFORE THE HAGUE TRIBUNAL.

The first international dispute which comes before the Arbitration Tribunal established by the Peace Conference which met at the Hague is a claim made by the Government of the United States upon the Government of Mexico for the payment to the Catholic Church of California for certain ecclesiastical endowments which had been appropriat ed by the civil authorities in Mexico so far back in the past as the period when Mexico and California belonged to Spain. Now that California belongs to the United States, and Mexico is Government makes the demand for indemnity in the capacity of protector of the Catholic Church in California, and Mexico is held to be responsible for the property inasmuch as it suc ceeds to the obligations just as it asthe hearing of the case which is to come matter has been for long under dispute. jobbing with the most corrupt people

### A DUCK STORY.

A ridiculous story has been despatched to the press of this continent from London, England, which is said to have been sent originally from Rome by the correspondent of the London Daily Chronicle, to the effect that "a wellknown ecclesiastic has forwarded a remarkable petition to the Pope 'in the interests of civilized society and the honor of religion in Italy,' begging the Pontiff to grant Plenary Indulgence to all priests or monks who shall tash themselves daily, with extra partial indulgence to those shaving regularly at least three times a week during a sracified period."

The correspondent continues:

" Students belonging to the Teutonic and Anglo Saxon colleges at Rome are easily recognizable by their general neatness and cleanliness, but in the Italian seminaries and monastic novitiates the traditional sanctity of dirt still holds sway. In most of them, soap, hair-brush and looking-glass are worldly luxuries excluded by rule, and the clerics emerging therefrom perpetuate the tradition. The Pope on occasion the tradition. has evinced annoyance at the unkempt condition of monks who have come in close contact with his person. Visitors cases on the plea that the Public to Italy will heartily welcome the inno-

It should be scarcely necessary for us metics than the English and Germans

own estimation at least their blonde hue gives them a personal beauty which Southern races cannot claim.

There is some doubt whether the darker shade of the Southrons be not more a characteristic of health and endurance than the fairer one of Northern countries. Some physicians maintain that this is the case, and that the which is much a matter of taste, we shall not enter upon any discus. sion, stating merely that it is a matter which man cannot control, as it labors were enumerated by the sneaklies purely in the domain of Divine ers. Providence. Much of the supposed superior cleanliness of Northerners is based upon this difference of hue; but the better classes in Italy are really quite as cleanly in their habits as are the Anglo-Saxons. The story that they do not use soap and water is an invention of tourists like Mark Twain, who write accounts of their travels from the standpoint that the customs of their own country are perfect in everything, while those of all foreigners are to be despised. With this conceit they find it easy to make their clientele of similarily vain admirers laugh at the supposed defects of all who were born elsewhere than in their native land.

The"well-known" but unnamed ecclesiastic referred to in the press despatch, we doubt not, is an imaginary being, as is also the petition referred to by the

We have on many occasions referred to the fantastic tales told by Roman correspondents to the press, in order to make the columns of their journals interesting to their readers. We do not doubt that the correspondent on this occasion has invented the whole story which he tells so graphically; or it may be that by loafing around the kitchens or back stairs of the houses of also shown that the present Coercion some of the Cardinals, the waiters and Government are losing their conthe maids with whom he ingratiated trol of even the constituencies himself by the gifts of some baiocchi oz always support the Catholic schools in other coveted objects, have amused lous tales which he so delights in repeating to the readers of the Morning Emile Zola got much of his information walls of the Vatican.

AGAIN.

Mr. George Wyndham, the Secrefor Ireland, has recently exhibited re- With these events in view, we are led markable activity in repressing the expression of public opinion on the misgovernment of Ireland.

A century ago Lord Cornwallis called the Act of Union, consummated an independent State, the United States as it was through the shameless purchase of a Parliament which in no shortly. sense represented the prople of Ireland, "a piece of dirty work," and the tyrannous measures of Mr. Wyndham constitute but one of the many evidences which show the truth of Lord sumed all the proprietory rights of Cornwallis' aphorism, and how thorough- Irish League meeting held at Birr. Spain. Arbitrators have teen chosen ly ashamed he was of his share in perpet to act for the two Governments, and rating the infamous act. In fact he they have selected a third member of wrote to an intimate friend during his John O'Donnell. Against several other the Court of arbitrators preparatory to occupancy of the office of viceroy: " My occupation is now of the most

up immediately for settlement. The unpleasant nature, negotiating and issued. under heaven. I despise and hat? myself every hour for engaging 'n such dirty work." The corrupt people duct. The speeches delivered and the here referred to are, of course, the resolutions passed indicate that Mr. members of the Irish Parl'ament who Wyndham's tyranny has not succeeded were so easily bought up to barter in repressing Irish patriotism. away the liberties of the people, and to hand them over to be misruled by an alien Government.

Again the Viceroy wrote: "The political jobbing of this country—that is to say, of that portion of the country which hang on to the eastle-gets the better of me. It has ever been the wish of my life to avoid all this dirty business, but I am now involve I in it beyond all bearing."

Mr. Wyndham bas no such conscientious scruples as those which tortured Lord Cornwallis. Ireland has been handed over to him by Mr. Balfour to be governed as he wil's, and he appears to be determined to good the country to desperation while the reins of authority are in his hands. It is a good sign, however, that Mr. T. W. Russell continues to oppose Mr. Wyndham's measure, adopted at the bidding of the Irish landlords. We may infer that even the Irish Orangemen are abandoning the coercing Government which they have so long supported. The recent election in South Belfast points in the same direction. In that heretofore most thorough'y Tory of constituencies the Government candidate, the candidate whom the 'andlord name is anomalous and prejudicial to yet he declares himself independent in He believed, too, that the time has politics, and thus his election signifies We do not deny that the two last that the landlords do not any longer named nationalities are as a whole fine hold the strings whereby the rank and ling: 'Daughter am I in my mother's

the tune which the landlords piped.

The peculiarly odious act of tyranny perpetrated by Mr. Wyndham is the proclamation under the Crimes Act of five peaceable Irish counties together with Dublin city, which is at the present moment the most orderly and law-abiding city in the world. There is no excuse for this tyranny, which makes it not merely a possibility, but a duty for the police to bludgeon peaceful citizens for no greater crime than being present at a political meeting at which the grievances under which Ireland

At a recent meeting, Mr. John E. Redmond, the leader of the Irish Parliamentary Party, declared that the Government proclamation is "a gross and wicked outrage issued at the whim of a despot, and a gang of absentce landlords." He adde 1 that "the only way to meet this proclamation is to make the political situation in Ireland too hot for the men responsible for it. Let them create flerce agitation, and Dublin will rise up as one man to join the United Irish League and make it as powerful and menacing to British mis. rule as the Land League was twenty vears ago."

Mr. John Dillon fully approved Mr. Redmond's proposal, and described the proclamation as "audacious and ruffianly." He said that

"Belfast has more crime in one month than Dublin has in five years. But will Belfast be proclaimed? Surely not; for Belfast is the centre from which the section of Ireland which will approve of any act of oppression perpetrated against the Irish people." It is a satisfaction to know that even

Belfast is becoming restive under the persistent tyranny of landlordism, as the recent election there shows. Two other elections recently held in England have of England, and that the days of the Government are numthemselves by telling him the marvel- bered. In Sevenoaks the Government candidate was elected, indeed, but by a greatly diminished majority. Chronicle. It was in this way that while in Leeds the supporter of the administration was defeated and a Liberal which enabled him to write his descrip- elected, though at the general election tions of what transpired within the a Conservative won the seat by so large a majority that it was thought that the verdict of the electors could not be IRELAND UNDER COERCION reversed. It is needless to add that Mr. Balfour and his colleagues are greatly alarmed at these indications of a great change in public opinion. to believe that Mr. Redmond's prognostications uttered in a recent speech at Waterford will be realized, namely, that the influence of the Irish party has greatly increased of late, and that the Irish Land Question will be settled

> Another of Mr. Wyndham's tyrannical acts is the issuing of summonses against several Irish members of Parliament under the Crimes Act, because of speeches delivered in August at a United These summonses are directed against Michael Reddy, E. Haviland Burke and prominent members of the League, similar summonses have also been

A mass meeting was held in Phenix Park, Dub'in, on the 14th inst., to denounce Mr. Wyndham's atrocious con

### NATIONAL CHURCHES.

The question of changing the name of the Church of England in Carada was discussed by the General Synod of that Church which met recently in Montreal, on a motion of Mr. J. A. Worrel, to the effect that "a joint committee of both houses of the Synod be appointed to take such steps as may be necessary to have the church in the Dominion of Canada designated by a distinctive national name as in the case of Ireland, South Africa or the United

States. The mover argued that the present name of that Church is "long, unsuitable, and entirely indefensible, and the formation of a General synod combining all the dioceses into a national Church had done away with all excuse for its use." The speaker believed that the adoption of a national name would attract people to the Church as "some thing indigenous, something which formed an integral part of the country.

Canon Welch of Toronto seconded the motion, arguing that the present the interests of the Church. "It is anomalous," he said, "to speak of one place in another." It seemed as if come to reaffirm the principle of national churches. The words of Kip-

lieved to be just as ap ada in the ecclesiastic tional sense." Other speakers obje

SEPTEMBER 20

to the proposed char members of the Churc mind their dependence country. Judge Mac ville entered at length ogy of the word Ar understood was prop name; but he failed t be gained by substitu Saxon term. A motion was then

N. Hoyles of Toron committee be appoi whether or no it is the church in Canada distinctive national accepted by the mov motion, and became Mr. Matthew W

moved, and Judge S. seconded a six month carried by vote of 3 the present the p shelved, but the cl on the first occasion coming before the makes it highly pr soon be brought for A similar agitatio for some time in the the object in view of the Protestant I

that country, in ord which will not sugge ive character of t tion, as the term This agitation has result so far; but believe that some desired by the in made there also. It does not int what name modern designate themselv transform themselv indefectible Church stituted by any cl they may adopt; marked that the v

agitation is going sects the want of which is essenti Christ; and they for the absence of adoption of some Christ institute fold under one sl Faith and one Ba of England in Car ant Episcopal C States, though Church of Englan from their so-ca and are liable its teachings time. Being dis houses " as Can it cannot be ex not adopt new d

can Church has at least actuall standards teach given in the Common Praye and Baptismal r these rejected the nature of m that such chan time in the Ca South African independent of mother Church The " Churc

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which were telligence to villages tha to detail methods of ometimes i village a ce be spread o it would be dry; these y few Cathol that on the would be holy myste during the made by the

lieved to be just as applicable to Canada in the ecclesiastical as in the national sense."

Other speakers objected strenuously to the proposed change, as Canadian members of the Church should bear in mind their dependency on the mother country. Judge Macdonald of Brockville entered at length into the etymology of the word Anglican, which he understood was proposed for the new name; but he failed to see what was to be gained by substituting a Latin for a Saxon term.

A motion was then made by Mr. W. N. Hoyles of Toronto that "a joint committee be appointed to consider whether or no it is desirable to have the church in Canada designated by a distinctive national name." This was accepted by the mover of the original motion, and became the substantive

Mr. Matthew Wilson of Chatham moved, and Judge Savary of Annapolis seconded a six months' hoist, which was carried by vote of 37 to 35. Thus for the present the proposal has been shelved, but the closeness of the vote on the first occasion of the question coming before the General Synod makes it highly probable that it may soon be brought forward again.

A similar agitation has been going on for some time in the United States with the object in view to change the name of the Protestant Episcopal Church of that country, in order to assume a name which will not suggest that the distinctive character of that Church is negation, as the term Protestant implies. This agitation has also been without result so far; but we have reason to

what name modern sects may choose to designate themselves. They can never realized that the lesson would not reach all the souls that were deaf in transform themselves into the ancient stituted by any change of name which the world in which we live. Nations they may adopt; but it may be re-they may adopt; but it may be re-they that the very fact that such an a half-hearted sort of a way after in a half-hearted sort of a way after agitation is going on shows in these sects the want of that quality of unity which is essential to the Church of Christ; and they endeavor to make up for the absence of this quality by the adoption of some captious name.

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Christ instituted one Church-" one fold under one shepherd," with "one Faith and one Baptism." The Church of England in Canada, and the Protest. ant Episcopal Church of the United States, though offshoots from the Church of England, are quite distinct from their so-called mother Church, and are liable to wander from its teachings in the lapse of time. Being distinct and independent Churches, "mistress in their own houses" as Canon Welch expresses it, it cannot be expected that they will not adopt new doctrines. The American Church has already done so, or has at least actually eliminated from its standards teachings which are clearly given in the English Book of Common Prayer. Priestly absolution and Baptismal regeneration are among these rejected teachings, and it is in the nature of merely human institutions that such changes shall take place in time in the Canadian, Australian, and South African Churches which are also independent of each other and of their mother Church.

The " Church of the living God " is called in Holy Scripture "the pillar and ground of truth," but merely human organizations like these branch or local churches are not at all worthy of being so designated.

The principle of independent national churches which Canon Welch is so anxious to assert by giving the Church of England in Canada a new name, has no foundation in Scripture, which makes mention of only one Church of Christ which should be spread throughout all nations. The Scriptural Church is universal or Catholic, not national, notwithstanding the Canon's application of Mr. Kipling's aphorism.

#### HEARING MASS IN ENGLAND IN THE 17th CENTURY.

ne idea of the efforts that made by Catholics to practise their re-ligion in England in the seventeenth century is given in an article in the Catholic World Magazine for Septem-

Many, indeed, were the artifices which were adopted to convey the intelligence to the Catholics of towns and villages that some unknown and dis-guised priest would pay them an apostolic visit. One could scarcely begin to detail the different ways and methods of this sacred telegraphy. sometimes in the outskirts of a town or village a certain quantity of linen would be spread on the mead; at other times it would be hung along the hedges to dry; these were recognized signs to the few Catholic inhabitants of the place that on the morrow God's minister would be with them to dispense the In some of the old holy mysteries. In some of the old English manors there may be seen to-day the hiding-places in the walls auring the frequent domiciliary visits made by the brutal commissaries of the Government. Hnd these agents o Satan any suspicion that the walls conwhich the priest might retreat

tained a living being, the posse would satanic work made saints for paradise. The fugitive priest, whose parish was all England, said Mass at daybreak for his little flock, administered the Sacraments, and at eventide preached the word of God. When his priestly labor was finished, he departed to some other centre of Catholicism to renew his efforts in behalf of souls. Thus, providential glimmering of the faith was left amidst the general national apostasy.

#### FINGERS OF CHRIST THRUST IN THE EARS OF POLITICIANS.

Masterly Sermon of Rev. W. O'B. Pardow, S. J.

Rev. W. O'Brien Pardow, perhaps the most forceful pulpit orator in the Society of Jesus in this country, preached a notable sermon to the stud-ents of the Catholic Summer School of America, Cliff Haven, N. Y., on Aug. 3. In the gospel of the day was narrated the miracle of the healing of the deat and dumb man by our Blessed Savior, and the preacher, in a manner at once graphic and inspiring, applied lessons of that incident to the living questions of the hour. The discourse vas marked by numerous striking, no to say startling, passages, and the quality of the utterance as a whole entitled it to the widest possible circula-tion. Father Pardow spoke in part as

Before working the mightier miracles, Our Blessed Lord went through a whole series of ceremonies. He might have cured the man by a single word, but instead of this He thurst His fingers into his ears and touched his tongue, raised His eyes to heaven and proounced the life-giving words, and only then was the cure effected. This is Biblical confirmation of re Catholic doctrine of ceremonial in the Church. Our Lord was teaching great truth, and in order that this truth should sink more deeply into the minds of the whole world He taught believe that some such change as is desired by the innovators will yet be desired by the innovators will yet be It does not interest us greatly by what name modern sects may choose to were only centered on the man before Him, whom He was going to cure? He groaned undoubtedly because He the world. I may say at once, that this well as individuals were becoming ethics and morality independently of the teachings of Jesus Christ. But there is no cure either for the individual or for society unless the Man-God thrust His fingers far into the ears of the world. We hear, it is true, nowa-days a great deal of praise of Christ He is lauded to the skies a the noblest boast of human nature, and then, almost in the same breath He is pronounced the greatest imposter that ever lived: for if He is not true God, as He claimed to be, then He out-satans satan himself. This point we must insist on with all possible vehem-

Any praise of Christ less than the , that is the divine, is only

gilded blasphemy.

This thrusting of His fingers into the ears of the deaf man and thus reaching down to his very soul was the fulfilling in part of the mission given Him by His Father. But the great work was not to by Christ alone. Father hath sent Me," He said, " so I also send you." The mission of Christ thus becomes the mission of His Church. Christ's fingers are to be thrust deep into the ears of the world by the insti-tution of which He said: "He that

heareth you heareth Me!"

THE WORLD AND THE CHURCH.

It is this divine mission of the Church that the twentieth century opposes with all its vehemence, for this mission is the thrusting of the supernatural into the thrusting of the supernatural into mundane affairs. Very many consider Christianity as nothing more than a sublime effort of the human mind; but if it is only that, it is a dead issue. The more all days not object to having the the Church going to the battlefield and staunching the blood that flows from the eins of the wounded soldier, but when the Church wishes to enter the domain of science, and of social questions the world ralses its drawbridge and cries out: "Thus far shall thou go, but no farther." But how can the Church of the Incarnate Son of God agree to any such limitations of its powers? How can the Church accept any definition of its sphere which would leave all real speech and all real influence and power to the state with politicians for its priests. These men would fain drive the Church off, bid her stay apart with folded arms and look up-

stay apart with folded arms and consigned as to the sky, contemplating the pale-faced virtues of a far-away heaven, while they make their own robust sort of heaven on earth. But the Church of heaven on earth, lear the law of laws. stands for divine law, the law of laws, and if true to her mission can never b satisfied with a little mountain top, upin-the-air citadel, where she would feel impregnable only as long as she remains

mpregnante only as long as steremans shut up behind its gates.

It is true, "business is business," and "politissare politics," but as soon as a social question ceases to be speculative and grows urgent and palpitat ing, as soon as it becomes ethical it also becomes political, and then Religion cannot step back and play the in-different, or at least the mute spectator. It is because the divine interests of Jesus Christ are seriously menaced in the world to-day that the Catholic

the world to-day that the Catholic Church speaks out in unmistakable tones. The Catholic Summer School of America has a duty in this regard which it owes to the country and the world. We live in days when uothing is hidden, when that which is spoken in one corner of the globe is immediately blazoned forth from the housetops by the telegram and the press. Thus the the telegram and the press. Thus the intellectual stand taken by the Summer School concerning the mighty questions of the past and the present will be like

vinced that the teachings of our Church are the surest support of the nation that we insist on them with ever-increasing energy. Our great Pontif, who personifies before the world the teachings of the Church, has set us a noble example and has never ceased to proclaim during his long pontificate the sublime lessons of the gospel. This explains his attitude in the momentous questions that have come up for settle-

nent in the last few days. It was his love for our great country that made him wish that we should not sully the pure white stripes of our flag any hasty decision at the risk giving to all the other nations of the world an example of unfairness and

bigotry.

One of the fundamental principles on
Constitution is which the American Constitution based is the trial by jury. Even when struck down a vile assassin a year ago with treacherous hand our late lamented President, although the deed was witnessed by hundreds of men, yet the country, in spite of its indignation, gave the assassin the full benefit of legal defense by an able advocate and a trial by jury. Even though so many a trial by jury. Even though so many saw him do the deed, still the inhuman wretch was not to be considered guilty until he was legally proved so to be.

PREVENTED A SAD MISTAKE A few days ago our great country by skillful diplomacy, come four or five hundred men from the very homes which they had created, from the very land which owes to them its civilization; and yet we did not think of giving one of these accused men the of these accused men the benefit of legal defense or a trial by jury. The Vatican, which was accustomed to deal with mighty questions and mighty peoples, fifteen centuries before we were born as a nation, asked us to stop and think, assured that American fair-mindedness would finally cein the fair-mindedness would finally gain the day over misrepresentation and bigotry. American people have not allowed to know that the most respectable and order-loving element among the Filipino laymen was not permitted to give testimony in favor of the friars But great stress was placed upon the testimony of the avowed enemies of the friars. Had they been officially cited ofessional men and merchan well as land-owners among the Filipinos would have testified in strong terms in favor of the accused. This is proved by the fact that when the news reached Manila that the dioceses of Grand Grand Rapids and of Hartford had respectfully protested against the expulsion of the friars, one million five hundred thousand Catholic laymen in the Philip-pine islands sent a cablegram stating, Filipino Catholics desire the friars to

This is only one example in which the renowned produce and slow delib-eration of the Vatican has prevented

any a sad mistake.

This is a case in which the Church has thrust the fingers of Christ into the deaf ears of some politicians.

But there is another topic which is of still greater interest to all Catholics, and therefore to the Catholic summer school of America. It is the question of our schools. Any one who has fol-lowed this question for the past twentyave years can see how the tide is turn ing. Not long ago it was supposed by many of our intelligent fellow-citizens ing. that the instruction in the "three R's, reading, 'riting and 'rithmetic,' would be the remedy for all our woes and a sufficient training for every American

The Catholic Church, of course, had no objection to the "three R's," only it wanted four R's instead of three; it wanted religion, reading, 'riting Recent discussion in the 'rithmetic. ress, on the platform and in the pulnit shows how our people are beginning to realize the fact that mental development is not necessarily moral develop ment, and that if the country is to rear a race of men and women on whom it can count in the day of need, it must somehow or other increase the moral power of the schools. Protestants now world does not object to having the Church go to the slums and help the great unwashed; it does not object to the Church going to the battlefield. of the purpose of which it exists. Now does it make good citizens by Now does it make good citizens by emphasizing the head at the expense of the heart, by training the intellect and slighting morals?"

RELIGION IN THE SCHOOL.

The crucial point at present is how to each morals and leave out religion. No clearer statement of the seriousness of the question and of its solution can be found than that which appeared as an editorial in the Brooklyn Daily Eagle of June 1. The editorial is en-titled "By the State—or Without it." Every mother and every father should

weigh well the crisp and cogent arguments of this masterly paper. elect a few thoughts:

"Right or wrong," so runs the eader, "in the affairs of conduct are leader, "in the allairs of conduct are matters which have to be learned just as truly as history and handicrafts. Is this knowledge being imparted to our children in any efficient way? Is the Public school doing it? Is the Church John kit? Any the fathers and wather doing it? Are the fathers and mothers doing it? We are compelled sadly to say no to all these questions. There have been times and places in which no distinctive instruction of this sort was needed, the standard of right living being at those times and places so clearly held and practiced that the children came into the knowledge of it consciously. There were no doubt bad boys a century ago, and when they were bad they knew they were bad. There never was any question in their minds as to what they ought to do.
Their duty to God and to their neigh bor was as clear in their minds as any other fact, but the conditions in life have wonderfully changed in this regard. The truth is we are taking for granted a moral intelligence that does not exist. We are leaning upon it, de pending upon it, trusting to it, and it is not there. The great company o educators and the whole American

religious dogma, then religious dogma will have to be taught in them. Any school which permit, a pupil to be in it for six months without seeing

place of training of future citizens. " Daily We thank the Brooklyn Eagle" for its plain speech. We be-lieve that it has the honor of being the first of the great daily papers to dare speak out what thousands of men and women have felt in their heart of but had not the courage to The Catholic Church in Amerutter. ca has been four years educating one illion children at its own expense, in both mental attainments and moral, and ret it has hardly received even recognition, let alone praise from the country, although it has been doing so expense of untold sacrifice the at the expense of untold sacrince the very thing that is now claimed by all true educators to be essential to the formation of the young. The Catholic Church has never divorced morality

from instruction.

to it that he has learned essential mor

ality has shown its unfitness to be a

THE MISTAKE OF CATHOLICS. The mistake which we Catholics have ade is that we have been expecting all along that things would right themselves. There was enough power to right the wrong, but we did not take the pains to make the necessary connection between the power and the Let me illustrate my meaning. We have stood in breathless admira tion before the mighty cataract of Nia We have realized the tremend us power of these rushing, whirling aters. For centuries that power been in existence. It had indeed lifted up at times the imagination of a passg poet or stirred the pen of an husiastic author. It had done little lse. It had never lifted a hammer or turned a wheel. Some thinker saw a way te harness Niagara Falls. "Before long," he said, "you will be able to ride in the trolley cars of Buffalo impelled by the waters of Niagara."
No sooner said than done. That man the proper connection between the ighty power house and man's material Something like this must we Catholics do.

Throughout ages has coursed a mighty cataract—mightier than the mightiest.
This is the cataract of the blood of

esus Christ. Power is there to illuminate every ook and corner of the world, and to inflame the hearts of all mankind with the love of what is right aud noble. That divine cataract has not done all hat it has the power to do. Whose the fault? In many cases yours and mine. We Catholics have not bestirred ourselves to make the proper connection between the divine por and the needs, political, social, educa-tional and moral, of our day and coun-The Catholic Summer School is a grand object lesson which will encourage our fellow-Catholics all over the nd in meeting this necessary connec tion and taking the proper stand as egards the tenets of our faith.

What our fellow-citizens need is to ow us better. As has been ably stated in the Messenger for July: "The people are not altogether to blame for having wrong ideas about us. Those who are really to blame are the publishers who for over a century have been poisoning the wells." Very many nen and women who boast of their in telligence and call themselves "ad-' have in reality never anced thinkers' advanced beyond the popular encyclo-pedia as the source of their informa-The need of our day is to refuse such second or third or fourth hand information; it is not to believe all that one sees in print and to be absolutely convinced that more than nine-tenths of the accusations found in certain histories against the Church are absorbed lutely without proof that would stand

before a jury.
POWER OF FEDERATION. If the twelve million of Catholies in the United States would take a firm and united stand; in other words, if all the Catholic societies throughout the land would be alive to the great power of Catholic Federation, then might we hope to have justice done us; and justice is all that we are clamoring for.

Let us then be up and doing. Let the Catholic spirit of our Summer School bring all our people from the north, and sonth, and east, and west into one grand sonth, and east, and west into one grand union for the spread of true Catholic ideas, which will be no less a support to the State than to the Church. Several of our recent visitors have remarked that the prevailing Catholic spirit which energy in the very atmosphere which one feels in the very atmosphere around Cliff Haven reminds them of what they have read cencerning the early Church, when, as the Scripture says, "all the faithful had but one heart and one soul."

Let us in conclusion never forget that the Church of Christ must con tinue the mission of Christ and realize to the full the words of St. Paul: "Woe to me if I do not preach the

gospel."
|||Now every true child of the Church must help in this divine work. Preaching is not confined to the pulpit, for, as the old adage has it, "Actions speak words." We must louder than the words." We must aid the Church in pushing the fingers of Christ into the ears of the world. This will be to carry out the purpose of the Incarnation since God has become man and the Incarnation is the solution of all social carnation is the solution of all social problems, the one dominant principle of economics and politics, as well as ethics and religion. Man means all that man thinks, desires, does; in a word, the entire scope of humanity God must not be excluded from any part of His creation. A fenced out is no God at all. Since, then, the Incarnation reaches into all society, we must have, as has been truly said, the Christ of the home, the Christ of the school room, the Christ of the work-shop, the Christ of the chisel, the puts it, "All things and in all things Christ."

Three things to avoid-idleness, loquacity and flippant jesting.

Three things to cultivate—good books, good friends, and good humor. Three things to contend for-honor, country and friends.

### CHRISTIAN CIVILIZATION. By Archbishop P. J. Ryan of Philadelphia.

Passing to another class of the unfor-tunate sufferers of our race, let us conider the condition of prisoners, even those of war, usually supposed to be privileged. Let us consider them under st refined and cultured Pagan

Look at that scene of a Roman triumph. See the kings and generals who are taken prisoners of war, whilst defending their own countries. them led along in melancholy, insulting procession. Worse than this, they force these prisoners to become slaves afterwards instructed in the Christian and gladiators, and to butcher each faith by St. John the Evangelist himother for the amusement of their highly civilized Roman conquerors. Brother had to encounter brother in the bloody arena. Pliny and Tertullian, the Pagan and the Christian, both inform us that future ages. We find the Church gradand the Christian, both inform as that it sometimes happened that when the fresh, warm tide of the gladiator's blood gushed out, it was received in drinking cups, handed round to the audience and cups, handed round to the audience and sanctifying them. St. Patrick is the control of the cont

Thus was Paganism treating its hus was Paganism treating its slaves.

Somers when there stood in the hall slaves.

The doctrines of Christianity, especiprisoners when there stood in the of Pontius Pilate, the Roman Governor of Judea a prisoner. He stood there as ally those of the origin of man, the doctrine of the Incarnation, and of the trine of the immortal soul, tended of Judea, a prisoner. He stood there as a malefactor who was to strike off the fetters of the captive, and make the character of the prisoner sacred and inviolate. He identified Himself with the prisoners of all time. He made kindness to prisoners the condition of

eternal salvation.

"I was in prison and you visited Church's existence. me," as if He said, "I will live in men during all the Church's existence. every heart-broken captive until the end of time." His spirit has ever animated that Christianity which He

founded. By decrees of the Christian Roman Emperors, especially those of Theodo-sius, the condition of prisons and prisoners was mercifully ameliorated. tians visited them. The Christian Church perpetuated this charity. You know how the dreadful gladia-

torial combats were finally abolished. Men continued them in spite of the Church's protests, when a monk of the distant Thelaid heard of the terrible excesses. A light flashed on his soul, like inspirations on the souls of the prophets. He left the desert and journeyed on to Rome. Though no longer young, his spirit was young and fearless, and he bounded into the idst of the Coliseum whilst the gladiators were fighting, and commanded them in the name of God to desist. Eighty thousand people mighty building and looked in wonder at the audacious stranger. He appealed to them and to the Emperor, in the name of Christ, to stop this terrible combat. The appeal was not heeded. The populace demanded the blood of the intruder, and he was stoned to

But this scene ended the gladiatorial combats. They never revived after it, and the monk is honored now as St. Telemachus, truly a hero of

Christian civilization!

Time and suffering quenched not the fire of zeal in the old Church. On the contrary we behold her in the time of the Crusades establishing that wonderful Order for the "Redemption of Captives," the members of which bound the nselves by vows, not only to col-lect money to redeem the Christian lect money to redeem the Christian prisoners retained by the Turks, but actually to go, as they not unfrequently did, to exchange places with the ny did, to exchange places with the prisoners, in order that men of family could return to their homes to support their wives and children! Behold them offering their hands for the prison chains of the Mussulman! What was true of individual prisoner

was true also of oppressed nationalities. The Church which Christ organized, was ever of the people and with the people. When the Normans with the people. When the Normans invaded England, the Norman prelates. who came over with the invaders, stood en the oppressed Saxons and own countrymen, and defended between the oppressed with great self-sacrifice the conquered nationality. Who was it that here on the soil of this New World protected the primitive people from the savage excesses of their Spanish masters?

The King's preachers and Las Casas They formed a junta of their organization of resolved to begin by "the evangelical form of fraternal correction." First, they would go and admonish the Country would go and admonish the Country of the bad no effect. cil of the Indies; if this had no effect, they would then admonish the chancel-lor; if he were obdurate, they would lor; if he were obdurate, they would admonish M. Chievres; and, if none of these admonitions addressed to the officers were of any avail, they would inally go to the King and admonish

If all these earthly powers turned a deaf ear to fraternal admonitions, they, upon the Cross and the Gospels to the brethren, would then preach pub-licly against all these great men. This resolution, drawn up in writing,

they subscribed to; and they swore to carry out their resolve.

So has it been also in our day with the North American Indians. Mission-aries like Father De Smet and his companions have done more to civilize the Indians by the influence of the doctrine and institutions of the Christian relig ion than all other influences united. That remarkable man thorough studied and deeply loved these prin thoroughly itive tribes. I remember once having incautiously asked him how he could have lived so long and so happily amongst these savages. "Savages!" exclaimed the old man. "The only savages I have met in this country I have met in New York and St. Louis, where have stayed. The civilized savages I have stayed. The cylinder savages who have received and rejected Christianity truly deserve that name."

General Harney, then the oldest officer told me that Mr. Lincoln, during the consult.

his presidency, sent for him to consult on the subject of sending troops to subdue some troublesome Indians. "I you wish my opinion, Mr. President," said the general, "it is that you send not troops, but Father De Smet and myself on peaceful campaign." The inmyself on peacetul campaigh.
fluence of the old missionary was marvellous, and the peaceful campaigh effected more than could have done several regiments of soldiers.

What was true of the Saxon and the

Indians, I need not say was true also of the relations existing between the Catholic clergy and the Irish people.

Catholic ciergy and the Irish people.

Christianity civilized and sanctified that island. A civilization far above that of material progress has signalized her—civilization which nerved her to sacrifice the things of this world for

er honor and her good.

The action of the Christian Church in relation to the abolition of slavery is so well known that it needs but a pass-ing reminder. In the first century Callista, passing through the slave market of Smyrna, was attracted by the gentle and intelligent looks of a young lave, and redeemed him, self, and subsequently became Bishop nally preparing slaves for the enjoyment of liberty, and then seeking sups, handed round to the audience and apped by Roman men and—Roman been a slave in Ireland, and we find him writing to Coroticus, 2 noble, begging him to liberate his Irish

destiny of the immortal soul, tended to bring up the individual, no matter who he was, to the plane of equality with other men. Popes and Councils have protected and emancipated such men during all the centuries of the

#### M. COMBES AND FRENCH SCHOOLS

The London Spectator, commenting on the present violent action of M. Combes, the present French premier in closing all unauthorized schools by police agency, says that he has been imprudent magined, so imprudent, indeed, that we can not but doubt whether M. Loupert made a wise choice in selecting aim for the premiership." This conclusion on the part of the Spectator is not surprising when we consider that schools to the startling number of two thousand five hundred, are thus to be orcibly closed, and that seventy thousand pupils are thereby compelled "to chose between lay instructors, not always or everywhere to be found, and a complete absence of instruction."
Moreover, there is a contention on the part of the Opposition "that a pledge given by M. Waldeck-Rosseau has been broken, and that the schools ought to have been closed by legal process, "—a contention that is supported even by newspapers friendly to the Government. The spectator declares that M. Combes "has made a bad blunder," especially as the majority of the schools closed are girls' schools taught by nuns, and while, n its opinion, "the majority of French nen are possibly skeptics, pseudo-skepvery doubtful tics . . . they are very doubtful whether they wish their wives and daughters to hold similar opinions."

They think that religion becomes women, or at all events helps them to be gentle and charitable and to go straight. They prefer them, therefo to be educated by religious women, and will send their daughters to be taught in schools of whose special instruction they do not themselves believe one word. Thus the shutting of the nuns' schools gives them deep annoyance, which in their wives, who were themselves bred in the nun's schools, often to red-hot passion, as if they had been personally insulted."

It seems from advices from abroad, that the French women — not only Parisian ladies and Breton peasants, but the nuns themselves - have risen in protest against the gross injustice of Meanwhile the present Government. the lion-hearted Count de Mun, scion of a noble race, is "stumping" the country in behalf of the old rights of that France who is the Church's eldest caughter, and is taking advantage of this crucial moment. M. Combes has indeed greatly increased the difficulties in his own path, has "roused into active antagonism the conservative forces of France, and given new life and verve to the Opposition." It is possible that M. Combes and the Spectator nay vet discover that the majority of chmen are not skeptics or pse skeptics, and that the faith, lying dor-mant in the hearts of too many, will flame into vigorous life again in defence of the old faith of France, now that the outcome of so many acts against the Church is more clearly seen and closely felt.—Sacred Heart Review.

### Pride of Education.

The girl who is educated above her parents' social position has a lot of un-pleasan ness before her unless she makes her character strong enough to rise above her circumstances. There is much that is petty and snobbish in society, and she must learn to ignore the little stings and heartaches her sensitive nature will feel when she neets with those who burst their superiority on her. Of course she loves her good old fashioned mother and father, but their manners are so different and their appearance so devoid of tone compares them with the fashionable parents of her college companions. Accustomed to the refined surroundings of college life she cannot help noticing how different the things at home are, and the little ungrammatical phrases she is forced to hear grate on her feelings and wound her pride, on her feetings and the right kind of a girl she will not let herself feel humiliated, She will, instead, endeavor to make her life useful and happy by applying the benefits of her education in a way that will bring out the beautiful qualities of her character. Petty pride is about the meanest trait one can possess. When education does not go down into the heart as well as the mind its best meaning has been defeated. heart is beautiful with gentle virtues the intellect is of a rarer and higher order.

Three things to wish for-friends, health and a cheerful spirit. Three things to like-cordiality, good.

humor and mirthfulness.

RY & PROTESTANT THEOLOGIAN.

CCVI.

refuse baptism to a qualified person. Should he be guilty of this inconceivable cruelty, he would become subject to the heaviest penalties of the Church. However, a refusal would be absolutely unintelligable for if a priest were good, this supreme office of a I have been greatly astonished to have my attention directed to the state-ment, in the new "Appleton's Cyclo-pedia," that the Church of Rome comsupernatural enarity would follow as of course; if, he were evil, still he would be glad of a new spiritual subject. Moreover,, as in extremis any one may baptize, it is not within the power of the priesthood to withold the spiritual character of Christianity from any pedia, that the Caucha and to damn to a close corporation!

i need not instruct my Catholic

were good, this supreme office of supernatural charity would follow as of

ual character of Christianity from any

penitent person. As unbaptized, of course he could not have been gailty of any ecclesiastical offence, or be subject to any ecclesiastical sentence. If now he has passed within the

Church by baptism, can any priest, or the whole priesthood, put him out of a

Holy Ghost, the Lord and Giver of life,

is confessedly stronger than any man or all men, and can not be dislodged

dividually or collectively, may greatly

tinuance in grace, but it can neither damn the penitent nor save the impeni-

istered by a priest, a baptized man who

broken up. There is no longe absolute and exclusive power in

damn them. However, even

absolutely

Andover, Mass.

talk of "a close corporation."

his penitent's free consent, make known

to his Bishop or superior whether he has

said yes or no to the penitent's prayer

for forgiveness. Besides, what one confessor may refuse, another may grant. How little this looks like hang-

ing salvation on the will of a spiritual despot!

Excommunication concludes this sub-

PR VED NEW ENGLAND.

at Greenfield, Mass., recently, a letter was read from the Hon. John E. Rus-

sell, of Leicester, descriptive of life in

that locality fifty years ago. The religious life of the town in those days

Of peculiar interest is this part of Mr.

In these recollections of a past, glow-

troubles. In many respects

improv

eels in the spring, when no

work in rum, On Saturday night he wanted a quart, but he was given a pint,

of them, who sometimes visited our kitchen for its mistaken hospitality,

was asked by my other about one of her sisters. Oh, Melissy; well, she is

could find in any seaport town.'

her sisters. 'Oh, Meliss a-keepin' about as bad

At the celebration of Old Home week

CHARLES C. STARBUCK.

priesthood either to save men or to

stricted statement before us is false.

By Catholic doctrine perfect contrition

for sin, proceeding from the love of God, and involving, explicitly or im-plicitly, the desire of confession, of

itself secures the remission of eternal guilt. A cruel or unreasonable con-

fessor, therefore, may much disturb a

penitent's confidence of forgiveness, but

dependent on the

after mortal sin, that is, intense sorr

note, or greatly impede, such a con-

from the justified soul except by own voluntary apostasy. It can be only the man's own fault if he does not

As unbaptized, of

Certainly not, for the

readers in what they know perfectly well, that this statement has justlenough of the form of truth in it to be an utter misrepresentation. And few Protestants read my papers. However, I will ask indulgence to write in this case as if I were addressing Protestants alone.

Of course the statement, that Rome commits the power to save or to dan to certain men means, the absolute power. Otherwise it would have nothing strictly distinctive. All Christians knowledge that they are entrusted with a deep responsibility for the destiny, in both words, of their fellow-. Above all, both Scripture and on declare that this responsibility rests in a very peculiar measure upon the leaders of the Church. "They watch for your souls, as they that must give account." Therefore the phrase "the power to save and to damn" can mean only, the absolute and exclusive power. Otherwise, it would mean nothing really peculiar. An absolute phrase is not to be taken in a relative phrase is not to be taken in a relative se where, in deliberate and didactic writing, concerning a foreign system,

no qualifying clause is admitted.

However, to dispose first of a second ary but by no means unimportant mat-ter, let us inquire howfar it is true that the Roman Catholic hierarchy is a close Only in a very general corporation. Only and mitigated form.

A close corporation, properly, is increased only by co-optation, that is, by the choice at least the majority choice, of the previous members, or at the very least, of a commission elected by them for this end. Therefore when a corporation becomes very numerous, it is impossible that the collective will should rigorously guard the admission of new members. This must be largely committed to local discretion, and thenceforward the corporation ceases

thenceforward the corporation ceases to be, strictly speaking, a close one.

Take that body which, is commonly regarded as the very model of unitary action, the Jesuits. This has now some ten or twelve thousand members, discussed throughout the world. It is the forgiveness itself he cannot prevent. It is only the too numerous class whose repentance rests on some lower motive than the love of God that are viewed as dispersed throughout the world. It is plainly impossible for the Superior actual sacrament of penance.

Moreover, see here how futile is the General to control the admission of all, very few episcopal or papal reservations every confessor acts on his individual judgment. He may not even, without or of most, new members. This must be chiefly left to the local superiors, subject, of course, to the local superiors, subject, of course, to the intervention of the General when he sees occasion to act. Yet, though strictly observing all the austifications. the qualifications prescribed in the Rule, it is plain that one superior might receive men whom other superiors, or the General, would have re fused, yet whom, once admitted, it might be thought expedient to retain. Therefore, even the not a close corporation in the original sense. Yet the whole membership of the order, priests, subdeacons, acolytes and laymen, is, I believe, only about as numerous as the Catholic priesthood in the United States alone. It is, there-fore, far from accurate to describe the hierarchy of the whole Church, with its scores of thousands of members, as a close corporation in any very rigoro sense. Within the general limits pre-scribed by the Church each one of the hundreds of diocesans ordinarily controls admission to the priesthood accord-

was somewhat variegated, according to Mr. Russell, being divided between ing to his individual judgment.

It may be said that at least the episcopate is a close corporation, and through it, indirectly, the whole clergy. several Protestant sects. Catholics were few, and had no place of worship It is true the Pope alone authorizes every new consecration. Yet it is mani-Russell's letter: ing with the obscuring haze of happy childhood, there are some dark shadows. The old life had its problems and fest that His Holiness, though he has knowledge enough for general over-sight, cannot have personal knowledge enough to decide for himself the desirof every new candidate for the its on local opinion, and in Catholic countries is bound to have regard to the will of the government, and in missioners highest order. He is mostly dependent there of the government, and in missionary urisdictions is largely guided by the judgment of Propaganda. Besides, look at the great number of

Besides, look at the great minuter of orders and congregations! They are within the Church, evoked by her, and may be dissolved by her. Yet, failing the very infrequent act of dissolution, they are, though dependent, yet distorted was warden as partly paid for his stories was warden paid for his stories was warden. On Saturday night he tinct and permanent and self-acting onwealths, with their peculiar constitutions, rules, usages, traditions, peculiar spirit, sometimes their own reviaries and missals, nay, even their 'doctrines of the order," not required for communion with the Church, but required for membership in the body. Their priests, too, though ordained by os, have been examined and by the superiors. We see, the bishops, have then, how largely these numerous and

powerful bodies, dependent on the Pope, indeed, but largely independent e bishops, and in all their ordinary workings, and the choice of their super much left to themselves break up the notion of a "close cor-poration," as this is commonly understood.

Say, however, that the hierarchy were, or could be, really a close cor-poration, is it true that the Church makes the salvation or damnation of each individual dependent on the pleasure of this? Certainly not.

In the first place, as the Council of Trent signifies, and as unanimous Cath olic theology allows, every man who receives the Gospel with faith and love and contrition, and with the ardent desire of being received into the Christian brotherhood, is already forgiven and justified. Should he die before baptism, yet, as the "Roman Catechism" teaches, we need have no con-cern about his salvation, or remorse in having postponed baptism till he should have finished his course of instruction since he has already received the bap tism of desire. Here then we see the men are saved who have not yet come under the jurisdiction of the Church, as the catechumenate is voluntary not

Moreover, no priest is at liberty to unless we love the culprit.

FIVE-MINUTES SERMON.

Nineteenth Sunday After Pentecost. BAD COMPANY.

"I am the Angel Raphael, one of the seven

The history of Tobias, one of the most beautiful narratives of the Old Testament, teaches us many lessons. There we find a charming picture of home-life. The father of the family is at once the example and teacher of virtue to his young son; the son, a model of filial devotion to his aged parents, succoring them in their need, submissive to their will, delighted to give them pleasure.

The life of the family is full of peace.

Even in affliction they recognize the finger of God, and His blessing rests upon them. He is the sunshine of their home. To serve Him—to keep themselves free from sin-is their chief care. When, therefore, it became necessary that the younger Tobias should make long journey, the first thought of his father was to find him a suitable companion. He would not trust his child to the guardianship of every man. continue in a state of grace until he dies, when, of course, his salvation is secure. The priesthood of course, in felt the necessity of great care in the Such a choice is choice he made. Such a choice indeed not a trifling matter, not unimportant an affair as some seem to think it; the happiness of a whole lifetime, perhaps even eternal salvation it-self, may be at stake. Young people especially are very susceptible to the influence of those who are about them. However, Protestants may say, as most men, after baptism, do fall into mortal sin, and as the sacrament of penance is the appointed means of reintroduction into forfeited grace, and as this sacrament can only be administrated by a priest, a baptized man who They are open-hearted, unsuspecting, too ready often to give their confidence and friendship to those unworthy of either. They are slow to abandon those upon whom they have bestowed their regard. regard, unwilling to believe evil of them because of their affection for them. forfeited grace is thenceforhas once forfeited grace is thencefor-ward absolutely dependent on the priesthood for his salvation.

If this were true, which it is not, yet the statement of Appleton is already And so the danger to their virtue is very great when they fall into bad company, their ignorance of the world and their guilelessness leaving them There is no longer an

open to many temptations.

The bad companion is he who is trying to rob us of our virtue-to rob us of the

best we possess. Virtue is a precious thing. virtue is a precious thing. It is a treasure beyond price. To have virtue is to possess nobility of soul, elevation of mind, a close likeness to God. To have habits of virtue marks us out as true men, men who have made their animal nature subject to reason their animal nature subject to reason through God's grace. Virtue is not acquired in a day. The getting of it means work, constant work for a time, perhaps a long time; but it is worth all it costs. When we have virtue, we have symething of a great value, and have something of a great value; and because it is so valuable it must be carefully guarded lest we lose it, for we may be robbed of our virtue as well as of our money.

The bad companion wants to destroy With a

our innocence; he wants to disturb our peace of soul; he wants to unman us, to make beasts of us. Where are these bad companions? How shall we know them? "By their works you shall know them?" You shall know them when you hear their filthy speech, when they make their dirty jokes and tell their smutty stories. You shall know them when they invite you to low drinking saloons, to places where purity is lost; when they tell you how to make money at the expense of honesty; when, in a word, they suggest evil to you. Flee from them; they are robbers; they are worse; they are murderers they seek to take the life of your soul HOW THE !RISH CATHOLICS IM

The Angel Raphael on the other hand, teaches us the offices of a good companion. We find him guiding his young charge, warning him of dangers, instructing him how to overcome difficulties. He is by his side in the hour of need; his counsel is always at his service; his advice is good; his example is good. He is constantly striving to advance the best interests of Tobias and to further the object of his journey. This is true friendship; this is right companionship. It is un selfish, conscientious endeavor to promote the friend's welfare. Yo people, find yourselves a Raphael, trust not every man.

### THOUGHTS ON THE SACRED HEART.

The first confraternity of the Sacred Heart established in Rome was organized in the little Church of St. Theoin winter and 'ran river' in summer. The river was alive with shad and dora by St. Leonard of Port Maurice and Father Galluzzi, S. J. 'lamper' eels in the spring, when no man of this class could work; they had

If we could only realize whot the Sacred Heart has prepared for those who love Him, the abundant gifts and graces that are poured out on those who practice this devotion, then we would enter more fully into it; we would not allow a day to pass without renewing our fealty to the work and trying to wanted a quark, such that it was enough with the admonition that it was enough to keep Sunday. 'Yes,' he replied, but how will it be kep'?' These but how will it be kep'?' These land intensited something, no matter how insignificant it may appear to us. families intermarried and intensified their characteristics: a woman from one

League members, are we of the blind ones who will not see? Not so, for we have the apostolate of our work to remind us, especially this month, of the love of our Father Who is in heaven. Dwell thoughtfully on the Morning Offering. Heed the lesson which it is onering. Heed the lesson which it is intended to give. Pray for those who are undecided about a vocation that they may be given the light to decide other, whose partner was uncommonly worthless even in
circle, informed my mother
husbands is only lent marcies. This

class, for they were a class of degenerate people, were not from the so-called The love of God - the intention for September—which unites us to Him, and reconciles us to all of trouble or sorrow m of Europe,' but from the original which we may encounter here below, is New England stock, with good family which we may encounter here below, is not as a mantle to be worn only at stated periods—to be laid aside, or picked up at will. It is a garment which, clothed in at baptism, we should I do not think any effort was names. I do not think any enort was put forth to improve them. They seem to have disappeared from the active towns of the state, though specimens of them can be found not far off by those year untarnished to the end. Nothing is more beautiful than the love of God, curious in soc ology.
"I think they faded away before the nothing sweeter, nothing truer, nothing holier. Earthly loves are somemmigration of the energetic and hopetimes true and sweet only to give us a ful Irish, who, though poorer, had the training and care of a vigilant Church, faint idea of the fullness and complete training and care of a vigilant Church, and the ardent desire to improve and to raise the condition of their children to a better than their own."

What is true of Greenfield, and the influence of the Irish immigrant upon its life, is true also of many other localities in New England. The Catholic Church and its records have had a ness of the favor which the Heavenly Father holds for us, His exiled children.

and in conserving and preserving the best traditions of old-time New England.

KNOW HOW TO WRITE LETTERS

Under the caption " A Distinguished Pilgrim to Oyster Bay," the Christain Advocate refers to Bishop O'Gorman's visit to President Roosevelt and describes the gift of Pope Leo XIII. and quotes his letter. Continuing, it he says.

"Catholic dignitaries know how to write letters. A distinguished representative of the body, who had served with the writer on an important committee in connection with a county institution gave him a letter of intro-daction to Pope Pius IX, which was a our title and the existence of our organ ization, and gave us a hint not to do as some persons were being about that time, receiving courtesies in Rome and then in published letters abusing hospitality. These were the essential

words:
"The undersigned has the pleasure to certify that the Rev. Mr. Buckley, a minister of the Methodist Society, is in every respect a gentleman, and consequently will not abuse any courtesies that may be extended to him at the Variagn." Vatican.

"To speak of Methodism as a church would have been a violation of the hierarch's principles and would have lowered him in our estimation. In taking the serious responsibility of declaring the serious responsionity of declaring the writer 'in every respect a gentle-man' he protected himself by an ex-pression apparently deduced by a process of reasoning from an assumed established character, and at the same time by the hint contributed greatly to the preservation of the said character. Since then we have had much interest in the phraseology of letters to and from Catholic authorities. "This letter of the Pope is suggest-

ive. In the passage 'strengthen the excellent understanding between the Church and the United States author ities' we do not see anything objectionable. The United States has always had an excellent understanding with the Church and every other religious organization, its Constitution providing for freedom of conscience and forbid-ding the Congress to make any law respecting an establishment of religion or prohibiting the free exercise

thereof.'
"As to the present sent by the Pope,
"As to the present sent by the Pope,
"No person the Constitution says: No person holding any office of profit or trust under them (the United States) shall without the consent of Congress, accept of any present emolument, office or title of any kind whatever from any king, prince or foreign State.

"This country does not recognize the Pope's temporal kingdom, and Leo XIII. is to him a civilian, and so President Roosevelt can take the present of the mosaic without danger of impeach

The President is a member of the Reformed Dutch Church, a Church hav ing a glorious career in securing its right to exist against the opposition of the Catholic world. Had the hope referred to that Church in any way would have been compelled to call it the Reformed Dutch Society, as he speaks of our friends the Protestant Episcoof our friends the Flower palians. They constitute one of the "societies" that he so lovingly invites to the arms of Holy Church. What the to the arms of Holy Church. age needs is consistency with principle; courtesies and amenities should never scure the necessity for consistency. If the Roman Catholic Church claims to be the only visible Church of Jesus Christ on earth; it should at all times speak in harmony with the claim.

### Boiled The Prayer-Book.

There was once an old English-woman named Bethia Rummey, who attended service every Sunday morning at St. Elzevir, distant some two miles from her cottage on, a hillside in Derbyshire. As regular as in her prevision for tem-As regular as in her provision for temporal wants as she was in attendance to spiritual necessities, her custom was to place a piece of bacon in a pot near the be cooked against her return. day however she went late, and flustered to her usual place, just in front of the reading desk, and to her vicar's astonishment, remarked as she unfold. Then with her big prayer-book wrapped in a snowy white handkerchief, Bethia astonishment, remarked as she unfolded the snowy handkerchief, "Lawk a daizy me! if I havn't biled the prayerbook and brought the bacon to church.'

### THE PSALMS.

The Rev. R. O'Kennedy, Fedamore, County americk, Ireland, in the Ave Maria, Sept. 8. It is lawful for us to learn a very holy

with regard to the miners' strike, and sson from those outside the Church. they may depend upon it that the whole There are few who are not aware of the deep love that converts have for the Psaims. It arises from the fact that from their earliest childhood they have country will not go on forever patiently submitting to their intolerable prebeen accustomed to read, or to hear read, a certain number of the Psalms constantly for morning and evening prayer, that is, in every religious household. (And to join in them, read or sung, every time they attend public worship.) And thereby they have the Psalms almost committed to memory. They are not only renewed either wholly or in part at important occasions of life, but are furthermore invested. of life, but are furthermore invested with the human and hallowing memor ies of those who are gone—when nothing but memory remains of those they once heard reading them. It happens in this way, from constant reading or constant listening to those inspired utterances of the venerable harpist of Israel, as well as from the remembrance of those beautiful morning or solemn twilight of childhood or youth or maturer years, that a love is born for them in the heart, and a new increased understanding conceived in the intellect. There is a very special thing to be remembered when we read the psalms humbly and devout-ly, namely, that a grace as of the sacra-What is true of Greenfield, and the influence of the Irish immigrant upon its life, is true also of many other localities in New England. The Catholic Church and its people have had a share, and a large share, in eradicating many an evil from the country's life, and in conserving and preserving the best traditions of old-time New England.

To forget is easy; to forgive how hard! unless we love the culprit.

To forget is easy; to forgive how hard! unless we love the culprit.

To forget is easy; to forgive how hard! unless we love the culprit.

To forget is easy; to forgive how hard! unless we love the culprit.

Labatt's

Awarded Gold Medal at Pan-American Exposition, Buffalo, N.Y.

UNDOUBTEDLY THE BEST OF BEVERAGES

# COLD IS THE HAND OF CHARITY



The man who, during his lifetime, makes no provision for the future welfare of his family has to leave them, very often, entirely dependent for support upon the charity of friends.

At such a time an instalment policy of life insurance, providing an annual income, either during the entire lifetime of the wife or for a stated number of years, proves a friend in need, bringing relief from absolute want, and affording a means for educating the helpless children. The

### North American Life

offers the very best of security. A policy in it pays.

Home Office, Toronto Canada

# NORTH AMERICAN LIFE

L. GOLDMAN,

Rights of Labor.

organize, but he insists that such organ-

ization must be for lawful purposes and

to obtain results founded on justice

Will he say that the organization of

capital has such an object in view, when it proceeds to manipulate business so as

to raise the price of necessary com-modities far beyond their proper value?

When single individuals can rake in

millions yearly without ever doing a

single stroke of work, but merely sign-

ing a name to papers of imaginary stock, can he say that such results are founded

in the future when such enormous drafts are made upon it, without any visible

equivalent to offer for them save un-earned profits. Those individuals who

sweep in the greater part of the country's money in an easy way are able to, and do, control national elections, as Mr. Abram S. Hewitt doubtless knows

as well as any living person. Who gave them a right to a monopoly in this game? Under the laws the labor leader

game? Under the laws the labor leader has just the same standing as the capitalist, and is as free to use his influidist, and is as free to use his influidist, and is as free to use his influidist, and is as free to use his influidist.

as its President. Men like Mr. Hewitt are the really dangerous members of society. They claim for a class what a monarch dare not claim in any monarchical country — the right over the

minds and consciences of the men who make the millions which they accumu-

late and utilize for the purpose of dic-tating and terrorizing. The whole country has to pay the penalty of their

avarice and injustice, as it is now doing

tensions to control its natural resources

- Philadelphia Catholfe Standard and

A Wonderful Impulse.

No one of intelligence can review the

history of the great devotion to the Sacred Heart without marvelling at the

character of this devotion or were in

sidered apart from His divine person and the infinite charity with which He

Stomach and Bowel Troubles.

A promptly satisfactory cure for Cramps, Coic. Indigestion. Heartburn, Billiousness, Sick Stomach and Summer Complaint, is a few drops of Nerviline in sweetened water. Nerviline at once relieves pain and suffering, cradicates the cause of the trouble and cures permanently. Polson's Nerviline is the best known; it acts so quickly that no household should be without it. Buy a 25, bottle of Nerviline to day, it's all right.

HAMILTON'S PILLS CURE CONSTIPATION

Are your corns harder to remove than those that others have had? Have they not had the same kind? Have they not been cured by using Holloway's Corn Cure? Try a bottle.

loves us.

e? Somebody must be robbed

WM. McCABE

Managing Director

Temporal and Eternal. result was the grace that accompanies the devout reading of the Holy Scriptures, especially the deeply prayerful entreaty of the psalms which they were accustomed to read morning and evening. It will be wonderful to our eyes When millionare John Henry was

the victim of a railway wreck near Pittsburg he offered \$100 000 to any one who would save his life. The surgeons worked bravely to comply with his wish and to see all the benefits, natural and presumably without any regard for the supernatural, that have come to human-It is strange that he confined himself to that specific sum, which was a moiety of his fortune. When Queen Elizabeth was dying she offered "all her possessions for a moment of time," A pious-Catholic lady, the wife of a multi-millioner who was not of her faith law at fee, but he was past all human rescue. ity through them, and that shall be set to their credit on the great accounting Mr. Abram S. Hewitt is out with a lionare who was not of her faith lay at the point of death, and called her hus-band to her side, saying: "You see, tatement to the effect that the claims of the striking miners are in contraven-tion of the principles of free govern-ment, and that if they be conceded Mr. with all your wealth you cannot give me so much as a single breath. Mitchell would be able to dictate and passed away, in the peace of God, but I control the next Presidential election fear that his death, some years afterward, was not like her's at all.—Jos. R He does not deny the right of labor to

Randall in Catholic Columbian. When this one or that one dies, don't you stop and wonder why you couldn't have given her or him a few pleasante words now and then? Kindnesses, like God's sunshine, and blessed fresh air, don't cost anything. They're free.
And yet a lot of people are so stingy

### BABY'S OWN TABLETS.

For Weak, Sickly and Fretful Children of all Ages.

If the children's digestive organs are all right, the children are all right.
They will be hearty, rosy, happy—and
Cot the little ones right, and hungry. Get the little ones rig keep them right by the use of Baby's This medicine cures all own Tablets. This medicine cures all stomach and bowel troubles, nervousness, irritation while teething, etc.
These Tablets contain no opiate or poisonous drugs and mothers who try them once will not be without them while they have little ones.

E. Badgley, Woodmore, Man., says
"When our little girl was about six months old she caught a bad cold, and was much troubled with indigestion and constipation, and very restless both day and night. One of my neighbors and night. One of my neighbors brought me some Baby's Own Tablets and in a few days my little one was regular in her bowels and rested well. I found the Tablets so satisfactory that I now always keep them in the house and have since found them valuable when she was teething. I can truly recommend them for the ills of little

Children take these Tablets readily, and crushed to a powder they can given with absolute safety to the smallest infant. The Tablets can be obtained at any drug store or you can get them post paid, at 25 cents a box by writing direct to The Dr. Williams Medicine Co., Brockville, Ont., or Schenectady, N. Y.

### To Increase Your Appetite

Nothing will stimulate a keen, healthy relistor food, insure good digestion and perfect assimilation like Ferraczone, which is the most successful tonic and health renewe known to medical science. Ferraczone is a portive cure for Anaemia, Impure Blood. Boil Pumples. Indigestion, Dyspepsia and a stomach and Bowel troubles. Ferrozon cleanses, strengthens and purities the blood, invigorates the heart and nerves, banishs sickness and pain, and makes alling peop well. Try a box or two of Ferrozone, ther suit will be a surprise, Price 50c at Druggist or Poleon & Co., Kingston, Ont.

HAMILTON'S PILLS CURE CONSTIPATION, SLEEPLESSNESS. — When the nerves are under the construction of the construction of the construction. impulse it has given to Christian faith and piety. Its progress during the past half century has silenced the carping criticism even of many Catholics, who either persisted in ignoring the true capable of grasping its true object and aims. Now and then some thoughtless scrivener affects to be alarmed at the injury done to Christ by selecting His Heart for special veneration, as if the selection meant anatomical separation, or as if the physical heart were con-

or Poison & Co., Rimson control of Hamilton's Pills Cure Constitution SLEEPLESSNES. — When the nerves are string and the whole bady given up to write dense, when the mind is filled with gloom dismal forebodings, the result of derangem of the digestive organs, sleeplessness come add to the distress. If only the subject will not only induce sleep, but will act so efficially that the subject will not only induce sleep, but will act so efficially that the subject will wake refrest and restor of to happiness.

The Flagging Energies Revived.—Stand application to business is a tax upor energies, and if there be not relaxation tude and depression are sure to interest These come from stomach troubles. The concept is the subject of exercise brings on nervous irregular and the stomach ceases to assimile properly. In this condition Parmilee's table Pills will be found a recuperative of power, restoring the organs to healthful disping energies.

HAMILTON S PILLS CURE CONSTIPATION.

HAMILTON S PILLS CURE CONSTIPATION.

CHATS WITH Y

Each of us is bound circle in which he happier; each of us is out of that small cir

SEPTEMBER 20

good may flow.—Dean 'A Good ! When you see a C when you see a Communa body then you know Catholic is in their Catholic is the simple but their Catholic Cathol

Good Works Necessa Is it not rather as young men take such parish affairs? Why collecting church d Sunday school, for in young women? We good works is as nece

en in proof of the the young women-Make the Most o Opportunities do r value stamped upon must be challenged quite like other da hour comes, quite but in that day and chance of a lifetime every opportunity and ask its meaning nestly, is the only supreme opportunity A Familiar

The discontenter for wealth without labor for it regard which it would enthe acme of temp has no idea of mone to be applied in e althful employme All that he desires like life—to loaf who indulge in such not know how muc to tear affluence fr main strength of of purpose than to There is int tion in conquering and muscle than v in obtaining or di store that some th cumulated. Cultivate the Con

Tactful people human nature. T ter quickly, almo ow what will please. No man rise far without ssful exercise knowledge or at tions. Sir Thoma have ruled well define a haps, define a they who under mand a large McKinley owed failing courtesy won him thousan Test of a Among the me

foothills of suc whose efficiency failure and dis uous hammering physical endura ach of their progress is a gr seem to find a morning. With keep pace for a ing ones. pice, night sett of training tells second class is between "rise ifference bety Will Levington Success Activity is a

mony to musi was made for nerve and liber every function for high purp made man a failure is as al God never We are suc organized, su planned. The Create being to live there are all i

> ness. There for this wrap in his physio Prosperity, In this lan disgrace for character, a Failure and known to the

the Creator.

Keep Memory d loss of all fa and languid People of failing," wh A word, a comes up--when yo be no possil You make t

and say: from me." Nonsense just as muc are a lot o work; bri try and try you can ge And, bet you next t determina plish wond faculties. cise it in at any oding, ridin

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### CHATS WITH YOUNG MEN.

Each of us is bound to make the small circle in which he lives better and happier; each of us is bound to see that that small circle the greatest good may flow .- Dean Stanley.

A Good Sign.
When you see a Catholic society of men going to Communion frequently in a body then you know that the name Catholic is in their case no misnomer. This is the simple but sure test of Cathlic Columbian.

Good Works Necessary to Young Men, Is it not rather astonishing that the young men take such little interest in parish affairs? Why is all the honor of collecting church debt and teaching Sunday school, for instance, left to the women? We seem to forget that good works is as necessary to the young en in proof of their faith, as it the young women—Catholic Columbian.

Make the Most of Opportunity. Opportunities do not come with their value stamped upon them. Every one must be challenged. A day dawns, quite like other days; in it a single hour comes, quite like other hours; but in that day and in that hour the hours of a lifetime faces us. To face chance of a lifetime faces us. To face every opportunity of life thoughtfully and ask its meaning bravely and earnestly, is the only way to meet the supreme opportunities when they come, whether open-faced or disguised.

A Familiar Character. The discontented worker who pines for wealth without being willing to labor for it regards the idleness in which it would enable him to live as the acme of temporal happiness. He has no idea of money as a motive power to be applied in enterprises that give ealthful employment to mind and body. All that he desires is to live a feath like life—to loaf luxuriously. People who indulge in such sensual longings do how much more glorious it to tear affluence from opposing fate by main strength of will and inflexibility of purpose than to receive it as a wind fall. There is infinitely more satisfac-tion in conquering a fortune with brain was ever experienced in obtaining or dissipating th store that some thriftier hand had accumulated.

Cultivate the Faculty of Winning

Tactful people are good judges of human nature. They can read charac-ter quickly, almost instinctively; they know what will offend and what will please. No man in public life could rise for without this faculty. Its suc-cessful exercise may take the place of knowledge or ability in other direct tions. Sir Thomas Browne said, "Men have ruled well who could not, perhave ruled well who commonwealth and haps, define a commonwealth and they who understand not the globe they who large part of it." William command a large part of it." William McKinley owed much to his neverfailing courtesy and ready tact, which won him thousands of friends.—Success.

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TIPATION.

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Test of a Man's Mettle. Among the men who have passed the foothills of success there are those whose efficiency is the final fruit of failure and discouragement. Continuous hammering has reinforced their physical endurance and lengthened the reach of their mountains. ch of their mental fibre. Their progress is a growth. A contrary class seem to find a pay streak on a sunny morning. With no apparent effort they keep pace for awhile with the toiling, ing ones. Finally the rich lode is dissipated in the thin air of a precipiece, night settles down, and the lack of training tells. The progress of the second class is a rise, and the difference between "rise" and "growth" is the difference between chalk and steel.—

Will Levington Comfort. Success is Natural to Man.

Activity is as natural to man as har-ony to music. His whole anatomy was made for achievement. Every nerve and ther in him, every brain cell, every function, every faculty, is fitted for high purposes and points to sucnatural goal. The Creator a success-machine, failure is as abnormal to him as discord

is to harmony.

God never made a man for failure. We are success-organized, success-organized, success-tuned achievement

planned. The Creator never made a human being to live in poverty or wretchness; there are all indications and proofs pos-sible that man was made for happi-There are ten thousand reasons for this wrapped up in his constitution, in his physiology, in his environment. Prosperity, abundance and affluence are part of man's inheritance.

are part of man's inheritance.

In this land of opportunity, it is a disgrace for a healthy man to live in abject poverty. It is a libel upon his character, a disgrace to civilization. Failure and poverty are diseases unfailure and poverty in the image of known to the man made in the image of the Creator.

Keep Your Memory Busy. Memory does not "fail"—except in loss of all faculties; it simply gets weak

and languid for the want of use.

People often say, "My memory is failing," when it is really as good as recipie of the property of the when you want it. There seems to be no possible way of remembering it. You make two or three efforts, give up, and say: 10Theory, no next the name of the Evil One, and was about and say: "There's no use; it's gone from me."

Nonsense! It hasn't. It is there just as much as it ever was, only there are a lot of things over it; keep at work; bring your will to bear upon it; try and try and try, and after a while

you can get it. And, better, you will find the exercise required in remembering it will help you next time, and that a little toil and determination put together will accomplish wonders in the whole range of the faculties. Look over your memory, see where you are most deficient, and exercise it in that respect. You can do it at any odd time—while you are walking, riding, resting after a day's work, or listening perfects to a dull exceptor. or listening perforce to a dull speaker. Don't let a few failures discourage you.

Trailers Have no "go" in Them. Many people are like the street cars liled "trailers," which have no

motors or power-generators of their giant thought that he had found a masown, or, if they have, do not use them. They depend on the cars ahead of them or, perhals, on some poor hack of a mule, which, in spite of his leanness, has some "go" in him. Such people has some "go" in him. Such people have no energy of their own, but must hitch to someone that has. They couldn't run a business for themselves if their existence depended on it. They "hire out" to some person of independent and masterful character. They must be set tasks and told how to

"Trailers" are always dragged be-Frances are always dragged behind. So are the people that correspond with them. They are imitators. They do not think, because it is easier to let the leaders do it for them. They are too indolent, or have too little ambition to not light and the second of the second hind.

are too indolent, or have too bition, to act independently. Many of these human "trailers" might have been leaders, had they taken pains to develop their inherent qualities of leadership. They thought it would require too much effort to train for generalship. They preferred ease to action. They were willing to remain in the ranks. The discipline for selfmastery is too strenuous for them. They want to lead an easy life, and yet they complain because they do not enjoy the success that can come only from effort. A street-car system made up solely of "trailers" would not take up solely of "trailers" would not una anybody anywhere, and a community composed solely of human "trailers" will never be heard from in the world's

### OUR BOYS AND GIRLS. CHRISTOPHER'S QUEST.

Many hundreds of years ago there was a great king, who lived in a beautiful palace. He had horses and carriages, and hundreds of slaves, and everything that the heart of man could great the heart of man could There were no such flowers as those which grew in his gardens. The fountains which watered them played in a thousand showers of living light; they were like sparkling diamonds in the bright Eastern sunshine. The waving palms moved languidly in the soft West wind, fanning the nightingales, as they sang their sweet-est songs to the setting sun. The great white elephant, with his gorgeous trappings, waited beneath the thick peepul trees in solemn silence for the coming of the king. The camels, which followed in the royal train, knelt in numble submission to receive their burdens. Little children, bright as the flowers which they strewed before the king, moved joyously before him. They were followed by a troop of foot soldiers, marching to the sound of martial music. Then came a squadron of cavalry; the neighing of the horses, and the clang of the steel armors of the riders, rising above the sharp sound of the dunka, which announced the presence of the Rajah himself.

The whole cavalcade moved on through the long avenues of feathery palms and trees which might have grown in Paradise. The fruit of the mango flecked the dark green foliage like spots of gold. The plantains hung in giant bunches, and the air was perfum with the scent of sweet orange blossoms, fragrant limes, and the sacred champac. Flocks of green parrots flew screaming through the gardens, the sheen of their plumage equaled only by the emeralds which sparkled in the turban of the

king.
It was a right royal sight, I ween and so thought Rhoestum, the giant, who, having traveled over half the world in search of a master worth serving, resolved then and there to offer his services to Dunya, the Maharajah of

Zumeen-ghur. Rhoostum himself was a brave fellow knoostum nimsell was a brave leftow to look upon. Towering high above all the soldiers of the bodyguard, he strode forward, and put his hand upon the neck of the great white elephant, and the haughty head of the noble brute was bowed beneath the might of that powerful hand, owning him lord, and master. ful hand, owning him lord and master. hen the Maharajah saw this, a thrill wonder passed through his royal of wonder frame, and at any cost he determined to enlist the services of so powerful a giant. He asked Rhootstum if he would serve him and what his wages should be. The giant told him that he cared nothing for riches; he sought it only to serve a noble master who owned no superior. Dunoa, whose name rang from one end of the earth to the other, problemed himself to be the detailed. proclaimed himself to be the lord and master of the world; and the loud applause that arose from the throngs of his retainers echoed back the words

that Dunoa was indeed the lord of all. Rhoostum demanded no further proof. From that moment he became his most devoted slave, and right faithfully he devoted slave, and right faithfully he served him. But one night, as he stood behind his royal master, the golden bangles which adorned the Rajah's wrists slipped forward; and the giant saw deep scars, which had been concealed beneath them. In great astonishment. Bhoostum asked what those ishment, Rhoostum asked what those cars were, whence they came,

dared to put fetters upon the hands of so mighty a monarch.

A siler ce like the lull that precedes a storm at sea spread through the ban-quet hall; the half-uttered jest was hushed; the music ceased; the voices to leave the untasted feast when the strong hand of the giant was laid upon the royal shoulder, and none dared resist it; for at that moment the dark form of Satan was seen in the midst of the hall, and without exception, all bowed down before him. Rhoostum,

throwing down the badge of his royal master, followed Satan.
"What thou art I know not," said the giant; "whence thou comest I know not; whither thou goest I wot not; but all these slaves of the world—aye, even the Maha-ra-jah himself, own thee for their liege lord. I will have for the world the wor

while you are walkafter a day's work,
e to a dull speaker.
res discourage you.
'"go'" in Them.
like the street cars
which have no like the form of the Evil One. At last the

Darker grew the night, wilder the scene; the moon and stars were hidden beneath the blackness of darkness. Suddenly a fierce storm burst over the thick jungle. The crashing of the thick jungle. The crashing of the forked lightning might have almost made a stouter heart than that of Rhoo-

As suddenly as it had began, now the storm ceased. Distant wailings, as of souls in pain, died away on the sobbing wind; all sounds of agony seemed hushed and stifled by some flerce hand. The dark muffled form of the Evil One stood still; he signed to the giant to

come nearer.
"Thou art the first of earth's sons," he said, "who hast not trembled be-neath my power. Serve me, and I will

promote thee to greater hon."

"For honor I care not," said Rhoostum; "but I seek a master who owns no master. Art thou such a one?"

A fiendish laugh rang through the

air as Satan answered:
"St. Michael the Archangel dared not rebuke me. The world owns no other master. Hell trembles beneath my frown. None is my master."

"If thou ownest no master I will serve thee forever," the giant said.

And they went on, on, on again, over And they went on, on, on again, well-hill and dale, over sea and land. And the flowers faded, and the bright stars grew pale, and all things trembled be-fore the dark master and the giant slave; and Rhoostum thought that had found at last the master whom he

But as they journeyed on, over a dark mountain, they suddenly came to a sharp turn in the narrow way, where stood a granite cross. An expression of mingled agony and hate, and more than mortal fear, passed over the still beautiful yet awful face of the fallen angel. A shiver of anguish thrilled through that stricken angel form; and, with a deeply muttered curse, Satan fled. In wonder, Rhoostum gazed upon the retreating spirit as it was lost in the darkness of the unfathomable abyss; and, throwing himself down beneath the

and, throwing himself down beneath the shadow of the cross, the giant sighed deeply, as he said, half aloud:
"Ah! could I but find the King whose mysterious sign made even so great a monarch flee away in fear, I would serve Him; for surely He is Lord of lords and

Him; for surely He is Lord of fords and King of kings.

Once more he set forth alone, despairing of finding his unknown Lord; yet he sought Him day and night, in the palaces of kings, in the crowded thoroughfares of the world's great cities, in the pathless deserts, but he found Him not. And, wearied with his fruitless search, Rhoostum the Strong took up his abode by the side of a lonely ferry, where day and night he passed ferry, where day and night he passed his time in carrying over belated trawho tried in vain to wade through the rapid ford, or to row against the swiftly flowing stream.

One night the river rose unusually high the relations.

high; the melting snows from the mountain heights had swelled the uncontrolled torrent, and the steep banks scarcely contained its seething waters. The wind shrieked wildly among the forest trees as they rocked beneath its furious blows. Leaving the shelter of his hut, Rhoostum went out into the darkness to see if he could help some benighted wanderer. But no one had ventured to face the flere war of the elements. He was about to return when he heard the voice of a little child: 'Christopher, Christopher, carry me

over the river! Clear above the roar of the waters, high above the shricking wind, rose that still, small voice; and for the first time in his life the giant's brave heart trembled at the unwonted sound of that childish cry. Stooping down, groping among the dark woods, the giant found beautiful Child, wrapped in a robe of dazzling whiteness. In mingled won-derment and awe he tenderly lifted the Holy Child upon his shoulders. Pon-dering what might be the meaning of the new name of Christopher by which the Child had called him, the giant descended at once into the water. No sooner had the cold waves touched his feet than the storm subsided—the wild winds hushed, the calm moon through the dark clouds, the brigh stars threw their golden rays upon the

echoes of unearthly harmony, trembled on the air.

But suddenly the giant faltered. The stream was still, but he could not wade through it; his barden was light, but the limbs of Christopher trembled; the night was cool, but great drops of sweat ran down the face of the giant. He trembled, he feared—he could not

still waters; soft music, songs of angels

go on. "What art Thou?" he asked at last "what art Thou? Tell me, O Thou sweet One! No such burden have I ever borne before. O my Lord, what

Suddenly they were at the shore.
"I am thy Master, O Christopher!—
King of kings and Lord of lords. I am
Jesus Christ, Whom thou seekest." And the head of the giant was bowed and the knees bent in adoration, and the strong voice quivered; and Christopher confessed Jesus, his Lord and his God, Whom to serve is to reign.

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There are cases of consumption so fyr advanced that Bickle's Anti Consum tive Syrun Lost Hearing Quickly Restored.

MASS IN IMITATION OF THE CATHOLIC CHURCH. ominicana's Reply to the So-Called

Catholic Witness, an Episcopal Journal of the High Church Party. From the first number of the third

lume of the Catholie Witness, pubished by members of the Protestant spiscopal Church of the United State Spiscopal Church of the United States this is the official title, despite the ussumption of the word Catholic) we make the following extract:

"The Roman Catholic magazine

Dominicana, which is published by the Dominican Fathers of San Francisco and which is one of our exchange hich we always delight to read, has ecently been saying some things in connection with the English Mass with which we are unable to agree. In peaking of the coronation eath of dward VI. of England, that paper says that after the oath had been taken in the presence of the Blessed Sacrament, Archbishop Cramner sang a Solemr Archbishop Cramner sang a solution.
High Mass, and that then, in less than two years, the 'Mass was abolished and the altar stones cast to the ground.'
We confess that this is news to us. We hink, moreover, that it is a subject oncerning which we might be supposed o know something. We venture to issert—and it is a confidence of boast-ng that no man may take from us—we renture to assert that the Mass has abolished in the Church of England. When will the Roman Cathlearn that the Church of England s a living branch of the ancient apos-olic Church of Jesus Christ? The Mass has never been abolished by our Holy Mother, the Church of England. ay God indeed forbid!"

Our first comment is one of grateful preciation because of the courteous apliment paid to our work; and we ay add that we read the Witness with rest. Our second word is that the Vitness, in the issue named, speaks of the "emasculated Protestantism in in the Episcopalian churches California. Its claims, therefore, to e title Catholic are quite personal to e editor and to those amiable ladies the editor and to those aminoic statics and gentlemen who are associated with nim. The authorities of their Church reject it, as they do the Mass. And now to the point on which the Catholic Witness seems to seek light. The twenty-eighth article (of the famous thirty-nine) of the Church of England the the control of the church of the chu nirty-nine) of the Church of England xplicitly rejects transubstaniation nd the Mass. In his "History of the hurch of England" the Anglican Bishop Short (of S. Asaph) writes that Bishop Short (of S. Asapi) where share the Church of England first ceased to be a member of the Church of Rome during the reign of Henry the Eighth, but it could hardly be called Protestant till that of Edward the Sixth. \* \* \*

During his short reign it became entirely Protestant, and in point of doctrine assumed its present form." And let the Catholic Witness recall the thirty-first article: "The sacrifices of Masses, in which it was commonly said that the priest did offer Christ for the quick and the dead to have remission of pain and guilt, are blasphemous fables and dangerous deceits.

We could cite numerous Anglican uthorities to prove that the Church of England repudiates all the essentials of riesthood in her ministers.

Lest this may not satisfy the inquir-Lest this may not satisfy the inquir-ing editor of the Catholic Witness we add that shortly after her accession Elizabeth effectually repudiated the reconciliation of England with the Holy See secured by Queen Mary and Car-dinal Pole. The "virgin Queen," who had declared that she prayed God for the earth to swallow her up alive if she were not a true Roman Catholic, had passed the "Act for the Uniformity of passed the "Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sac-raments." By this act, the Mass was once more abolished, as it had been in young Edward's time, and the Communion service of the Book of Common Prayer substituted for it.

Does the Catholic Witness forget the solemn declaration, under oath, made by the head of the Church of England, who may also be called the Archbishop of the P. E. Church of the United States, that Catholics, believing in the Blessed Sacrament and in the Mass, are Popish idolators? If the Catholic Popish idolators? If the Catomic Witness can successfully blind the eyes of its followers by throwing in them the chaff and dust of such appalling ignorance (shall we say dishonesty?) as we have quoted from its columns, we should almost despair of their final enlighten-

As further evidence of Anglican consistency, not presenting a more serious phase, we should also like to remind the Catholic Witness that during the coronation of Edward the Seventh, His Majesty swore to maintain the Protest-ant reformed religion, established by law (not by Our Lord Jesus Christ) and the settlement of the Church of England (not the Church in England) its (not the Church in England) its doctrine, worship, discipline, etc., as by lw established; and that the Archbishop charged him to receive the royal ring as the ensign of the defense of the Catholic faith.

A great many people like to be humbugged, and none more thoroughly than the simple-minded folk who talk unhistorically, illogically, falsely, about the

the simple-minded took who task unins-torically, illogically, falsely, about the Church of England and its American offshoot, the Protestant Episcopal Church of the United States, as a part of the Cathelia and Americal Church of of the Catholic and Apostolic Church of

Feeling that so devout a man as the editor of the Catholic Witness must desire only the light, we turn this page desire only the light, we turn this page of English history for him, and we pray that he may see the folly which even his own magazine recognizes (in another article) when it comments on the "Protestant outrage" of loyal Church of England man who invaded a ritualistic Church, and acted risescents. Church, and acted vigorously against those who would introduce the mockery of a "Popish Mass."



The Whistling Minister Outdone. Boston, September 1—Rev. J. P. Rixby, of the Boston Evangelical Institute, of Revere, preached in the Menagerie at Revere Beach yesterday on "Can the Leopard Change His Rocks?"

He used a caged leopard as an illus-He used a caged leopard as an illustration. Several ladies and gentlemen sang, but the animals in the cages didn't like the singing, and set up opposition by emitting doleful yells.

A silver collection was taken up, but no admission was charged. Mr. Rixby has been identified with the Law and Order League of Revere for several years, and the League's most strenuous efforts have been toward causing a close

Sunday at Revere.

There's a bit of schism in the League now regarding Mr. Rixby's action in preaching on Sundays in a place o amusement on the beach, and the League members the other day votee that it was against their wishes that League members the other day voted that it was against their wishes that such places be used for reilgious ser-vices on Sunday. vices on Sundays.

### IMITATION OF CHRIST.

That the Desires of our Heart are to be Examined and Moderated.

For every inclination, which appears good, is not presently to be followed; nor every contrary affection at first

Even in good desires and inclinations it is expedient sometimes to use some restraint; lest by too much eagerness thou incur distraction of mind, lest thou create scandal to others by not keep-ing within discipline or lest by the op-

position which thou mayest meet with from others thou be suddenly disturbed and fall. In some cases thou must use violence and manfully resist the sensual appetite, and must not regard what the flesh has a mind for or what it would fly from; but thou must rather labor that, whether it will or not, it may become

subject to the spirit.

And so long must it be chastised and kept under servitude, until it readily obey in all things, and learn to be conwith a little and to be pleased with what is plain and ordinary, and not to murmur at any inconvenience

At first weak, one finishes by becoming vicious.—Gilbert.

When the heart is chaste, the lips and the ears are chaste also .- J. Pomere.

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of a "Popish Mass."

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Monks of that Period and European

The study of the middle ages, like the rest, has become more and more general, serious, scientific and popular. Illustrious adversaries of Catholicism like Guizot, Villemain, in our day, Sabatier, Clarke of Edinburg, and Eckenstein have popularized period, races and personages which the last century had condemned to scorn and oblivion. The term Middle Ages is used to century had condemned to scorn and ob-livion. The term Middle Ages is used to define the intermediate period between ancient and modern civilization, the period beginning with the close of the fifth century of the Christian era and ending with the fifteenth, or, as some say, the thirteenth century, during which a profound darkness followed the brilliant light that had previously radi-ated over the world from Rome and Athens. Towards the end of the fifth century Rome met her doom—her light Athens. Towards the end of the fifth century Rome met her doom—her light and her life were simultaneously extinguished. The interval between the fall of the Roman Empire and its reestablishment in Charlemagne, the bestapping of the pinth contury. ginning of the ninth century, was em-phatically one of revolution and of rapine, of lawless passion and of brute force.

There were three elements struggl-There were three elements struggling for the mastery in the general confusion and darkness which reigned throughout Europe from the fifth to the ninth century, the reign of Charlemagne; the seed-time of new Europe; harbarism, paganism and Christianity. The teaching Church in those early days consisted of the Papacy, and in good part, the monastic orders. The good part, the monastic orders. The Papacy and the monks were sowers of Divine truth in the field of the world, the tearers of the Divine message to man, who fearlessly preached the Gosman, who fearlessly preached the Gos-pel to every creature. There was no other form of religion in the western world than that of the Apostolic

word "monk" is from the The word "monk" is from the Greek work "monos" (alone, single) which expresses the idea of Eastern monasticism, and which has been applied less appropriately in more modern times to the four great orders of the Church. Indeed, the monastic life, from the days of Benedict, had never a contemplative or solitary character; on the contrary, it was social and active, it formed a nucleus of intellectual development and served social and active, it formed a nucleus of intellectual development and served as an instrument for the fermentation and propagation of ideas. The distinctive characteristic which shines from the society of the monastic creations in existence is moral force, that strength which is a cardinal virtue, which overcomes the world like courage and sacrifice. "I do not like courage and sacrifice. "I do not hesitate to afirm," says Montalembert, "that the true monks of the great ages of the Church were the representatives of manhood under its most pure, ener-getic, and intellectual forms of man-hood, in a manner condensed by getic, and intellectual forms of man-hood, in a manner condensed by celibacy, protesting against all vulgar-ity and baseness, and condemning themselves to greater and more sustained efforts than the demand by any

mortal products of the Middle Ages."

The principles of Roman iaw and procedure were compiled in the sixth century, after the triumph of Christianity, and in the reign of Justinian. The Justinian code, the Pandect, the institutes of the Vovellae, are the classies of the low schools of Europe and America to this day. What the monks did for Roman law and language, they did for pagan art and architecture. When the Church came out of the catacombs and was granted legal tolerance, the genius of Christianity showed itself in the basilicas of Constantine and Theodosia. Through the monks of the dosia. Through the monks of the Middle Ages the seed of right education was sown, the old molds were reserved the ideas and available recast, and the ideas and principles began to germinate which afterward found their full expression in the splendid agricultural piles that covered the face of Christian Europe.
Such were the monks in the Middle

Ages. They were ages of revolution and evolution, ages during which a deluge of barbarism swept over Europe and engulfed paganism, although developed and polished for centuries by the genius and refluement of ancient the genius and refinement of ancient Rome and Greece. In that deluge all was lost except it was saved in the ark of the Church. The Church had survived and was like a beacon light shining over the lurid troubled waters and backoning all to a haven of safety. She thus fulfilled her Divine mission in the world of enlightening and sanctifying men, and teaching them and governing them to the attainment of their eternal destiny. This she did by virtue of her Divine commission and Divine power entrusted to her by the Incarnate Son of God, and the Incarnate Son of God, and the monks of the Middle Ages were her ministers in the preservation of European civiliz-ation as her hierarchy is in the preserthroughout the world to-day.

DIOCESE OF PETEBROROUGH.

The congregation of Saint Paul's Church, Gravenhuist, and thelplasure on Stunday of a visio from His Lordan bishop of Peterorough.

R. A. Stunday afternoon, the nappy chindren who had been thoroughly drilled by the constant and arduous labore of the pastor, Fainer Collins, assisted by Miss Brennan, and wind high sunterpations of the seven gift of the election of the of the electio

ably received.
Throughout the services of the day the choir
did splendid singing.
Worthy mention is due the pastor, Father
Collins, for his tircless energy on all occasions

worldy career.

Modern society is indebted to the monks for the first lessons in Christian clivilization—industry, arts and agriculture, and also for the preservation of the classic texts, which were picked up hore and there and saved from burning schools, libraries and devastated cities. The classics, which have exercised the greatest influence on modern education, as models and masterpieces of liberature, have been preserved, transcripted and transmitted to posterity by the monks of the Middle Ages. This, I think, will not be disputed by the most saustere savant or classical critic, because the manuscripts are found in the libraries of the monasteries even to this day, and dated from the eighth to the tenth centuries. They are, moreover, in the handwriting of the monks. The preservation of the Latin language in a new form as the language of the Church, for centuries the language of courts and laws, must be traced to a monk of the fourth and iffth centuries, St. Jerome. This is one of the greatest achievements of the human mind, ranking in merit and importance with St. Augustine's Office of the monks of the human mind, ranking in merit and importance with St. Augustine's Office of the monks of the low schools of Europe and Americally the receipting of Justinian. The Justinian code, the Pandect, the institutes of the Vovellae, are the classics of the low schools of Europe and Americal of the Church and was granted legal tolerance, the monks of the Church cannot continue the low schools of Europe and Americal of the Church and was granted legal tolerance, the monks of the Church cannot continue and many and and was granted legal tolerance, the monks of the how schools of Europe and Americal to the school continued to the catacombs and was granted legal tolerance, the monks of the baselies of Christianity, showed itself in the baselies of Christianity showed itself in the baselies of Christianity and in the reign of Justinian and the great of the Church cannot the brides and particles of the Note of the Church ca KENTLETON O'DONNELL.

ous workers.

Gous workers.

On Sept. 2, in St. Lawrence Church, Hamilton, a happy matrimonial event took place, when Mr. Archie F. McGowan, of Hamilton, and Miss Minnie Kavanagh, daughter of Mr. Matthew Kavanagh, of 525 Catherine street north, wire united in the holy bonds of wedlock by Rev. Father Brady. Miss Fanny Yor-rell played the wedding march as the brides party entered the church. Mr. Murphy, cousin of the bride's parents, solo very acceptably. After Mass the happy couple returned to the home of the bride's parents, where a sumptious wedding breakfast was served by Mr. Geo Knapman, the well known caterer. Mr. and Mrs. McGowan have gone on a trip to Toronto and other points of wine gowned in white serge, trimmed with duchess satie and wore a large white picture hat and carried a bouquet of white estrations. She was attended by her sister, Miss Maske, who were a gown of green taffeta with lace everdress and black picture nat, and carried scarlet carnations. The bride's travelling dress was inavy blue ladies cloth, tailor-made; with hat to match. The groom was ably supported by Mr. Joseph Harris of Hamilton. The large and costly array of presents received by the young couple showed the esteem in which they were held by a large circle of friends and well-wishers, who wish them success in their journey through life.

Sermons for all the Sundays of the Ecclesiastical Year, and the Principal

FOR THE USE OF PARISH PRIESTS AND FOR PRIVATE READING BY REV. GEORGE DES-HON. OF THE PAULIST FATHERS. CLOTH 500 PAGES. \$1.00. CATHOLIC BOOK EXCHANGE. 120 WEST SIXTIETH STREET, NEW YORK.

of the Middle Ages were her ministers in the preservation of European civilization as her hierarchy is in the preservation and perfection of human society throughout the world to-day.

In order to appreciate fiction one must lirst appreciate fact.

In order to appreciate fiction one must lirst appreciate fact.

Most priests find a sermon that stimulates their own thoughts the only one of value. To have this stimulating quality a sermon must be about its certain attractive flavor of simplicity and directness. Father Deshon's sermons possess these qualities in a most eminent

### OBITUARY.

MISS JULIA BOYLE. TORONTO, ONT,

We regret to record the death at Almonte, of Miss Julia Boyle, second daughter of the late Mr Patrick Boyle, of The Irish Canadian. Miss Boyle, who will be remembered by many friends in Toronbo, was a trained nurse of Bellevue hospital. New York City. Here was a came of the beath became impaired in June last, and about two months ago she know on a visit to her sister Mrs. Dowdall, wife of Mr. On the sister Mrs. Dowdall of the sister Mrs. Dowdall and Mrs. Having for mrs. Basil's church to St. Michael's cemeter. The only members, Mrs. Dowdall and Mrs. Harriett Boyle.

The funeral took place on Tuesday morning from Sr. Basil's church to St. Michael's cemeter. The remains had been brought up from Almonte and were taken directly from the train to the church. Soloma Evaluen, who also attended at the grave six Mrs. Dowdall and Mrs. With deep regret we record the death of one of our oldest and mrs. Fundam Mrs. James Fisher, Esq. Maxchesters Rogland.

With deep regret we record the death of one of our oldest and mrs. Papers. May the soul of the departed rest in peacl.—Poronto Regist r. James Fisher, Esq. Maxchesters Rogland.

With deep regret we record the death of one of our oldest and mrs. Papers. May the soul of the departed rest in peacl.—Poronto Regist r. James Fisher, Esq. Prop. Parly a quarter of a century Mr. Flore has been a most striking fleury Mr. Flore has been a most striking fleury and of extraordinary devotion to his holy Fair. Almonted the mrs. Papers has been a most striking fleury mrs. Papers has been a most striking

of a large number of sorrowing relatives and friends.

As we recommend the soul of Mr. Fisher to the prayers of our readers, we cannot help feeling that St. Francis has sustained a not able loss. The excellent example of his life, his unfailing charity towards the poor, lis adding kindness and goodness of some support of everything parochia were factors which any parish must be able to the sound of the support of the suppo

mrs. Margaret Phelan, Stratford.

zeal and enthusiasm in the work of our Organization.

Therefore be it resolved that we, the members of Div. 1. A. O. H., tender to Bro. Jos. Ruiledge and the members of his family our sircers sympathy and sorrow for the sad affliction that has come upon them, and trust that God Who in His infinite mercy and wisdom knows all things best, may comfort them in their sad hour of bereavement. Be it further faceolved that copies of this resolution be forwarded to Bro. Ruiledge, spread on the minutes of the meeting and forwarded to our National Hibernian, CATHOLIC RECORD and Register for publication.

VINCENT MCCARTHY, JOSEPH MARSHMAN, GEORGE J. OWEN.

Committee on resolutions.

Taking the Veil.

Taking the Veil.

Taking the Veil.

On our Lady's birthday, at the chapel of the Sixters of St. Joseph, at Nazareth, Kalamszoo Co., Michizan, Miss Joseph, ine Ramstein and Miss Anna Burko were clothed with the religious habit, and hereafter will be known as Sister Mary Josephine and Sister Mary Josephine and Sister Mary Hosephine and Grant of the occasion, and crowded with many freeds. The chapel was beautifully adorned for the occasion, and crowded with many freeds. The Very Ray. Secretary of the Apos tolic Delegation of Canada who was expected, was detained. Father Boubar, of Ridgetown, Fathers O'Brien, Joseph, Grace and Lindeman were in attendance. Nazareth never looked prettier. The beautiful lawns, bright flowers and changing leaving channed many of the pretty scengs about the shrine of the

D'ARCY SCOTT'S TOUR. SIONS OF HIS TRIP THROUGH IRELAND.

Ottawa Citizen, Sept. 12, 1902.

Ottawa Citizen, Sept. 13, 1902.

After spending several months in Europe, taking in the coronation and afterwards the scenic beauties of Ireland, Mr. D'Arey Scott returned nome yeaterday. As president of St. Patrick's society, and as a member of other national organizations, Mr. Scott has done much to promote the Irish cause, locally, and so it was but uatural that he should spend not alltitle of nas time while sway in sequiring into the condition of affairs in Erin's list. His views as related to a Citizen reporter yesterday will be of interest.

The Irish people, "said Mr. Scott, "are of stopping a few days with both Mr. John R. d. mond and Mr. William Redmond. They were both extremely kind to me, and took much interest in Canada and Canadan affairs. I met many prominent Irishnen, both Home and Rulers and Uniouists. I shad the good for tune of hearing several important Irish despite the several control of the present of the did that it is coming, and perhaps much some than some than some and perhaps mo quasa and craor in the British House of Commons. As far as home fulled in the British House of Common as an experienced and ble leader in Mr. John Reden than the second of the greatest parliamentarians in the empire, but is acknowledged to have in the British House of Commons. As far as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the British House of Commons as an oray or in the unit of the presence of the greater of the greater of the greater of the greater of the stability of the greater of the great

ing when he speaks.

"There have been unmistakable signs of the steadily increasing unpopularity of the present Government in England, while the bernsteam of the steady increasing unpopularity of the present Government in England, while the bernsteam of the making some successful erfort to regain their lost power and influence with the English people. Of course it must be admitted that the Rosebery wing of the Liberal party is likely to cause some trouble, but so tar it is difficult to say just what strength they possess. I met Lord Resebery and heard him and his licutenants, rMr. Askquith and Sir Edward Gray, speak at the Looral League banquet. They all touched lightly on the Irish question, but were vague and indefinite in what they said. I came to the conclusion that the Roseberyltes were waiting to see how the cat would jump and that they were prepared to go wnichever way would best suit their political ambittons. In his speech Lord Rosebery said he was not in favor of an independent Parliament at Dublin. By making this statement was avoiding the issue. There are doubless many Home Rulers who don't favor' an independent Parliament at Dublin. and while have it it is certainly not what the Irish put he was avoiding the issue. There are doublied many think Ireland is entitled to it, and should have it it is certainly not what the Irish put is asking for. Mr. John Redmond. at the point quite clear when he said that they were prepared to accept the rame settlement which ependent Parliament when he said that they were prepared to accept the rame settlement which legislature and a government in Ireland subject to the imperial Parliament, to legislate for and govern Irish sifairs.

"The present method of governing, or rather

subject to the imperial Parliament, to legislate for and govern Irish affairs.

MISCOVERNEXT OF IRELAND.

"The present method of governing, or rather misgoverning Ireland by coercion is a diagrace to the British empire, Ireland is as crimeless a country as there is in the world, yet in addition to the municipal police there is a standing army of lifteen knowshal Irish constabulary costing the people millions of dollars annually who are keep property millions of dollars annually who are keep property millions of dollars annually who are keep property millions of dollars annually who are keep to make the Government to hound the people and letter of a British subject. Under the Clima and which is now in force in many of the counties of Ireland, special magistra shalled amovables are appointed by the chief secretary to try political offences. These men are usually Government hangers-on, and are subject to be dismissed by the Chief Secretary at any time, so that if they do not make it unpleasant for the Government's political opponents they know what will happen to them.

FOLLOWED BY BLACK DEVILS.

"I had a rather novel experience of English government in Ireland myself. I went over to the west to see what they call the congestel districts and to visit the De Freyne eviced. I was methat Castlera by Mr. John Fitzgibbou, Mr. Webband Mr. Johnston, who is the methad of the United Irish League in Roscommon county. The United Irish League in Roscommon county he per subject of the management of the United Irish League in Roscommon county he per subject of the management of the United Irish League in Roscommon county he per subject of the management of the United Irish League in Roscommon county he per subject to the west to was diving the station with Mr. Johnston to take a drive through the De Fr. yne estate I was much amused to the mild of the county of th

to be the process of the passes of the bas not already attained to be the process of the bas of the bas of the bas of the bas removed from our midst one of Suratford's oldest residents, Mrs. Margaret Phelan having departed this infe on Sunday, August Sist, at the pror in the oldest and was a descendant of some of the oldest and most respected families there, and the bas of the bas o

one be as proud of the Dritish empire as we very properly lare if we were governed as Ireland is."

CORK EXHIBITION.

Mr. Scott said he visited the Cork exhibition and was proud of the splendid exhibit that Canada has there. One thing, however, which he says. "does not reflect much credit on the Agricultural Department" is the fact that while Canadians have been sent over there to look after our exhibits, and explain our resources and the advantages of our country to the people, not a single Irish Catholic is employed in or about the Canadian building. "It seems to me," said Mr. Scott. "that business methods, if nothing else, would make, it appear necessary tolthe Department to send some men who were in sympathy with at least 90 per cent, of those who visit the exhibition."

Mr. Scott said that while he enjoyed his visit to the old country very much he is glad to get home and is "perfectly satisfied that Canada is the finest country in the world and that Canadians have much to be proud of in their country and much to be thankful for in their form of government."

St. Mary's Sanctuary Boys, Toronto. St. Mary's Sanctuary Roys, Toronto. Z At the regular meeting held Sunday the fol-lowing were elected officers for the ensuing term: President R. Murray; vice-president, E. Girvin; secretary treasurer, E. Hartnett; Ilbrarian, J. Madigan; assistant librarian, J. Carolan.

Carolan. Toronto, Sept. 15, 1901.

To believe is to be happy; to disbelieve is to be miserable. To believe is to be strong. Doubt cramps energy. Belief is power. Only so far as a man believes strongly, mightily, can be act cheerfully, or do anything that is worth the doing.—F. W. Robertson.

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### THOMAS COFFEY,

CATHOLIC RECORD OFFICE, London, Canada

A BEAUTIFUL CEREMONY. EDITOR CATHOLIC RECORD;

Dear Sir.—One of these beautiful and impressive ceremonies which are of frequent occurrance in the Province of Quebec took place on the morning of the 28th of August in the beautiful little chapel of the convent De Notre Dame, Montreal, when eight postulants were invested in the Holy Habit and fourteen young ladies made their profession of yows. Among the professed Sisters was Sister St Arancis De Sienna. (of Prince Edward Island) to whom, only the morning of her profession the following lines, which we take pleasure in publishing, were addressed.

Sister.
The night is o'er of hopes and fears
And painful doubts—the world's alloy.
The longed for dawn at length appears
Bringing sweet peace and Heavenly Joy.
All worldly cares, the inward strife.
Is happily past and settled for e'en:
To Whom thou gavest thy young life
Has heard thy earness loving prayer.

Sister! rejoice! the Bridegroom comes, His garments shining as the sun.; Refulgent with transcendent love To claim His well beloved one.

Absent loved ones greetings send And loving garlands round thee twine Their thanks and praise, Sister, ascen In sweet accord this morn with thine.

What joy! what bliss! is thine to-day
Thy Heavenly Spouse and Lord to meet,
Thy heart, thy soul, thy life to lay
A loving offering at His feet.

Vain world! no joy thou hold'st like this Nor love in all thy years arouse Like to one moment's rapturous bliss Communing with the Heavenly Spouse. What hast thou lost! a world of pain Where many a flower is trodden down This thou hast lost, that you mights gain The bless'd reward, a Virgin's crown,

Adieu! when comes long, silent rest Lord grant Thy Lamp may light the way To the bright mansions of the bless'd There to adore the Lamb for aye.

Meeting of Old Friends.

Mr. J. C. Ryan and wife of Appleby, in the county of Halton, are visiting our postmaster's family. Mr. Ryan and Mr. Teefy were friends in childhood in Little York seventy years ago.

Richmond Hill Liberal, Sept. 11.

MARKET REPORTS. LONDON.

London, Sept. 18. — Dairy Produce — Egge crates, per dozen, 14 to 15c; eggs, retail, 15 to 16c; butter, best roll, 16 to 17c; butter, best crocks, 14 to 15c; butter, cramery, 17 to 22c; honey, strained, per lb .10c; honey, ir best crocks, 14 to 150; duted, to the country in comb, 12 to 15c.

Grain, per cental — Wheat, new (sprouted) \$1.05 to \$1.10; do., new (good) \$1.10 to \$1.15; do., new (good) \$1.00 to \$1.15; do., new (good) \$1.10 to \$1.15; do. 16. \$1.25 to \$1.30; cats new, 88 to 92c; do. oid. \$1.10 to \$1.15; corn. \$1.30; barley, \$1.10 to \$1.25; beas, \$1.40 to \$1.50; rye, \$1.00 to \$1.05; buck wheat. \$1.10 to \$1.20.

Mest—Pork, per cowt., \$8 85 to \$9.00; pork, by the lb. 10c.; beef, by the quarter, \$5.00 to \$6 50; veal. \$5 to \$7; mutton, by the carcass, \$5 to \$6; spring lambs, per quarter, \$1.00 to \$1.55; lamb, by carcass, \$8 to 9c; lamb, by quarter, 9to 9jc.

of to 9)c.

Poulty-Spring chickens, dressed, 50 to 75c.;

live chickens, per pair, 40 to 55c; hens, per pair 40 to 55c; turkeys, per lb. 10 to 11c; live burkeys, per lb. 8 to 8je.; spring ducks, per pair,

60 to 80c. LiveStock—Livehogs, per 100 lbs. \$6 75; pigs. pair. \$5.00 to \$8.00; fat esttle, \$3.50 to \$5 50; stags, per cwt, \$2.50 to \$3.00. Farm Produce—Hay, new, \$8.00 to \$9.00; straw, per load, \$3.50 to \$4; straw, per ton, \$6.

Farm Produce.—Hay, new, \$8.00 to \$9.00; straw, per load, \$3.50 to \$4; straw, per ton, \$6.

Toronto. Sept. 18 — Wheat—The offerings of Ontario grades continue fair and prices are unchanged; No. 2 white and red quoted at 65 to 655c west and at 555c to 656c east; Manitoba wheat is dull; No. 1 hard, \$10 g, 1. t., and 475c. Goderich; No. 1 northern \$8 c, 1. t., and 75c. Goderich; No. 1 northern \$8 c, 1. t., and 75c. Goderich, and No. 2 northern, \$10 g, 1, t., and 75c. Goderich, and No. 2 northern, \$10 g, 1, t., and 75c. Goderich, and No. 2 at 293c middle freights, and at 29 to 293c low freights to New York. Corn — Quiet, with Canadian yellow quoted at 68c west; No. 3 yellow, American quoted at 68c, on track, here. Rve — Steady; No. 2 quoted at 48c west. Barley — Quict; and prices steady; feed quoted at 35 to 38c middle freights, and No. 3 extra at 40 to 49c. Peas—Lower, in sympathy with Montreal: exporters are quoting only 70c west. Flour — Ninety per cent. patents, made of new wheat, quoted at \$2.65 to \$2.7c, middle freights, in buyers' sacks; for export straight rollers, for domestic trade, quoted at

93,15 to \$3.25; in barrels. Manitoba flour steady; Hungarian patents. \$3.85 to \$4 10, delivered, on track Toronto, bags included, and strong bakers, \$3.60 to \$3.80. Oatmeal—Car lots, in barrels, \$5 on track, and in sacks, \$4 190; broken lots. 20c to 25c extra. Millfeed—Bran is dull at \$12.80west, and shorts, at \$17 west bran quiebere at \$41 and shorts at \$19; Manitoba bran, \$16 in sacke, and shorts, \$22 in sacks, Toronto. MONTREAL

Montreal, Sept. 18.— Grain—No. 1 hard Mantroba 70e Fort William; No. 1 northern 63e October shipment new crop peas, 80e aftout, and do. oats, 31te affoat; September delivery: rp. 55e affoat; No. 3 barl v. 45e affoat; Flour—Manitcha paterus. 83.90 to \$4.20; strong basers, \$3.90 to \$3.90; Onasrio straight rollers, \$3.40 to \$3.00; in base, 41.50 to \$1.70; paterus. \$3.80 to \$4.10; No. 20; basers, \$3.90 to \$3.00; Onasrio straight rollers, \$3.90 to \$4.10; No. 20; basers, \$3.90 to \$4.10; No. 20; basers, \$3.90 to \$4.10; basers, \$3.90 to \$4.10; No. 20; basers, \$3.90 to \$4.10; No. 20; basers, \$3.90 to \$4.10; basers, \$

Live Stock Markets.

Toronto, Sept. 18, Following is the range of quotations at Western cattle market this morning:

Cattle — Shippers, per cwt., \$5.25 to \$5.55 do., light, \$4.25 to \$5.00; autoher choice, \$4.50 to \$5.00; butcher, ordinary to good, \$3.00 to \$4.00; stockers, per cwt., \$3.20 to \$3.75.

Sheep and lamps—Choice ewes, per cwt.,

bucks, per cwt. \$2.25 to \$275; culls, each \$2 to \$3.00.

Milkers and Calves—Cows, each, \$25 to \$42; calves, each, \$2 to \$10.00.

Hogs—Choice hogs, per cwt., \$7.00 to \$7.124; light hogs, per cwt., \$8.75 to \$6.874; sows, per cwt., \$8.75 to \$6.874; sows, per cwt., \$8.75 to \$6.874; sows, per cwt., \$3.50 to \$4.00; talgat, per cwt., \$2.75 to \$6.874; sows, per cwt., \$7.75 to \$8.76; to \$7.75 to \$6.874; sows, per cwt., \$7.75 to \$8.76; to \$7.75 to \$6.874; sows, per cwt., \$7.75 to \$8.76; to \$7.75 to \$7.875; common to light. \$6.50.

Hogs—Slow; light grades, 100 to \$8.90; light grades, 100 to \$20 tower; tohers, be to low lower; heavy, \$8.10 to \$8.90; mixed, \$7.90 to \$8. Yorkers, \$7.70; \$7.80; light do \$7.50 to \$7.60; pigs. \$7.40 to \$7.50; roughs., \$6.75 to \$7.60; pigs. \$7.40 to \$7.50; roughs., \$6.75 to \$7.60; pigs. \$7.90; pight grades, \$7.60 to \$7.90; coughs., \$6.75 to \$7.60; pigs. \$7.90; pight grades, \$7.90

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VOLUME XX The Catholic

LONDON, SATURDAY, SE A PREJUDICED J

Harper's Weekly app sympathy with the antities adopted by the Fr ment. It is somewhat expressions of approval, is too well-bred to descen bole of the ordinary no the approval is there, t and clothed in polished Is it because, to quote t would rather see the atheists than Catholies? pect this from sheets the ignorant and prejud unworthy of an organ be impartial and schola Commenting in a rethe opposition of the p

terre to the Frenc attempt to close the s a saying of Victor Hug that "all our efforts, legislation and educat shipwreck be tains." As it was to-day. This commer is laconic, if not cor the citing of Victor H ity on the subject ind desire to be fair Hugo was a great po of repute, but he w dition to discuss the faith-loving inha terre. A political w accomplished egotist, but little liking for cling to the old religio for a renegade and things of the spirit c

the things of earth. all Frenchmen are no But at any rate Hug matter is as value given him by some admirers. The peas are not against educ which makes for th On the contrary, th for the things which and permanence of want Christ to be 1 laws of their coun science, their chil the baneful influen there aught unreas rather should it no thy for all who car being made the bu THE OLD POI

> Some associated calculated to mak lieve that the uph tion's law are not of religion. How present Premier. this point. Whe Public Instruction an epoch when a more or less absur are tending to d lodges that the p ality find an asylu by this declaration which put a sha altar and inaugu tinism. Voltai talked as their They made war fashion of Com And their aim of the country t the devil's "I too, is the desig of France. We

> > anarchy, said C is, by the natu suicidal and ca

A short tim Ontario edite connection Accession Oa primitive sca but it seemed on the red strangely tro recent issue lingness to Associations

preens him rectitude sh willing to get somet to rely upon

we confess