# Catholic Record.

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

VOLUME XXI.

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LONDON, ONTARIO, SATURDAY, SEPTEMBER 16, 1899.

NO. 1.091.

The Catholic Record. London, Saturday September 16, 1899

" SONGS OF THE SETTLE-MENT.

If poetry is not already dead, as some of our pessimists are assuring us, it is at least rapidly dying. These lists of " books received " which one sees so often in some obscure corner of the monthly magazines, contain usually a baker's dozen of volumes of alleged verse. Some of them receive is all well worth the reading, but space flattering notices from the gentlemen who review publications after reading the table of contents, or from those who expect something similar for their own production. The critics, however, cannot-and for this we are gratefulgive life to the verse volumes and they remain obituary notices of murdered art. It was Wendel Holmes who said that most so-called poetry, instead of being the language of emotion, the are recalled by the "Song My Mother product of the imagination at white Sings:" product of the imagination at white heat, or of the heart when stirred to lowest depths, is a cold-blooded, haggard, worrying hunt after rhymes which can be made serviceable, after images which will be effective, after phrases which will be sonorous, all this under limitations which restrict the natural movement of fancy and imagination.

No such charge can be laid to the contents of the dainty little volume to the same than the same to be and strong in faith's devation as the heart beat of the sea:

It is lined in mystic measure to sweet voices from above and triumph, its a song of love and triumph

contents of the dainty little volume before us, the dress of which is as dainty as its contents. We refer to "Songs of the Settlement," by Dr. Thomas O'Hagan. They are homely little songs about things we know-not faultless indeed, but vibrant with music and lacking in the pedantic garnish ings that appeal to some of the gentlemen who pose as literary censors. Dr. O'Hagan has, we know, incurred the displeasure of no less a person than the editor of the Canadian Magazine.

He is, we are told, deficient in technique-a stock phrase that has done duty from time immemorial in amateurish reviews and whose definition could not perchance be given by the individuals who are fond of writing it. The learned editor knows that the blind following of rules, though having upon them the stamp and sanctity of tradition, are not the essentials of poesy, and that wit will shine through the harsh cadence of a rugged line. We have read also that the unmistakable which he and his admirers who cannot

With a sense of the shortcomings of in saying that it is a distinct contributhe little volume we have no hesitation tion to our national literature. The is happening now: happy rhythm, diversity of subjects and uniform grace of treatment, combined with distinctive originality of the little volume, give its author a title to something better than a mere verse writer. Some of the songs show a genuine poetic instinct and a spontaneity that has nothing to do with the "conventional and artificial conception of art " so lauded by the critics.

The first song, "An Idyl of the Farm, " beats time to the accompaniment of calm content, for "There's joy in every sphere of life, from cottage unto throne;" then the verses grow tling in the wilderness for a home, but

"Have you ever met the old man
Coming down the lane?
His form, the bent with toil and care
Is free from every pain
They sometimes call him 'Guv'ner'
And sometimes call him 'Dad'
The boys and girls whose merry ways
Oft made the hearthstone glad."

Mark the tender music in "Ripened of ancient faith and practice, the new fault of ancient faith and practice, the new way is to try such theologians for sounds now and again, hear it mingled with loyal patriotism in "Our Own Dear traditional faith. Thirdly, there is "an attempt to produce complete uniformity in the services of the complete services following one another of the services of the complete services following one another of the services of the complete services to the services of the complete services of the complete services to the services of the services to the services to the services to the services of the services to the serv Mark the tender music in "Ripened are pictures following one another like the sunny days in the land they iastical police, and to fix the doctrine mirror. Listen to the whistling of the pines in "A Dirge of the Settlement."
Then there is a break in the ranks of the veteran trees and afar off a gleaming band of swift river—

"gical programme." And fourthly, "in a very un-Protestant fashion, the Sacraments are being separated from the Word, and, side by side with it, in a sideration of its organization upon

"Through labyrinth clad dell in dreamy like spell Where slumbers each sentinel tree Flow on, noble river: Flow on, Flow on Flow down to the deep sounding sea.

The "Lullaby of the Settlement" is an exquisite bit of tuneful writing : an exquisite bit of uncertainty.

Flower of the forest, nursing of dawn
Sweet be thy slumber in cradle of light
Rocked by the song of the robin on tree top
Hush'd by the lullaby voice of the night:
Nature, thy mother is kneeling beside the
Filling thy dreams with the gift of her
charm:
Sleep in thy downv nest, sweet be thy cradle
rest, sleep.

We like the strength and beauty of

his tribute to Sir John Thompson. It

permits our quoting but a few stanzas : ormits our quoting but a few stanza.

'O Maple dowered with life a joy
O bleeding tree of bitter pain;
Our chiefest son, our pilot guide
Falls dead upon the deck in main.
He loved the sunshine of your heart
A gift from England's queenly rose
He wrought two nations lasting good;
His soul so great, loved even foes
His deeds are stars to light our path;
His life, an are of rounded toil
To God and country freely given.'

Tender and happy memories of hor

Tender and happy memories of home

We recommend to our readers the little volume, which is an outpouring of a soul who sees and knows that every bush is "afire with God." It is a veritable bouquet of song arranged by deft, artistic fingers and bathed in the light and faith of a Christian, kindly heart.

We hope the joyous book may find its way into every Canadian household.

### A REMARKABLE MOVEMENT.

"The progressive Catholicizing of the Protestant churches!" The phrase is not ours but Harnack's; and it comes as a pleasant reminder that the reaction against Protest entism which has set in with such a storm in Eng. land is almost as marked in Germany the birthplace of the vaunted "Refor-

Adolf Harnack is one of the spiritual lamps of modern Germany. He is the leader of "liberal Protestantism," the chief of those who seek to construct out great historic moments when Protestants must fight shoulder to shoulder

Is happening now:

The principal enemy to-day is not political Catholicism, or "Ultramontanism," although that is a tendency which never ceases to be dangerous. It is Catholicism as a religion and an ecclesiastical spirit which threatens us; it is clericalism and ritualism, the alluring union of exalted piety and solemn secularity, and the substitution for religion of obedience. This is the spirit which is knocking at the doors of Protestant churches in Germany—I fear also in England—and is demanding admittance. It has mighty allies. All those who in their hearts are indifferent to religion are its secret friends. In their view, if Religion and Church are to continue to exist at all, it is the Catholic form of them which is still the most tolerable and the most rational.

The book from which we quote is the

The book from which we quote is the latest of Prof. Harnack's publications. It is a lecture delivered before a body of coreligionists at Eisenach. To them more sombre in tone, and we hear the note of the toil and turmoil of life in the "The Old Pioneer." It is a homely picture of the old man spent with bat-tling in the wilderness for a home, but on the course of history houses have a way of degenerating; and it is then that he that are affecting. sums up the forces that are affecting joyous-hearted despite his cares and looking with misty eyes at the pranks of the youngsters around the hearth.

sums up the lorges that a hearth stum in the phrase "the progress-tive Catholizing of the Protestant churches." First among the causes of this remarkable movement, Harnack counts the gradual and general adop-tion of the Catholic idea of a Church namely, an institution stretching back in continuous unchanging faith to the days of Our Lord. Secondly, while the old Protestant way was to make much of current theological writers and little Church through the agency of eccles-

sort, as well as by the kind of sanctity which is beginning to be attributed to things used in divine service, and its forms and seasons." This is, in a paragraph, the essence of the "Thoughts on Protestantism" which the great German leader intends for a warning to his countrymen and co re-ligionists. They are ably set forth by his pen; but in reading them the conviction is over and over again enforced on one that the author has no real understanding of the spirit of the Church whose victorious march he so earnestly laments.

It is a remarkable document, this little book of Harnack's; and it proves anew that all over the world the fields are white for the harvest, and the winds of God are stirring the ripening grain. The haughty Auglo-Saxon and grain. The haughty Augio-Salon and the stolid German, who for three hundred years have jeered at "the mummery" and "the emity forms" of our holy religion, are peeping under the veils and longing to have share in Catholic light and warmth. It is a duty to aid this holy movement by prayer and example. We see in it prayer and example. We see in it another striking proof of the vitality and spiritual inerrancy of that Church to which was promised victory over the gates of hell. -Ave Maria.

### NEEDED: A FEDERATION OF CATHOLIC SOCIETIES.

Charles J. O'Malley, in Midland Review Aug.

For years, thoughtful Catholics, both clerical and lay, have been confronted with a problem of much difficulty. Statistics have informed them that the total membership of the three score Catholic societies existing in the United States and Canada approximated 2,000, 000, in round numbers. This, clearly they could see, was a mighty force for good; yet an eye glance showed it composed of many societies instead of one. Aside from the fact that all are Catholics, there has been no bound uniting these various organizations, Hundreds of articles have been written deploring this fact, and numerous efforts to promote unity have been put forth, only to pass apparently without

result. All have seen the need of unity; none has been able to secure it.

The present moment promises better. It is an epoch of vast, far-reaching or-ganization. Whatever the reason, in this closing year of the century brother seeks to draw closer to brother. All round the world there is a unification of great interests. In Catholic society circles a similar feeling obtains. Thus, last year saw a resolution passed by the German Catholic Central Verein, at Milwaukee, whereby that Catholic society pledged itself to promote the cenhave read also that the unmistakable sign of an age of imitation and decadence is precession and regularity; and when art becomes a matter of technical excellence it parts with its reality and power. The editor put up the sign 'no technique" to frighten the timid from the literary preserves now occupied by the mutual admiration society of Ontario.

On the standard mistakable which he and his admirers who cannot he and he infields and will not be Catholice. The recent convention of the Knights of St. John, at Cieveland, Ohio, pledged itself to labor for a fed-branch which enthusias meration of all the Catholice works of all the Catholice which societies in the country. Such resolutions show the leaders in favor of unity upon some just basis. This unity, we venture, believes that they will the country. Such resolutions show the leaders in favor of unit tralization of all Catholic mutual aid zations, and between these frequently they see un-Christian bickerings and jealousies, all tending to destroy rather than promote religion. For this rea-son, if no other, we readily can believe any movement tending to promote greater charity would be welcomed by

Of all the plans of union which we have seen, that proposed by the Knights of St. John promises best result. It is practicable. It does not ask all other societies to sink their identity and range themselves beneath its banner. Instead, it proposes a federation of all, such as we now see existing between the various States of the Union. Each society will retain its autonomy as now possessed—name, purposes, regalia, etc.—but will, in addition, be affiliated with a general society made up wholly of a union of Catholic societies—a Catholic Union of of America, similar to the Catholic Union of Great Britain. Thus, owing to this union, the membership card of one society would entitle the holder, when sick or in distress or in a place where his society did not exist, to aid from the society existing there, the same to be reimbursed by the federation. In case of proposed anti-Catholic legislation, the protest of such Catholic Union, composed of 2,000,000 members would certainly be heeded. Numerous other ways in which such federation would be helpful will occur to anyone after a moment's reflection. It is unnecessary here to cite the ancient adage "In Union is Strength." Catholics in America certainly need greater unity. This proposed federation of all Catholic societies will give union without injury to the rights of any. In a word, such affiliation at one stroke would give us a Catholic society far more potent for good than the Young Men's Christian Association, so often put forward as a

model for Catholic young men.
It is because we believe this pro-

We have stood apart long enough. We have misunderstood each other too long. If all the Catholic societies of England can unite in a federation surely the Catholics of America can do likewise. There will be loss to none; there will be strengthening of all. Let us unite.

### A LOST MISSION.

A writer in a recent issue of the New York Tribune furnishes the following interesting account of an old Arizona mission, whose real name, he says, is now unknown. This mission, sion of the Pueblitos, though its true name is hidden somewhere in the archives of the Jesuit order in far-off Spain. The legends of the Indians say that it was built several years before San Xavier (del Bac), and it is known to have been in ruins since 1700. ruins stand about two miles southwest of the city of Tucson on a mesa overlooking the river, and are in the last stages of decay. The roof has long since tumbled in, and the walls of since tumbled in, and the walls of stone and cement have fallen down, leaving great gaps through which the cool winds from the canyons of the Santa Ritas blow. The plaster has fallen from the walls, and only now and then can a trace of painting be seen though at one time they must seen, though at one time they must have been handsomely decorated with images and designs. Fingers, arms and pieces of the bodies of the images may yet be found in the loamy soil around the walls. They indicate great ability in the sculptor who carved them, though his name, like that of the edifice he assisted to adorn, though his name, like is lost in the lapse of years.

"The Jesuits came to Arizona, then

a part of New Spain, in 1886, and immediately began missionary work among the Indians The seven mis-sions, San Xavier, Tumocacori, Santa Ana, Tubac, Calabesas, Guevavi and the lost one of Pueblitos, were at once erected or put in process of construc-None of them, however, except possibly Tumocacori and Paeblitos, was ever completed, and to day they are crumbling piles of brick and stone. About the year 1700 an outbreak occurred that reached from Mazatlan to the extreme northern missions of Arizona. The fields were laid waste, the cattle were driven off, such furniture of the churches as was not buried by the priests was destroyed. It was at this time that the lost missien of Santa Isabella, in Lower California, about which so much has been written, and the site of which no one has been able killed. Probably Pueblitos met its fate at the same time. At all fate at the same time. At all events, its priests were slain, the alta-s were torn down, the images broken, and every paper within its walls that might have thrown any light on its history was burned. Or it may be, some have thought that the fleeing priests hid the records in some rocky gorge of the Santa Rita mountains, that in time the pick of a miner will break into the vault and discover both its tragic history and its treasure. lasted for severa years, and only the priests from Gueyears, and only the priests from Gue-vavi, near the line of Sonora, suc-ceeded in escaping. When peace was declared the Society of Jesus was over-thrown, and its followers banished from the country. A few years later the Franciscan took up the works their predecessors had been compelled to abandon, and many of the missions were brought to something like com-pletion. The arms of the Franciscan order are to be seen to day in the wall over the main entrance of San Xavier. as in the others before they tumble down. Pueblitos was not rebuilt, and the site of Santa Isabella could never be found, so that these two churches were entirely aban-doned. For one hundred years the Franciscans labored among their charges, for whom they did much good. Their herds ranged the valley of the into fields of wheat and corn : orchards bearing delicious fruits and gardens with the sweetest of tropical flowers surrounded the missions, which were enclosed by high stone walls to with-stand the attacks of enemies. It was during this one hundred years of prosperity that the churches were ornamented by such beautiful works of art and the altars enriched by vessels of beaten gold and silver, but where these treasures are to-day no man knows. Perhaps they are buried in some se cluded corner or concealed in a cliff of the Santa Ritas. Of all the missions San Xavier is the only one, as far as known, from which papers have been secured. The inventory shows that the mission was worth millions of dollars. When the Franciscans left they took nothing with them, nor did the confiscators find the wealth, so that, without doubt, the hills of Arizona contain riches other than those in a

into decay, even such parts of it as had withstood the ravages of the Indians. The frescoing was dropping from its walls, its gardens were dying for want of care, and its fields were again turning to the sandy waste of the desert; but its belis hung in their arch

virgin state.

mysterious value. The Puritanism of Protestantism is being rudely assailed by such an expression as 'the holy vessels,' and many others of the same the hour shows the necessity of unity. The hour shows the necessity of unity. With the rust slowly eating them away, just as they are to-day, for no white man, Mexican nor Indian, has found it in his heart to disturb them. The American Herald. had fallen away, nobody knows how long ago, and for two hundred years, since the Jesuit Fathers passed beneath the arch to return no more, have their tongues been silent Through the long years that followed the abandon-Through the ment, the desolate loneliness could have been broken only by the chimes of San Xavier, stealing faintly across the nine miles of intervening desert. But the bells of Pueblitos did not take up the sound, for they were stilled for-

### PAY YOUR DEBIS.

[Rev. D. Phelan in the Western Watchman, St. Louis Mo.]

The postmaster of this city has pub-

licly notified all employes under him that they must pay their debts, and that a failure to do so will constitute, during his administration, good cause for removal. The chief of police has done the same thing. The chief of the fire department has issued a similar notification. Policemen, fireman and letter carriers will henceforth pay as they go; or they will go without pay from the people's purse. A butcher holding membership in one of the Pro-testant churches this week, in a public meeting of the congregation, surrendered his membership because one of the pillars owed him a bill of \$94 and refused to pay it. This brings before the public mind a subject that calls for quick and radical treatment. have a small army of policemen drawing hundreds of thousands of dollars a year from the city treasury, the sole purpose of its creation and mainten-ance being the supposed necessity of protecting the public from thieves. Now there are a thousand dollars stolen by  $\varepsilon oi\ disant$  honest people in this city for every one stolen by a professional thief. The unpaid debts in fessional thief. The unpaid debts in curred in this city during the past twelve months would run this city government and leave a good balance for the support of our charities. It is simply appalling. There is not a mer chant in this city who has not been robbed; and so systematic is this thievery that all business men now make a calculation for bad bills and charge their good customers to make up the deficiency. This thieving is done by the wealthier class of our people more than by the poorer classes. reason is they get more credit, and another is, they are more inclined to live beyond their means. The retail trade of this city dreads the West End. These people drive up in carriages and order their purchases delivered with the assurance of a Gould or a Roths-child, and, after they have run up a bill of several hundreds of dollars, silently steal away to other parts, leav ing behind them mortgaged furniture and mortgaged horses and carriages. Poor trades people are taken in. fear to refuse credit in the beginning and fear to make the loss doubly sure

the fire department and the post office. No man should be allowed to disgrace a church by the thievery of fraudulent credit. We are sorry to say that while clearly excelling in most branches of morality, our Catholics do not shine forth as models of honesty. We have often heard it said that Catholics are the controlled to the controlled to the controlled to the catholics are catholics. lics are more dishonest than other people. The reason for this false conclusion is, the vast majority of Catholics are poor and belong to the debtor class; and the Catholic poor make very public demonstration of their Catholicity. In a city of 100,000 inhabitants, 500 might be convicted of theft who profess no religion; and because twenty Catholics have gone to jail people will wonder why it is that Catholics are so dishonest. But it is a shame that there should be any Catholics who are dishonest. They go to confession and never make their debts a matter of self accusation. Many ignorant Catholics think they are entitled to all the credit they can get. Going into debt is just as honest as paying as you go. As long as you do not get the goods upon false pretenses, you are entitled to them, and if you cannot pay for them that constitutes the seller's risk. Now, every instructed Catholic knows that to ask for credit when you have not a reasonable ground for believing that you can pay, is theft—nothing more and nothing less. Instructed Catholics sometimes make their debt a matter of confession, but after ten or more acknowledgments of the delinquency they banish the subject by from their minds and it is good-by forever. They should know that to keep what belongs to another without his permission is the very essence of theft. To steal \$10 is a mortal sin. To keep \$10 that belongs to another for a notable time without his permis

We have no patience with those who will not let the ghost of false Americanism rest. There may be a pleasing intellectual exercise in setting up "straw man" and firing the heaviest theological guns at him, but it is as dangerous and foolish as walking in the shadows of condemned propositions. From Apostolic times to the present, in every age and country, it has been always more or less the same sad tale. And always from the same cause-the human spirit against the Divine, and nature against grace. But when souls fall from faith and charity, they fall from Holy Church, or the Church herself ejects them, she remaining as the was, strong in her union with and governance by the Divine Spirit. Hence, the beloved Disciple, speaking of the defections of his times, says: "They went out from us, but they were not of us."

We have but they were not of us."

We have but to read the history of the Church for these nineteen centuries to see all along the conflict between the human and the Divine within her. The Apostles were the first-fruits of the Spirit. "They were all filled with the Holy Ghost." But before that how strongly the human element came out among them! They founded Churches, but scandals soon arose. The spirit of God does not destroy the human spirit, nor does grace destroy nature. As long as the material of the Church is human nature, there will ever be a large opening for evil. As long as the soul of the Church is Divine, the Divine presence and authority will be there. And there will be more or less of the Divine-more or less of the humanaccording as souls yield themselves more or less to the governance of the Spirit of God; and when they break forth in their own independent spirit, nature apart from grace carries them away from God and the Church; and sin and scandal in all their forms are the consequence. The fact that the Church and the Papacy have seen their way through such tropolous times, and come forth triumphantly, must be reckoned among the notes of the Church's Divine origin; and whatever defections have occurred are simply the outcome of the human element. This neither destroys nor di-minishes the Divine character or authority of the Church. It simply lies at the door of idnviduals not faith-

### COARSE AND NARROW BIGOTRY.

The cases of Hyde and Stevenson, and Kingsley and Newman, afford the comforting assurance that when bigotry becomes narrow and coarse enough it invariably provokes some memor-able literary service to the Church. A scribe who is destined to share the unenviable immortality of Hyde and Kingsley wrote a philippic from Mexico to an Eastern paper, in which he ascribed all that is dishonorable in a priest to the clergy of Mexico. That stout enemy of all anti-Mexican cal-It would be a splendid thing for our churches to follow the example of those lay administrators of our large those lay administrators of our large civic interests, such as the police force, the fire department and the post office. priests of Mexico. We quote one paragraph, merely premising that what the famous correspondent says of the Passionists he says in almost the same words of all the priests whom he met in his extended sojourn in the neighboring Republic:

boring Republic:

In a large suburb there is a band of Passionist Fathers who literally work among the poor and degraded. They wear the coarsest clothing; they have one umbrella among six of them, and that in the present height of the rainy season! If you give them money or cisthing, they will not keep it but hand it to the poor. Eager to do good, sparely fed, poorly lodged, these are men of culture, — men who have known refined homes, who have been accustomed to the luxuries of lite. How they can so deprive themselves of the comforts of life, seemingly the due of all good men, I can not comprehend. Their philosophy of life is too much for me. But human angels they are, and their bright example in a sordid world warms the heart and inspires a belief in their sincerity. Sincere? Of course they are. Nobedy plays that part in life for show or in the hope of winning the applause of men. When I see them walking in the rain, wearing coarse garments, their faces alight with the sunshine of an invisible heaven, I am sure that most of us are pretty poor specimens, and do not merit heaven or its remotest environs.

Of the Mexican clergy in general Mr. Guernsey says: "They literally spend themselves in their Master's service; and if ever I am half so good and self-sacrificing as those ill fed and hard worked clergymen, St. Peter may possibly consider my application to slip inside the pearly gates." Mr. Guern-sey is not a Catholic, but he is a man, and he abhors the scandal-monger and the slanderer. - Ave Maria.

To attach ourselves to Christ's cause to further His interests, to bring others under His influence and into full obedience with the laws and spirit of His Holy Church, which He instituted for the salvation of all mankind, these are some of the ways in which we can show our love for the Sacred Heart of the Saviour in this month that is consecrated to It.

The only way to conquer a cast-iron destiny is to yield to it. You will break to pieces if you are always casting yourself upon the rocks.—Amber.

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## GLENCOONOGE.

By RICHARD BRINSLEY SHERIDAN KNOWLES.

CHAPTER VII.

THE LAW AND THE CHURCH.

It must have been more than a week after this that there pulled up before the the inn door a well-appointed car, from which alighted a dapper, little, well-dressed, elderly man. He dismounted which alighted a dapper, there, were dressed, elderly man. He dismounted slowly with great care, but once on terra firms he dropped his caution and walked into the hall with an exaggeratedly light and jaunty step. Conn met him of course; with a natural affinity for anything of interest that was occurring in his neighborhood, Conn was sure to be on the spot where there was news to be learned or a facet exital withersted.

"Good morning, Mr. Jardine," says Conn. "I hope you're well, sir." "Never mind how I am," returned Mr. Jardine, in a peppery way; he was always short with underlings. "Where is

Mrs. Ennis?"
"I'll bring her to you, Mr. Jardine.
Won't you take a seat in here, sir, if you

please?"
"Bring her to me!" exclaimed Mr.
Jardine, indignantly. "Do you call that
manners? Take me to HEE I tell you."
"Faith I don't know where she is,"
says Conn, cutting short the controversy
by going off in search of his mistress, and
leaving Mr. Jardine to sit or stand as he
might like.

might like.

"Barbarian!" muttered Mr. Jardine, as he turned into the room, the door of which Conn had opened. Going up to the chimney-piece he took off his hat, laid it was the table and surveyed himself in the com had opened.

chimney-piece he took off his hat, laid it on the table, and surveyed himself in the glass. The face the glass reflected was clean-shaved and wax-like, not much wrinkled, nor would it have been suggestive of age but for the light-brown dye in his hair, which was brushed in a very artificial manner up from the sides, where it grew thickly, and over the crown, where there was none otherwise. Its arrangement was a work of art—and of time it may be surmised; and it framed a low, protruding forehead, from under which a pair of bright eyes shot quick glances.

His ears were large; so was his mouth,

His ears were large; so was his mouth, and his nose small and straight. You cr I might have thought some of his features a might have thought some of his features good and some of them commonplace, but Mr. Jardine was very well satisfied with them all; and having reassured himself respecting his appearance, and hearing footsteps approaching, he turned his back to the fire and fixed his eyes steadily upon the door.

upon the door.

Mrs. Ennis hurried to meet her lawyer

Mrs. Ennis hurried to meet her lawyer in some trepidation; Conn had told her that the "old gentleman" was in the devil's own temper, which he assuredly would have been had he heard any one calling him "old."

"Oh, dear me, Mr. Jardine," said the hostess of "The Harp," as she came in, "who would have thought of seeing you so early? And d'ye tell me ye've driven all the way from Lisheen this morning? To be sure I'm very glad to see you, but I To be sure I'm very glad to see you, but I hope, tis nothing the matter that brings

"Sure 'tis nothing of a ride, ma'am, "Sure 'tis nothing of a ride, ma'am, when a man is brisk and vigorous in his health. No, no, there's nothing amiss that I know of. I was just passing, that was all, and I couldn't do that you know without looking in to say how d'ye do. You have no news for me, I suppose?"

"No, then, indeed, Mr. Mr. Jardine. Everything's very quiet entirely. 'Tis the dead season. Mr. Shipley is staying in the house, but we hav'nt seen another strange face these weeks.'

"Mr. Shipley! Oh, yes, I heard he was

"There's little that you don't hear of, "There's little that you don't hear of, Mr. Jardine, I'm thinking."
"Well, well," said the lawyer, reigned to his omniscience, "I hear perhaps many things that it would be pleasanter not to the follow ma'are respuled to "Well, well," said the lawyer, reigned to his omniscience, "I hear perhaps many things that it would be pleasanter not to know. The follies, ma'am, people do be guilty of, you'd hardly believe. And yet the multifarious experience I have become possessed of in the course of a long practice—painful as it may sometimes have been—is not altogether thrown away, "

"Well, well," said the lawyer, reigned fool! But what could the fellows mean by writing to me for the information?"

"Goodness knows. Will you give it them?"

"Fill take no notice of them whatever," and shareh being not mousehold and the reighboring rustics. The Rev. Templeton Fleming, the rector of Gientown what I have said is in confidence." ma'am, not altogether thrown away."
"To be sure, to be sure," assented the

"But for it, ma'am, how could I help

people out of their difficulties?"
"Certainly, sir."
"Or how could I put them on their guard against taking certain courses?"

"Of course not,"

"Ah, ma'am!" said Mr. Jardine, throwing up his eyes and lifting up his hands, "there's a great deal of villainy abroad in the world, ma'am."

"I'm sure of it, Mr. Jardine," said Mrs.

Ennis, emphatically.
"Ah! sure what do you—what can you

know about it? No one does any harm o ye, anyway."
For the matter o' that, sir, I make no omplaint-little or none. Custom is good;

oills are paid at going away."
"And you give good vally for the money, ma'am, allow me to remark."
"Well, sir, without boasting, I think I may say so; and 'tisn't every one can say as much. I could name places I know of wherethe whisky sold is little better than

"I can vouch, ma'am, that yours is the

very best."
"You may say that, sir, for I never put anything to it but water, and sure that would never hurt anybody."
"Mrs. Ennis, you're a good woman and deserve to prosper. But let me tell you, there are inquities and schemes na'am, there are inquities and schemes in the world, that I have to do with, which you know nothing of."

"D'ye tell me so, sir! Well I never!

Well to be sure!"

"At this present moment, ma'am, there's a Publin firm of attorneys—I'll give you the name, Goble and Leud is what they call themselves; may be ye've heard tell of them?"

"Goble and Leud! Never, sir; never to my knowleden."

my knowledge."
"You never heard of the Messrs. Goble "You never heard of the Messrs. Goods and Leud!" repeated the lawyer, slowly, with his eyes fixed keenly on the old lady, "and if ye did, ma'am," he resumed lightly, "if ye did, what harm? A sensible woman like you is not to be caught with chaff. I wish I was as secure about all my clients. At this very moment these men, ma'am, these men are sowing the country broadcast with letters inviting all and sundry (who have anything to lose) to borrow money from them on easy

name no names—farmers, shopkeepers, well-to-do men before the times got so bad; they acted without consulting me, and now they come to me to help them out of the swamp. But 'tis too late; I can do nothing."

"Sure you, as the executor of my husband's will, know that I have only a life-interest."

band's will, know that I have only a life-interest—"

"I know more than that, ma'm. I know that you enjoy the good fortune, exceptional in these days, of being independent of external help; and for that reason probably you'll never hear from these gentlemen. Should you do so, I'd like to see the kind of communication you'd get—just for curiosity. What wouldn't I give to have the hunting of them down, the blood-suckers! As it is I'm exposing their machinations right and left."

"And well you may sir. Only to think

"And well you may, sir. Only to think "And well you may, sir. Only to think of money going abegging as it were! in these times too! Ah, well! it happens to the best off to be hard-driven sometimes for want of money. Only last month I had to turn a deaf ear to George, who's in a bad way, I fear, poor fellow!"

"What! George in trouble again? Well, well, boys will be boys; though, by the way, George must be getting rather an old boy now, eh?"

"Still an' all' tis a hard profession he's chosen and slow to make way in. And 'tis hard if he should have to give up at last for the want of the means to continue, and he with his heart so bent on making a figure at the Bar"—and with

tinue, and he with his heart so bent on making a figure at the Bar''—and with this Mrs. Ennis told her lawyer of George's latest application to her and how she had metit.

Mr. Jardine, who listened with apparent indifference, but with real attention, only pooh-poohed when she came to a full store.

full stop. "Never fear for George," said he "Never fear for George," said he, "George'll drop on his feet sure enough sooner or later. He's better without the money, ma'am. You did wisely. A little privation is good for the young fellows at starting. Be perfectly easy in your mind. And now, Mrs. Innis, to be candid with you, I'm hungry after my ride, and should not object to some luncteon."

luncteon."
"I ought to have thought of it before, sir," said the hospitable old lady, much lightened by her lawyer's kind and removed reaspecting George and assuring words respecting George and her own treatment of him. "There's piece of bacon and some cabbage nearly ready, and I'll go and tell them to hurry on with it," and she went away to give

directions.

"Egad! this is a pretty business," said Jardine as soon as Mrs. Ennis was gone. His face, hitherto reflectly impassive, fell into thoughtful lines. He pulled out of his pocket a letter he had read many times already, and proceeded to read it afresh, stopping every now and again to repeat some of its expressions aloud, and to reflect upon such words as "in confidence," "the yearly incomelof, the inn in question," "the conditions under which it is held, whether in virtue of absolute rights or subject to reversionary interests, rights or subject to reversionary interests, and if so in what manner," "an early answer will be appreciated by Your obedient servants, Goble and Leud."

"Egad!" said Mr. Jardine to me an hour lettered.

ent servants, Goble and Leud."

"Egad!" said Mr. Jardine to me an hour later as we were finishing luncheon, "no wonder I was puzzled. The fellows have worded this letter in such a way that I was fairly at a loss what to make of it; and I was not at all sure on second thought but that the widow in her ignorance of affairs was trying to raise money for building purposes or goodness knows what; as if the inn had not grown too large already. For you never can tell people in this country have such a lighthearted way of getting themselves into difficulties. But my first impression turned out the right one after all. Mrs. Ennis is as innocent in the matter as the turned out the right one after all. Mrs. Ennis is as innocent in the matter as the child unborn. 'Tis Master George is at the bottom of the business—the young fool! But what could the fellows mean by writing to me for the information?'

"Goodness knows. Will you give it them?"

to what 'tis he's doing. Mind, Mr. Ship-ley, what I have said is in confidence.' I assured Mr. Jardine that I never

meddled in other people's business, and that I was not likely to do so in a case o such delicacy; and as Mrs. Ennis hersel such delicacy; and as Mrs. Ennis herself joined us almost immediately after, our conversation had to be suddenly diverted into some other channel—a feat which presented no difficulty to the adroit Mr. Jardine. He rallied me on my repeated choice of Glencoonoge for winter-quarters; speculated on what the secret attraction could be which I was keeping so close; and appealed to Mrs. Ennis for enlightenment. Mrs. Ennis was not slow at hexarding surgestions, which, though at hazarding suggestions, which, though far-fetched enough in all conscience, were capped in every instance by Mr. Jardine; so that we became all of a sud-den very lively, even Dan Hoolahan. den very lively; even Dan Hoolahan, who was waiting on us, made no conceal-ment of the interest and amazement with which he listened to our conversation in

which he instened to our conversation in
the background.
"For my part," said Mr. Jardine byand-bye more seriously, when we had all
laughed sufficiently at my expense,
"give me foreign travel and adventure.
Were you ever in Switzerland? Ah!
that's the place for the beautiful scenery.

But I'd a very recommend any one to you But I'd never recommend any one to go alone. In this country you might go from one end of it to the other and com to no harm—sure don't you remember the song, 'Rich and rare were the gems

she wore; but I wouldn't be so in Switzerland." "No?"
"No, indeed. And you'd be of my way of thinking if you had experienced what happened to myself in the very first day's walk I took—the first, and for the matter of that, the last. Before starting, a lady I well knew, who was going the same way herself, offered me a spare seat in box experience. But 'no 'I said. 'They

"Well, as I said, all went well for a time; until a long way ahead of me—for in that air you can see a mighty long way entirely—what should I see sitting on the parapet of a bridge across a torrent but two men in cloaks and tall hats—in England you call them Alpine hats, but they're the very things that are worn there by the brigands. Now I'd never seen a brigand before in my life; but it flashed across me like lightning that these were brigands, and that they were there for no good purpose. What did I do, but I walked on determined to let them see I wasn't afraid of them."

"How could you do it, sir, at all?" ex-

"How could you do it, sir, at all?" ex-claimed Mrs. Innis.

"How could you do it, sir, at all?" exclaimed Mrs. Innis.

"It certainly was very plucky," I remarked, somewhat sternly.

"Never heard of such a thing in my life before," said Mrs. Ennis, looking from one to the other, without, however, much astonishment in her face.

"I walkod on," continued Mr. Jardine becoming intense "with my eye fixed on them. I never took it off, ma'am, if you'll believe me. And they—they saw the customer they had to deal with. For though they looked at me as if they'd like to throw me down, rob me, and murder me there and then, they never moved from where they sat, and in that way, still riveting them with my eye, I passed by. Now listen to what followed. Most men in that position would have taken to their heels and never stopped until they had reached safety. Not so with me. I determined to show no fear—tis the greatest mistake in the world. Never show fear when you're in desperate straits; but keep your head clear, and depend on it courage will bring you through. With a firm tread, and grasping my stick well, I walked on, without looking behind. I had hardly passed them before they rose and began to walk after me. If they had tried to catch up with me I must have run—for what chance would one man have against two? Butthey saw I wasn't had hardly passed them before they rose and began to walk after me. If they had tried to catch up with me I must have run—for what chance would one man have against two? But they saw I wasn't afraid, and they kept a civil distance, I can tell you. And thus they pursued me until within half a mile of my journey's end, when they all of a sudden disappeared. I promise you I didn't enjoy much of the scenery that day; it was as much as my life was worth to have looked to the right or the left. If I had taken my attention off them for a moment I'd have been a dead man. My friends were at the hotel, looking out for me. And when I told them all—'Egad, Mr. Jardine,' says the lady, 'we saw the two men you speak of, and do you mean to say they were brigands?' says she. 'Nothing else in the world,' ma'an, says. I. 'And that they pursued you like that

say they were brigands? says she. 'Nothing else in the world, ma'am, says I. 'And that they pursued you like that the whole day, and you here and alive this minute? 'Egad, then,' says she, 'egad, Mr. Jardine, ye're the stoutest man ever 'Some day," continued Mr. Jardine to me, "I must tell you more of my adventures. Indeed, it isn't much encousage ment I get to be leaving my own country where I was born. 'Tis the safest place in the world, when all's said and done

while in my travels I've met with nothing but hair-breath escapes, and the most ing but hair-breath escapes, and the most be wildering adventures."

Mrs. Ennis was full of advice to her lawyer not to be so venturesome; I was too much perplexed to hazard any comment. Shortly after, Mr. Jardine took leave of us. He had togo on to Kilmeedy on business; it would be as much as he could do to get there by daylight.

"Come over and see me at Lisheen, Mr. Shipley." ware his parting words, as he

Shipley," were his parting words, as he sat on his car, reins and whip in hand, "and I'll tell you more stories of my travels."

'The man must be dreaming!" whis-"The man must be dreaming!" whispered Mrs. Ennis, as soon as the car had carried him out of hearing. "Did you ever hear such a story in all your life? And he believes every word of it, which is simply incredible, in a clever man like

Mr. Jardine lived at the town of Liscoonoge, was my nearest neighbor, the rectory and church being not more than three or four hundred yards away. We were perpetually knocking up against one another in the road, and he was never done activities. done calling on me at "The Harp;" for he benevolently assumed that my sojourn at Glencoonoge must be extremely dull. But in truth the only time it ever occurred but in truth the only time it ever occurred to me that Glencoonoge might be a trying place to live in was when Mr. Fleming, in the course of our conversations, reminded me of the aspect in which the place and its people presented themselves to his eyes.

Certainly I would not have cared to change places with Mr. Flaming.

change places with Mr. Fleming. And yet when of a morning, while dressing, I looked out of the side window of my bedlooked out of the side window of my bed-room—not the one which commands the bay, but that which looks westward in the direction of the village—and saw the pretty steeplet of his church, and loved it for the picturesque finish it gave to the changing foliage out of which it rose, my first instinct invariably was to think the rector a lucky man. You could not wish changing foliage out of which it rose, my first instinct invariably was to think the rector a lucky man. You could not wish for a prettier bit of architecture than his church, solidly built of stone, perched in the most engaging way on rising ground. Then there is the ivy-covered rectory adadjoining, and a large garden full of trim walks, and green lawns with long beds in them filled with all sorts of old-fashioned, sweet-smelling shrubs and flowers. I never used to pass the garden without stopping to look over the low hedge that separates it from the road; the place was, and is, a perfect little paradise. Moreover, the rector's income is sufficient and secure; his house is graced by an admiring wife and by a daughter who idolizes her father. Mr. Fleming himself is a gentleman by birth and education. I should imagine that in circumstances which would develop them his intellectual powers would be of no mean order. It is appearance is not against him; his tall, slightly stooped figure and his regular restured disnity. Naverthelass he is a "The Lord save us!"

The Lord save us!

Th

eligible. So that, in a sense, the very things one might be at first inclined to eavy in his lot are those which add poign-ancy to the discontent for which he has

eavy in his lot are those which add poignancy to the discontent for which he has such good cause.

Did I say he is unappreciated? The expression is too mild. The truth is, the rector is positively disliked; and it has come about in this way. The gentry of the neighborhood are mostly absentees, and their Scotch or Euglishgame-keepers, gate-keepers, and caretakers. with their respective wives and children, are the members—almost the only members of the rector's flock. Had but these representatives of Protestantism mustered Sunday in the well-garnished little temple over which the rector persided, with any approach to the unanimity and regularity with which the mere peasantry thronged from miles around to hear Mass in the chapel at the other end of the village, a good many of the seats would have been filled, and the array of worshippers would in itself have been an argument in favor of the existence of a church in that district. But alas! the members of Mr. Fleming's congregation were very rare church-goers. Presumably, it was in the time of his predecessor, the Hon. and Rev. Arthur Fox, that they had become so remiss. He, poor man, had been popular enough with all creeds and classes; but then he had accepted his position, had been as genial and as carcless as those about him; had enjoyed the good things and the easy life which had fallen to his lot, and had let matters take their course. Far be it from me to say that what redounds to his own comfort should be a man's, and especially a clergyman's, first consideration; or that Mr. Fleming, in taking a sterner view of his duties, did not present a nobler example. But there is discretion in all things, and Mr. Fleming, in taking a sterner view of his duties, did not present a nobler example. But there is discretion in all things, and Mr. Fleming.

those who didn't come, in the hope that his words, like seed carried by the wind, it might spread far and wide, and bring forth fruit in season. Finding, however, it that his exhortations had no effect, he called on his people and lectured them in their homes. Still there was no marked difference in the Sunday congregations. Mr. Fleming began now to get coldly angry, and Mrs. Fleming to carry herself with marked hauteur towards those upon whom pastoral admonitions were wasted. Alec Saunders, Lord Lisheen's bailiff, would tell Nathaniel Jenkins, gamekesper to Mr. Stanhope, that the "Rev. Fleming" had taken no notice of his salute one day last week; and David Evans, caretaker of Lady Lisheen's cottage, would relate how his wife lately, when making her "obedience" to the rector's lady, had received by way of acknowledgment a blank stare from head to foot.

These measures not producing the desired effect, the attendances at church becoming if possible more scanty, the rector played his last card, and reported

becoming if possible more scanty, the rector played his last card, and reported the recusants to their absent employers, the recusants to their absent employers, or to their employers' agents—a step which led in one way or another to results disastrous to the rector's design. None indeed of those so reported lost their places; but the proceeding made the rector very unpopular, and blew to the winds any chance of his ever having much influence with his parishioners. Poor man! any chance of his ever having much influence with his parishioners. Poor man! he felt his isolation keenly. His wife repeatedly told him that he was suffering for justice sake; and I doubt if it ever occurred to him that part at least of his failure was due to a certain restless, querulous element in his character which set him in antagonism to everybody, not only within his flock, but outside of it. The landowners and their agents became the objects of his incautious complaints, because they had not supported him sufficiently in his quarrel with their servants; and he alienated the sympathy of the Catholic farmers and peasantry by ants; and he amenated the sympathy of the Catholic farmers and peasantry by gratuitous denunciations of their charact-ers and of their creed. What folly it was! His parishioners and their employers were the merest handful compared with

ers and of their creed. Whatfolly it was!
His parishioners and their employers
were the merest handful compared with
his Catholic neighbors, whom he would
have found friendly enough had he but
abstained from insulting them; for no
people are most tolerant than they of the
Protestantism which has been born with
a man. But Mr. Flaming made an after the results of the state of the s people are most tolerant than they of the people are most tolerant than they of the a man. But Mr. Fleming made no effort to hide the contempt in which he held it them, and with which he sought to incoulate such strangers as he could gain the ear of. My acquaintance with Gleniconoge dated farther back than the rector's—he had been stationed there some nine years only—and enamoured as it was with the archaic simplicity of these peasants, with their kindliness, and their fancies, seen through which the world became a weirder place and one more full of the marvellous, I used to be very angry at first when the rector talked in his disparaging way, and would wrangle with him hotly. But I grew tired of this, finding how powerless my arguments were to alter his dislike. So now seeing his prejudice injured no one but himself, I could listen without demurt to the oft-told history of his hopes, intentions, and disillusionment in regard to the inhabitants of the district; listen to it with even some degree of interest to see how much or how little even the

it with even some degree of interest to see how much or how little even the wording of his narrative varied from the wording of his narrative varied from the version I had heard many times before. We had got in a wonderfully short space of time upon this very topic on the afternoon when I was making my long-deferred call upon Mrs. Fleming.

Do not imagine," I can hear the rector saying, "that I came to the task with a biassed mind. I knew the misfortunes of these wretched people. I knew

"Do not imagine," I can hear the rector saying, "that I came to the task with a biassed mind. I knew the misfortunes of these wretched people. I knew what their failings and their prejudices were, and I was prepared to regard the one with pity and the other turned to work such gradual reform as my poor efforts might be permitted to bring about. Yet after all this, and after intendity what do I find? I own, my dear friend, to a feeling of the deepest disappointment. One does not expect, it would be useless to expect, great things; but so obstinate are these people in attachment to their dirt, their squalor, their abject wretchedness, that they resist, nay, they are offended by the smallest content to inculcate, if only by the force of example, practices that might lead to their social regeneration. To eillustrate what I mean: I train ivy plants and graceful creepers about my house, and I give an air of picturesque, plants and graceful creepers about my house, and I give an air of picturesque, plants and graceful creepers about my house, and I give an air of picturesque, plants and graceful creepers about my house, and I give an air of picturesque, plants and graceful creepers about my house, and I give an air of picturesque, plants and graceful creepers about my house, and I give an air of picturesque, plants and graceful creepers about my house, and I give an air of picturesque, plants and graceful creepers about my house, and I give an air of picturesque held, by means of patient cultivation and the employment of a taste I had acquired even as a boy, I keep filled with a profision of beautiful, sweet-smelling, old-

fashioned garden flowers. Does one single cottager follow my example? How much might not the woe-begone appear, ance of many of the vile habitations that we see around us be improved were it covered up with a mass of foliage! How much cheerfulness might not be added to the lives of these miserable people could they be persuaded to grow trimly-clipped hedges in front of their filthy home; or to construct wicker porches over their doors, and weave them in and out with climbing rose, clematis, or sweetbriar! It would be cheap enough! Don't tell me, sir, it is poverty prevents Don't tell me, sir, it is poverty prevents their doing these things! It is the absence of all taste: it is the want of an

absence of all taste: it is the want of an aspiration after anything higher than their present squalor which is one of the results of their enervating religious system; a system never stamped out unfortunately at the proper time, and from which I fear it will be impossible now ever to wean its victims."

"That's the secret of it," said Mrs. Eleming compressing her line. "We Fleming, compressing her lips. "We might just as well not be here, for all the good our presence does. What is the might just as well not be here, for all the good our presence does. What is the use of services punctually given and faultlessly intoned, if the people are not present to benefit by them? In the summer, with the visitors, the church is often full; and I am sure it is most consoling. But at this time of the year, Mr. Shiples. full; and I am sure it is most consoling.

But at this time of the year, Mr. Shipley,
I can assure you that Sunday after Sunday my husband delivers those solemn
lessons with a perfection of accent and an elecution that brings out all their beauty,
I this support of the price of the support to his lot, and had let matters take their course. Far be it from me to say that what redounds to his own comfort should be a man's, and especially a clergyman's, first consideration; or that Mr. Fleming, in taking a sterner view of his duties, did not present a nobler example. But there is discretion in all things, and Mr. Fleming's stock of discretion and patience was soon exhausted. Shortly after his appointment to the living, he set himself to fill his empty pews. He lectured his audience in church on the iniquity of those who didn't come, in the hope that his words, like seed carried by the wind, might spread far and wide, and bring for the set of the same in the forgets the dignity of his calling. They would rather go to man' in his face if ever a man did, and who rever shows by the negligence of his dress that he forgets the dignity of his calling. They would rather go to that barn in the village which they call a chapel, and which is in such a disgraceful state of repair that the tiles on the roof have slipped down in many places, and the ivy is hanging through the holes and climbing after the rafters inside—at least I am told so," she added parenthetically with a slight shudder, "for nothing shall ever induce me to cuter the place. They prefer it, I say, to our dear little place of worship so well built, so well kept, so regularly washed.

built, so well kept, so regularly washed. It is all part of the degraded nature of

the people."

"Still, my dear, we must not despair nor give up our task, though I own it is up-hill work."

"The people are so deceitful," continued Mrs. Fleming. "Their furtive looks as they pass you on the road tell you at once they are not to be trusted."

"Unhappily too true," said the parson.

"They have an ingrained habit of lying, and until Thar is eradicated I am afraid weshall not do much good."

weshall not do much good."
"What can you expect?" said Mrs.
Fleming with a shrug; "look at the instruction and example they get from their priest."
"What! Father John!" I cried. "I hope you have nothing to say against

hope you have nothing to say against him. He is a man whose friendship I value; his threadbare coat fills me with

"I hope Mr. Shipley," said the rector's
"I hope Mr. Shipley," said the rector's
wife after a moment's pause, "he has not
got you in his toils, too. My dear," she
continued turning to her husband, "you continued training to the state of the have often had misgivings about your conduct to that person in the first instance. But the more I think of it, the more I am convinced that you were right more I am convinced many you way to him from the outset. 'Evil communications corrupt good manners,' and I wish. Mr. Shipley would lay that maxim to heart.' she added slowly and with great

"Perhaps you are not aware that that the priest whom you condescend to speak of by his Christian name, and of the danger of whose society you do not seem to be sufficiently on your guard has seduced her into the bosom of his Church."

"My dear!" cried the rector, alarmed, "Mr. Shipley will misunderstand you.

My wife means," he added, turning to the sound has lately be-

My wife means," he added, turning to me, "that Miss Johnson has lately be-come a pervert to the Church of Rome." "Is it possible!" "It is indeed too true," said the return.

SEPTEMBER 16, 1899.

(CONTINUED FROM LAST WEEK ) THE CATHOLIC CHURCH IN SAMOA.

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Australasian Catholic Record. A few days later a pagan chief named

Soua welcomed them at Salevalu. Every sort of pressure was brought to bear on him by Rev. Mr. Pratt, and a whole host of preachers, to induce him not to accept the lotou of the Catholic missionaries. After a time he yielded to their entreaties. "It is strange," he said ; "for years you have been asking me to become a Christian, and now when I was pleased with the Catholic lotou you beseech me to remain a Well, to avoid further trouble pagan. Well, to avoid further trouble I will send away the Catholic missionaries, but you must never more ask me to become a Christian." Another chief named Moe, brother of Soua, now entered on the scene. He had hither-to been carefully observing the pro-ceedings of the missionary Fathers and of their opponents, and he clearly saw that the former were harshly dealt with. He accordingly invited them to take up their quarters with himself. The storm that had assailed Sous now began to rage with redoubled fury around Moe; but he was immovable in his resolve to show friendship to the missionaries. He was noted as a brave warrior, and when several deputations, stirred up by the preachers, called on him to upbraid him as a renegade, he set a formidable weapon, called the skull-cracker, at the door of his house, and he notified his resolve that the first who would again come to trouble him on this subject would experience its full weight. No further deputations came to disturb him. He proved him self in after times a firm and devoted friend to the Catholic cause. On the 29th of September, 1845, the

devoted missionaries landed at Apia They received a friendly welcome from the American consul, Mr. Williams. He was son of the Rev. John Williams, who had given proof of the most embittered hostility to the Catholic mis sionaries, and who till his career was cut short by his tragic death at Erromarga, in the New Hebrides, was most active in circulating every vilest calumny against them. Residing in the same house with Mr. Williams was Mr. Pritchard, formerly an envenomed Protestant minister at Tahiti, now the English Consul at Apia. It was solely as a matter of civility that this kindness was extended to the missionaries, but it was well repaid. This act of kindness led to friendly intercourse which broke down the anti-Catholic prejudices of former days. The one ho most terrified at the advent of the Catholic missionaries was Mrs Pritchard, yet she, after a few years, became a fervent Catholic; her daughters followed her example, and the eldest of them embraced a religious

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(CONTINUED FROM LAST WEEK ) THE CATHOLIC CHURCH IN SAMOA.

Australasian Catholic Record

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All this, however, was a matter of time. On the arrival of the mission-aries in Apla, every house of the natives was closed against them. They were invited by some Wallis friends to Faleyta, a few miles distant, but no sooner had they proceeded thither than a Fono of the chieftains was held, and it was decreed that they should not be allowed to remain. It is instructive to lock back on the calumies by which the Protestant preachers obtained this momentary triumph. Those Papists, they said, are wolves in sheep's cloth-They desire to enslave the people and to consume all the substance of the islands, If once they gain a footing, they will ring a big bell three times every day, at morning, noon, and evening. The first bell will be a summons for the natives to bring to the priests all the taros that they have gathered; at the second bell, all the cocanuts and bananas are to be brought; and at the third an abundant supply of fresh fish must be procured. Twice a week also, the pigs (the great treasure of the natives) were to be brought and cooked, and thus in a little while the natives would be re-duced to starvation and utter misery. It was even set forth in detail, that, to attain their ends, 700 Frenchmen had already landed in the island of Savai, and that 25 French ships were only awaiting the signal to enter the port of Apia. For a few days these lies and calumnies attained their purpose, and it seemed as if nothing would remain for the devoted missionaries but to shake the dust from their sandals and

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The banana is your own argument T reture you. So feet high. Catholicism in the Samoan group of islands has flourished ever since the first missioners of the Church landed on the poisonous source from which the boast of different leaves and flowers and first missioners of the Church landed on the poisonous source from which the boast of different leaves and flowers and first missioners of the Church landed on the poisonous source from which the boast of different leaves and flowers and for the poisonous source from which the poi

s onaries were setting out from Wallis to Samoa, he gave a special commission to one of the catechists to commend them in his name to Mataafa. Thus whilst humanly speaking the mission of the Fathers seemed destined for failure, Providence had prepared for them a secure home and a powerful friend.

The catechist brought to Mataafa the message of King Lavelua. Mataata at once replied, "Bring the missionaries hither; my house is not large, but there will be sufficent room for us all, and they will be heartily welcome. The missionaries entering his abode invoked heaven's blessings on the courageous chieftain, and from that day till his death in 1863, they enjoyed his uninterrupted friendship and pro tection. It required a firm resolve on the

part of Mataafa to resist the persistent efforts that were made to prejudice him against the Catholic missionaries. The Protestant agents left nothing undone to heap obloquy upon him. They styled him a pervert and a perjurer, and they menaced him with the direct punishments here and hereafter. He punishments here and herester. He invariably replied: "I am nothing of what you say; I am a Protestant, and will continue so, unless I find that your loton is a deceit and a lie; but I am faithful to the traditions of my race, to show hospitality to the friends of him who saved myself and those with me in our hour of need." Though he con-tinued to assist the Catholic missionaries in every way in his power, he, at the same time, watched closely their manner of life, the lessons they taught, and their whole course of procedure He often told them that he felt constrained to abandon the Protestant lotou, but it was not till about five years before his death that he took the final step, and was openly received into the Catholic Church. His great difficulty was that he would be upbraided with inconsistency. "ASamoan chief must be firm," he said; "it was I who brought the Protestants to Samoa; I must remain with them until I am forced by the evidence of truth to quit them." Whilst, however, he thus for everal years remained a Protestant in name, he was in his heart alienated from them, and he did everything in his power to befriend the Catholics. Even in time of famine he would share his last morsel with Silipele (it was thus Father Gilbert Roudaire, the senior Catholic missionary, was called) and his campanions. For the family evening prayers he adopted the words:
"May the Lord bless Silipele and his campanions be story in Hodgingham and the story in the st work, and may his stay in Upolu, be peaceable and prosperous." One day he had listened with great attention to an instruction of the missionary ex plaining some matters from the Sacred Scripture. When the instruction was ended, he went to the Father and said: Stlipele, the preachers have always been telling us that the Papists don't believe in the Bible; I see that their words have been lies; if they tell us lies in this matter, may not their other words be lies also?' When at length he became a Catholic, he led in every minutest detail a most

model chief. Humanly speaking, the contest be-ween the Protestant sects and the Catholic cause was most unequal. For considerable time there was only a solitary priest with a few catechists in Apia, to instruct and comfort the scattered Catholic converts, whilst six Here, however, after a time a favor-teen ministers of various denomina able, opportunity was presented from Catholic truth, clung immovably to it. Some of the reasoning of the converts in their religious disputations gives proof of a natural acuteness of talent

exemplary life, and proved himself a

that could not easily be surpassed.

Mana was one of the most important Mana was one of the most important chiefs of Samoa in those early days of the Catholic Mission. He was slow in embracing the faith, but having once taken the step, he was ardent in defence of the truth. At a fono that was held in the presence of some of the preachers, to consider his conversion, he defended himself saying: "Do he defended himself saying: "Do not tell me that the Protestants have a good religion. They only date from Luther, who lived three hundred years ago. He was at first a Papist, and the motives which led him to change reflect that the conditions of the same than the sam

but little credit upon him. Is not the Catholic religion better and more se-Catholic religion better and more secure? taught by Jesus Christ, and preached by the apostles; it was confirmed by the miracles, and the heroic death of those who received from them the lessons of truth." One of the Protestant preachers who was a man of great repute amongst them, said in reply: "It is true we succeeded to the Protect but this is quite conformable. ply: "It is true we succeeded to the Papists, but this is quite conformable

to the order of nature, as every day's experience proves. See your banana. plant. It sends forth a shoot which bears fruit and dies, and then another shoot springs up and follows the same course. So it was with Popery. It ran its course and died. But the new and vigorous shoots of Protestantism sprung up, which are the hope for the future." The Protestants present received these words with great applause, ceived these words with great applause, but Mana, nowise disconcerted, replied: "Shame be upon you to have used such words. Do you dare to assert that what planted by Christ and fertilized with His blood could die and pass away? And do you tell me that the Papists have died out, while the whole world knows that that is untrue? By your own argument I refute you. When a banana shoot decays and dies,

your Protestantism may flourish for a chosen as the Episcopal residence and day, but then, like the banana, it must the centre of the Vicariate, when, in decay and die. How can it promise us life, when it is itself subject to death?" Mana easily carried with him the whole vote of the assembly, and for a long time the preachers did not trouble him with further arguments. They did not cease to thwart him, however, in everything that he undertook in favor of the Catholic missionaries. He proposed to build a house for them at his own village of Vailele, thus to secure their stay amongst them. Only four or five of his own followers would give helping hand. All went well, how ever, till the thatch of leaves had to be arranged. That was a task, according to Samoan usage, reserved for the omen, and only one native woman women, and only one native woman had volunteered for the work. So earnest, however, was the chief that he flung aside all pride of chieftancy, and, heedless of the jeers and reproaches addressed to him, applied himself to this branch of the work and did not desist till the whole of the

thatching was completed. Another chief named Moe was supposed to be wavering in regard to the Catholic lotou which he had embraced. This gave great delight to the Protestant preachers. He publicly disabused them as follows: "Do you see this them as follows:

black tattoo on my skin; you know how indelible it is. Well, the truths which I have learned from Father Silipele are tattooed on my heart. This black tattoo will be corrupted after death, but my soul will never lose the tattoo of truth."

One of the preachers resolved by a coup de theatre to overcome the ob-stinacy of another convert chief. The chief's house was close to the Protestant Church. On a Sunday morning the minister proceeded to the summit of a neighboring hill, and, when service in the Church was coming to a close, he marched slowly down the hill, carrying a large Bible on his head. He ing a large Bible on his head. He then proceeded to to the chief's house followed by the Protestant congregation. On seeing the chief, he said : "I have come like Moses from the mountain bearing the message of God, and I find that, like the Jews, you have been adoring the golden calf of Popery." "Stop," said the chief. "On the way down the bill you must have lost the rays of light, which Moses received from God. I don't know with whom you were communing on the hill, whether it was with God or with the devil. When you show the rays of light, then I will believe you." Needless to say, that the table ware

completely turned upon the minister.
Old Mataafa, whilst as yet a Protestant, became an apologist for the use of images by the Catholic missionaries. "We cannot do without images," he said to the preachers who were using this argument to prejudice him against the Catholic Church, "our cocca trees, do they not throw their image on the water that flows beneath them? The sun with its crown of light, is it not the image of the Creator? Have not you yourselves the pictures of your chil-dren and friends? What is the Bible but the image of the truth of God? Cease, then, to reproach the Catholics for using images which only serve to recall to mind the teachings of the

divine mysteries." It was no easy matter for the Catholic missionaries at the outset to secure a site in Apia for a Church and residence tions and a whole army of native preachers were marshalled against him. The bright mind of the natives, however, when once it grasped the Corbella with a most unexpected quarter. A beautiful site in Apla had been appropriated by Mr. Pritchard, the former Protestant of the protection of the protectio by Mr. Pritchard, the former Protest-ant minister in Tahiti. In 1851, his son Williams Pritchard came into son Williams Pritchard came into possession, and a good price being offered him, he at once privately transferred its deeds to Monseigneur Batailon, the Catholic Bishop. As soon as the purchase became known a violent storm was stirred up by the various sects, but it was too late. The contract scots, but it was too late. The contract was duly signed on the 7th of January, 1852 The Bishop wisely resolved that the Church should be of stone, so that the material structure might correspond to the prominent site with which Providence had favored them. On the 8th of December, 1852, the foundations were laid with all available eclat by the Bishop, assisted by several mission aries who had assembled from the neighboring islands. So far as possible the white coral of the island was used. Cut-stone and bricks were procured from Sydney, and it was further the privilege of Sydney to supply the head mason, who was at the same time superintendent of the work, in the person of John Shee, a worthy Irish-man. The work was slow, and beset by a thousand difficulties on every side. and it was not till 1857 that the Church was at length completed. This Church did good service in the cause of religion for many years, but it has at length given place to the beautiful Cathedral of the Immaculate Conception, which, though not as yet completed, is the noblest structure of the Samoan Islands. The new building was only being commenced when Mr. Stone-hewer Cooper visited Samoa, yet he writes: "The new Catholic Cathe-dral in Samoa will be the finest eccles-iastical building in the islands of the South Sea. According to advice re-ceived by the last mail, the stone for the new edifice was being shipped at Oamaru, N. Zsaland, three thousand tons being the quantity required for the new church. When completed it will be 157 feet long by 52 in breath, and the walls will be 30 feet high Catholicism in the Samoan group of

the present illustrious Bishop Monseigneur Broyer was consecrated

Vicar Apostolic of Samoa.

Monseigneur Elloy, to whom reference has been made, came to the islands as a missionary in 1856. By his zeal and indomitable energy hegave a great impulse to the development of religion throughout the Samoan group. Being appointed Coadjutor Bishop, his consecration took place at Apia on the 30th of November, 1864. It was indeed a memorable ceremony. The stone church being too small for the crowds that would assemble on the oceasion, a large temporary structure was erected after the native fashion. Nothing that genuine piety and French taste could suggest was left undone that the decoration of the interior would be befitting the unique cere mony. Gifts poured in not only from all parts of the islands, but from Sydney, and even from France. Twelve priests were present at the con secration, an augury of the apostolic fruitfulness which would repay the new Bishop's toil. It was remarked that when the catechumens entered the church in procession, they exclaimed pretty much like the warriors of Clovis

when they entered the church at Rheims, "On, this is Paradise." One of the most interesting works which engaged the new Bishop's attention was the erection of the College for native catechists on the beautiful site of several acres at Vaca, overlook ing the city and harbor of Apia. The first thing to be done was to clear the ground. The Bishop, priests and stu dents, as well as the natives, took part in the work. The buildings had then to be erected. The Catholic tribes undertook this task. Each came in turn, bringing with them their food of bananas and bread-fruit. When the buildings were complete, the ground had to be planted with fruit trees to supply food for the students and other inmates. The natives, despite their natural indolence, reckoned it a privilege to have a part in this task. came in their boats even from distant parts of the islands, carrying plants with them. These they set with great care and returned homeward rejoicing. But it could be only after ten month that these plants would yield their fruit. In the meantime gitts of food were poured in by the natives, so that the students had wherewith for their maintenance. This college has furnished an uninterrupted supply of well instructed and devoted catechists.

At the close of last year there were ninety six natives preparing there for missionary work. It may be remarked missionary work. It may be remarked that the London Missionary Society and the Wesleyans avail themselves in a special manner of the Samoan natives, not only in the office of teachers, but also in the exercise of the ministry throughout most of the islands of the In 1890 a special festival was kept in Apia. It was the jubilee celebra-tion to mark the beatification of the blessed martyr Chanel, the proto-martyr of the Marist Order, and of the

missionaries of the Pacific. It com-menced on the 28th of April, the anniversary of his martyrdom. Seven-teen missionaries, with Monseigneur Lamaze, the Bishop Administrator, and eighty native catechists, were assembled for the occasion, and the faithful came in pilgrimage from nine-teen distinct missionary districts to and for three days the church and its and for three days the church and its approaches resounded with joyous hymns of thanksgiving to God for all His mercies, and for the glorious triumph accorded to the blessed martyr.

TO BE CONTINUED.

FIVE - MINUTES' SERMON.

Eighteenth Sunday after Pentecost.

BLESSINGS OF AFFLICTIONS.

"For whom the Lord loveth, He chastiseth, and He scourgeth every son whom He receiveth," (Hebrew 12, 16.) The condition of the man sick of the palsy was indeed a deplorable one. Helpless, and continually tortured by this dread disease, he deserved the compassion of his relatives and friends. Which of us, however, can secure him-self against a similar fate. Faith teaches us and the daily experience of life demonstrates that this earth is a valley of tears. It is related that a friend, bowed down with grief, came to Solon, the Greek philosopher, seek-ing consolation. Solon took him to the roof of his house and pointing to the palaces of Athens said: How much grief and sorrow do you think is hid-den under the roofs of those buildings? Look around, count the houses, and you will find that there is none which does not contain at least one person who is more unhappy than you. If, in imagination, we would ascend a similar height and review the lives of the people, if we could see their sorrow and trials, we should soon come to the cenclusion that there is no home without sorrow. We should find verified the words of Ecclesiasticus: "Great labor is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming

out of their mother's womb, until the day of their burial into the mother of all." (Excli. 40, 1)

Whence this painful ordination of God? What is it that causes so much tribulation? Faith answers: Sin is

It requires God's scourge to raise our heart, which is so attached to earth, aloft and thus save us from eternal perdition. One glance at life will convince you of this truth. When is man more apt to forget God and the end for When is man which he is created? When do the flames of passion rise higher in the heart? When does the lukewarm Christian with the least compunction hasten to the wide road of perdition? Does not experience daily teach us that it is when the sun of temporal suc cess shines brightest, when no cross reminds him of the instability and vanity of all earthly things, then pleasures and honors stifle the voice of

conscience? How many, during the enjoyment of perfect health, lost all care for the salvation of their soul! Then the Lord sent them a painful and dangerous sickness. Prostrated on a bed of pain, their eyes were opened; they saw the grave looming before them and their mind was concentrated on the ocean of eternity. Then the voice of conscience called loudly to them: If at this mo-ment you were compelled to exchange your bed with the silent tomb, would your soul be prepared to stand before the judgment-seat of God? And the soul thus aroused to the eternal truth and to the end of all things, was moved to contrition for its past offenses; with deep sorrow it looked up to the Cruci fied Saviour, hope was revived, the converted soul again gave her heart to her heavenly Father and began a new life in the service of God.

How many others will you find whose only god is the world with all its vanities. Their heart is so attached to the world that they never think of death, judgment, Heaven or hell. Their houses, their money, their property, are the pillars on which they rely, for religion or for the eternal goods, there is no longer place in their heart. If, however, they lose their fortune, their possessions, if they see the foundations on which they relied so much crumble to nothing, if the stars of honors and positions that for merly shone so brightly vanish from their sight, if they find themselves standing alone in the darkness of mis fortune, if all voices of joy are silenced, if they knock in vain at the doors of their former companions, who no longer recognize them, then their mind becomes enlightened, their thoughts turn to God who governs all things, and by penance they become once more faithful servants and good children.

Verily, afflictions are the staff which God uses to break the flinty hearts of men. They are the trumpet by which the souls who are dead in sin and buried in the grave of negligence, are recalled to life. Afflictions are the two-edged sword, with which the Lord cuts asunder the bonds of sinful habits. They are the rungs of the ladder to gain perfection and to ascend to Hea-Hence St. Ephraim prayed: Thy scourges, O Lord, are cut from the tree of mercy, and when they strike, it is for our benefit.

God sends afflictions, however, not only to the sinner, to convert him, but also to the just to make him more perfect. The good, like the gold placed in the crucible, must be purified from all imperfections. The wheat must first be sifted and cleansed from chaff before it is stored away. So must also the souls of the just be cleansed from imperfections before they can find a place, as good wheat, in the eternal venerate the relies of the holy martyr.
All the Catholic natives received the sacraments with the greatest fervor, and for three days the church and its

joyfully suffered persecutions for the name of Jesus. The martyrs praised God amidst their terrible tortures. St. Augustine prayed: Here O Lord, burn and cut, but spare me in eternity. Theresa, taught in the school of sufferings, prayed daily: Lord, permit me to suffer or to die. St. Francis Xavier, to suffer or to die. the great apostle of the Indies, when

overwhelmed with afflictions prayed: Lord, do not take this cross away from me, except to send me a heavier one. Thus the saints loved sufferings and afflictions and should not we try to imitate them? Do we wish to have a Heaven both in time and eternity? No, let us first suffer with Christ and His saints, that we may be glorified Let us bear our cross with them. patiently, that we may receive the crown of eternal glory. Amen.

### "Little Strokes Fell Great Oaks."

The giants of the forest must yield at last to the continual blows of the woods-man. When the human blood has become clogged and impure the little drops of Hood's Sarsaparilla, properly taken, will fell the oak of bad blood.



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READERS

Throughout Ontario.

A new series of Canadian Catholic Readers prepared by some of the leading teachers of Ontario, named for this work by the Bishops and the Education Department has been issued by the Copp, Clark Co. These books have been recommended by the Inspector to be used in all the Separate schools of Ontario. Rev. J. R. Teefy, M. A., L. D., President of St. Michaels Collece, Toronto, who was appointed to supervise the series, has given special care to their preparation. As the result, they confidently claim to have the best and cheapets series of English Catholic Readers yet published.

Some of the important features contained in the books are as follows:

The first two of the series are based on the phonic system, and some of their special meritars: 1. The pictures have been drawn specially to illustrate the lessons. 2. The order of presenting the sounds is the most simple and logical, Part I dealing with all the short cowel sounds, and Part II with the long. 3. The non-phonic words of each lesson are restricted to the fewest possible, so that the harmony of the phonic teaching is not marred to any extent. 4. The second half of Part II contains a great variety of interesting lessons on nature ane other studies attractive to the child. The Second and Third Books are based on the idea that children learn to read with much less effort when the lessons are varied and interesting. The selections have accordingly been made so as to infuse and foster a taste for good reading, the importance of which can hardly be over-estimated. The Fourth Reader contains a wide range of Selections from the best English, American and Canadian writers, chosen so that the scholar will have a pleasant and profitable introduction to those whose influence in moulding character is so great. It is hoped that as a consequence be will be led to the high standard required by the Government for the corresponding books used in Public Schools.

of the cross. For here the child should practice his faith, gain strength in hope, and be inflamed with the fire of divine love. Here, he should suffer his purgatory by the practice of patience, here he should learn to make his life conformable to that of his Lord by the practice of virtues and thus merit Heaven.

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London, Saturday, September 16, 1899

FRANCE AND GERMAMY.

It may be regarded as a sign of growing cordiality between France and Germany that a commission of German and French officers has been appointed by the two Governments to measure accurately the frontier between the two countries in order that it may be so well defined as to prevent future disputes of jurisdiction, which might imperil the good feeling between them. A very few years ago it seemed to be a hopeless task to endeavor to get the two Governments to work together for any purpose.

CATHOL CITY AMONG THE MOR MONS.

Even in Mormondom the power of truth cannot be suppressed by the system of tyranny practiced by the leaders of that abominable sect, and a new Catholic church has been rected spec ially for converts from M monism in the Mormon valley of Dempsey, about sixty-two miles fromMontpelier, Idaho. The church will be dedicated soon. There are now fourteen adult converts, besides children to form the nucleus of a new Catholic congregation, and it is reported that there is a great likelihood of a large increase within a short time. This church will be attended by the Rev. Father W. J. A. Hendricks. who resides at Montpelier, but who has long been doing missionary work in the valley of Dempsey, and on the adiscent mountains.

SOUTH AMERICAN PRIMATE.

It is said that there are one thousand one hundred sections in the decrees of the Pienary Council of South America, which was recently held in Rome, and that they arrange for uniformity of ecclesiastical discipline throughout American Primate, who will probably be the Primate of Brazil, and it is expected that the Primate will be made a Cardinal. At present the Archbishop of Toledo holds the title of Patriarch of the Indies, by which term the West Indies and Spanish America are understood to be indicated, but this title does not convey any jurisdiction, as all the ecclesiastical provinces of South America are now subject directly to the Pope. It is expected, however, that primatial or patriarchal authority will be exercised by the new primate, and that the patriarchal title held by the Archbishop of Toledo will fall into dis-

THE POPE AND DREYFUS.

The sensational Rome correspondent of the London Central News declares that he has interviewed many of the Vatican officials, including Monseigneurs Pffeferi and Angeli, from whom he has learned that the Pope and a number of high dignitaries of the Church are opposed to Dreyfus. He adds that "the Vatican will not issue any instructions to the French clergy in regard to their attitude when the Rennes court-martial delivers its verdict." There is a want of congruity in this announcement; for if it be true that the Holy Father has no in tention to issue instructions to the clergy on the subject, it is not at all likely that he has made any announcement to the effect that he is hostile to Drevfus. Drevfus' guilt or innocence is a personal matter which can be known only through the evidence given at the trial now going on, and the Holy Father has just the same facilities for judging the case which are possessed by any person of great tion, but they may retain their wives distractions arising from worldly ties. discernment who has closely followed to whom they were married before rethe evidence. It is not at all likely, ceiving these orders. therefore, that the Pope should have dence is before the public, or that he of ecclesiastical discipline, which may greater perfection of the unmarried dent many years ago, and for the last

already known that the Pope has more than once expressed his desire that the case should be tried justly, and that the prisoner be judged solely on the merits of the case.

ANOTHER INTERESTING

The farcical occurrence of a few disturbers of the peace of France being allowed to remain for several weeks in a state of siege in a house or castle in the midst of Paris, defying the Government to arrest them, is to be supplemented by another State trial which will be perhaps nearly as interesting as that of ex-Captain Dreyfus. Mesers. Delourede and Guerin are now under arrest on a charge of conspiracy against the French Republic. There will scarcely be much difficulty in proving them guilty, as they openly avow their opposition to the present form of Government; but the chief interest of the trial will centre in the supposed fact that it will be shown that the agitation got up by these men was planned and paid for by the Duke of Orleans and his followers in order to bring the Republican form of Government into disrepute and contempt. The people of Paris did not back up the disturbers, but it appears that the mob which gathered to support them was paid at the rate of two francs per day for each man. The Senate has been summoned as a high court to try the accused.

PREPARING FOR WAR.

The long threatened war which has been expected to break out at any moment between Great Britain and the Transval may not take place, though the danger of it has not passed away. Hitherto all the negotiations which have been carried on, with the hope on the side of the British Government that the Boers would in the end yield all that has been asked of them, have failed. The Uitlanders, who are the foreigners of the Transvaal, and are for the most part British subjects, feel grievously oppressed that they are not admitted to a share in the Government of the country in proportion to their numbers, as they are so highly taxed that they furnish at least three fifths of the revenue. They look to Great Britain as the suzerain power, to give them an adequate share in the Government, but the Raad or Parliament will not concede either the share asked for in the gov ernment, or the suzerainty of Great Britain. Herein lies the trouble The British Government has at last South America, especially in regard to put before Paul Kruger and his couneducation in the seminaries. Provi- cil a final offer which is supposed to sion is also said to have been made to be an ultimatum, though it is not procentralize the government of the fessediy so. The question now is Church by the appointment of a South whether or not the Transvaal Governnent will accede to Mr. Chamber lain's demands, which it has hitherto pertinaciously rejected. It is expected that the Boers will at last recede from the obstinate attitude they have hitherto assumed, and that the demands of the British Government will be acceded to, and war be thus averted. It is known, however, by past experience, that the Boers are splendid fighters, and it may be that they will prove to be so proud of their prowess that they will not yield without fighting even to the large force which England has already brought to South Africa. While negotiations are still going on, both sides are preparing as rapidly as possible for the contingency of hostilities in the near

future. CELIBACY OF THE CLERGY.

J. F., of East Templeton, enquires whether there are in the East, among the Greeks, and in other parts of the Eastern Church, Catholic priests in communion with the Pope and the Catholic Church, who are married, and who celebrate the Holy Sacrifice of the Mass. Enquirer, of St. John, N. B, asks a

similar question, and in addition desires to know why the Catholic Church enjoins celibacy on the clergy.

Answer. We have more than once answered these questions in our columns, but to meet the wishes of our correspondents we deem it advisable to treat the matter here somewhat more fully than was demanded heretofore. To the question of J. F. we answer, Yes. According to the discipline of the Church, where the Eastern rites are observed, deacons and priests are not allowed to marry after their ordina-

The law of the celibacy of the clergy, prejudged the case before all the evi- which prevails in the West, is a matter imposed, though the principle of the who had lost an arm in a railway acci-

change, because it is a divine revela- There is a further vindication of the enactments made by the Church itself, the fact that Bishops in the East are there may be changes from time to time. always selected from among the un-Hence, whatever might be the discipline married clergy, who are numerous in regard to the marriage of the clergy, enough to furnish choice material for it is the unchangeable belief or faith of the Episcopal office. The unmarried the Church that the state of celibacy, clergy are to be found in some one of one to devote himself or herself more who all live under the law of celibacy ; completely to God, is more perfect than 2. Priests who did not marry before the married state.

as follows. (Verses 1 to 9 )

From this it is easily seen that St. Paul was unmarried, and that he recommended for God's better service stances were favorable, it would be that the unmarried and widows should the desire of the Church that the law lawfully and holily entered into.

In verses 25 to 28 he repeats this teaching in another form :

"Now concerning virgins, I have no com-mandment of the Lord: but I give counsel, as having obtained mercy of the Lord, to be faithful. I think therefore that this is good for the present necessity, that it is good for a man so to be. . . But if thou take a wife, thou hast not sinned. And if a virgin marry, she hath not sinned."

Next, in verses 32 to 35, he gives a solid reason for his preference for the

unmarried state : unmarried state:

"But I would have you to be without solicitude. He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided. And the unmarried woman and the virgin thinketh on the things of the Lord that she may be holy both in body and spirit. But she that is married thinketh on the things of the world how she may please her husband. And this I speak for your profit .

and which may give you power to attend upon the Lord without impediment."

In conclusion the Apostle sums up by showing that both the unmarried and the married states are lawful, but that the former is to be preferred - verses 38, 40.

"Therefore both he that giveth his virgin in marriage doth well; and he that giveth her not doth better . . . But most blessed shall she be, if she so remais (a virgin) according to my counsel; and I think that I also have the Spirit of God."

This makes clear the meaning of our Lord Jesus Christ, who, in St. Matthew xix, 9, declares the indissolubility of marriage, whereupon "His disciples say unto Him: 'If the case of a man with his wife be so, it is not good to marry.' He said to them : 'All receive not this word, but they to whom it is given. For there are eunuch . . . . who have made them selves eunuchs for the kingdom of heaven's saka. He that can receive it.

who have made themselve eunuchs for the kingdom of heaven's sake are evidently those who have embraced the state of virginity or celibacy to the end that they may not be drawn away from the service of God by worldly impediments; and it is of the meritoriousness of this condition of life that Christ says : " All receive not this word but they to whom it is given." and "he that can receive it, let him

receive it."

let him receive it." (Verses 10 to 12.)

We might add here those passages of the holy Scripture which testify to the excellence of virginity, and the testimony of the Fathers and ancient writers of the Church who attest unequivocally to the fact that virginity is a state of higher perfection which is not commanded by God, but is nevertheless recommended as one of the evangelical counsels. It will suffice for us to indicate that in the Apocalypse xiv; 1, 4, it is stated as the peculiar reward of the one hundred and forty four thousand chosen ones in Heaven who have "the name of the Lamb (Jesus) and the name of His Father written on their foreheads and who are virgins undefiled, that "these follow the Lamb wherespever He goeth. These were purchased from among men, the first fruits to God, and to the Lamb."

From all these passages of Holy Scripture, it is clear that their teach ing is precisely that which is taught by the Catholic Church; and the reason why the Church requires as a general rule that the clergy should be young and old, male and female. celibate becomes apparent, namely, that she may have in her priests all the tries, the obligation is not so strictly man of Adrian, eighty years of age,

the accused. On the contrary, it is Church as may be deemed by her ex- prohibition of the marriage of the much from rheumatism. The third schools. Parents in general have no pedient, according to circumstances. clergy after their ordination to the was a shoemaker at Azalia aged fifty the ability to teach, and even if they The faith of the Church does not priesthood or even to the deaconship. years, who had been melancholy of tion; but in the case of disciplinary doctrine of the Church on this point in The fourth was a woman of Dalray embraced for God's sake, to enable any four classes, namely: 1. The monks mentioned she succeeded in putting her

their ordination. 3. Priests whose This is clearly the doctrine set forth wives are dead. 4. Priests whose by the Apostle St. Paul in 1 Cor. vii, wives have retired to a convent, and who have taken the vow of celibacy in the religious order of which they have become members.

The Church has not deemed it pru dent to go beyond this in enforcing the law of celibacy in the East; and as the matter is purely one of ecclesiastical discipline, she has full authority to regulate the matter according to the circumstances of the case. Nevertheless, it is certain that if circum so remain. Nevertheless he plainly of celibacy should be observed by the that time, and in numerous instances tells us that the married state may be clergy everywhere. That it is not the blasphemer's books, and copies of thus universally enjoined arises from his defence of suicide, have been found the same cause for which according on the persons or in the homes of to the words of Christ, Moses gave liberty to the Jews to obtain a bill of divorce. Our divine Redeemer says: "Moses, because of the hardness of your hearts, permitted you to put away your wives; but from the beginning it was not so." (St. Matt. xix, 8.)

So from the beginning of Christianity it was the aim of the Church to have a celibate clergy, as is attested by the earliest traditions and the testimonies of the earliest Fathers. Thus St. Cyprian, who flourished in the third century, declares that "the Church rejoices in her virgins who constitute the glorious fruitfulness wherein the Church our mother flour ishes: and as the number of virgins becomes greater, by so much the more does the joy of the Church increase

. . . . wherefore, let the virgins not seek to give pleasure to any one else than their Lord, from whom they expect the reward of their virginity, inasmuch as He has said: 'Not all receive this word, but they to whom it is given."

EDUCATION AND THE IN-CREASE OF CRIME.

Some writer for the press has recently said that we must expect an increase of crime in proportion to the increase of population. But if the theory be true that crime is diminished commensurately with the spread of education this ought not to be the case. Of course, with a great increase of population, if there were no civiliz ing influences at work, crime would increase proportiately with population: out where there are these influences we should expect that the rate of increase of crime would be less than that to escape from America by a cattle of population.

Education is, undoubtedly, a civilizing influence, if the education be of a desirable character, but unfortunately we do not find that the education which has been given to the generation which has just grown up has civilized it or made it any better, and thus the theory that the education which has been given to the present generation is a civilizing force, receives a rude shock.

The readers of the public journals have within the last few days been shocked to learn that certain horrible crimes have become very frequent and this frequency has not merely kept pace with the increase of popula tion, their advance has been exceed ingly rapid; and this has been especially the case with two crimes which are the most shocking to our sensibil ities, suicide and murder.

The increase of the crime of suicide has been fearfully rapid in parts of the United States during the last few years, but during the past week it has been appaling, in proof of which it is sufficient to mention a single fact which has forced itself upon our notice, namely, that in the single comparatively small State of Michigan there were five suicides on a single day, Sept. 4.

These crimes are not peculiar to any age or sex. They were committed by

One of these suicides was of a young man of twenty-seven years, named perfection attainable on earth, and Joseph Scheid, who walked deliberatethat they may serve God without the ly in front of an incoming; train at Detroit, which striking him tossed him But owing to difficulties in the way of into the air like a feather. The second enforcing this law in Eastern coun- person who took his own life was a

late owing to a lull in his business. who was found in the Rouge river. This one was somewhat demented, and had frequently declared that she would drown herself. She made attempts at several times to do this, but was always both by precept and example; but the hitherto frustrated, but on the day long cherished design into execution. The fifth was a woman aged thirtyfive years, who deliberately jumped into the Detroit River while the ferry boat was going from Datroit to Wind-

Can we entertain any doubt that crime is due to the lack of religious teaching in the schools in which the been educated, and to the wide propagation of Ingersollian principles? It is well known that since the notorious but now deceased Colonel published his defense of suicide in the suicides have occurred than before those who have put into practice the godless Colonel's plausible but horrible theory on this subject. The Colonel did not put this theory into practice for himself; but there is little doubt that by his advocacy of it he was responsible for the foolish and wicked application of it to their own case by many of his deluded followers.

Another crime to which we have referred is that of murder. This crime has become exceedingly common within the last few years, but a horrible murder is reported from Chicago to have occurred on the very day of the five suicides of which we have already spoken, and owing to the youth of hose engaged in the deed it is peculiarly atrocious.

Two boys who but recently left school, plotted to kill their schoolmate and former friend, Walter F. Koeller, and succeeded too well in their design. The murderers were Richard Hoeneck and Hermann Hundausen, both of whom have confessed their guilt, the former with some appearance of penitence for his crime, the latter with stolid indifference.

It was agreed by these two conspirat-

ors that both Walter F. Koeller and his brother, George Koeller, should be killed by whichever of the culprits would have the first opportunity, and the two went to Walter Koeller's boarding house to carry out their intention. Hoenick was the first to enter the house, and Koeller got out of bed to greet his visitors, whereupon Hoenick stabbed him three or four times. The murderers had planned steamer, and to go to South Africa after the completion of their work, to seek their fortune, but they were arrested on board a car at Grand Crossing. They state that their bloody deed was perpetrated partly through feelings of revenge because Koeller's father had a share in the street murder of Hoenick's brother thirteen years ago, and Koeller had boyishly slighted Hundausen at school. But the chief cause of their crime was that they had been led by the reading of dime novels to regard the commission of such acts of revenge as something heroic.

The consequences of reading the vile trash which is now commonly put before young persons in the form of dime novels, describing thieves, highwaymen and murderers as heroes, have been frequently pointed out This species of literature is most deleterious in its effects, and parents and teachers should carefully prevent children who are under their care wasting their time in the reading of these pernicious books.

We are surely not astray in asserting that the frequency of these crimes which we have described is due to some defect in the educational system which is now in vogue in the country where such things are happening; and the facts cry out loudly for a radical change in the educational system which is responsible for such enormi-

A religious and moral education is necessary for children, that they may understand the evil of reading bad books of every kind, and that their consciences may be formed so that they may have a' horror for the reading of books which will lead them to crime.

An education founded upon religion is the only antidote to this evil: and

had the ability, they have not the will to do so, whereas they are paying and are willing to pay high salaries to teachers to perform this duty. It is true that parents are not ex-

onerated from teaching their children at home, and their teaching should be moral training of the child is too important a matter to be left entirely to the parents. It should be part of the school programme in order to be effective, because the temptations to evil are numerous and crop up at unexpected times and under unexpected circumstances, and all the time which will be given to moral the alarming prevalence of this training of the children will not be too much when the teaching both at home and in the school-room are in accord. present generation of the people has as will be the case when there is moral and religious teaching given in both places. But if this moral and religious teaching be ineglected in the school-room the children will aptly draw the conclusion that a matter papers a few years ago, many more which is too unimportant for the schoolroom is not worth at all the trouble of acquisition.

> THE POPE AND THE PEACE CONFERENCE.

> An interesting incident occurred at the close of the Peace Conference at the Hague. This was the reading of a reply from the Holy Father Pope Leo XIII. to a letter from Wilhelmina, the Queen of the Netherlands, requesting his Holiness to give his moral support to the work of the Conference, and to co-operate with it. There can be no doubt that Queen

Wilhelmina's request was sent to the Pope with the consent of nearly, if not quite all the delegates of the powers who were present at the Conference. In the face of the fact that Pope Leo was not invited to send a delegate to the Conference it is remarkable that he should be requested to give his cooperation to the work accomplished, and it is a testimony to the world-wide influence of the Holy Father, that to him alone of all the spiritual authorities of the world was such a request sent. In fact, it would be ridiculous to ask the head of any Church which has only a local status to exert such an influence, as he would possess no power whatsoever beyond the boundaries of the country in which he resides. The Archbishop of Canterbury, the Moderators of the Presbyterian Churches of England, Ireland, Scotland and the United States, the Presidents of the various Methodist Churches, or even the President of the Russian Holy Synod, and the ecclesiastical heads of the Lutheran Churches of Europe, could not have any influence to pre serve peace between any two nations, because in every case they are purely ocal organizations, and in m they are merely the obedient servants of the divers States in which they ex-

Holy Father. Nations which differ from each other in laws, language, manners and social customs acknowl edge his supreme authority in matters which regard morality, and as the question of universal peace has direct eference to Christian morals, the influence of the Pope in every quarter of the globe cannot be ignored, and it must now be clear to the delegates who assembled at the Conference that it was a grave mistake to pass him over in the sending out of invitations to a meeting in the interests, of peace. This omission arose from the unwillingness of the Italian Government to have a Papal Delegate present, as that would be a general recognition of the Pope's status as an independent sovereign, and might raise anew the question of making his sovereignty a live issue, by the restoration of his temporal power.

Very different is the position of the

The Holy Father in his reply to the Queen makes no reference to the indignity to which he was subjected in being ignored among the sovereigns of the world; but he shows by his dignified and paternal answer that he is fully conscious of the influence for good which is exercised by the Holy See. His desire for the success of the object for which the Conference was called together outweighed any sense of injury which he might reasonably enough entertain, and his letter is written accordingly in such a spirit as makes manifest his consciousness that the Holy See is a more powerful factor toward the securing of general peace than are the nations which would be glad to ignore its influence.

The Holy Father says :

its nature and intimately connecte august ministry, which, through a Founder of the Uhurch, and in virtions many centuries old, is veshigh calling as Mediator of Peace the authority of the Supreme Pontends beyond the trontiers of nation high calling as Mediator of react the authority of the Supreme Pon-tends beyond the trontiers of natio braces all peoples, that they may erated in the true peace of the Gi-History in its turn bears witness has been done by our predecesso by their influence the laws of war, inevitable, to stay even any sangu-bat of conflict between princes, to amicably the more acute contra-tients of the weak against the pre-ticular trong."

THE DREYFUS TRI

That most extraordinary State trials, the second tri Captain Dreyfus on the treason, inasmuch as he i have betrayed military se foreign power, has at l brought to a close by finding the second time guilty, not ing his own constant de that he is an innocent man.

The second trial, like took place in 1894, was by tial, the president of the c Col. Jouast.

With the character of the ings of the first trial th very little acquainted, as ducted in private, accordi is usual in courts-martis second trial was conducted every opportunity was gi defense to bring forward could be adduced in favo

It is unfortunate that the attempted to murder Mons chief counsel for the defer been discovered, but there to suppose that it was in of any plan by the militar to weaken the defence the was attempted. It is mos it was the deed of some was convinced that Dreyfu and who took this metho the defence in order that less likely to escape puni all events the defence w ducted, and the counsel Messrs. Labori and Deman their power to secure the

quittal. The crime of which th was accused was one the which, especially in an army, can scarcely be ov He was bound, not merel of France, but also by h an officer of the army, interests of his country. his life for its defence wh

On the first trial of principal evidence on convicted was a documen bordereau," which gave count of the location ar of French troops, and the used by the French ar Much rested on the que or not this document, wh to have been sent to Ge not in the handwr fus. This document. only a small part of brought against the a was unanimously decid court-martial held in Dreyfus was guilty of b

of a foreign Governmen

Germany, to betray Fre

Whether Dreyfus is cent of the crime of cused, we will not un cide. The evidence gi voluminous and contra requires to be peruse most carefully in order cision on this point. be incredible that a general staff of the ar include many honorat men, two successive France, and several miers and War Minist lic, should have come clusion that he was g dence on which he we insufficient to bring t him. The theory th in collusion, or that th wrongfully to bring h

scarcely be reasonably Neither can it be me ably that Dreyfus w goat because he is by religion a Jew. Th suffering under perso whether in or out of are, in fact, more th Jewish officers in t several of them bein has never been asser discriminated again their Jewish origin. There have been

in France of late, Jewish sentiments accepted by any co of the French peop credit that Dreyfu they

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its nature and intimately connected with our august ministry, which, through the Divine Founder of the Church, and in virtue of traditions many centuries old, is vested with a high calling as Mediator of Peace. Indeed, the authority of the Supreme Pontificate extends beyond the frontiers of nations: it embraces all peoples, that they may be confederated in the true peace of the Gospel. History in its turn bears witness to all that has been done by our predecessors to soften by their influence the laws of war, unhappily inevitable, to stay even any sanguinary combat of conflict between princes, to terminate amicably the more acute controversies between nations, to sustain courageously the rights of the weak against the pretensions of the strong."

THE DREYFUS TRIAL.

That most extraordinary of modern State trials, the second trial of ex-Captain Dreyfus on the charge of treason, inasmuch as he is said to have betrayed military secrets to a foreign power, has at last been brought to a close by finding him for the second time guilty, notwithstand. ing his own constant declarations that he is an innocent man.

The second trial, like that which took place in 1894, was by court martial, the president of the court being Col. Jouast.

With the character of the proceedings of the first trial the public is very little acquainted, as it was conducted in private, according to what is usual in courts-martial, but the second trial was conducted openly, and every opportunity was given to the defense to bring forward whatever could be adduced in favor of the ac-

It is unfortunate that the person who attempted to murder Mons Labori, the chief counsel for the defence, has not been discovered, but there is no reason to suppose that it was in consequence of any plan by the militar authorities to weaken the defence that this crime was attempted. It is most likely that it was the deed of some fanatic who was convinced that Dreyfus was guilty, and who took this method to confuse the defence in order that he might be less likely to escape punishment. At all events the defence was ably conducted, and the counsel for Dreyfus, Mesers. Labori and Demange, did all in their power to secure the prisoner's acquittal.

The crime of which the ex-captain was accused was one the enormity of which, especially in an officer of the army, can scarcely be over-estimated. He was bound, not merely as a citizen of France, but also by his position as an officer of the army, to protect the interests of his country, and to expose his life for its defence when necessary

On the first trial of Dreyfus, the principal evidence on which he was convicted was a document called "the bordereau," which gave a detailed account of the location and movements of French troops, and the trial of guns used by the French artillery forces. was not in the handwriting of Drey fus. This document, however, was only a small part of the evidence brought against the accused, and it was unanimously decided by the first court-martial held in the case, that Dreyfus was guilty of being in the pay of a foreign Government, presumably Germany, to betray French secrets.

Whether Dreyfus is guilty or innocent of the crime of which he is accused, we will not undertake to decide. The evidence given has been so voluminous and contradictory that it requires to be perused and weighed most carefully in order to reach a decision on this point. Yet it appears to be incredible that almost the whole general staff of the army, which must include many honorable and prudent men, two successive Presidents of France, and several successive Premiers and War Ministers of the Republic, should have come to the firm conclusion that he was guilty, if the evidence on which he was convicted was insufficient to bring the guilt home to him. The theory that these were all in collusion, or that they had conspired wrongfully to bring him in guilty, can scarcely be reasonably entertained.

Neither can it be maintained reasonably that Dreyfus was made a scapegoat because he is by nationality and religion a Jew. The Jews are not suffering under persecution in France, whether in or out of the army. There are, in fact, more than three hundred Jewish officers in the French! army, several of them being generals, and it their Jewish origin.

in France of late, but their anti-

the reason on account of which anti- head on earth, than this subserviency Semitism has recently shown itself of local churches to the will of earthly somewhat in the country appears to be, monarchs. not that it is an inherent sentiment among the people, but because many were convinced of the guilt of Dreyfus and were excited to anger by the fact

It cannot be denied that in connec tion with the first trial there was an amount of forgery perpetrated which is astounding and deplorable. It was the wish of some of the generals not to let Dreyfus escape through lack of evidence, and they ordered some of these forgeries to be perpetrated; and Col. Esterhazy, who seems also to have been guilty of a treason similar to that of which Dreyfus was accused, wished to throw suspicion from himself, and for these reasons several hundred documents were forged bearing upon the case. But there were proofs against Dreyfus independently of these acknowledged forgeries, and we confess it is impossible for us at this distance from the scene of action to pronounce upon the ex captain's guilt or innocence. We can only say that he has been judged guilty by the court to which the case was submitted

under the laws of the country. Dreyfus has already suffered much, and it may be that the Government or the Court will decide that he has sufficiently expiated the fault of which he has been found guilty. It is not likely, however, that the Government will allow themselves to be influenced by the clamor of the friends of Dreyfus to grant still a third trial.

The greatest wonder in regard to the Dreyfus case is that it moved the people of France to such a degree, that it was for a time said, and by some people thought, that it would be the cause of a revolution, or at least a civil war, whatever might be the verdict reached. There does not appear now to be any danger of such a result, and perhaps the presumed danger existed rather in the imagination of sensational newspaper report. ers, than in substantial facts.

> SERVILE NATIONAL CHURCHES.

A recent order issued by the Czar Nicholas to the clergy of the Greek Church in his dominions, to modify the fourth commandment so that it may distinctly command that the people shall pay him due honor and obedience, is an object lesson on the absurdity of the theory on which all National Churches are based. According to the ukase, the fourth commandment, as it was delivered by God to Moses on Mount Sina, is very defective, as it makes no direct mention of his majesty, Much rested on the question whether and it is to be made to read : "Honor or not this document, which was shown thy father and thy mother, and his to have been sent to Germany, was or Imperial Majesty the Czar, that thou which the Lord thy God will give thee. We have not heard that there is to be any opposition on the part of the authorities of the Greek or Russian Church to this strange order. It is not likely there will be opposition, for these authorities are ever servile to the civil power, having always shown themselves ready even to tamper with the divine law in order to please earthly princes whose power is assured. It was thus years ago when King Milan demanded a bill of divorce from the ecclesiastical authorities of Servia. There was no opposition to the royal demand, though the Servian Bishops theoretically hold as firmly as do Catho lies the indissolubility of the completed marriage bond. It has always been the policy of National Churches to change even the divine law to meet the whims of kings. The Church of England was established, in the first instance, because the Catholic Church its vitality,' but I understand it to could not be bent to suit the lascivious desires of Henry VIII., and at a later period King Charles I., who was really an honest and conscientious Church man, notwithstanding his too high an estimate of the prerogatives of kings, would not sign the death warrant of his faithful Prime Minister, the Earl of Strafford, until the Bishops of the National Church assured him that he was justified in sacrificing his faithful servant in order to save his own crown, and to satisfy the demands of an overbearing Parliamentary majority. It was to obtain a flexible code of moralhas never been asserted that they are ity adapted to their passions that discriminated against on account of National Churches were ever thought of by monarchs, and such churches There have been some anti-Semites fulfil faithfully the object for which they have been always called into ex-

MIRACLES AT LOURDES.

The absorbing interest of the Rennes trial has put in the shade the annual that it was believed that he was backed by the Jews on account of his being one of themselves.

It convert be devied that in convert. miraculous cures, registered and scientifically established by Dr. Boissarie, directuer du Bureau des Constatations, and several professional colleagues, including foreigners. These are mostly surgical cases, cured by immersion in the pool, which has been analyzed and found to contain no special therapeutic qualities. no special therapeutic qualities. These results are considered disconcerting for the scientific skeptics. Several ladies of the French nobility aided sick pilgrims to take their baths and attended them in the hospital.

THE APOSTOLATE OF PRAYER.

The grand Association of the Apostolate of Prayer, instituted by the Society of Jesus, has had remarkable success and been very widely spread among Catholics. It has adopted as its chief work the promotion of what St. Alphonsus calls "the great means of prayer," for prayer is so necessary that without it we shall not be able to save our own souls, nor do much to benefit the souls of others. It makes our prayers more effectual by inviting us to unite them every morning, with all our thoughts, words and actions, to the intentions of the Sacred Heart of Jesus, so that thus our prayers and good works are purified in intention and made more acceptable to God, and also receive efficiency by being thus united with the allholy atonements and merits of the Incarnate Word. To this is joined a wonderful system of intercession for all the Church and her needs, public and private, and another of repara tion to the Sacred Heart. The organ of the association, the Messenger of the Sacred Heart, has an immense circulation, and inflames the zeal and devotion of innumerable families.

A NOTABLE CONVERT.

Member of the Coats Family, Famou Scotch Thread Manufacturers.

The Glasgow Observer of August 26

says : A tremendous sensation was caused in Scotland on Wednesday by the announcement, now authenticated, that a prominent member of the Coats family, the famous Paisley thread manufact urers, had been converted to the Catholic faith. It transpires that the gentleman concerned is Mr. Stewart Coats, son of Mr. James Coats of Auchendrane, Ayr. Mr. Coats, although a member of the Paisley family, is scarce Mr. Coats, although a ly known in the town he having resided for many years in America, where he is connected with the large thread works belonging to Messrs. Coats. It appears that Mr. Coats has had a leaning towards the Catholic Church for some time, and after taking advice in various quarters he was re-ceived into that Church in London about three weeks ago by Rev. Sidney Smith, S. J., and is, therefore, now fully qualified member of the Catholic Church. Mr. Coats is about 30 years of age and is married. He arrived yst be long-lived upon the land is presently residing at "The Che Lord thy God will give thee."
We have not heard that there is to of the Coats family in Paisley below mainly to the Baptist denomination, and it will be remembered that they provided the funds for the erection of the handsome Coats Memorial Church

> THE LATE MR. GLADSTONE AND EDUCATION.

Some words which Mr. Gladstone spoke on June 2, 1847, are as appropriate to the present moment as they

were when first uttered : 'The work of guarding the purity of religion will be in my view best discharged by those who specially appointed and who are most solemuly bound by it. By that I do not understand simply the control over religious instruction, if religious instruction to the view bappily. struction according to the view happily expressed by my right reverend friend, the Bishop of Oxford, were a morsel of education that could be sepbe the power of imbuing the whole system with the spirit of religion. I understand the spirit of religious instruction as well as its letter; I understand its discipline as well as its teaching in the school of I understand the light of the given to secular spirit which is to be given to secular instruction, as well as the form in which religious instruction is conveyed. Let the Church and all those who are connected with this society retain in their own hands such a control over the National schools; and especially such a control over the master which is the life and heart of the school -over his appointment, over his con duct, and over his dismissal-as is necessary in order to enable them to discharge their work with respect to the teaching of religion.

THE CATHOLIC UNIVERSITY.

This fall will be memorable in the history of the Catholic University of America by the dedication of two im-

America. The ceremonies will be presided over by Cardinal Gibbons. This college is the first house in the country of the Order of St. Francis for the education of American students as missionary priests to the Holy Land, or as lay brothers, whose duty it will be to serve this foreign mission in the capacity of this foreign mission in the capacity of sacristans, household assistants, teachers, guides, cooks, bakers, tailors, shoemakers, carpenters, masons, etc.

The other building to be dedicated is that of the Holy Cross College. The ceremonies will occur on Ostober 12:h, and will be presided over by Cardinal Bishop Spaulding of Peoria, Ill., will deliver the dedication oration and many Bishops and other digna taries of the Church, as well as President McKinley and many distinguished representatives of the Federal Govern ment, will be present. The corner-stone which will be laid will be that of the Marist College.

HOW HE WAS CONVERTED.

The influence of good literature can not be over-estimated. A little incident that happened in Cleveland a short time ago is an illustration in point. A young non Catholic gentle family in a suburban village a few years ago, at the very time when the family was preparing to attend a lecture on Catholicity, one of a series given in that town by an apostolate father of Cleveland. The young man was favorably impressed by some of the remarks made on that evening, but further than a vague notion that the Catholic Church was one to be reckoned with when casting about for the truth, the lecture seemed to have produced no effect upon him. He was ickly then, and later went into a decline. It was easy to see that the end was not far off; so a Catholic acquaint-ance, who had seen him at that lecpresented him with two books that had been distributed at the mission, Father Searle's Plain Facts and an Inquirer's Catechism. The sick man read them carefully; and when he had finished them, he added the final and best chapter to his own life : he called in a Jesuit Father and had himself prepared for baptism. He died an edifying and consoling death. -The Missionary.

CATHOLIC FRIDAY MEAT-EAT-

It is safe to say that non Catholics are more scandalized by Catholics who eat meat on Friday in public places than in any other manner. It is a personal matter of course, and they may be dispensed by proper authority from observing abstinence, but considering the number of persons-most ly, however, second and third rate politicians, who have never been known to be ill either physically or politically—it is a well founded suspic-ion to assume that all of them are not dispensed. They are as a rule big, strong, ignorant men who have been brought up in the Church, belong to some of its leading societies, and who are always ready to be among those who throw the first stone at an erring brother in religion or in fraternity. They are a sorry lot. They give scandal every Friday. If they desire to eat meat on that day, the residue of Catholic instinct they may have should Catholic instinct they may have should Job rose up and rent his garments; direct them to the quiet of their own and he said: "Naked came I from out homes and there gormandize ad nau-

Friday was selected by the Church as the day on which Christ died on the cross. The abstinence is intended to remind us, and does remind us, that our Saviour suffered for us on that day.
That is why Friday was selected in
preference to any other day. We are
thus reminded that we are sinners, and need the help of God's grace, and that we can only be saved through Christ, our Lord. Every good Christian should be willing to suffer something for Christ's sake.—Catholic Sun.

PROTESTANTS MAY LEARN.

Something of What They May Get From Catholicity.

"What a Protestant May Learn from Roman Catholicism " was the subirom Roman Catholicism "was the subject of a sermon preached by Rev. William Redheffer at the Wesley M. E. Church, Belleville, N. J., on Sunday night. He said in part:

"Tae Catholic Church is the Church of the case." Within the said.

of the poor. Within its walls there is no distinction between the poor man and the one blessed with the world's goods, such as we so often see in our churches. At their altar-rail every man is treated alike, in a God-like, Christian manner. There is much to emulate in this regard. Another point that stands to the fore with these brethren of ours is their loyalty to their faith and to Church discipline. They arise at daybreak and go out to early services in all kinds of weather, often fasting from midnight. And, again, when they have some dispute with their pastor, they do not forsake their Church. They bear it nobly and let it make no difference with their attendance; while Protestants, in a like ican Herald. case, throw everything to the winds and refuse to have anything more to do with the clergyman or his Church.
"The ministers of that faith do not

strive to make gains to their parish or congregation at the expense of their neighbors. They do not coax people to leave their home church and go to another, as I have seen done right here

parishes without sufficient explanation from the pastor there. This is a wise precaution, and if we had something like it in our churches, much trouble and annoyance would be saved."

PERSONIFICATION OF THE WEAKNESS AND SUFFERING.

In these days of strikes and suffering it would be well to remember the say-ing of the Apostle : "We know that every creature groaneth and travaileth in pain even till now." Were this world all that our wishes could make it, it would still be unequal to the satisfaction of our wishes; but, on the con trary, a dark shadow rests on this otherwise glorious creation. The whole creation groaneth and travaileth in pain ; nay, we ourselves, who have re-ceived the first fruits of the Spirit, groan within ourselves, waiting for the adoption of the sons of God. For the grace of God does not destroy in us the misery of nature ; but only gives us strength to bear it, protects us against its consequences, and renders it a source of merit and glory.

The holy Patriarch Job, as a type of

the suffering Christ, was also a type of that suffering humanity which Blessed Lord came upon earth to redeem, and which He has redeemed by taking our humanity upon Himself. In Job, then, we shall expect to find a faithful mirror of our own sorrows and the sorrows of our common humanity. Nothing is known for certain about Job further than what is recorded of him in the divine book which bears his name. He was a patriarch, and pro-bably a king of the land of Hus, which borders on the great Arabian desert. At any rate, he is described as a great man among all of the people of the East, as the father of a numerous family and exceedingly wealthy, as wealth was then reckoned—that is to say, in herds of camels and oxen, and flocks of sheep; and, what is immeasurably better than wealth, Job was simple and upright, and blameless before God and man. But man was not placed upon earth to be rich and great, nor indeed to be poor and lowly; but whether rich or poor, great or lowly, to be on his trial.

Job had been tried in prosperity and was found faithful; he was now to be tried in adversity, and that, as you know, of no ordinary kind. we read that when the "sons of God" came to stand before the Lord, Satan was also present among them; and that he asked and obtained full power over all that Job had, to afflict him as he pleased; only, it was added, "Put not forth thy hand upon his person." So satan went forth about his work of mischief; and he did it thoroughly Messenger after messenger of evil tid-ings sought the house of Job. His oxen were plowing and his asses were grazing beside them, when the Sabean rushing on them had slain his servants and carried all away. Meantime, a fatal storm had set in and the lightnings of heaven consumed both sheep and shepherds; and mean time, again, a band of Chaldean marauders had slain his drovers and carried off the camels. But, worst than all, while his sons and daughters were feasting together in the house of their elder brother, the great desert wind had gathered up its fury, and caught in strength the house in which they were feasting, which fell in and crushed them dead in its ruins. And my mother's womb, and naked shall I pleased the Lord, so it is done; blessed be the name of the Lord."—Sacerdos in American Herald.

PRIEST AND PEOPLE.

Those who complain of the frequent appeals made by priests should re-member that the priesthood is a sub-lime vocation, but its attending responsibilities are grave, and its devoted labors are various and arduous. Nothing is better calculated to make a pastor happy than a grateful and pious flock, and nothing sweetens his labors more effectually than a generous people. The parishioners must show their appreciation of his untiring devotedness by contributing promptly and liberally to his support, and there by save the painful necessity of frequent appeals. Every reflecting Catholic must know that the sacred character of the priest's function and the multitudinousness of his difficult occupations do not permit him to engage in worldly business to secure an honest livelihood for himself. As the priest employs his whole time for the spiritual welfare of his people, good reason and justice teach that they in turn must supply him with temporal wants and physical comfort. The Church, too, enjoins that duty on the faithful. Our little catechism tells us that the chief commandments of the Church are six. The fifth in its enumeration is: contribute to the support of our pastors." The intended and purported meaning of this precept is that parish ioners are obliged to bear their share in supplying an honest and comfort-able sustenance to their pastor.—Amer-

A WELL-SPENT LIFE.

Father Time is not always a hard parent, and though he tarries for none of his children, often lays his hand lightly upon those who have used him well; making them old men and women inexorably enough, but Jewish sentiments have never been accepted by any considerable section of the French people, and we cannot credit that Dreyfus was persecuted of the French people, and we cannot credit that Dreyfus was persecuted of the French people, and we cannot credit that Dreyfus was persecuted of the wisdom of Christ in establishing only one Church for credit that Dreyfus was persecuted of the wisdom of Christ in establishing only one Church for credit that Dreyfus was persecuted of the wisdom of Christ in establishing only one Church for credit that Dreyfus was persecuted of the wisdom of Christ in establishing only one Church for the College and continuous forms of the College and continuous forms of the Protestant and spirits young and the lay and our own doors in the Protestant and spirits young and in full vigor. With such people and in full vigor. With such people their hearts and spirits young and in full vigor. With such people the corner-stone for a third. The first dedication will occur on Spet. In the continuous forms of the Protestant and spirits young and in full vigor. With such people their hearts and spirits young and in full vigor. With such people the corner-stone for a third. The first dedication will occur on Spet. In the continuous forms of the vigor. The Layman's Day."

If they own little room is well lighted, the whole world is less dark.—Bishop the corner stone for a third. In the continuous forms of the corner stone for a third. In the continuous forms of the corner stone for a third. In the corner stone for a third. In the continuous forms of the corner stone for a third. In the continuous forms of the corner stone for a third. In the corne

notch in the quiet calender of a wellspent life. - Dickens.

PETER'S PENCE.

The Pope's Great Success as the Maker of Fine Wines.

A very remarkable proposition has been made to the Vatican, in which some exceedingly shrewd business men are concerned, and also some high personages at the Papal Court. Readers of the Pall Mall Gazette will, perhaps, remember that some years ago I an-nounced that the Pope was making a special wine from the vines in the Vatican gardens which has a quality all its own, and is in high demand, partly because of its really delicious flavor, and partly because of the position of its maker. Leo XIII. has now been approached for the purpose of induc-ing him to exhibit this wine at the Paris Exposition next year, elegantly bottled, with labels showing a picture of St. Peter's, and the Vatican, and setting forth that this is the famous "Leonine wine" of Leo XIII., in the twenty-first year of his reign. Besides this a company would be formed with the privilege of repro-ducing this wine, which, if it did not come from the Vatican gardens, would practically be the same, half the proceeds going to the company and half to "Peter's Pence." Or if the Vatican did not wish the trouble of looking after so vast a concern the company would guarantee the Holy See a yearly sum equal to the present revenue from

To the despair of the promoters of the "Leonine wine" scheme, who saw in it a fortune for themselves as well as riches for the Church, the Pope will not hear a word of it, and was, in fact, exceedingly indignant. "What," he exclaimed, "go down to posterity as the 'wine merchant,' or the 'commercial Pope!' I hope I know the dignity of my position too well.

A few days later, while taking his accustomed walk in the gardens of the palace, he wandered to the vineyard, and there found his faithful gardener busy among the vines, "Ah! Glovanni," he said, putting his hand on the head of the kneeling servant, "do you know that these vines are worth millions, and that they say you and I are 'criminal' in keeping them to ourselves?" and with a sad smile at the perplexed face of the old man, he passed on .- Pall Mall Gazette.

STRVENSON'S RELIGION.

Had Not Death Struck Him Down so Suddelny He Would Probably Have Become a Convert to the Catholie

Right Rev. Dr. Broyer, Bishop of Samoa, who knew Robert Louis Stevenson well during the latter's life in the South Pacific, has recently given some interesting information about Stevenson's religious attitude, in an interview reported in the Catholic Press of Sydney, Australia. Says the writer:

We had come to talk about Samoa, and we told the Bishop so. But when we should have been framing questions about Mataafa, a vision came to us of a lonely height overlooking the sea, and a still more lonely tomb covered the last resting-place of Robert Louis Stevenson.

It was not necessary, but we asked: "Did you know Stevenson?

Bishop Broyer smiled. "I knew him very well," he said, "for I often visited him at Vailima. Not so often return thither. The Lord gave, and the Lord hath taken away; as it hath reproached me for not coming more frequently, but what could I do? Had I gone too much it might have aroused jealousy on the part of the English consul. Stevenson was very partial to Catholics, you know.'

Yes, we did know, and we thought— at least it had often occurred to us—at times when we crossed passages in some of Stevenson's letters, that it was ust possible that he might have-Well, we insinuated our thoughts to

Dr. Broyer.

He grew very grave and was silent for a time; then with deep conviction turned to us earnestly. "I have every reason to believe," he said, "that had not death struck him down so suddenly, without a moment's warning, he would have become a convert to the Catholic faith. He thought deeply on religious matters, and that his heart was turned toward Catholicism there can be no doubt. He was singularly free from any taint of sectarianism, and on religious matters thought that none should be coerced. He asked his stepdaughter's (Mrs. Strong) bey what religion he would like to be brought up in—Protestant or Catholic? 'I would like to be a Catholic,' said the lad. Whereupon Stevenson brought him to me and he was baptised in the Catholic faith. The lad, I believe, is now being educated in America.'

A careful observer of the manners A careful observer of the manners of the day will note the besetting vanity that prevails in all "talk." Everyone is busy "blowing his own trumpet," as it is called, retailing or boasting how cleverly he managed this and that; how he had the advantage in the transportion how here. age in the transaction; how he was at particular parties, etc. Even pious persons engaged in religious work will be heard expounding to obsequious hearers the tale of their labors, asking praise for the wonderful sagacity they have shown, etc. This is hardly the note of true piety. Nothing, too, is more repulsive in modern society than the satisfaction with oneself, the air of complacency and superiority to others, which so many persons exhibit.

"The Layman's Day."

bly enough written acas makes that the rful factor eral peace would be

y within our

ST A PROTESTANT MINISTER. Sacred Heart Review.

We have seen, by examination of that part of the Jesuit Constitutions which treats of the effect of the vows and precepts, that to explain obligare ad precepts, that to explain obligare ad precedum as meaning "to bind to the commission of sin" is not only a monstrous and sacrilegious contradiction of all Christian and Catholic doctrine, but throws the meaning of this ction into hopeless confusion. Littledale himself can do nothing with the chapter, but picks out the phrase from its context, and gives to it his own ignorant and malevolent interpretation as if it floated all alone in the world. We have seen that, if the phrase had been wholly unknown, instead of having been familiar for ages, it would be determined by the necessities of its place to its proper sense "To bind to anything up to the point

of sin if neglected."

We have next examined the rest of the Constitutions and have been surprised to find, not only that they for-bid obedience to be given to any command of a superior if it involves "any manner of sin," mortal or venial, direct or indirect, but that they go farther than this, and deny obedice to be due to superiors, or even to the Pope, if at any time it is "con-trary to charity." It is therefore with full agreement both of his Society and of the Holy See that Bellarmine clares that not only must a sinful command of the Pope, should be give one, be disobeyed, but that a burdensome and unreasonable command though not involving anything intrinsically sinful, is only casually, not essentially, binding. Indeed, reessentially, binding. Indeed, re-marks Vicar General Byrne, in his "Catholic Doctrine," no simply eccle-siastical law binds, if the fulfilment of it implies grievous inconvenience. Otherwise the Church would depart from the example of her Lord, Whose yoke is easy and His burden light.

Seeing now that the Jesuit Rule on the one hand strongly urges the duty of subordination and on the other reiterates the rights of spiritual independence, it is not so strange, that, as Count von Hoensbroech declares, the Jesuits have developed, both in practice and theory, a singularly pure morality. As the Count, having been for years a Jesuit, is now the leading antagonist of the Jesuits, and the Catholics in Germany, and here speaks as such. his testimony is unimpeach He shows impatience of those who imagine Jesuit casuistry to have been davised in the interests of loose morals. He owns, of course, that not seldom writers lose themselves in such a labyrinth of cases of conscience, and need to be sharply brought up. The Jesuit Busenbaum gives a list of some fifty or sixty such errors that have been condemned by the Holy See. The Jesuit Lehmkuhl gives a list, of sixty-five. Hoensbroech, of course, does not deny those papal condemnations, nor the justice of them, but he energetically maintains that the intentions of the Jesuit casuists have been most pure.

I have read a great many books about the Jesuits and almost all of them against the Jesuits. The im-pression which has left by these, but especially by Doctor Doellinger's learned and hostile writings, has been that the Order, beyond most orders, has fostered individuality of opinion in its members. There are certain bounds of conformity, it is true, but these are wide. I have been led to wonder whether any other order has equalled it in this respect. In reading Duellinger's reports, it has sometimes to be seemed as if the Society was carrying false?' liberty of opinion almost to the verge of disorderliness. Of course an indi vidual impression may easily be fallacious; yet when it rests upon toler-ably wide reading in the matter, it is not without some weight. It helps to show that the common notion of the Society as an absolutely compact body of men, absolutely controlled by an ab solute superior, is fanciful. Indeed, one Jesuit, quoted by Doellinger and Reusch, writing to another, complains that the members are so refractory that they have driven more than one General into a loss of mental power before his time. What a curious contrast to the popular notion ! Some eminent French Catholic.

ly acted, less as a unity than as a somewhat loosely aggregated congeries of provinces. Allowing that this view is probably somewhat overcharged, vet we must own that, say about 1600, the French, the Spanish, and some other provinces, seemed to pull apart in a way that must have given poor Claudius Acquaviva a sense of being a sort of monastic Phaethon, though happily for him one that escaped final wreck and brought his horses well together. In view of these free and bold features of Jesuit history, less pro-nounced now, but by no means flattened out into monotony, even yet, some of the things said about the Order by people that imagine themselves to be great authorities, are very comical. Particularly, there is in New York a newspaper, of wide circulation and great reputation, which without exactly committing itself to the A. P. A. is wont, about electiontime, to throw them, now and then, considerable crumbs of comfort. One correspondent asked what were the

whose name now escapes me, a man not very friendly to the Order, re-

marks that in his view it has common

go to Doellinger and Reusch, and read their account of the protracted struggle between Thyrus Gonzalez and his five Assistants over the publication of his book against Probabilism! The struggle lasted three years and was only determined at length by the tervention of the Pope. During the whole time the verdict of the Society wavered in the balance. At last it turned out in favor of the General, decidedly against his opinions. And these are the limber Jesuits who, according to this blessed editor, have nothing to do when a General dies but to discharge themselves of their old principles and wait until the first circular of his successor shall inflate them with new! Probably the just elected General has to answer letters like this: "Reverend Father, am I this year to teach three Persons of the Godhead or only two?" "Reverend Godhead or only two?" "Reverend Father, am I now at the Mass to read out of the Bible, or the Koran?" "Reverend Father, are there seven sacraments this time, or nine?" The Editor will say that I am grossly cari-caturing him. So I am, and I know

He grossly caricatures the Jesuite, and has not wit enough to know it How true it is, as Chancellor Oxenst-jerna says to his son: "Go and see with how little wisdom the world is guided." This oracle of this newspaper has gone into millions of homes and in every one of them has deepened ignorance and strengthed prejudice bout the Jesuits.

Then there is good Doctor Lyman Abbott. By his will and knowledge he would not slander a fly. Yet in the Century Dictionary he calmiy de-fines the Fourth Yow as "a vow of absolute submission to the Pope," thing which, as we have seen, the Constitutions utterly refuse to mortal man. and as always defined in the Rule and in the Index, is simply "a vow of obedience to the Pope concerning mis-It is hard to say whether malsions. ice or heedlessness does more harm in the world. Heedlessness, I fancy.

A scientific inquirer, having ascer tained beyond donbt from the Constitutions that obligare ad peccatum means "to bind under pain of sin," would next inquire how this phrase came to be used. Was it invented by the Jesuits? If so, then it is no wonder they have been misunderstood used as being of established force? He would go back to the Franciscan and to the Dominican Rule, three hundred years older than the Jesuit. In each of these he would find this portentous formula, which causes our Protestant hair to stand up on our evangelical heads, in unembarras use, never dreaming of being mis-understood by man, woman or child of the Catholic world, as indeed it seems not to have been misunderstood by man, woman or child of either the Catholic or the Protestant world for five hundred and eighty two years from the time at which the innocent and pure-minded St. Francis brought it, as a phrase of perfectly ascertained meaning, into his Rule.

A comparison of the Dominican and Franciscan rules with the Jesuit will be interesting and instructive. as this abominable slander is in dying, it is by the help of this comparison that Doctor Steitz has given it its mortal Charles C. Starbuck. blow.

Andover, Mass.

שטטע.

By Rev. L. A. Lambeth in the Freeman's Journal. News-Tribune: "In other words, do they (Catholics) 'believe' a thing

true which they know to be No. The Catholic is never required

by the Church of Christ to believe as true what he know to be false. She does not require impossibilities. When she pronounces a decision, the Catholic knows that it is true, and that any private judgment of his that conflict with that decision must be false, and not knowledge, for knowledge is to know the true. It seems impossible for you to put yourself in the Catholic's place and understand the mental atti-tude of one who believes in the infallibility of the Church of Christ. You do not appear to see that no individual opinion or judgment that clashes with infallible authority can have any standing whatever in his mind. Let us put a case that may enable your Protestant mind to see it. Some one asks you if you believe in the infallibility of Christ. You reply that you do. Then he, the infidel, who does not believe in the infallibility of Christ, will say: "What! Do you believe a thing to be true which you know to be false?" What would you think of such a question? You would say: 'My dear sir, have I not told you that I believe in the infallibility Christ? Your question is therefore silly, for it supposes me to believe in His infallibility and not to believe in it at the same time. While I believe Him to be infallible, you cannot suppose that I can think that I 'know' anything contrary to His teaching, for what is contrary to His teaching must be false, and the false, the unreal, the non existent, is not an object of knowledge. While I believe in His infallibility, His teaching is to me the highest criterion of truth, the absolute criterion, to which my mind, as long as it is sane, must yield un-

questioning assent." Now the Catholic believes with you that Christ is infallible; but he goes principles of the Jesuits. The sapient editor summed the whole matter up in a very small nutshell. A Jesuit's instituted by Him is infallible, for He principles are simply the principles of the Secondary of the Church's infalliblity, belief in their inspiration. As you deny the existence of such a witness, the books composing the Bible can be to you only what Bishop Potter and believes that the Church's infallibility, belief in their inspiration. As you deny the existence of such a witness, the books composing the Bible can be to you only what Bishop Potter and believes that the Church's infallibility, belief in their inspiration. As you deny the existence of such a witness does not justify a reasonable belief in their inspiration. As you deny the existence of such a witness, the books composing the Bible can be to you only what Bishop Potter and believes that the Church's instituted by Him is infallible, for He instituted belief in their inspiration. As you don't have a subject to you only what Bishop Potter and belief in their inspiration.

ask the Catholic: Do you believe a ture, and as such, subject to the same thing to be true which you know to be false? his reply is word for word the reply you would give to the Infidel who would ask you the same question in reference to the infallibility of Christ. He would say, further: "I your private judgment, constitutes Christ. He would say, further: "I cannot believe or know anything contrary to the teaching of the infallible Church of Christ, for what is contrary to her teaching must be false, unreal, non-existent." Your question is there-

News-Tribune: "Is the editor of the Freeman's Journal a Catholic against nis private judgment?" He is not. News Tribune: "I believe Catholics exercise their private judgment, just as do Protestants." Then you are mistaken. There is a radical difference. Suppose two men, A and B neither Protestant nor Catholic, but who believe in the existence of God. set out together to learn the will and law of God and supernatural truth. It is clear that thus far they are on equal terms. Each has his individual reason. It is all he has; and for truths of the natural order he has nothing superior to it. Using their reason, our two travelers, by means of human history and human tradition, come to the knowledge that God has made a revelation to certain men and through their agency to mankind. They learn fur-ther that the Son of God came down upon earth, became man, taught His revelation, established His Church and leparted from the world

Thus far our travelers have moved

along together, using their individual reason on human history and tradition. Observe that thus far they have noth ing but this kind of history and tradition. They have historic records of facts and sayings, but no Bible yet; that is, no inspired records, for their reason is not competent to determine whether any book is inspired, because reason is of the natural order, while inspiration is of the supernatural order, and not cognizable by sight or touch, or any of our senses. Private judgment has a number of historic records and nothing more, and left to itself can have nothing more. To come to a knowledge that any of these records-and which if any of themare inspired, some authority other than individual reason or private private Private judgment is necessary. reason itself bears witness to this necessity, for it knows that it has not the faculty to distinguish the inspired from the non-inspired. It tells us that we must appeal to some authority competent to make the distinction and that, this authority to be competent must be unerring, infallible otherwise it is no better than individ ual reason which testifies to its own insufficiency.

It is just at this point that the Cath

olic and the Protestant rules of faith differ radically. The Protestant has his private judgment, and a number of historical records or books, but he has not yet his Bible, for that means inspired books; and their inspiration must be determined before the Bible can be to him the Word of God. What is to determine for him this important point? His private judgment? That is admittedly incompetent. The books They cannot evidence themselves? their own inspiration. It must be assumed that they are not inspired un-til their inspiration is proved, and if not inspired their evidence is fallible and incompetent. You cannot assume their inspiration, and then quote them PRIVATE JUDGMENT — A HOO- to prove their inspiration. That is a Any person who has used Polson, S Nervibegging of the question. If the mere line, the great pain cure, would not be with statement of a book that it is inspired proves its inspiration, the Mormon Book is inspired, for it claims to be, and the Koran is inspired, for it also claims to be. Any book may claim to be, as long as paper will not refuse ink. But, as a matter of fact, the Bible does not claim to be inspired. There is no statement that each and every book in the volume is inspired. There is no inspired list of books.

Private judgment and the books themselves being incompetent to attest inspiration, how can you come to a knowledge of their inspiration? By tradition? Tradition is infallible or allible. If infallible, you admit an infallible authority outside the books, and in doing so you abandon your Protestant rule of faith-Bible and private judgment. If tradition be not infallible, it is no better authority than your own private judgment.

Will you appeal to the voice of Christendom? If so, we reason as above. That voice is infallible or fallible. If infallible you abandon your rule of faith; if fallible, it is as incompetent to determine the question of inspiration as your private judgment is. To sum up, your individual eason is incompetent to determine the inspiration of the books which, when taken together, go by the name of Bible. The books themselves are in competent witnesses. Tradition and the voice of Christendom you cannot accept as authority without abandoning your rule of faith.

According to your rule of faith, then, you stand with your private judgment in the presence of certain historical records and you have no competent authority to make anything of them than mere historical records, no competent authority to attest to you their inspiration. A very important consequence to you follows from this fact. It is that you are left with your private judgment, but no Bible. In order to have a Bible, that is, known inspired books, you must recognize an infallible witness to their inspiration. Anything less than such a witness does not justify a reasonable

your rule of faith.

You are wrong, then, in saying that "Catholics use their private judgment as Protestant do." We will now show you that they use it very differently As we have seen, two men go togethe to a certain point. They agree that a revelation was made, and from historical records agree that Christ came on earth, preached His doctrines, es-tablished His Church and departed Tous far both have used their private judgment on the historical rewhich they believe to be true in their difference comes in their manner of treating these records. The Catholic treats them as history, as he treats Jos-ephus or Caesar, for as yet he has, like the Protestant, no evidence that they are anything more. He reads in them the life, miracles and words of Christ, and from His miracles and words is convinced that He is supernatural, divine. He reads that this divine person instituted a Church which He called "My Church," and declared that the gates of hell should not prevail against it, and that those who would not hear it were to be looked upon by his followers as heathens and pub licans. He concludes that if Chris divine, the eternal Son of God, His Church which He established to teach and commanded us to hear, is unerr ing, infallible in teaching whatsoever He commanded : that is, revealed truth and law.

Having come to this conclusion by his private judgment and the historical records, he says: "I have found the competent authority on supernatural, revealed truth and law, the chosen mouthpiece of Christ Himself. I will obey His command and hear its voice And in all things that concern reveal his private judgment in homage at the feet of this divinely appointed teacher just as those who lived in the time of Christ submitted their private judgment to Him, once they were convinced of his divinity.

The Catholic knows that this Church existed before any of the records were written, and he has come to a knowledge of it without the Bible, for as yet to him there is no inspired book. Hav-ing found an infallible authority, he, using the highest faculty of his reason submits his private judgment to it, and appeals to it in all that concern revelation. Henceforth he makes the udgment of the Church his private indement. One of the first things the nfallible Church teaches him is that the records he has been consulting are more than human records; that they were written by men inspired of God. He believes this because the Church teaches him, and no other reason.

In this way the Catholic passes from the records as mere history to the records as inspired writings. It is the only way. The Protestant, rejecting this method, has and can have no thing but purely human records on which to exercise his private judgment The Christian world received the Bible from the Church, not the Church from the Bible. Prote inverted the order of facts. Hence the

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orway.
"I feels awful bad," said the patient.
"We'll fix all that," said the doctor, briskly.

"I feels awful bad," said the patient.

"We'll fix all that," said the doctor, briskly.

"Lemme see your tongre."

Out came the tiny red indicator,
"Hum: Coated!" said the doctor, locking very grave indeed.

Then, witnout a word of warning, the skilled physician hauled off, and gave the patient a smart slap in the region of the ribs.

"Ouch!" cried the sufferer.
"Feel any pain there?" inquired the doctor.
"Yes," said the patient.
"I thought so," said the healer. "How's the other side?"
"It's all right," said the patient, edging away.
Thereppon the doctor produced.

away.

Thereupon the doctor produced a small bottle filled with what looked like either bread or mud pills, and placed it on the table.

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"Till you die," said the doctor, "Good-morning!"

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Mr. Longfellow in one of his poems tells a beautiful story of Charles, the great Emperor of Austria and Spain. Before a beleaguered Fiemish city the Emperor had pitched his tent, and so long had the seige held out that a bird had built her nest at the top of the royal pavilion. The courtiers were indignant at such a desecration of the ai pavilion. The courtiers were in-dignant at such a desecration of the splendid velvet tent, embroidered with gold and studded with costly jewels. But the haughty Emperor stayed the rude hand that would have destroyed

"Let no hand the bird molest,"
Said he solemnly, 'nor hurt her.'
Adding then, by way of jest:
Golondrina is my guest—
'Tis the wife of some deserter.'"

So they left the tent standing; and until the cruel siege was over-"So it stood there all alone,
Loosely flapping, torn and tattered,
Till the brood was fledged and flown,
Singing o'er those walls of stone
Which the cannon shot had shattered."

It is a kindly act to remember of that stern Emperor, whom men feared rather than loved, and from whom they expected rigorous justice rather than tender thoughtfulness. Some one says

Building nests in Fame's great temple, As in spouts the swallows build."

And it is just such gracious acts as these that one would like to have remembered after death.

Those who knew Father Ryan, the poet, say that, absorbed as he always was in some new enterprise, he never forgot the little courtesles of life. Once, when preaching to a large audience, a tiny child went toddling down the aisle, and before he could be stopped pulled at Father Ryan's robe. Stooping, the kindly priest raised the little fellow to his arms and continued his sermon, holding him, as some one said, "like Saint Anthony holding Our Lord." How much such an act must have impressed all who saw it!

There is a man who by those who know him is always spoken of as "grand," so noble is he in all the sterling qualities which go with those

—Bear 'midst wrong and ruth The grand old name of gentleman!'' He is at the head of a large Sunday school, and it had been his habit to visit for a few moments each Sunday the classes of the very tiny children, saying a few words to each one; but one Sunday he was compelled to be absent. The following week he was in his place; and as he neared the small children he heard an excited and the small children he heard an excited state.

small children he heard an excited rustle, saw little faces peering over the benches in eager expectancy, and heard a childish voice whisper: "There he is! There he is! Oh, I was so 'fraid he wouldn't come!" That grand man, whom prominent business men from all over the land welcome and look up to, told this simple anecdote with tears in his kind large even; and that child's speech he large eyes; and that child's speech he thought the greatest compliment he had ever received in his life.

"Only great souls," observes a French writer, "realize how much grandeur there is in being good;" and only Christlike souls realize the greatness of little things. Life is so made up of "trifles light as air ;" and 'tis the little, simple, kindly deeds, the daily thoughtfulness for others, which make the rough places smooth.

"Little things
On little wings
Bear little souls to heaven."

Only the few are born rich, and the whose parents were wealthy often go to the bad and become poor, when they do not also die young, says the Catholic Columbian. They do not Catholic Columbian. They do not appreciate the value of money. They have not had the discipline of self control, of frugality, of savings accumulated by close economy. They are prodigal. They have not had the advantage of poverty, which to many men has been a stimulus and a safe-

The many who are born poor, provided they have a bright mind, a sound body, and a fair education, have guard. advantages in the race of life over their luxurious brothers, who are soft and weak and thriftless. Poverty no Hindrance.

"There's no chance for me; I'm poor." This is the desponding cry of many a young man, when urged to struggle for the prizes of life—to raise himself out of his lowly condition and make himself useful to his fellow-men. This plea might be admissible, did exrnis plea might be admissible, did experience show that poverty, even the most abject, need keep a man from longing and striving for a respectable and even an honorable place among his fellows. But what is the fact? The biographies of eminent men of all ages and all countries around the continues. ages and all countries prove the con-trary—nay, prove that low birth and trary—nay, prove that low birth and grinding poverty may both be converted to positive blessings by a determined will. They teem with examples showing that the humblest man, if he will but make the most of his abilities, may do much for the glown of God and may do much for the glory of God and the good of man; that giant deeds may be performed by seeming pygmies; that there is no social dwarf that may not become a moral Hercules.

You are miserably poor, you say, without a friend to help you. But are you poorer than the carpenter's son, who rose to be Pope Gregory the Seventh, the mightlest of the pontiffs? Are you poorer than Gutenberg, who by the invention of printing revolutionized the whole intellectual aspect of society? Are you poorer than was Alexander Murray, the eminent linguist, who when a youth, learned to

write by scribbling letters on an old

write by scribbling letters on an old wool card, with the end of a burnt heather stem? Are you more indigent than was Lord Kenyon, chief justice of England, who began life as a bootblack and an errand boy? Are you more friendless than John Leyden, the brilliant scholar, who, when a poor, barefooted boy, walked six or eight miles across the Scotch moors to learn to read; who, amid the abjectest penury, haunted Constable's bookstore in Edinburg, and passed hour after

penury, haunted Constable's bookstore in Edinburg, and passed hour after hour perched on a ladder in mid-air with some great folio in his hand, for-getful of the scanty meal of bread and water which awaited him in his lowly lodging? Are you more needy than was Samuel F. B. Morse, inventor of the electric telegraph, who, on the very eve of his triumph, wrote to his mother: "I am crushed for want of lodgings?

mother: "I am crushed for want of means; my stockings all want to see mother, and my hat is hoary from age?" Is your invironment more depressing than was that of the great journalist and politician, Thurlow Weed, who cultivated his mind while tending "sap-bush;" who tramped through the snow shoeless, with his feet swaddled in the remnants of a rag carpet, to borrow Carlyle's French Revolution, which he read by the light of "fat pine?" Are you more forlorn than was Henry Wilson in his boyhood, he who for eighteen years boyhood, he who for eighteen years was senator in Congress, and was vice president of the United States? He toiled and druged as a farmer's apprentice from daylight till dark, for the time he was ten years of age from the time he was ten years of age until he was twenty one—spending, as he himself affirmed, but one dollar

during those weary years a thousand borrowed volumes of history, biogra-phy and philosophy. Poverty did not prevent the poor, scrofulous, melancholy Samuel Johnson, who went up to London with but a guinea in his pocket, from rising to literary eminence. It did not prevent Schliemann from becoming the first paleontologist of his time; nor Edpaleontologist of his time; nor Ed-ward Sugden, a barber's son, from be-coming one of England's greatest lawyers, with an income of one hun-dred thousand dollars a year, and Lord Chancellor of England. It did not keen Samuel Lee of Shrondhia

from the day he was born till he at-tained to manhood—and yet he read

not keep Samuel Liee, of Shropshire,
England, a carpenter's apprentice,
from learning the Latin, Greek,
Hebrew, Chaldee, Syriac, Arabic,
Persic, Hindostance and other languages, and becoming a famed pro-fessor in the University of Cambridge. Poverty could not keep in obscurity Garfield the canal boy; nor Linnæus, the naturalist, in spite of the fact that he had to prosecute his studies while hammering leather and making shoes. Indigence did not hinder Velpeau from becoming the most illustrious figure in French surgery albeit he was a blacksmith's son; nor Littre, the learned translator of Hippocrates, from rising to eminence amid the most depressing discouragements; nor Professor Moor from making his mark in the world, though, when a young man, he had not money to buy Newton's Principia, and had to copy the whole of that great work with his

the whole of that great work with his own hand. "Chill penury" did not "repress the noble rage" of Jean Richter, but even when in the clutches of a remorseless creditor, he wrote to a friend: "What is poverty that a man should whine under it? It is but the pain of piercing the ears of the maiden, and you hang precious jewels in the wound." To you who are beginning life, what

CHATS WITH YOUNG MEN. though you are a poor man's son, and have felt the gripe of want until, as What though you may be steeped in poverty to the very lips, yet in your environment one whit more depressing than that of the heroic souls we have named? But all these men rose superior to their discouragements and converted ever the obstacles in their way into stepping-stones to success.
Why may not such a triumph be
yours? Summon up your manhood,
then; shake off your despondency,
doubts and fears and say. then; shake off your despondency, doubts and fears and say: "God helping me, 1 will succeed." Say, with Balzac, in his garret, when told that in literature, which he had chosen for his calling, a man must be either king or hodman, "Very well, I will be king!"—and by steady, unrelenting toll, backed by hopefulness and self-trust, victory may be yours.

Happy is he, and he alone safely happy, who gives affection to his fellows, as the sun gives light to the creation. It receives not directly back from single objects what it gives them; but from the whole, all that it radiates is returned. It is so with the good man and his race. Persons may not return the reverence and love he Happy is he, and he alone safely not return the reverence and love he lavishes, but humanity will.—W. R. Alger.

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You need not cough all night and disturb

RORY SLAVIN'S OATH.

The Irish Father and How He Avenged His Son's Death.

BY SEUMAS MACMANUS. Rory Slavin's was a neat little cot-tage all but lost in the embrace of the Barnesmore Mountains. Away down below you saw from the door the beauteous Lough Eash, silvered and sparkling, its one little island set as gem and further still, island dotted Donegal Bay, widening its arms and stretching away into the unknown.

It was a splendid summer day, was the 12 h of July, 1820. Rory Slavin and his son, Neil, who had been in the field since morning, weeding their potatoes, were just now finishing their frugal dinner within the cottage.

Neil rose up.
"Mother," said he, "I'll sthroll into
Donegal to see the Orangemen comin"

back from their 'walk.' "Be wise, Nail avic, an' don't mind goin' next or near Donegal the day. I never knew anything good to come of them party gatherings. Be wise, an' go out with yer poor father to the weed-

" Plaise God, mother, I'll finish the field to morra. I've wrought hard an' didn't take a day to myself since Ais-

didn't take a day to myself since Alstheir," he said, looking pleadingly at his father, who was in the act of applying a lighted coal to his pipe.

"Och, Nelly, let the boy go in paice. It's the laist we can do is let him take the heelin' of the day to enjoy himself. Nail 'll be wise an' naither make nor meddle with them or their party work. meddle with them or their party work.

Go, Nail, avic, but don't stay late. I'll go out and take a turn at the weedin' till evenin.'"

meart!

"Great God of glory!" panted Nelly Slavin, and both she and her husband rushed forth.

"Well, Nail, alanna, it's too headstrong ye are entirely, an' yer father is little betther. If ye must go ye must, but I warn ye on yer peril not to put yer han'or fut in an party business this day. Let the Orangemen have their day and why shouldn't they? Sure yous have yer own, when the time comes. An' mind, don't let the sun set on ye in Donegal. Go, an'

God guard ye!"

Neil arranged a hasty toilet, and promising to observe his mother's injunctions strictly, stepped out and went whistling down the lane. Half way down he was met by a pleasant lass, whose sweet little face and eyes, wherein reposed the shadows of night, beamed conly out from under a white beamed coyly out from under a white sunbonnet. Neil's face brightened as sunbonnet. Neil's face brightened as he approached her, and well it might, for this handsome, barefooted country girl was a happy vision to cross the path of such a fine, strapping young fellow just quitting his teens as was Neil. She smilingly pinned to his breast a bunch of geranium blossoms which she held in her hand, his heart welling with pride and pleasure.

"It's pretty as a picture ye look, Nail," said she, laughing, as she smoothed out a wrinkle in his coat caused by the pinning; an' I hope ye'll take good care of yerself, an' not let any of them bouncin' town girls get ye into a snare, an' afther all my trouble with ye, too. Ha, ha!"
"Indeed, troth, Maurya, I have no

fear of the bouncin' town girls, as ye call them, snarin' me, for there's nothin' of me to snare but has been snared long ago by a sweet wee lassie with black eyes an' a rouguish mouth' -here Maurya slapped him on the cheek-"that lives in Tawnnawally. Niver mind, Maurya asthore, I'll carry me heart—that is, in case I have the lake, that yer own sweet self hasn't stole it from me ages ago. I'll carry it back whole an' soun', to laive it at

ax ye, for when ye got mixed up wid the sprees in the town, Maurya an' her black eyes 'ill be little bother to ye, an' ye won't laive till ye can't help it."

"Won't I now? Is that all the thrust ye have in me?"

"What time will ye be back?" "I'll be at the bottom of the lane afore sun settin'. Look out for me, Maurya, when the sun's on Sliabh

They separated, and Nell went his way with a light heart. II.

The sun was on Sliabh Lhiag. His beams were thrown upon the fairy form of Maurya, who, still barefooted, and her head enveloped in the same snow white sunbonnet, hastened along the green lane. It was a glorious evening. The sun shone its very brightest; Lough Eask flashed its very cilverest; the mountains looked their very grandest, set off with brown and green, dark shade and bright sunshine, the birds sang and twittered, and the air was heavy with perfume stolen from early meadows. Maurya drank in the beauties of the scene, and her innocent heart bounded

with gladness.
"The sun's on Sliabh Lhiag, an' I

at it as soon as him."
But she didn't succeed. They have reached the end of the lane and turned into it. There are six men, and they seem to bear something in their midst. "Here's a crowd of them. They're comin' up the lane. God of mercy!

what have they betwixt them?"

They approach. They bear a stretchwhich is laid a man-a dead

fixed features of that upturned countenance speak for themselves. Out of his side has trickled a stream of blood which wound sinuously over the frame upon which the body was stretched, and was still dripping from it. And the features—ah, yes! the handsome features are those of Neil Slavin. The sun—see! the sun is still on Sliabh Lhiag! Neil has kept his promise! Did you doubt him, Maurya? If so, approach and upbraid yourself. Neil has feithfully kept his promise!

has faithfully kept his promise!
In Slavin's cottage Neil's mother was ousying herself about the fire prepar-

busying herself about the fire preparing a meal against her son's return.
'I'll have something warm for the
poor boy," she remarked to her husband, who sat apart enjoying his pipe.
'He took only an excuse of a dinner,
he was so taken on with goin' into the town, so it's hungry he'll be, I'll war-rant ye, when he comes back. It's a wondher but he's comin', Rory; it's near his time now. It's conthrairy he is when he takes a notion in his head. But shure, the light o' my heart, how would we live widout him. The Lord spare him, it's what I often think ; if ould heart would break."

"Nelly, achors, ye shouldn't be vexin' yerself wid sich—What's that?" and Rory jumped from his seat in terror, as one long, long and loud shriek burst upon his ears, apparently coming from the direction of the bottom of the lane. That shrick was the bursting of Maurya's innocent

body was borne over the threshold which it had a few short hours before quitted full of life and hope, joy and sunshine. Then his mother's senseless body was borne in and laid upon a bed in the inner room. Rory Slavin walked with a firm step after his son's corpse, and with arms folded stood gazing fixedly and stolidly on the life-

He spoke not a word; neither did he utter moan or sigh. Yet was there that in his strange gaze that made the sympathizing neighbors who thronged the house full for him fourfold !

There was an inquest. There was a verdict of wilful murder returned against a young Orangeman named Willy Baxter. It would appear that Neil Slavin formed one of a crowd of Catholics who had assembled to see the Orange procession enter Donegal, returning from that day's " walk. came along gaily, an extended line of stalwart fellows, with colors mounted, flags flying, and bands playing. Upon reaching the group in which Neil was standing the tune which they had been playing was suddenly changed. The front ranks glanced defiantly at the Catholics as the first bar of "Croppies Lie Down " was thundered boldly out. They never played the second bar—at least not that night, nor for a long time after. The hot Celtic blood mantled in Neil's cheeks, and rushing from the crowd he did a rash and wrong ac - he put his foot through their big drum. The report of a pistol was indrum. stantly heard, and the next momen Neil Slavin rolled over dead. He had paid for his monstrously imprudent act with his life. A wild act, and a wilder retaliation. But on such days and at such moments Ulster Catholics or Orangemen do not pause to weigh

consequences.

The day of Neil's funeral arrived. He was carried to his grave on the shoulders of four companions—strong, To you who are beginning life, what though you are a poor man's son, and have felt the gripe of want until, as Daniel Webster said of his condition in youth, your very bones ached?

What though you may be steeped in state of the feet of a far purtier girl than any of the feet of a f when the coffin was lifted on the bear er's shoulders at the wake-house, and ceased not till the last sod was firmly planted above all that was perishable

of Neil Slavin. Immediately after the coffin walked Rory Slavin with the same dread gaze, the same dread expression he wore on the evening he stood by the fresh corpse of his murdered son, still depicted upon his countenance. They endeavored to rouse him, but gave up the task in despair, and forebodingly shook their heads. Nelly Slavin, whom they left guarded in the cottage, is loud in the expression of her in-tense grief, for which her friends are

The grave is closed up in silence and the funeral party have turned mournfully away. A very short time after, Rory Slavin, having contrived to elude his friends, returns to the graveyard, and seeking out the newlyclosed grave, goes upon his knees on it before heaven, and calling upon his murdered boy to hear him, he crosses the fingers of one hand over those of the other, he swears in Gaelic upon these five crosses never, never to rest until he has bitterly revenged the in-nocent blood of his son.

wondher will Nail be as good as his promise!"

Lon't doubt him, Maurya of the trusting heart—don't doubt him, he will fulfil his compact!

"Ah! there are heads comin' along at the bushes near the mouth of the lane. Maybe he's in it. I'll run to be at it as soon as him."

nocent blood of his son.

A week has passed since the burial of Neil Slavin. Rory has not changed in his manner. He is still possessed of the same strange, calm exterior. But under that calm exterior there is, as his friends fear, a very volcano, which waits but the opportunity to burst forth in all its terrible strength.

On this night Nelly Slavin has been On this night Nelly Slavin has been

taken away, against her will, for the purpose of spending a few hours, in the house of her sister situated up the mountain, in the hope that she may be weaned from dwelling upon the associ-ations that seem to make her great grief more poignant. Rory has absolutely and curtly refused to leave. The shades of night have crept down. man! for the awful pallor and rigidly! Rory has closed the door and by light

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of the fir and turf that blaze upon the hearth is cleaning up an old gun which Neil was wout to use for poaching purposes. As the light from the fire and reflection from the steel fitfully over his coun-

play fitfully over his countenance they reveal thereon a fearfully grim smile. He had finished the cleaning to his satisfaction and now loads and primes the gun with an awful delight. Leveling it in the direction of the door, placing his finger on the trigger, and taking careful iver he'd meet with any misfortune I'd aim, a flash of horrid joy dances in his niver lift my head afther—me poor eyes as he hisses from between her set eyes as he hisses from between her set teeth, "Ah, God! that I had the mur-

dherer of me son stan'in' there now. Instantly the door was burst open with such suddenness that it almost caused the finger on the trigger to perform its work. A tall young man, stranger, with a haunted look in his eyes, bounded, panting, into the room. Rory dropped the gun and gazed at him in surprise.

"For the Saviour's sake, hide me, hide me! The polls are on the top o'

Rory's eyes bounded in their sockets, a thrill ran through his frame, he moved not for an instant. Then with moved not for an instant. Including a start he seemed to recall himself. Removing a square flag in one corner of an adjoining room he showed the entrance to a cellar which was used for the purpose of private distilling.
"There," said he pointing down,

hide yerself. Ye're safe till they In another moment the hunted man

The same thrill that we have before recorded, again ran through Rory's frame, but shook it this time with

greater force. His features became a deadly white, but he only bowed his head in reply to the sergeant who had spoken and said: "May my son's murdherer meet his punishment. The men only glanced around the rooms of Rory's dwelling and hurried

off on their way again.

The stranger had emerged from his place of concealment, and approached with tears in his eyes to thank Rory, who, placing his hand on the young man's head and looking him full in

"You have murdhered my son. I swore on the five crosses to revenge him. I intended doin' it one way; it was a wicked way. God this night put a betther way in me heart an'in me power. I now pay ye back with your life. Ye can go; Nail is re-

The Orangeman staggered against the wall and put his hands to his head in a dazed way. Presently he recov-

ered. "I go," said he. "I leave the miserable country this night forever, forever! I am sure of my life, though yer town bouncers. Be at the foot of the lane, acushls, when I'm coming back, till we have a sthroll an' a chat." They had loved Neil in life and felt a the blarney! An' what time do ye intend bein' back? But sure I needn't ax ye, for when ye got mixed up wild the sprees in the town, Maurya an' her all the party processions—inventions of the divil for wrackin' the souls an' bodies of the young men o' this miser-able country an' for scatterin' our homes, an' holdin' us up to disgrace over the face of the airth. The heav-iest curses of a blighted heart light on all such work. For you, may the God that's lookin' down on your action here this night reward ye as ye deserve. I have brought sorra on yer brow an' gloom in yer heart, an' you have paid me back by heapin' on me head coals that burn me very brain. Ye're revenged. Farewell. And he was gone into the night. Gone forever. - The Independent.

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### QUESTION BOX.

Donohoe's Magazine. "An Inquisitive Rose" writes: 2. If not, how can they be obtained, especially of St. Rose of Lima?

By relies, we mean the bodies of de-

By relies, we mean the bodies of de-parted saints, fragments of these bodies, articles or portions of articles which they have used, such as clothes, vestments, rosaries and the like. The Church also venerates relics of Christ and His Blessed Mother. Such as the holy nails, lance, spear, or fragments of the True Cross, the veil, etc. of the of the True Cross, the veil, etc., of the Blessed Virgin. The veneration of relics is solemnly approved for Catho-lics by the Council of Trent. To pre-vent abuses, the Church has been obliged to make regulations regarding In 1215, the Fourth Lateran relics. In 1215, the Fourth Lateran Council forbade the sale of relics, and allowed them to be exposed before the fathful only in their cases or shrines. New relics could be publicly venerated only after their authenticity had been approved by the Pope. These regula-tions were renewed by the Council of Trent, and Bishops were to decide on the authenticity of new relics after careful consultation with theologians.

You will find considerable difficulty securing a well-authenticated relic. Those who possess such treasures value them highly. And the churches or shrines that have a relic of our Divine Saviour, of His Blessed Mother, or of the very great saints glory therein. Relics are required to be inserted in the altar stone which is of necessity wherever Mass is to be said, and the Bishop of a diocese obtains the relics so

seded for the altar-stones.

Considering that St. Rose of Lima died in 1617, it would seem a bit diffi-cult to procure any new relic, (and such would have to be proved authen-tic,) while those holding the authenti-cated relics would be loath to part with

J. A. J. writes: Can a good Catho lic derive any benefit from reading the works of Swedenborg?

Swedenborg was such a fantastic dreamer that one will not look to him for doctrine. He illustrates the vagar-ies of a mind tossed about by every wind of opinion. A Catholic is secure in his faith. It is this sense of security, of the possession of truth, that is his anchor. He is far from wise, when he dallies with the teachings of false religious. The Church in her wisdom forbids him to read the works of the founders of heresy, as well as works likely to cause serious injury to his faith or morals. And why should he endanger his faith? At the most he shall find but two grains of wheat hid in a measure of chaff. And shall that repay him for time and labor lost? And does he not owe to the Divine Teacher that he shall so respect that Master's teaching that he shall not mingle with it human judgments and human errors? Some there are whose duties require that they shall know what doctrines are set forth by founders of sects, or builders of new systems. contradiction to truth or the departure from its sure and safe way. And the deeper and more intimate their knowledge of truth, the more difficult is their unpleasant task of following out the tortuous and foolish windings of poor and wandering minds that have only the guidance of weak human reason. T. B. writes: In what year was Mass first said in the Latin language,

and in what year was it made compul-sory, and by what Council? In the time of the Apostles and in the first centuries, Mass was generally said in the language of the people or country. Throughout Palestine the provinces of Asia, and of Europe, where the people spoke Greek, and Latin in Italy and other western portions of the Empire. There is reason to believe that while Greek was the

language in Alexandria, Coptic was the liturgical language in the other churches of Egypt.

Still, the language of the country was not always used in the liturgy. There is no trace of an Arabian liturgy, although St. Paul preached in Arabla, and Christianity existed there at least four hundred years. Persia has no liturgy in that language, nor was the Punic language used in Church services, although, even in the time of St. Augustine, it was still spoken by a large number of Christians in Africa

When the Church entered into Gaul (France), Spain, England and other northern countries, Latin was not the language of the people. But in all these western lands the Church used Latin. The three languages which she used in the earliest days remained with her in her services.

As the mingling of the peoples mul-

tiplied languages and dialects, the Church did not follow after these variations. She kept to the languages in which she had celebrated the sacred mysteries from the beginning. And so Latin became the fixed language for the whole Western Church. But the Church has never excluded any language, as she never interfered with the use of the other early languages of her services, Greek and Syrian Moreover, where it has seemed neces-sary for the conversion of an entire people, she has even allowed the intro-duction of a new language into her We have already noted the use of the Coptic language. In the fourth century, when the Ethiopians and the Armeniaus were converted,

Christian martyrs was very great under the Roman emperors. The teacher in the school I attend ridicules the belief of the Catholic children in

this matter.
Catholic historians and martyrolog ies assert that the number of Christian martyrs was very great. As an example they count 19,700 who suffered at Lyons with St. Irenaeus. Under the Emperor Severus. 6,666 coldiers of the Theban legion were messaged by the Theban legion were massacred by order of Maximien.

In the first century, the martyrdom of St. Peter and St. Paul, of the two St. James of St. Stephen and St. Simeon is proven by the Acts of the Apostles, as by the writings of the early Fathers. St. Clement of Rome, after speaking of the death of Sts. Peter and Paul, says: "These god-like men have been followed by a great multitude of the elect, who have suffered outrages and torments, so as

Tactius, a pagan, and a Roman historian, says that "Nero put to death by exquisite punishments men detested for their crimes and whom the

people called Christians.

At first, those were punished who avowed themselves Christians, and by their confession we have discovered a great multitude, against whom it was not so much proved that they had set Rome on fire, as that they were hated by the human race."

In the second century, Pliny writes

to Trajan that if the punishment of Christians were to continue, a vast number of both sexes, of all ages and conditions would be in danger since a great number had been brought to his knowledge, and since this superstition was spread through the city and country. Trajan answered that he need not seek out the Christians but it accused and condemned, they should be punished.

The "Chronicle of the Samaritans states that Adrian, Trajan's successor, put to death in Egypt a great number of Christians. Celsus, who wrote of Christians. Celsus, who wrote under Marcus Aurelius, tells that the persecution lasted throughout this

The third century was the most dreadful. Septimius Severus, Cara-calla, Heliogabulus, Maximinus are known as implacable persecutors. Other emperors less cruel still put the Christians to death. Eusebius in his "Ecclesiastical History," gives the testimony of eye wit nesses regarding the facts which he narrates. From Egypt many Christians fled into Arabia; others, into the desert, where they perished. those officially condemned to death by the judges, others were torn in pieces by the furious pagans. Eusebius speaks particularly of the edicts of Decius. which were not revoked by his immediate successors.

Closing the third, and beginning the fourth century, Diocletian waged for ten years a deadly war against the Christian name. He published three successive edicts. The first ordered the destruction of all Christian churches, the finding and burning of all Christian books; the second or dered the putting into prison of all ecclesiastics, against whom all manner of means should be employed to make them sacrifice to the gods : the third commanded that every Christian who refused to sacrifice should be tor mented by the most cruei punishments. Eusebius and Lactantius mention a own in Phrygia where the inhabit ants were all Christians, and which was so devastated by fire and sword that all the people perished.

Dioceletian and his colleague Maxi-

mien were so persuaded of the success of their proscriptions that they boasted by inscriptions and by medals of hav-ing "exterminated the Christian name," of "having everywhere destroyed the superstition of Christ." Rightly nas the age of these emperors been called the era of martyrs.

But the noble example, the manifest action of God in favor of His servants, multiplied the followers of Christ.
Other emperors after Dioclettan
learned how foolish had been that
monarch's boast, and, in despair themselves of ever conquering the obstin acy of an ever-decreasing, yet everincreasing host, they were forced to put an end to the persecutions and murders brought about by their own edicts.

# C. O. F.

C. O. F.

District High Chief Ranger J. T. Loftus, of Toronto, instituted St. Patrick Court, No. 383, of the Catholic Order of Foresters at Mount St. Louis, Ontario, on 3rd September, the following being the officers installed: Chaplain. Rev. Father Sheridan; Provincial Chief Ranger, M. J. Fitzgerald; Chief Ranger, T. F. J. Fitzgerald; Vice Chief Ranger, J. Shaughnessy; Recording Secretary, P. M. J. Hussey; Financial Secretary, W. J. Dunn; Treasurer, J. P. Fitzgerald; Teutsees, T. P. L. Fitzgerald, A. Hinds, and J. M. Casey; Conductors, T. E. Fitzgibbons and J. M. Fitzgerald; Sentinels, J. P. Callaghan and W. A. Dunn. The new Court has decided to build a meeting hall, and to provide funds therefor will hold a picnic on 20th September, 1899.

## A. O. H.

Toronto, Sept. 10, 1899.
At the last regular meeting of Division No. 1. the following resolution of condoience was passed unanimously:
Whereas, by the inscrutable decrees of an allwise Providence, the brother of our esteemed
member, Mr. Jas. Nevin, has departed this life,
be it

Resolved that we,the officers and members of Resolved that we,the officers and members of Division No. 1, do bereby tender to the stricken amily our heartfelt sympathy in this, their rour of affliction. Be it further Resolved that copies of this resolution be sent to Bro. Nevin, to the CATHOLIC RECORD and Catholic Register for publication, and also hat a copy be inscribed on the minutes of this livision. ivision. Signed on behalf of Div. No. 1, E. Kelly R. S.

A HAPPY REUNION.

and the Armeniaus were converted, the liturgy was translated into their languages. In the ninth and tenth centuries, it was translated into the Slav tongue for the Moravians and the Russlans, and permission granted to celebrate in this tongue.

Historian writes: Will you set forth some proofs to show that the number of

### ARCHDIOCESE OF OTTAWA.

Mr. J. C. Boner, formerly choirmaster of St. Patrick's church, has been appointed to a similar position in St. Paul's church, Avimer, Quetion on Sunday of last week.

Rev. Father Labell, P. P., of Aylmer, spent Sunday of last week at Rigaud.

Rev. Father Duffy, O. M. L. has been removed to Buffalo, N. Y.

At the regular monthly meeting of the St. Patrick's Total Abstinence Society, interesting papers were read by Messrs McGillivray and Sanders, and a vote of thanks was unanimously accorded them, on motion of Rev. Dr. McAully His Grace the Archbishop made his annual piliprimage to the shrine of Our Lady of Lourdes, on the Montreal road on Friday, and was enrolled in the Confraternity of Our Lady of Hearts.

of Hearts.
On Sunday morning the Friars and Brothers
of the Capuchin Order made their annual pil

of the Capuchin Order made their annual pil-grimage to the same shrine. On Friday, feast of the Nativity of Our Ludy, the annual Mass on the occasion of the re-open-ing of the schools was celebrated in St. Patrick's church at 9 o'clock, in presence of the chi-dren and teachers.

Three young men made their final yows as members of the Oblates of Mery Immacuiate on Friday, the f-ast of the Nativity. Amongst them was Mr. Williamn Kelly of Orangeville, Oat. His mother and brothers witnessed the ceremony.

Ont. His mother and brothers witnessed the ceremony.

A pionic under the auspices of the Catholic Order of Foresters, in aid of the church funds, was held at Fallowheld on Tuesday of last week. During the succeeding night an ineffectual attempt to secure the proceeds was made by burglars, who entered the residence of Rev. Father Sloan, blew open the safe, but, fortunately, the cash was in safety elsewhere.

A production of the Archdeoese, during the control of the Carbon of the Archdeoese, during the rent annual retreat decided on a programme to be observed by them on the occasion of the Silver Jublice of the Consecration of His Grame to the Archdeoese, during the services of the Archdeoese, during the control of the Silver Jublice of the consecration of His Grame to the Archdeoese, during the silver Jublice of the consecration of His Grame to the Archdeoese, during the silver Jublice of the consecration of His Grame.

A meeting of the laity will decide on their part in the proceedings, exhibition, will administer. A meeting of the later in the proceedings. His Grace the Archbishop will administer the sacrament of confirmation in St. Patrick's

### DIOCESE OF LONDON.

VISIT OF HIS LORDSHIP, THE RIGHT REV. BISHOP M'EVAY, TO ASSUMPTION COLLEGE AND PARISH OF SANDWICH.

AND PARISH OF SANDWICH.

On Saturday, the 9th. inst. His Lordship the Right Rey. Fergus P. McEvay, Bishop of London, padd his first visit since his consecration to Assumption College, Sundwich, an occasion which will be long remembered by the professors and students, by whom the favor was highly appreciated.

His Lordship arrived at Windsor station of the Grand Trunk Railway at 2 o'clock b. m., where he was met by the Very Rev. Father Marijon, Provincial of the Bushinans, Very Rev. D. Cushin, Soperior of the College, and a number of the Rev. Professors of the institution, by whom he was accompanied to the College.

On arriving at the College the students met.

College. On arriving at the College the students met his Lordship at the entry and greeted him with an enthusiastic welcome.

Shortly 'afterwards a reception was held in the large College Club Room, where the following address was read on behalf of the students:

lowing address was read on behalf of the students:

The Right Reverend Fergus Patrick McEvay, D. D., Bishop of London, Ont.:

My Lord—We ask permission to approach you, on this your first visit to Assumption College, with an expression of profoundest veneration for the high priest and chief pastor of the diocese, and to offer the assurance of our most entire and loving obedience to our Eshop.

Confessing that you are the living link which connects us with Peter, and through him, with the Lord of giory Himself, we feel that in presence of such exalted office, it were fitter to be content, in simple silence, with zoing on our knees to ask Your Lordship's blessing. But the reputation which has preceded you, the things that have been so often said and written in the last few months and which are still so frequent in people's mouths, tend to lessen timidity and give us courage to add even our youthful voices to the chorus of hearty praise which has welcomed you to London.

From our teachers, some of whom were your associates in St. Michael's, we have learned of your maniliness as a student, and how you joined, in graceful union, the piety of the acolyte with the happy temper and cheerfulness which made you the favorite of companions and the hope of superiors who saw already growing evidence of your call to the highest dignity.

Widely known, too, it is how very soon after

growing evidence of your call to the highest dignity.
Widely known, too, it is how very soon after receiving holy orders, a noble priestly zeal, directed by wisdom and a strong character, lifted you to the honors of the purple and epened that larger il-d of labor in which you have done so much for the Church's good and for your own reputation as both cautious and enterprising in business.

And now that we have the pleasure of seeing you amongst us in dignified simplicity, so kind and so fatherly, covering the strong hand of firm rule with a glove of softest silk, we a re in a measure, consoled for the loss of your illustrious predecessor, who had and has, so many special claims on our love, and even more than justified them all.
Welcome, then, my Lord, and ten times welcome to Assumption College! May God be abundant in His blessings upon yourself and your administration, making both grow and flourish, like the Tree planted by the Stream of Living Waters!

This, as it is our present liveliest wish,

This, as it is our present liveliest wish, shall be the burden of our constant prayer for

Notes from the "classic city."

During our summer outing, we spent a few days at Straiford on Avon—days that were of both pleasure and profit to us. Of the latter, we will say we were drawn nearer to God by the devotional Sunday spent in St. Joseph's church. In the morning three Masses were Masses. In the evening he officiated at Vespers and Benediction and preached a learned, even departed soul may rest in eternal peace.

Mrss. John McEvov, Osgoode, Mrss. John McEvov, Osgoode, and Benediction and preached a learned, even departed soul may rest in eternal peace.

Mrss. John McEvov, Osgoode, Mrss. John McEvov, Osgoode, and benediction and preached a learned, even departed soul may rest in eternal peace.

Mrss. John McEvov, Osgoode, Mrss. John McEvov, Osgoode, and the necessity of prayer. "Fo pray was the Divine command," "Ask, and you shall the benediction of the removed therefrom a most believe to the latting of the learned to the elightive light year of her age—and was a native of Kilkenny, Ireland. She leaves to morn her loss four sons and four daughters, office of reciting the new Litany of the Sacred Heart the loud and earnost voices heard in the responses, coming from every part of the church, was an evidence of the inspiring elo-NOTES FROM THE "CLASSIC CITY."

quence of the pastor and the humble faith and sincere piety of his people.

St. Joseph's church is surrounded by a beautiful terraced lawn, embelilahed with flowers, shrubs and trees. The interior of the church is of pure Gothic style of architecture. Windows, doors, ceiling and altars are in harmony with the pointed archdesign. The pews are in oak finish. The floors are scrupulously clean; from vestibule to sanctuary spotless. Within the sanctuary we noticed two new statues. Within the sanctuary we noticed two new statues. On inquiry we learned the statues were votive offerings from two ladies of the congregation, commemorative of the Silvar Jubilee in Stratford of Rev. Dr. Kilroy. The statues of St. Ann and the Biessed Virgin Mary was presented by Mrs. Fisher; the statue of St. Anthony and the Divine Infant was the gift of Mrs. Walsh. The ladies of the Aliar Society, the sacristan. Miss Lizzie Wingfelder, and the Ladies of Loretto are to be complimented on the neatness of the sanctuary, the beauty of the lace and linen and vestments used at Mass and the decorations of the aitar with natural flowers.

On Labor Dey Father Gnam of Hesson and quence of the pastor and the humble faith and

ers.

Un Labor Day Father Gnam of Hesson and
Father Downey of Logan were the guests of
Rev. Dr. Kilrov, Father Cook and Father

On Tuesday St. Joseph's church was the control of a very pretty wedding, Rev. Dr. Kilroy officiated, and sang the Nupuial High Mass. Fisher P. Brennan of St. Marys assisted him. The bride was Miss Catherine Clifford of pairs. Father P. Brennan of St. Marys assisted nim. The bride was Miss Catherine Clifford of the "Gore," attended by her sister, Miss Clifford. The groom was Mr. Hugh Kelly of East Nissour, attended by Mr. Carney. The bride and bridesmaid were dressed in white organdie, and wore picture hats with white plumes. The bride carried a bruquet of white heliothrope and maiden hairfern. The bridesmaid's bouquet was of pink asters, with fern leaves. The gentlemen were in regulation dress suits, with white butonniers. Miss K. Carlin presided at the organ. A host of friends congratulated the young people, and supplimented their congratulations with substantial wedding gifts. M. C. K. Statford, Out, Sept. 5, 1899.

Stratford, Ont., Sept. 5, 1890.

TRIBUTE TO FATHER M'KEON.

Rev. Father McKeon, who has been in charge of the Roman Catholic churches of Blyth, Wingham and St. Augustine for the past two years, left on Thursday for London, where he will be assistant to the rector of St. Peter's Cathedral. Father McKeon's pastorate in this parish was a very successful one. Since he came here Blyth and Wingham churches have been overhauled and re-decorated, so that they are now amonast the prettiest churches in Huron county. Father McKeon was popular with all classes, and his removal is very much regretted.—Blyth Advocate.

DEV PATHED CLEADY REV. FATHER CLEARY.

The people of London are sorry to lose Rev. Father Cleary, who has attended to the spiritual wants of St. Mary's parish, in this city, for about a year. He belongs to the Diocese of Hamilton, and has been called hone to take the position of assistant to Very Rev. Mgr. Heenan, V. G., of Dundas. During his residence in London Father Cleary was most beloved by the people with whom he became acquainted, the performance of duty seemed to be his only care—and perfectly did he fulfil every task assigned him. The prayers of the Catholics of London will be offered up to the Throne of Grace that he may be blessed with long life and fruitful labors in the holy ministry.

long life and fruitful labors in the holy ministry.

After the High Mass at St. Mary's church hast Sunday, Father Cleary preached on the gospel of the day, at the end of which he feelingly referred to his departure from London and thanked the congrecation for their loyal co-operation with him in every undertaking since his advent amongst them. He also asked the parishioners to pray for him and in return he promised to remember them in the Holy Sacrifice of the Mass. In saying goodbye to the people of St. Mary's he bespoke for his successor that same hearty support and encouragement which they had on every occasion extended towards himself—and for which the people of that parishare proverbally noted.

ially noted.

Rev. Fr. Cleary left on the 5 o'clock p.m. train on Sunday for Hamilton, where he will spend a couple of days at his parents' residence, after which he intends to visit friends in New York before beginning his new mission in Dundas.

before beginning his new mission in Dundas.

REV. FATHER THERNAM.

REV. J. Tiernan, late rector of St. Peter's cathedral, London, took his departure from this city last Monday afternoon. The rev. gentleman was on his way to Montreal, where he will take one of the steamships of the Beaver line on Wednesday, for the old country. He will probably disembark at Londonderry. On the platform of the G. T. R. were congregated the priests of the exthearal and a number from neighboring parishes as well as a very large representation of the Catholic people of the city, one and all of whom wished the popular and warm-hearted Father Tiernan a very pleasant voyage and safe return to the diocese.

diocese.

Rev. James Jennings, pastor of Presentation parish, Chicago, Ill., was, last week, the guest of his old class-mate, Rev. Father Aylward, at St. Peter's Palace, London. He also visited Rev. Father Connoily, P. P., Ingersoll, Ont., before his return to Chicago.

### OBITUARY.

MR. JAMES F. MCMENAMIN, MONTREAL. MR. JAMES F. MCMENAMIN, MONTREAL.

"In the midst of life we are in death" was
never better illustrated than by the sudden
death, of heart failure, on Monday, August.
25th, of James Felix McMenamin, son of Mr.
James McMenamin, Superintendent of the
Canada Sugar Refinery, Montreal, and brother
of the Rev. D. P. McMenamin of this diocese,
A telegram announcing the sad event was received by Rev. Father McMenamin just as he
arrived at his new parish of St. Augustine,
Wingham and Blyth. He repaired as soon as
possible to Montreal to console his bereaved
aprents and to attend the funeral of his beloved brother.

Mr. McMenamim was in his thirtieth year,
Mr. McMenamim was in his thirtieth year.

four-tier, the the Tree planted by the Stream of This, as it is our present liveliest wish, shall be the burden of our constant prayer for the future.

Sindwich, Sept. 9, 1899.

His Lordship made a humorous and happy reply, recalling his ewn College days, happily spent in St. Michael's College, Toronto, which is spent in St. Michael's College and Trieds.

On Sunday morning at 8 o'clock the Bishop was escribed from his rooms at the College to the parish.

At the church of Sandwich, by a procession of the parish church of the parish church of the parish church of the parish church of the parish.

At the church door His Lordship was met by the Very Rev. Father D. Cushin, Superior after the taual ceremonial on the occasion of the official visitation of the parish church of the official visitation of the parish church by the Bishop was carried out, Mayor Girardot of Sandwich read an address of welcome in French on behalf of the contregation, to which the Bishop made a feeling and impressive the parish. The parished the stream of the control of the parish of the parish church of the parish of the parish church of the parish of the parish of the parish church of the parish of the parish church of the parish of the p

six beloved little children — all whom sadiy miss him now—the CATHOLIC RECORD tenders heartfelt sympathy.

On Thursday morning the remains of the decased were conveyed to St. Gabriel's church, where a solemn High Mass of Requiem was celebrated. Rev. W. O'Meara, P. P. was celebrant; Rev. M. L. Shea, deacon; Rev. J. P. Sinnet, sub deacon. Whills the sacred ceremonies were being performed at the main altar, the Rev. Father McMenandin said low Mass at the altar of the Blessed Virgin. The Requiem Mass was chanted by a choir of singers from the city churches, under the leadership of Mr. J. S. Shea, brother-in-law of the deceased, whilst Miss O'Byrne, presided at the organ. At the close of the Libera the remains were borne to their last resting place at the Cote des Neiges cemetery.

The pair-bearers were Messrs, J. Murphy, P. M. Murphy, J. McMenamin, J. Kelly, P. Shea and J. Kelly—all intimate and life-long friends of the deceased. The chief mourners were the immediate relatives: and a great number of friends made the cortege one of the largest that has left St. Gabriel's church in many years, The Rev. Father McMenamin officiated at the grave, where broken hearted pirents, wife and children and mourning friends bade a final adieu to the one they loved and revered on earth, and prayed with Holy Church that the departed soul may rest in eternal peace.

Mrs. John McEvoy, Osgoode.

The funeral, which was one of the largest ever seen in the parish, took place on Wednesday, Aug. 30, to the Catholic church, where a grand Requiem Mass was celebrated by Rev. Father McCudey. The remains were interred in the cemetery at St. John's, Osgoode, May her soul rest in peace!

MRS. FRANK CARTER, LONDON. Much regret is on all sides expressed at the very sudden death, on Friday, the 8th Sept., of Allahurts street, this city, in the twenty second year of her age. In spite of the best medical treatment and the constant and careful nurs-Bathurst street, this city, in the twenty second year of her age. In spite of the best medical treatment and the constant and careful nursing of her fond mother and devoted sisters. Death marked her for his prey; and she passed quietly away on the feast of Our Lady's Nativity, surrounded by her heartbroken husband, and relatives. She had been in for only four days, and her death is a source of grief not alone in her immediate family circle, but to her numerous friends throughout the city; one and ail of whom will, with the writer, pray our Heaveniy Father to have mercy on her soul. Among the many beautiful floral tributes were; a pillow from her mother and family; an anchor from her mother and family; and such a first such a f

MRS. MARY LAMBE, RIDGETOWN.

By the sudden death, from hemorrhage, of Mrs. Mary Lambe, which occurred on Friday, Sept. 8, the Feast of the birth of Our Lady, of whom deceased was a devout client, the older parishioners of Ridgetown lose from their ranks a good woman. In the evening of a well-spent life this faithful Christian mother has passed away, leaving to her children a rich legacy—a good example. Her husband having died when her children werequite young, when a father's assistance was so much needed, the whole responsibility devolved upon this good mother, who proved herself a fitting one for the important position which was given her.

Mrs. Lambe was born in county Roscommon, Ireland, sixty-seven years ago, and came to this country when quite young. For the past thirty-five years she has resided upon the farm on which she died. She leaves two children—a son and a daughter—to mourn her great loss. The funeral services were conducted on Sunday, Sept. 10, in St. Michael's church, by Rev. Father Kells, of L'Assumption church, Sandwich, after which the remains were conveyed to their last resting-place in St. Anthony's cemetery, Howard.

May her soul rest in peace! MRS. MARY LAMBE, RIDGETOWN.

JOHANNA PHELAN, THORNHILL At Thornhill, on Saturday, Aug. 26, Johanna Phelan, widow of the late Nicholas Phelan, leparted this life at the advanced age of

legated this life at the advanced age of periodic programs. Deceased had been in her usual good health sill a short time before her death, when weakness indices to describe the solution of the periodic project. But no her the subject of the periodic project was a subject to the periodic project project. Father McMahon, faithfully attended to her spiritual wants, and the rives of field in peace fortified by all the rives of

ness, induced by old age, caused her to succumb. During her last illness, the parish priest. Rev. Father McMahon, faithfully attended to her spiritual wants, and she died in peace, fortified by all the rites of the Church which she so dearly loved in life.

Mrs. Phelan was born in Klikenny County, Ireland, and in 1819 came to Canada with her late husband, and settled in Scarboro township. There she lived until twelve years ago, when she and her husband retired from their labors and came to Thornhill, where sa go, when she and her husband retired from their labors and came to Thornhill, where she resided up to the time of her death.

The funeral took place on Tuesday morning to the village church, where Father McMahon celebrated Mass for the repose of the soul of the deceased. After Mass Father McMahon spoke in his usual brilliant manner, of the uncertainty of life, and admonished all to make due preparation during life for the last end. He said deceased had ever shown herself the brue Christain wife and mother, and had always striven to give her family that good example that would make them a credit alike to their Church and their parents.

After the final blessing the funeral proceeded to St. Michael's cemetery, where deceased was laid to rest beside her husband, who died some four years ago.

She leaves a family of three sons—M J., of Toronto; James, of Parkhill, and Nicholas, of Sun Francisco, Cal.—and three daughters—Mrs. Morrison, of Scarboro, Mrs. Kelly, of Mimico, and Mary at home.

Many the Sacred Heart of Jesus have mercy on her soul, and may at home.

Many the Sacred Heart of Jesus have mercy on her soul, and may at home.

Many the Sacred Heart of Jesus have mercy on her soul, and may at home.

Many the Sacred Heart of Jesus have mercy on her soul, and more the light of the Holy Ghost lead her to that abode where sorrows and trials are unknown:

### MARY'S WOE.

17TH SEPTEMBER

Rare is the heart that in its utmost sorrow, Finds not another heart to share its woe, And presage rainbow colors for the morrow And God above is kind to hearts below.

Alone: who is alone? The criminal dying, Though steeped in shameful crimes Though steeped in shameful crimes all through and through,
Will leave some heart that trusted, spite his lying— Some loving heart that, spite his sins, was true.

The mother from whose sight the cold grave Her son's fair eyes—on whose heart falls the clod That strikes on him, and crushes her life's

roses, Has still her comfort; for she has her God. But Mary near the cross, was of all mothers— Of all her race, in truth, the most alone: Her grief, her woe, was not the woe of others Nor like to others did she make her moan.

She stood, transfixed, heart-pierced and tear-less, gazing Up through the twilight to the thorn-crowned head, Whose sacred brow was scarred, whose eyes

were glazing,
And saw her not: for He, her God, was dead.

What sorrow like to hers, I ask ye, brothers?
What sorrow like to hers have our hearts
known?
Our grief has sharers—half is borne by others:
But Mary bore her crushing woe alone! -Maurice Francis E an.

### MARRIAGE.

MCILHARGEY-MOYLAN.

The 7 o'clock Mass at St. Peter's Cathedral this city, on last Monday, Sept. II, was more than usually well attended the occasion being the marriage of Mr. F. McIlhargey, of Pinnebog, Huron County, Mich, and Miss Mary Moylan of Dundas street, London. The nuptial ceremony was performed by Rev. J. T. Ayler ward, rector; while Mr. Archie McIlhargey attended the groom, and Miss Margaret E. O'Rourke acted as bridesmaid. The bride was attired in a handsome fawn suit, with hat to march. The happy couple left on the 10 o'clock G. T. R. train for their home in Michigan, accompanied by the good wishes of their numerous friends for a long and happy wedded life, McIlhargey-Moylan.

CATHOLIC Mission Tracts—B. Herder, the well-known Catholic publisher of 17 South Broadway, St Louis, Mo., has issued a neat little pamphlet containing four mission tracts by the Rev. Thos. E. Sherman, the well known Jesuit Father. The subjects treated are some of the most important which are discussed between Catholics and Protestants, as they regard the most important points of difference among Christians. These are, I: The old Religion; 2, the Church: 3, the Real Presence: 4. The Rule of Faith. The subjects are treated in a novel and practical manner, and in a lively style, interspersed with anecdotes, which cannot fail to be interesting to the careful reader and enquirer after truth. The four tracts in one pamphlet are admirably suitable for distribution among Protestants who are anxious to know something of the true foundation of religion. The volume is cheap at its price, 5 cents, or \$3.50 per hundred.

C: M. B. A.—Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall Albion Block, Richmond Street. James P. Murray, President: P. F. Boyle, Secretary

### MARKET REPORTS.

LONDON.

London. Sept. 14. — Dairy Produce — Eggs, fresh laid, per dozen, 13 to 15c; eggs, basket lots, 12 to 16c; butter, best rolls, 22 to 24c; butter, best crock, 21 to 25c; butter, creamery, 25 to 25c; cheese, pound, wholesale, 71 to 9c; cheese, pound, retail, 10 to 12c.
Poultry—Ducks, dressed, per pair, 75c to 81; fowls, per pair (undressed), 30 to 59c; fowls, per pair (dressed), 50 to 75c.
Meat—Pork, per cwt., 25.50 to \$5.75; beef, cow, \$450 to \$5.00; beef, heifers and steers, \$5.00 to \$5.90; veal, by carcass, \$4.00 to \$3.00; mutton, by carcass, \$5.00 to \$6.00; lamb, spring, by the 1b., \$1.95c.; lamb by the quarter, \$1.00 to \$1.25.
Fruit — Peaches, by basket, 60c to \$1 00; apples, per bushel, 30 to 40c; apples, per basket, 30 to 40c; grapes, per basket, 15 to 25c.
Gastin par cantal—Wheat, new, \$1.07 to \$1.10.

pears, per basket, 30 to 40c; grapes, per basket, 15 to 25c.
Grain, per cental – Wheat, new, 81.07 to 81.10; do. old, \$1.15 to \$1.17; oats. 80 to 90c.; peas, 90 to \$1.00; barley, 80 to \$1.05; corn, 75 to 80c.; ryc, 90c.; buckwheat, 90c to \$1.00. — \$2.00.

TORONTO.

STATE AND TORONTO.

STATE AND TORONTO.

TORONTO.

STATE AND TORONTO.

TORONT

### Latest Live Stock Markets

Toronto, Sept. 14 -Butchers' Cattle-Most of he sales were at from 3 to 3 c per 1b.; only occasionally was 4c paid.

Bulls, milkers, feeders and stockers are un-

Following are some of the principal trans-actions of the day:
A load of shipping cattle, average 1,300 lbs., sold at \$5 per cwt., and four added.
Thirty-seven export cattle, average 1,300 lbs., sold at \$5 per cwt.

sold at \$1.90 per cwt.

Twenty-three shippers, average 1.280 lbs., sold at \$1.75 and five added.

A load of 22 butcher cattle, average 1.100 lbs., sold at 4c per lb.

Fitty shipping cattle, average 1.330 lbs., sold at 50 per cwt.

A lot of thirty cattle (mixed), average 1.200 lbs., sold at 4c per lb.

lbs., sold at 4e per lb. Sixteen butcher cattle, average 1,125 lbs., sold at 4e per lb. A load of shippers, average 1,180 lbs., sold at A load of shippers, areas, \$1.75 per cwt.
Twenty-seven shippers, average 1,420 lbs., sold at \$5.12½ per cwt.

A lot of 60 cattle, average 1,100 lbs., sold at

A 10t of the carry, \$3.80 per cwt. Twenty-five shippers, average 1,360 lbs., sold at \$5 per cwt.

Butcher sheep are easy, with little enquiry lambs are in good demand and found a ready

lambs are in good uchana assale to-day.
Hogs continue weak, as too many light hogs keep coming in. The top price to-day for "singers" (scaling from 160 lbs. to 200 lbs.) was 45c per lbs. light and thick fat hogs sold at from 4 to 45c per lb.

EAST BUFFALO.

Sont 14 Cattle—The

EAST BUFFALO.

East Buffalo, N. Y., Sept. 14.—Cattle—The offerings were principally stocker, the top grades of which were in good demand at full steady prices. "Calves were in light supply, good demand and firm: choice to extra, at \$5.75 to \$8; good to choice, \$5.70 to \$5.30. Sheep and lambs—Twenty loads on sale, including six loads of Canada lambs; demand only fair, prices slow and lie to 15c lower on lambs, but firm on sheep; choice to extra lambs, \$5.25 to \$6.40; good to choice, \$6. to \$6.25, common to fair, \$5.25 to \$5.75. Sheep—Choice to lextra, \$1.70 to \$4.75; good to choice, \$4.5 to \$6.25, common to fair, \$5.25 to \$6.40. At the close there were a few loads left.tover. Hozs—Supply moderate, \$2 loads; active demand and prices five cents higher and quige strong; heavy, \$4.70 to \$4.75; mixeo, \$4.75; Yorkers, \$4.75 to \$4.80; prassers, \$4.00; r. ughs, \$3.70 to \$3.99; stags, \$3.25 to \$3.40. There was a fair clearance and s. steady close.

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