The Catholic Record.

London, Saturday, October, 6, 1900. THE MISSING LINK.

One of the Vanderbilts has fitted out an expedition to search for the missing link. He has always taken an interest in that kind of thing, you know, and feels that some of his wealth should be devoted to the interests of science. Besider, what a delightful thing it will be to annouce to an admiring world that at one of Mr. Vanderbilt's recherche entertainments each guest was presented with a little missing link. It would be away ahead of a pig, and would not exhale such a pungent odor. We feel that the gentleman has in point of novelty "got the drop on the Newport set." Its one regrettable feature is the ignoring of the home article.

THE SOUPERS AT ROME.

The Soupers are now doing business in Rome. For the benefit of our readers who may not know the meaning of the term, a souper is a dealer in spiritual soft truck and a doler out of food and raiment to all those who will renounce the teachings of the Catholic Church. The first Protestant souper was Luther, who catered to the libidinous cravings of the Landgrave of Hesse, and he has certainly left a numerous progeny. We are informed that the supporters of souperism, which is a propaganda of lies and calumnies among poverty-stricken Italians, are mainly British and Americans.

Does it ever occur to these individuals that their material and spiritual aid could be much better given to the unchurched and destitute denizens of their own countries instead of being wasted on Latins who may lose their faith but not their reason?

MONARCHY OR DEMOCRACY.

The editor of the Catholic Union and Times is a relentless foe of all things pertaining to Monarchy. Now we venture to remind him that some proof for such assertions as "monarchy is the principle of might," would give him greater weight with the public.

We know that monarchy may degenerate into tyranny just as democ racy may become mob rule; but that monarchy as such is the principle of might is unmitigated nonsense. Some Catholic philosophers teach that monarchy is the best form of Government. But all discussion as to the excellence of politics is vain. What does in the nited States would not thrive in Europe. A monarchy or an empire may afford ample protection to the liberties of the subject, and a republic may be, and has been as in the case of Gambetta s in France and Castelar s in Spain, a hot bed of despotism.

We should further remind him that all civil government is for the community, whether its ruler be the Queen, Lords and Commons, as in England, or the majority as in democracy.

Again, the statement that the mon archical principle is government of the people] by the monarchs for the monarch's benefit, is, to say the least, misleading. St. Thomas Aquinas teaches that the kingdom is not made for the king, but the king for the kingdom : for God has constituted kings to rule and govern and to secure to everyone the possession of his rights. Such is the aim of their institution; but if kings turning things to their own profit should act otherwise, they are no longer kings but tyrants.

Until we receive more information on this subject we intend to follow the Angelic Doctor in preference to our esteemed Buffalo contemporary.

PROTESTANTISM vs. CATHOLIC-ISM.

One of our contemporaries says that Austria has become within the last year the battle-ground between Protestantism and Roman Catholicism.

We should like to know what particular brand is engaged in this conflict. We fear that our friend has been misled by the fairy tales that are concocted for home consumption by the laborers in foreign fields. He should know that Protestantism, the prolific mother of innumerable and irreconcilable opinions, has no effect upon the thinking world. Its house is filled with of creed-makers and Scriptural critics. | n t protect them.

It has become in our days the nursery When the Lombards menaced Rome of Positivism and Agnosticism. It has in the eighth century Pope Stephen no authority and no dogma. And sought succor from Constantine Capwhen one considers that the conclu- ronymus, but his appeal was unheeded. sions deduced from the Bible by its At this juncture the valiant monarch leaders in Israel are diametrically op- of the French, at the request of the posed, one has not to go far sfield to Romans, crossed the Alps, defeated the know why in some sections of America Lombards and gave the territory wrestthere is not a sound of church bell all ed from them to the Roman Pontiff. the year around.

emotionalism, but against infidelity.

melting in the presence of Rationalism world's riches would he take back that like an iceberg before the sun, can- of which he had made an offering to not assuredly be reckoned upon as a the prince of the Apostles. fighting force. Many of its adherents The rights of the Pope, confirmed as are beginning to see that Mallock was they are by every principle of social right when he said that "any super- justice and morality, were never called natural religion that renounces its into question until the riff raff of claim to absolute infallibility can pro- Europe, aided and abetted by frenzied fess to be a semi-revelation. It is a anti-Catholics, made a road through hybrid thing partly natural and the walls of Rome. And it is certainly partly supernatural, and it thus prac- a thing passing strange that their tically has all the qualities of a relig- action should have the approval of pious ion that is wholly natural. In so gentlemen who edit religious journals. far as it professes to be revealed, it of course professes Southey says that "If it had not been to be infallible, but if the replace, hard to distinguish, and in the remedy for some of the greatest evils.

beginning to see in it neither the purifier of a corrupted revelation, nor the ducting us back to the golden age. corruption of a pure revelation, but the practical denier of all revelation what A GRAND MISSION AT RENOVO. soever.'

With regard to the insinuation that the vitality of Austrian Catholicity is due to the State we venture to ask our editorial friend to take up his history and glean therefrom the information that the Catholic Church comes not of earth-that she holds not of earth-that she is no servant of man, else He who made could have destroyed her.

THE TEMPORAL POWER. hope to have his temporalities restored in the proposed non Catholic mission, to him passes our comprehension. We Xavier opened the lectures in Kane's do not imagine they have any affec. Threatre, the building was crowded to tion for the tenets of Mazzini and the doors. Cavour or that they are upholders of were non Catholics. sacrilegious robbery. But it looks perilously like it. We suppose, in order evidence. to be as charitable as possible, that their assertions are due to their belief have been so often described to your in the dogma, common to all the sects, that anything concerning Rome must needs be reprehensible. Still we And Tuesday night the same audience restored to him. Let them look at hisby a juster title than any existing parochial dynasty can boast. He was placed there not by craft or intrigue or ambition, but by Providence. And a glance at the struggles and triumphs of the past warrants us in saying that the infidel horde that has defiled and impoverished Italy will see a repetition of

It must be borne in mind that the temporal sovereignty was a fact long before Pepin recognized it as a right. Every reader knows that the Popes became, soon after the successors of Constantine ceased to make Rome the imperial capital, the sole protectors of the Italians. Oppressed and pillaged by the Grecian emperors, deserted by them in their hour of need, exposed to the fury of the barbaric hordes of Alaric, Genseric and Totoa, Rome might have, in the words of Gibbon, been erased from the earth if the city had not been animated by a vital principle which again restored her to honor and domin- heaven. ion. And despite this the Roman Pontiffs always exhorted the people to be the gentleman.
"Then, where would it go? Would loyal and to preserve intact the tie that bound them to the weak and

To the ambassadors of the Greek Em-The war that Catholicity is engaged peror who entreated him to restore the in has nought to do with the various conquered provinces to the Empire he caricatures of Christianity, whether made the historic answer: That it was they be decked in the finery of Ritual- for no earthly consideration that ism or in the multi-colored robes of he exposed his life so often in battle, but solely for the love of the Protestantism, unable to save itself blessed Peter and for the remission of from organic disintegration, and his sins: and that not for all this

Referring to the benefits of the Papacy adapted to the conditions of Europe, it vealed part be, in the first could not have subsisted. It was the second place hard to understand, it We have to look to the Abyssinians may mean many things and many of and Oriental Christians to see what these things contradictory-it might Europe would have become without the just as well have been never made at Papacy. It was, morally and intellectall." He goes to say that, to make it a ually, the conservative power of Christrevelation to us, we need a power to in- endom. Politically it was the saviour terpret the testament that shall have of Europe. And Leibnitz says that if equal authority with the testament it- all would become Catholics there would self. That is denied by Protestantism, not be required any other umpire than and it is "at last beginning to exhibit that of the Vicar of Jesus Christ. If to us the true result of the denial of in the Popes resumed the authority which fallibility to a religion that professes they had in the time of Nicholas I. or to be supernatural. We are at last Gregory VII., it would be the means of obtaining perpetual peace and con-

markable Success of Father Sutton's Work Among Non-Cathol:cs.

Philadelphia Catholic Standard and Times. Reno, September 24 - This thriving town on the Susquehanna river was the next place, after Lykens, visited by Rev. Father Sutton. Fathers Justin and Gregory, of the Passionist Order, gave the mission to Catholics the week preceding the work of Father

Xavier to non-Catholics.

The Catholic mission was well attended, and many who had grown cold in the practice of their religion were Just why so ne of our exchanges are fervent words of the good Fathers. eclaring that the Pope can never Those of our faith were much interested for a Catholic simply because he is a guard them with an earnest solicitude Dr. Herring of Wilkesbarre, Pa., to Two-thirds of the audience

The best people of the town were

present, and several ministers were in These lectures of Father Xavier readers that I need not enlarge upon them. The deepest attention given to the words of the lecturer, should like to ask: If the Pope has a assembled in the church, as the theatre just title to Rome why should it not be was engaged. The reverend pastor, Gormley, has endeared himself to Catholic and non Catholic alike tory with unprejudiced eyes and they by his untiring zeal and devotion to will see that the Pope is Rome's King his work. A magnificent church and parochial residence have been erected by him, and no debt encumbers the parish. Over nine hundred received the sacraments during the Catholic mission. The non-Catholics are not animated by a narrow spirit of bigotry, and the most cordial elations exist between those of our faith and our Protestant brethren.

A STREET CONVERSION. While strolling along the bank of the river which flows by our town. Father Xavier met a man who entered

into conversation with him.
"Well, Father," he said, "I'm sorry I could not hear your lecture on purga-It's about the only doctrine of tory. It's about the only doctrine of the Catholic Church that my wife and I cannot accept.'

Father Xavier explained to him the reason why we accept it.
"Still, I cannot see it. Maybe I am skeptical."

Suppose, my dear sir," said Father "a child were to die suddenly Xavier, "a child were to die suddenly after telling a deliberate lie; that would be a stain on its soul, would it not?

"Certainly." "Well, nothing defiled can enter

"That is true, Father," answered

"Oh, I see now," he exclaimed. rangling and discord—with the clamor faithless rulers who could and would "Im glad, very glad, I met you.
of creed-makers and Scriptural critics. n,t protect them.

Yes, I see there must be a place to

purify such a soul," he exclaimed. How easy it is to believe if one will only seek the truth !"

THE QUESTION BOY Wednesday night the theatre was packed to the door to hear the lecture Many on the Sacrament of Penance. of the leading business men of Renovo were present. Thursday night again an immense audience greeted Father Sutton, all eager to hear what he had to say on the Bible. The "Question 'is exciting wide interest. One of our local ministers dropped a bundle of questions into the box. Here are

some of them : "Why do the Roman Catholics hate Luther ?

Why are priests opposed to their members reading the Bible?"
"Did Jesus ever pray to the Virgin Mary or did He ever teach His dis-

ciples to pray to her?" "Where did the priests and Popes get authority to stand between the sinner and Christ?"

If you don't worship idols, why do you bow down to images of plaster of paris and pray to the Virgin Mary instead of God? See first and second commandments."

"Why should an American priest be subject to Rome in preference to the country in which he lives?" "Please explain why a convert to

Roman Catholicism has to renounce his

mental and moral freedom and place his civil loyalty and duty at the mercy of another. "Why does the Roman Catholic Church put a ban upon the liberty of the press, liberty of the conscience, liberty of speech?"

"How will the proposed federation of Catholic organizations for political purposes act upon the Protestant

To the last one Father Xavier an swered: "We are subject to the Pope in spiritual and to the United States Government in temporal mat-ters. The Constitution of the United States guarantees us liberty of conscience and allows us to worship God according to the dictates of our con-science." He then showed that Catho lics were loyal to the Government, that they had proven it in peace and in war. As he described how the Sisters had attended the soldiers, how the priests had acted as chaplains without remuneration and how the Catholic soldier had spilled his blood in defence of the the enthusiasm of the audience was aroused and a wave of applause

wept over the crowd. To the seventh and eight questions Father Xavier answered: "There is no truth in these questions. person who put them in will state where, in what and how the Catholic Church does these things, that is-put a ban upon the press, and so forth-I'll be able to answer these questions more specifically.

To the ninth question Father Xavier said: " The federation of Catholic societies is not to bring religion into politics, but to keep it out. Catholics never inquire what a man's religion is when he is before the public as a candidate for office, but there are many non-Catholics who will not vote Catholic. And we as Catholics have been discriminated against in many ways, and this is against the Constitution of the United States. citizens, and have our rights as other citizens, and the object of this federa tion of Catholic societies is to vindicate our Constitutional rights. If we are discriminated against by a candidate for office because of our faith we want to know it, and that individual who acts in this manner will find that we have a vote to cast and will know for wnom to cast it.

The justice of Father Xavier's remarks was recognized by all, even non-Catholics expressed their satisfaction at what was said.

Sunday night was the banner night of the lectures. The opera house was taxed to its utmost capacity. Never in the history of our town has such a representative gathering of our influential people been seen as assembled this night to listen to the last lecture. Over eight hundred non - Catholics were present, with a large number of Catholics. For one hour and a half the lecturer continued to speak in strong and forcible words. A Protestant gentleman said to Father Xavier "I was sorry when you were coming to the end; I could have sat another No words can describe the good that has been done. On all sides we have heard only words of praise for the lectures and sorrow that they did not last longer.

One of the ministers was urged by the Y. M. C. A. to challenge Father Xavier to debate. But others more prudent advised the minister to keep very quiet unless he wished to mee with overwhelming defeat and morti-fication. "Father Xavier is no ordinary man to run up against. Better let him alone!" So the challenge was never given. Father Gormley ex-pressed his unbounded satisfaction at the grand result of the mission to non-

Every human being is individualby a new arrangement of elements, His mind is a safe with a lock to which only certain letters are the key. follow in an order of their owa . - Holmes.

LAND WITHOUT VICE.

Kind Words, and True, for Catholic

One reads in current literature so much froth and foam that slops over the already filled vessel of bigotry and narrow prejudice. when the people of Catholic countries are to be described, that it is quite refreshing now and then to run across words of praise and discernment.

South American countries are much maligned, and unjustly, but here and there people are found who have spent some time in that part of the globe and are willing to view affairs with a just eye. Hon. W. C. Scruggs, who has been in the diplomatic service of the United States in South America for about thirty years, has published re-

cently a work, "COLUMBIA AND VENEZUELA," in which he says that never has been anything in these countries like a race conflict, though the inhabitants are made up of various races and color. The color line is never drawn; the words white or black do not appear in the laws of these republics. Since 1824 all the people have equal civil and political privileges, all are admitted on an equality to public vehicles, hotels and places of amusement are open to all alike, all attend the same schools and churches.

In explanation it is said that the three primal races even before 1824, had become too closely identified to leave room for race prejudice. Mr. Scruggs admits this; "but how," he Scruggs admits this; asks, "shall we explain the explana-tion? In other words, whence came the conditions precedent to this civic and political amalgamation?" This is

his answer:
"I apprehend that, if we go back far enough, the true explanation may be found in the policy and example of the Catholic Church, which has always been and is still the dominant power in the country. The Church has always been, and is still, the only bond of union between these heterogeneous peoples dwelling side by side in the same community; and never, either by precept or example, has the Church recognized any rare distinctions. Even in the old colonial days, when the Indian and the negro were both slaves, and when class privileges were still preserved, white and colored, master and slave, were on terms of equality before the sacred altars of the Church. All mere social distinctions were left at the threshold of the chapel or the cathedral. Under such conditions race prejudice would naturally be less conspicuous than in countries where diverse forms of religion afforded no such bond of common union."

BEST WIVES IN THE WORLD. Mary Nimmo Balentine in the August number of the Woman's Home Companion writes of South American women, and we can well imagine the disdainful toes of the head of a faddish American club-woman when she reads such words as these :

"The men in South America hold their women in highest respect. Not only do they accord them the polite distinction of outward deference, but they that protects them from every care, and they bear for them every burden that man can carry for woman. The chivalry of the olden time survives among these people, and that is doubtless one reason why the women are so contented with their lot. A charming senors assured me that the South American women make the best wives in the world, and I do not doubt it. marriage the woman is as one lost to the world. Her sphere of influence is henceforth inclosed within the triple courts of her husband's house and consists in bringing up her children and in exercising a mild sovereignity in domestic domain. There are no married flirts in South America, no candals caused by unfaithful wives, no ambitious women pining in their secluded homes, so far as is known. There are no woman's rights conven tions, no woman's temperance socie ties, no daughters', no mothers' meet whist club in the whole country.

ANOTHER WITNESS.

along the same lines is Major J. J Kerby, ex Consul to Brazil and now occupying a responsible position with Carnegie Company. He is not a Catholic, but his words are peculiarly appropriate just now when our free Republic is trying to shoot modern Christianity into the people of the Philipine Islands.

He talked to a Catholic friend, who writes of it in the Irish World. whole conversation is so full of fine points that we wish we could give it all. Mr. Kerby said:

"Disinterested investigation will show that much of the true inwardness not to say cussedness, of recurring troubles with the so-called heathen people arise from our people, especially our zealous missionaries, attempting to force so-called superior civilization upon them, who, as they look at it, consider their own civilization as good as ours, if not better.

"My observations have been largest in tropical countries, especially in the interiors of South America. vices, unknown in the interior, are ways grumbling and striving against only practiced on the coast; or, in them.—George MacDonald,

of civilization, and is most rampant in the coast cities, where the missionaries are to be found most.

"One reared in a Christian community, like Pittsburg, as I have been, imbibing the prejudices of non Catholics, may be permitted to say that I entertain no feeling of prejudice against Protestant missionaries. must be admitted, however, that whatever advancment in civilization has been attained in South America is due to the earlier and continued efforts of the Catholic missionaries.

"Those Franciscans who followed the Spanish Conquerors' swords with the cross of Christ were heroes and picked men of the age in which they lived. They have unselfishly devoted their lives during the four hundred years to helping these people, without any earthly reward."—Catholic Col-

PAGAN VIEWS OF LABOR.

The miners' strike in Pennsylvania emphasizes anew the need there is of putting in practice the advice contained in the encyclical Novarum Rerum, in which Leo XIII dwelt at length on the evils resulting from treating wage workers as if pieces of machinery who are only valuable as producers of so much profit to their employers. This view of labor is not Christian. The Catholic Church teaches that man, no matter what may be the accidents of birth, face, color or condition, is the child of God and is regarded and treated such. She has ever insisted that this high dignity of man shall be respected. For two thousand years she has tried to destroy the Pagan conception of a working man, which was that he is, as Plato and Aristotle expressed it, a

'mere instrument " or " tool. It is this pagan conception that has produced the condition of things now existing in the coal regions of Pennsylvania. The Coal Trust, viewing the miner from the pagan standpoint, has tried to extort the uttermost penny from him regardless of the fact him and his family to a condition in which it is impossible for him and his family to obtain the common decencies of life. He is held, as it were, in a vise by the Coal Trust which robs him at every turn. He is robbed at the company stores by being compelled to pay 40 per cent. more for his purchases than he would have to pay in other stores He is robbed by compelled to pay an exorbitant rent for the house in which he lives, which is owned by the company. He is robbed by being forced to pay an enormous price for the powder which he must use in mining. being forced to produce a ton and a half of coal for which he is paid at the rate of one ton. Worst of all he is robbed of his children whom in his dire poverty he must send into the mines to earn a few pennies to keep the wolf

How the health of these little victims of the money greed of the Coal Trust is sacrificed is shown by the report of the New York Evening Journal.

Here is a description he gives of two brothers :

"Stanley and John Crothey, brothers—Ages, eleven and fourteen, respectively. Have worked at slate picking at the Washington breaker for three years.

"These boys are perfect types of breaker stunting. Neither of them will reach the height of five feet three. Skin is dull and colorless. Cheeks lack boyish roundness. Have the characteristic stoop-shoulders and hollow chests of their fellows."

A dozen more similar cases are reported, In every case the little vic-tims are described as physical wrecks who probably will never attain man-Their lives are the price the Coal Trust extorts from them

The men who pile up millions from all this human suffering have scorn. fully refused to listen to every proposition looking to arbitration. strickers were willing to have Archoishop Ryan of Philadelphia act as arbitrator, but the trust magnates would not consent to accept him. They claim they see a chance of making the men submit tamely to being robbed, and, therefore, they contemptuously reject all overtures looking to a compromise. They are simply acting on the pagan principle that the miners ere entitled to no more consideration than other pieces of machinery in the mines. - New York Freeman's Journal.

A CONVERT IN TEXAS.

General Wm. R. Hamby was re-cently received into the Catholic Church. General Hamby was a Confederate soldier, and has long been prominent in banking, political and social circles of Texas. His wife, who died a few months since, was a Catholic, and it was the influence of her pure and noble life that brought him into the Church.

The world might be divided into those who let things go, and to those who do not; into the forces and facts, the slaves and fancies; those who are is a common saying in South Americal National South American Interiors that theft and the other

FATHER JOGUES AT THE LA OF THE HOLY SACRAMENT

BY WILLIAM HICKLING.

AURELIA;

THE JEWS OF CAPENA GATE.

PART THIRD-THE VESTAL CHAPTER XXI.

THE DELIVERANCE.

If, some thirty hours after the consummation of this fearful atonement, a citizen should have ventured, notwithstanding the darkness, in this deserted section of Rome, he would have noticed, with surprise, four slaves bearing a litter, and who silent and motionless like so many shadows, waited patiently under the solitary portices of the temple of Safety.

Then, if this belated citizen, inclining a little to the right, had ascended by the way of the Agger of Servins as far as the Collina Gate, he would have discovered by the pale light of the stars, an old man kneeling on a slight mound in the barren plain and praying with fervor.

kneeling on a slight mound in the barren plain and praying with fervor.

Now, at the very time we speak of, an
individual was precisely accomplishing
this nocturnal excursion; walking with
noiseless step, peering carefully into every
dark recess and corner, and stopping,
from time to time, to listen anxiously to
the slightest noise. These extraordinary precautions were justified by the very singular appearance of this night prowi-er, which would have certainly excited the suspicions of the capital triumvir if he had suddenly came upon him.

The mysterious wayfarer carried a rope ladder rolled around his body, a spade in one hand, and an iron crown-bar spade in one hand, and an iron crown-bar in the other. He was, moreover, provided with a dark-lantern. The chief of the urban police would have doubtless asked our friend Gurges—the reader has already recognized him—what use he intended to make of these suspicious instruments, and whether he was not undertaking one of his old expeditions, and repeating to describe the grave and rob preparing to desecrate the grave and rob the dead, for the benefit of his friend the

Gurges was making all haste to join Clemens in the Campus Sceleratus, but he had to use a great deal of cantion to avoid dangerous meetings on the way At last, he reached the further end of th At last, he reached the further end of the Vicus Cyprius, and before ascending the Quirinal, he paused in the shadow of the temple of Fortune, and peered through the gloom at the porticos of the temple of Safety, close by, to ascertain whether his vespillos had carried out his instructions.

"Very well!" he muttered, as he discovered the lectica and its motionless bearers. "All is well. Those vespillos have understood me. By Venus Libitinal! . I can laugh now at the Libitinal! . . I can laugh now at the capital triumvir and his men. ."

But Gurges had scarcely muttered by the him-

those defiant words, when he threw him self down flat on the pavement of the temple of Fortune, exclaiming: "Hateful triumvir! . . . Unfortunate

The regular tramp of a patrol could be in the distance, coming up the Cyprius. If Gurges had had the good luck of preceding the cohort, the co-hort would now have the advantage of pourcing upon Gurges. Still, thing might take a different course. The patro might pass straight on without discover-ing the designator, but then they would necessarily come upon the vespilles and their suspicious lactica. Or they might turn to the right; but in this case the would surprise the pontiff of the Chris-tians in the Campus Sceleratus.

The dilemma had three horns, and al

equally dangerous! Hence the designat clamation and the curse he addressed the triumvir.

There was, however, still a chance of

safety.

About a hundred steps from Fortune's temple, there was to the left a narrow lane which led to Caesar's Forum, and near the atrium of Freedom. If the patrol followed this lane there would be nothing to fear, for it would lead them to distant quarters of the city, whence they would not be likely to return in this direction. The queetion was, would they take the lane? Meanwhile they advanced with their torches, whose light caused Gurges no little perturbation. Another cry of alarm was very near

escaping his lips when he recognized the voice of his personal enemy, the capital triumvir, ordering his men to ascend the Quirinal, near whose base was situated the Agger of Servius, whence it was an easy matter to survey the Campus Sceleratus. But to the designator's great as-tonishment, the patrol stopped and re-fused to proceed further. The triumvir, surprised at this unusual resistance, reted his order.

Are you not aware," remonstrated

some voices, "that this spot is cursed. . and if we were to advance we should see the shade of the Grand Vestal hovering near her grave! . And such a sight announces death within the year to the

older!"
That is a fact," said the triumvir, not
superstitions than his men. "I had less superstitious than his men. "I had forgotten that execution. Let us get And the officer countermarched his

little troop, who turned into the narrow

When the noise of their steps had died when the noise of their steps had died away, Gurges sprang to his feet. "By Venus Libitina," he cried, "what cowards those fellows are!.. Who ever knew the dead to come back?.. I

have never seen any, and many a night I have passed amidst the tombs! . . I mean the veritable dead . . for as to mean the veritable dead . . for as to the Grand Vestal, I hope and trust she is still alive . . and that I, Gurges, will soon take her out of the vanit! soon take her out of the vault!

Never mind, those worthy patrolmen have given me a terrible scarce!

But the pontiff of the Christians will be thinking that I have broken my word to him, and I would not have him think this for

anything in the world! Let us make haste, then, I shall explain to him what caused my delay. Good luck my dear triumvir! it is probable

what caused my delay. . . . Good lick, my dear triumvir! . . it is probable we shall not meet again this night."

Collecting his various instruments, Gurges ascended the Quirinal as promptly as he could, embarrassed as he was with his load. A few minutes later he was near Clemens and apologized to him the telling him his advantage with the

with his load. A few minutes later he was near Clemens and apologized to him by telling him his adventure with the triumvir.

"You see it, my son," said the priest with a quiet smile. "God watches over us; He proves it by turning off these first dangers. It will, perhaps, not be the lest mark of againtage He will give re.

us; He proves it by turning on these first dangers. It will, perhaps, not be the last mark of assistance He will give us. But what are you doing, Gurges?"

The designator, after striking the soil were even made to descend into this death. She accompanied Flavia Domitilla, and shared voluntarily her exile, her long sufferings and her death.

"This is singular!" he remarked. "I have made this noise to warn the Grand Vestal that we are here. . . and I hear nothing, absolutely nothing! . . Not a cry, not a movement! . . . Has she then already succumbed? . . Oh! . . And Gurges laying hold of his spade began to dig with an ardor that amounted almost to rage.

Clemens said nothing. It was well that the weakness of man should show itself before the greatness of God.

Three men had been employed piling up earth into the shaft; then they had trodden upon it, and made it so compact and firm that Gurges soon found himself struggling against an almost insuperable obstacle. It had been easy work at first, but when he stood up to his waist in this narrow aperture, hemmed in between four "This is singular !" he remarked. " I

narrow aperture, hemmed in between four thick walls, he saw that it would be impossible for him to finish his task unaided. Every shovelful of earth that he threw out would crumble in again carrying with it the rubbish previously shov-elled out, and which, falling upon him, made his work still more difficult.

made his work still more difficult.

The poor fellow persisted manfully but his efforts were unavailing, and once, being nearly covered up by the crumbling sand, he uttered an exclamation of despair. But another voice replied to his cry of anguish, and Gurges looking up saw Clemens in a halo of light with his hands extended over the chasm!

Then, Gurges felt that the ground upon od was sinking rapidly, and he rolled suddenly into the open vault. When he rose to his feet, Clemens was standing by his side. No other light could be seen but the small funeral lamp still burning near the bed. By this flickering flame they saw the Grand Vestal stretched motionless on her couch. Gurges laid a trembling hand upon the orm, and fell sobbing at the pon-

tiff's feet. "Oh, my lord," he exclaimed, "she is dead! her body is icy cold!" Clemens smiled as he looked at this

poor man whose heart would not yet open to confidence, and said to him kindly: "What, my son, after what you have

seen, do you still doubt?"
Gurges then saw that the old man held in his hands a vase and some bread.
"My son," added the pontiif, "the work of God is accomplished!... The work of man must now commence." seen, do you still doubt?

When Cornelia descended into the vault, she placed herself on the bed, in the attitude of one who has lost even the power of thinking. She did not weep but the fictitious strength which had sus tained her during the execution, had completely vanished. She was in that state of stupor which causes a void in the mind, and plunges the body into a rigid

Her eyes followed vacantly the motion of the earth shovelled at the entrance of the vault by Ravinus and his aids, and part of which, sliding into the vault, rolled to her feet and gradually covered them. This sand which moved as it spread into the vault, the noise made by

the workmen above, all these fearful preparatives were life still, and the Grand Vestal clung to them as to a last hope. Then all was hushed, and all motion

Cornelia gazed slowly around her, with eyes distended by terror . . She saw the bread, water and milk, placed near the lamp. She remained thoughtful a long time, contemplating this food by which her remaining days were measured. Then concluding, doubtless, that all hope had vanished, and it was better not to prolong sufferings which must end in death, she took the bowl of milk, prought it to her lips, and poured the re mainder of the contents on the ground.
With a bitter smile she now took up the
piece of bread, felt its weight, and breaking it into crumbs, cast them about and

trampled upon them.

The water she preserved. Was it from some secret hope? The sacrifice was con-summated, life was no longer possible. Death could come now, and the Grand Vestal lay on her couch, to await its com-

we shall not describe the mental tortures of this unfortunate young woman the cruel sufferings caused by the want of air, or the first pangs of that terrible disease—hunger. When Gurges found her rigid and cold as a corpse, she had fainted, exhausted by thirty hours of want and terror.

Finding Cornelia inanimate, Clemens raised her head, and poured drop by drop between her lips the cordial he had brought with him. A slight tremor of the rigid limbs soon proved to Gurges that the Grand Vestal still lived and

would not be long recovering her senses.
Clemens again opened Cornelia's lips
and repeated the dose at short intervals. until the small amphora he had brought was emptied of its contents. Life was re-turning, but the exhausted girl was still urning, out the exhausted girl was stin unconscious. After a little while the good priest took a small loaf of bread, made from the whitest flour kneaded in pure milk, and placing it between the vestal's fingers, lifted her hand near to vestal's ingers, litted her hand near to her face. By an instinctive motion, the Grand Vestal brought the savory food to her mouth and ate it greedily. Still, she spoke not. So completely exhausted had been the victim, that her faculties could only be grandfully as the rest.

only be gradually restored. Clemens waited, kneeling near the bed. Garges, overcome by emotion and admir ation, seemed plunged in a sort of dreamy stupor. His face was bathed in tears. A deep sigh announced at last that the resurrection was complete. Cornelia raised herself on her elbow, and passing

her hand on her forehead, as if she awo from a dream, exclaimed: "Where am I?"
But she fell back with another cry—

cry of terror and fearful despair! By the dim light of the lamp she had recognized the vault in which she had been left to "You are saved! madam," said Cle-

several times with his crowbar, had thrown himself on the ground and was listening anxiously.

"What are you doing, Garges?" the pontiff repeated, no answer having been made to his first question.

Gurges raised himself on his knees and looked at Clemens with an air of anoguish.

Gurges raised himself on his knees and looked at Clemens with an air of anoguish. She sprang from her couch and fell at the feet of her preserver, holding them tightly clasped and bathing them with her tears. So great was her gratitude, so overpowering her emotion that she could not speak. Nothing was heard in this narrow space but the convulsive sobs of the poor woman miraculously restored to

"Madam," said Clemens, as he deavored to raise her trembling form.
You are saved! But you must now
hasten to leave this dismal abode. A devoted man will take place of concer where your persecutors cannot reach

you."
And turning to Gurges:
"My son," he added, "prepare your ladder!. Your prudent forethought has been wise!. You may now finish the work of God."
The rope-ladder having been made fast to a prejecting stone on the creat of the

to a projecting stone on the crest of the wall, the pontiff placed the other end in the Grand Vestal's hand. "Come, madam," he said trying to re-

lease his knees from her embrace. "It is getting late and day-light must not find us here! . Hasten, I pray you?" Cornelia rose to her feet, but instead of taking the rope she let it drop. Going to small pitcher of water she had pre

small pitcher of water see nad preserved, and bringing it to the priest, she again knelt before him:

"Father," she murmured faintly and in a beseeching tone, "Metellus Celer is no more! . . I heard his last cry! . . All the affections of my heart are dead, and of the Vestal there remains only the virgin saved by you! . Your God is mine! . It is by water that one becomes a Christian, and I have kept the water given to allay the dying thirst of water given to allay the dying thirst of the victim, in that hope; for, as I was about to spill it, I remembered that you might come! . . Before you return me to the world of the living, make me a Christian, so that I shall be henceforth only your daughter!"

Tears of happiness suffused the eyes of venerable pontiff and rollod slowly over

his cheeks "My daughter," he said, with deep emotion, "take off that veil and bow your head . Ordinarily the holy baptism is given only after a long period

of preparation and probation But you have already been structed in our holy doctr been instructed in our holy doctrine. . and then, who could add anything to the solemn teaching of this tomb, from which God alone, and not I, has delivered you? Recollect yourself, my daughter, and pray to Him who, at my voice, will make

Then Clemens laid his hands on the head of the recollected virgin, and marked her forehead with the sign of the cross. This preliminary ceremony made her a catechumen. Then taking the water which he blessed, he proceeded:

"Cornelia," he said, "I baptize thee in

the name of God the Father Here he sprinkled her with holy

I baptize thee in the name of Jesus Christ His Son."

And he again poured water on her

"I baptize thee in the name of the Holy Ghost."

And what remained of water was

again poured on the pure brow of the kneeling virgin. After a last invocation, in which he united the three persons of the Holy Trinity, he blessed Cornelia, saying:
"Rise, my daughter, thou art a Chrise"
Christian in life! . . . a

tian! . . a Christian in life! . . a Christian in eternity! ." A few moments later, Cornelia stepped

out of the pit, supported by the holy pon-tiff, Gurges followed. As soon as he came out, the dreary chasm was suddenly filled out, the dreary chasm was suddenly filled up, and Rayinius himself, if the had seen fit to visit the spot on the next day, would have never suspected that any strange hand had disturbed his work.

Minerva's temple because he refused to pices burst into view.

The country is thickly populated, at going to the Capena date, to tell the Christiansthey may come for the body of him they will call a mady does for the country is thickly populated, at least as far as can be expected from its hilly structure. Little villages are sentenced to pices burst into view. "My daughter," said the pontiff, "I must go to my brethren. . . But, after God, here is the man who saved you! I confide you to his care. Follow him! ." Cornelia took the designator's hand in hore and research it officially.

corners took the designators hand in hers and pressed it affectionately. Gur-ges came near fainting. "Father," he cried, throwing himself at the pontiff's feet, "I also want to be a Christian!" ed it affectionately. Gar-

Christian!"
"I receive you, my son, and it is not the least joy that God gives me! . But for the present we must part! . We shall meet again soon, and theholy water will flow also on your head."

will flow also on your head"
The holy old man, taking the staff upon which he usually leaned, was soon lost in the gloom.
Gurges had the happiness of support-

ing Cornelia's feeble steps as far as the temple of Safety, where he found the liter and his blindfolded vespillos. Everything passed off in accordance with the programme announced. The vespillos reached the isolated house without accident, and departed according to their master's previous order, fully convinced that they had left this worthy with his

lady love When Cornelia stepped out of the litter she could not restrain a cry of joy. She was received in the arms of Aurelia and Cecilia. This great joy was due to the delicate attention of Gurges, who thought that the Grand Vestal would feel more safe if, coming out of the tomb, she found herself surrounded by the beings dearest

A short time after these events happened, the sentence of banishment pro-nounced against Flavia Domitilla was carried into effect. Domitian ordered her to repair to the island of Pontia, which

would be thereafter her residence On the night preceding her departure the crypt in which the Christians cele brated their mysteries, was brilliantly illuminated for a double and imposing ceremony. The divine Aurelia, the better the dot the Caesar Vespasian, and Gurges, the humble designator of funerals, knelt side by side to receive the Sacrament of Rantism

nent of Baptism.

Afterwards the venerable pontiff conse

crated to God three virgins, who received from his hands the first veil worn by the brides of Christ.

These three women were: Flavia Domitila, grand-niece of the Emperor Domitian; Euphrosine, a waiting maid of the trions matrous and Theodora. Under mittan; Euphrosine, a waiting maid of that pious matron; and Theodora. Under this last name was concealed Cornelia, the Grand Vestal, who consecrated the remainder of her life to the service of that God who had made a miracle to save her from a horrible death. She accompanied

CHAPTER XXII.

GURGES TREATS OF THE EMPIRE. On the eighth day before the ides of September, (6th of September, A. D., 96)) as the shadows of night commenced to invade the streets of Rome, two men to invade the streets of Rome, two men could have been seen walking hurriedly in the Suburana Way. They came from different directions, one looking modestly on the ground and absorbed in thought; the other casting anxious glances on the houses as if he were seeking to recognize some particular one. As neither of them looked before him, it naturally happened that they ran against

each other.
"Ah!" cried one of the two men. "Oh!" exclaimed the other simultane ouely.

For in every language these two little

words "Ah!" and "Oh!" are used to express sudden admiration or astonish ment. Blockhead!" added the house-seeker "Blockhead!" added the house-seeker, which showed that his 'oh!" was not intended as a mark of admiration.
"What shall I call you?" replied gently and almost laughingly the other; the shall are resident attention;

gently and almost laughingly the other;
"neither of us paid any attention to
what was in his way. That is all!"
"Hallo!.. itis Gurges," exclaimed
the former speaker, casting a single
glance on the designator. "Ah! this is a
lucky meeting!.. I intended to see
you in a few days, to speak to you about
some important matters, in which you
may be very useful"

may be very useful. may be very useful."
Garges was surprised to hear himself called by name by this stranger. Still, upon studying his features more closely, it seemed to him that this was not the first time he had met the man. He looked at him, trying to remember when and where they had met. Light dawned at last, which the designator expresse by another "ah!"

Ah! you recognize me, do you? said the stranger.

"You are the man," replied Gurges firmly, "who, two years ago, came to my house one night, and brought me a certain later."

tain letter. "That's it," said the stranger, " was i then a bad office? And did it not result in your being able to save the Grand Ves-

Silence !" muttered Garges. "Very well," replied the unknown, we shall drop this subject if you wish. But I wish to speak to you. Let us

And he pointed to a tavern near by And he pointed to a tavern near by through whose door, left ajar to attract customers, streamed a ray of light.

"Let us go in;" said Gurges who, naturally, was curious to know who this mysterious individual might be who was mingled with one of the most important circumstances of his life, "Let us go in; I am somewhat in a hurry, but I shall make greater diligence in what I have to

nake greater diligence in what I have to lo, and it will amount to the same The stranger, preceding the former designator of pagan ceremonies—Gurges had resigned this important office in consequence of his conversion to the Christian faith—entered the tavern and for a private room. He also ordered some food and wine, which he offered to

Gurges to share with him. But the latte declined, with thanks.

"My dear Gurges," the stranger began, "in order to give you confidence, shall I tell you where you come from and where you are going? For, although I was slightly astonished to meet you on my way, I soon recollected that you must have been in this neighborhood, at the time we met?" declined, with thanks.

time we met. "Speak," said Gurges, still retaining a ceremonious tone, although his compa-ion treated him familiarly. "Speak, listen to you.'

"Well, my dear Gurges, you have been washing the body of that Nicomedus who was beaten to death yesterday, near Minerva's temple because he refused to Shall I add dear Gurges, continued the unknown, "that you will go a little out of your way, to call at the house of the divine Aurelia, who expects you, and who will watch near the dead body until her brethren "—there was irony and contempt in his voice as he spoke these words—" will present them-selves this very night to carry it to the crypt where you have your tombs!
And now, my dear Gurges, tell me, am I well informed?"

It was at the time of the second persecution, and any Christian, however strong his faith, might well shudder on hearing such precise revelations concerning his secret acts. Gurges was astonished, but

secret acts. Garges was astonished, but showed no fear.

"It is true," he said, "I have been doing what the holy priest Nicodemus himself used to do—taking away the body of a martyr from the hands of his murderers. I expect to be killed also, beaten like him with clubs or in some other manner. If you mean to say that I have been discovered and my life is hreatened like so many others, you do

threatened like so many others, you do not terrify me, but fill me with joy!"

"Are you mad, my dear Gurges?" the unknown asked compassionately, "to stake your life in this way for vain chimeras which are certainly not worth the trouble? Is it not enough that you have sacrificed your office and your fortune for this generation?

After all nave sacrinced your office and your for-tune for this superstition? . . . After all it is your own business, not mine But do not think that I am one of those vile informers who betray the Christians to their capmics

to their enemies . . By all the gods, that trade does not suit the man who stands before you! Do you hear, Gurges?" "I am far from suspecting you," the ex-designator hastened to remark

"Yery well! . . very well!" said
the stranger, interrupting him. "But let
us return to the subject,—time is precious . . We were saying, then, that,
thanks to the letter I brought you, you
saved the Grand Vestal."
"Silence!" repeated Gurges. "You
must be aware of the misfortunes. . ."
"Oh!" cried his companion, again interrupting him, "you allude to the search
made and the prosecutions ordered to dis-

terrupting him, "you allude to the search made and the prosecutions ordered to discover an accomplice . It's an old story, my dear Gurges, and Domitian thinks no more about it . Besides, it is three days since the the Grand Vestal ceased to exist!"

"How is this?" cried Gurges, springing to his feet from astonishment. "How can you know?"

"Yesterday," replied the mysterious stranger. "a messenger brought the posi-

tranger, "a messenger brought the posi-tive news that Flavia Domitilla, Euphro-sine, and Theodora have found their death in Terracina."

"Oh!" exclaimed Gurges sorrowfally.

"What! Flavia Domitilla also! . . . But you said at Terracina? The island of Pontia was the place of banishment of those three Christians . You have been deceived!"

"My dear Gurges," replied the other, thave you page heard that Domitian.

"My dear Garges," replied the other, have you never heard that Domitian, when he wishes to destroy people, and is withheld from doing so on account of their name or influence, or from some other motive, draws them to some place where name or intuence, or from some other motive, draws them to some place where everything has been prepared for their 'accidental' death? This is what has happened. Flavia Domitilla and her companions were suddenly transferred to Terracina, upon the pretext of softening the rigor of their exile. But on the very night after their arrival, the house in which they had found shelter was destroyed by fire, and good care was taken that they should not escape."

"Another sorrow for the divine Aurelia and her noble relatives! Another triumph for the religion of Christ!" exclaimed Gurges, with that accent peculiar to times of persecution, in which bitterness and sorrow were blended with faith and enthusiasm. "Yes, for the religion of Christ! for those illustrious virgins have suffered martyrdom!"

"It was martyrdom, or at least what you call by that name," replied the

"It was martyrdom, or at least what you call by that name," replied the stranger. "It is said, in fact, that Flavia Domitilla and her companions showed publicly their contempt for the gods and refused to offer them incense. So did Nerens and Achilleus, Flavia Domitilla's eunuchs, who were beheaded in Terracine on the very day their mistress died." cina on the very day their mistress died.'

TO BE CONTINUED.

A JEWEL OF CATHOLICISM.

It is a country pushed almost out of sight by France and Belgium. It is a little country consisting of three or four towns, and innumerable villages, mountains and valleys. We speak o the Grand Duchy of Luxemburg. Its history is unimportant, and, therefore, little known. It was long a disputed possession of the great powers, but peace has one sceptre in her hand and rules with her gentle sway.

At the congress of Wiener, 1815 i was raised to a grand dukedom, with Wilhelm I. as its first Duke. He was succeeded by two other Princes, who in their turn passed away, an i left the government of the little Adolph of Nassau, and his wife, the Grand Duchess Adelhaid.

In 658 St. Willibrord left Northum-bria and became the apostle of the He was held in great venera tion and every year a pilgrimage is made to his tomb at Echternach, a town on the frontier of Prussia, where he spent much of his life and founded a

It is the only one of its kind in the world. The pilgrims, carrying their sick, dance round the town to the sound of music. This seems rather comical than otherwise, but it is a most edifying sight to see the simple devotion of the dancing crowd, and moves one to tears rather than laught-

The procession was only once omit ted and that year the beasts in the stalls, it is piously recorded, imitated the step in reproach.

The first thing that the traveler notices as the express crosses the Balgian frontier is the immense difference in the landscape. In the latter country it is flat and most uninteresting, but once the border is passed, immense moun tain, pine forests, rocks and precipices burst into view.

ecattered all about in the valleys and on the mountain sides, sometimes consisting of but five or six houses, and diminutive church and school every hamlet does not possess the for-mer, so on Sundays and holidays the peasants have a long walk over the

mountains to get to Mass.

A bell is rung three times before each service; first half an hour before, then after fifteen minutes, and lastly as the priest and acolytes leave the

sacristy.

But it is hardly necessary to go to such pains to call the pious Luxem burghers to prayers. Their religion in the observance of it.

Every morning at 7:30 the little troops of school children are to be seen hurrying to Mass, with their basket of lesson-books on their arms. The ingly as to play, and so the years roll by, and the children become men and women, plous and good natured, such as one likes to meet on life's rugged

There is a spirit of chivalrous devothe street the little children run after them, and the men salute them respectfully, often stopping for a friend v chat on the harvest or the latest bit

The Luxemburghers are Catholics in the truest sense of the word, and one cannot remain a day in their midst without noting the thousand and one trifles which make them so different to Protestant nations.

But of all times in the year that of the annual procession is most edifying. They begin the last week in April, and last nearly a fortnight, and are in honor of Our Lady Consoler of the Afflicted, whose miraculous picture hangs over the high altar in the Cathedrai at Luxemburg. Many are the miracles wrought by it, as is testified by the numerous offerings bequeathed to the shrine.

the pilgrims with their cures come pouring in from the neighboring vil lages, praying aloud to Our Lady. For hours they kneel befode the miraculous picture, oblivious of all that passes, thinking only of their needs

But Luxemburg is not the only place a lawsuit or otherwise.

in which these pilgrimages are made. At Esselbruck and Diekirck, they are celebrated with almost equal splendor The Blessed Sacrament is carried round the town under a golden canopy, and Our Lady's statue is borne on the shoulders of the Children of Mary,

dressed in white. The streets through which the pro-cession passes are strewn with flowers, and everywhere flags and decoration of all kinds announce the joyful

triumph. It is a most touching sight to see the devotion of the pilgrims. Old men with their hats in one hand and their rosary in the other, mothers with their little ones by the hand—people of every rank unite in homage to Jesus and

Mary.

Benediction is given five times on the way, and is announced by the booming of a cannon. As soon as it is heard, the crowd fall on their knees in the roadway, in humble adoration. And now a word about the Luxem

burghers themselves. In general their mode of living is much like ours, but they have many quaint customs of their own. Their day begins with the dawn and ends about sunset, and they live a

great deal in the open air, which is, perhaps, the cause of their invariable good health and good spirits. The women seldom wear hats out of doors on week days, but on Sundays they are resplendent in all kinds of bright colors. The grandmothers and old mothers wear little round white caps like nightcaps, instead of

nets, and the men felt hats and halflength blue blouses.

Of course, this does not apply to the upper class, who dress much the same

The Luxemburghers have a great taste for gardening and agricultural pursuits. Every family has its little patch of ground, with potatoes and beans planted in artistic shapes. The peasants seldom cultivate flowers ; indeed, it is hardly necessary, for nature is so lavish with them.

houses, but scattered all about on the mountain sides, and fenced off by a low railing. Sometimes they are so high that steps have to be cut in the earth to facilitate the assent of the pro-Fruit of all kinds is very plentiful,

The gardens are never near the

more especially cherries, grapes and pears. The latter grow to an enormous ize, and are remarkably fine. In some parts cherries are so abundant that a feast is made as soon as they are ripe (in May), and the whole village rejoices in cherry wine, cherry

tarts, and other dainties produced from this fruit. Owing to the mountainous formation of Luxemburg, goats are very numerous, and the poor would be badly off without them, as they drink their milk. And very good it is, too, though a little

stronger in flavor than that which the The food is of the simplest kind, and consists principally of soup, salad, and vegetables. Coffee takes the place of tea, and butter is almost a luxury, iam of different kinds being used in-

The language of the country is a patois of German and French, called 'Luxemburg Deutsch:" but everyone can speak German, and the better edu-

cated French as well. German and French coinage is current, and also English gold.

The scenery is exquisite, particular ly in the environs of Veanden and Diekirck. Luxemburg, the capital, is a very pretty town though small, built on the side of a mountain and strongly fortified. It contains many beautiful parks and boulevards, and the churches are magnificent, particularly the cathedral and the church of St

Many Luxemburghers emigrate to America, but few go to England, though they take a great interest in all that goes on there.

THE CATHOLIC LAWYER.

St. Ignatius' Calendar. Some time since the Hon. Zachary Montgomery delivered a remarkable address on "The Sphere of the Catholic Layman." Among many pertinent things, he said : " What is the good that may be accomplished by Catholic laymen in the field of newspaper work, is correspondingly true as to what may be accomplished in the other professions. Take for example the Catholic lawyer; I mean the lawtion among them to the cure, and all yer who is a Catholic in fact. How priests and nuns. When they pass in many unjust lawsuits will he not prevent, by telling his client the plain truth. How many scandalous divorce suits may he not crush in the bud, by a little plain common sense talk, by counseling mutual forbearance be ween husband and wife, and by placing plainly and graphically their eyes the sorrow and pain they are about to inflict upon their neares and dearest relatives and friends : and far worse still, the burning disgrace and ruin for time and eternity they are liable to bring upon themselves and children by sundering those ties which, before the sacred altar, they have solemnly vowed would last until death. Lawyers have thousands of opportunities of acting the peace maker, in cases wholly inaccessible to the priest. Whenever such occasions present themselves no Catholic lawyer o the shrine.

At the earliest hours of the morning he pilgrims with their cures come

No true Catholic lawyer will ever suborn, nor will he tolerate the subornation of a witness nor the bribing of a judge or juror. No, not even in behalf of a just cause; nor will he resort to any other species of dishonest or unfair conduct in the management of We take pleasure in copying the American Messenger of the Sa Heart the following beautiful pwritten by Dr. De Costa (under nom de plume of Wm. Hickling copy of which he had sent to a fr

in Ontario: The beautiful inland sea now nlarly known as "Lake George, originally named Lac du S. Sacra the great martyr missionary Iohawks, the Rev. Isaac Jogues, On the eve of the festival of C Christi, the Father arrived at the let or northern end of this most p esque water, when on his way complish a mission attended with vet nevertheless most dear to his His immediate object was to con a peace between the French in Ca under Governor Montmagny an Mohawk Indians, amongst who purposed, later, to take up missi work. He passed the night wh first reached the lake. The morning, May 29, 1646, he nam lake while the Church througho the world was celebrating the feast, and then started to travel southward to the Mohawk c where councils were held under great pine tree." He doubtles lowed the known Indian trail getting well into the valley, near Johnstown and Fonda, re-Tribes' Hill, which then mus been a beautiful and romantic tion, and marching on by the the present Auriesville; little ing that one day his shrine we set up there, and that thousand vout Catholics two hundred an four years later would be making grimages and offering their at this place.

Reaching the Mohawk coun safety, he met the heads of the in council and concluded the pe French and the Indians exch presents, the latter receiving strings of enameled porcelain

which they valued highly.

Leaving with the people a b
taining probably small arti
altar use when he should retu missionary, Father Jogues party started on their return J neavy laden, carrying provisi baggage, the account says, like horses. Oa their return, they the head or south end of the the Holy Sacrament, and there while the Indians built can these they embarked and pad entire length of the lake, the outlet, where first they s night on the lake. He encamped again, and the fe St. John the Baptist, making age, they re-embarked on La plain and reached the first Fa

tlement about the 27th of month. Father Jogues was the fi man and the first Jesuit, then by the Indians as the "Black the visited the lake. Chan 1609, saw the Carrillon, but nothing to indicate that he ev this unequalled body of wat exclusively bore the name Father Jogues during one and eleven years, the lake b erally regarded as of high

value and the gateway to Car

Just one century after it w

by Father Jogues, it was General William Johnson, town, who says:
"I went on Lake Saint in 1746, when, to show the French) the strength of o alliance. I desired each nati their symbol to a tree to The Oneidas put which they painted red. (NY., Vol. IV., p. 271). 1753, General Johnston wa tne lake, with his English campaign against the Fr changed its name to Lake honor of theking. This is regretted, and, upon the wh rhaps be regarded as an dalism. The water of this born lake, by its singular been valued for baptismal 1 by its transparent purity, it

the saintly life and stainle

of the martyr. No circums ever, could have justified

of name, and, as "The Holy Sacrament," this exq

of crystal, which recalls

Glass before the Throne,

remembered by truly Car The name applied to it The Horlcon," was an in later in life the novelist co The piece of verse herew simply a portion of an ex-composed in 1868, devoted tory, legends and antiquake of the Holy Sacra work was submitted at th Protestant friend and cri it was criticised unfavora quently it was laid aside, almost forgotten until ent year; when, through the manuscript was struck by the character of its teaching nn Protestant, indicating peared to be the tone of h remote period of 1868 who yet a Catholic. His intere fore, excited afresh : whi ular portion now submitt ested some of his Catholic suggested its publication attempting a similar task ent time, he would, no d

more varied measures;

theless allows this effort

FATHER JOGUES AT THE LAKE OF THE HOLY SACRAMENT.

BY WILLIAM HICKLING.

Laudato si, mi Signare, per sor acqua La quale è multo utile et humele et pretiosa et

casta,
—St. Francis' Canticle of the Sun. We take pleasure in copying from the American Messenger of the Sacred Heart the following beautiful poem

written by Dr. De Costa (under the nom de plume of Wm. Hickling) a copy of which he had sent to a friend

in Ontario:
The beautiful inland sea now popularly known as "Lake George," originally named Lac du S. Sacrament by the great martyr missionary to the Mohawks, the Rev. Isaac Jogues, S. J. On the eve of the festival of Corpus Christi, the Father arrived at the outlet or northern end of this most pictur esque water, when on his way to ac complish a mission attended with peril yet nevertheless most dear to his heart. His immediate object was to conclude a peace between the French in Canada under Governor Montmagny and the Mohawk Indians, amongst whom he purposed, later, to take up missionary work. He passed the night where he first reached the lake. The next morning, May 29, 1646, he named the lake while the Church throughout all the world was celebrating the great feast, and then started to travel afoot southward to the Mohawk castles, where councils were held under "the great pine tree." He doubtless followed the known Indian trail, and, getting well into the valley, passed near Johnstown and Fonda, reaching Tribes' Hill, which then must have been a beautiful and romantic situation, and marching on by the way of the present Auriesville; little dreaming that one day his shrine would be set up there, and that thousands of devout Catholics two hundred and fiftyfour years later would be making pil grimages and offering their prayers at this place.

Reaching the Mohawk country in safety, he met the heads of the tribes in council and concluded the peace, the French and the Indians exchanging presents, the latter receiving many strings of enameled porcelain beads,

which they valued highly.

Leaving with the people a box containing probably small articles for altar use when he should return as a missionary, Father Jogues and his party started on their return June 16, heavy laden, carrying provisions and baggage, the account says, like Arabic horses. Oa their return, they struck the head or south end of the Lake of the Holy Sacrament, and there delayed while the Indians built cances. these they embarked and paddled the entire length of the lake, reaching the outlet, where first they spent the night on the lake. Here they encamped again, and the festival o Here they St. John the Baptist, making the portage, they re-embarked on Lake Champlain and reached the first French set tlement about the 27th of the same month.

Father Jogues was the first white man and the first Jesuit, then known by the Indians as the "Black Robe," who visited the lake. Champlain in saw the Carrillon, but there is nothing to indicate that he ever viewed this unequalled body of water, which exclusively bore the name given by Father Jogues during one hundred and eleven years, the lake being generally regarded as of high strategic value and the gateway to Canada.

Just one century after it was named by Father Jogues, it was visited by General William Johnson, of Johnson

town, who says:
"I went on Lake Saint Sacrament in 1746, when, to show the enemy French) the strength of our Indian alliance, I desired each nation to affix their symbol to a tree to alarm the which they painted red. (Doc. Hist. N. Y., Vol. IV., p. 271). August 28, 1753, General Johnston was again at tne lake, with his English army, for a campaign against the French, and changed its name to Lake George, in honor of theking. This is to be deeply regretted, and, upon the whole, it may rhaps be regarded as an act of van perhaps dalism. The water of this mountainborn lake, by its singular purity, has been valued for baptismal use. Also, by its transparent purity, it symbolized the saintly life and stainless character of the martyr. No circumstance, how-ever, could have justified the change name, and, as "The Lake of the Holy Sacrament," this exquisite sheet of crystal, which recalls the Sea of Glass before the Throne, will ever be remembered by truly Catholic souls. The name applied to it by Cooper, "The Hor con," was an invention, as, later in life the novelist confessed.

The piece of verse herewith given is simply a portion of an extended work composed in 1868, devoted to the hislegends and antiquities of the Lake of the Holy Sacrament. The work was submitted at the time to a Protestant friend and critic by whom it was criticised unfavorably. Conse quently it was laid aside, and remained almost forgotten until the pres-ent year; when, on looking through the manuscript, the author was struck by the sacramental character of its teaching, altogether un Protestant, indicating what ap peared to be the tone of his mind at the remote period of 1868 when he was not yet a Catholic. His interest was, there fore, excited afresh ; while the particular portion now submitted also interested some of his Catholic friends, who suggested its publication. If he were mpting a similar task at the present time, he would, no doubt, employ more varied measures; yet he never-theless allows this effort of years long

ago to stand in its original form, think. ing that the reader may bear with the infelicities he is likely to discover for

the sake of the subject.

Those familiar with the history of the sainted Jogues will readily perceive where history ends and fancy begins; though, in the exercise of the imagination, the author has kept within the limits prescribed by the character of the martyr.

Father Jogues was pre-eminently a lover of nature, and must have been profoundly impressed by the un-equalled beauty of the Lake of the Holy Sacrament, as he paddled in his light cance over its entire extent, from Diamond Island to the Rapids and the sounding Carrillon, where the waters make their splendid plunge, escaping into Lake Champlain. At the Lake the visitor often recalls the lines of

"A sea before
The throne is spread; its pure, still glass
Pictures all earth-scenes as they pass;"
And exclaims with St. Francis of Assisi:
'By Sister Water. O my Lord! Thou art
praised.'"

In his first captivity among the Mo hawks, Father Jogues compared him-self to "St. Bernard, a disciple of the trees of the forest," saying: "I had formed a large Cross on a majestic tree, by stripping off the bark, and at its foot I spent almost the whole day with my God." (N. Y. Hist. Coll.,

1857, p. 195)
In acknowledging the benefits de rived from the splendid American forests, which spoke to his soul with many voices, he could say his experto crede with Bernard. Like one also in the Forest of Arden, Father Jogues in the wilderness of Lake Saint Sacrament found " sermons in stones, books in the running brooks and good in everything." On the Lake the Can-ticle of the Sun is always timely, its spirit being in entire harmony with the genius of this rare body of crystal. Where springs the Hudson 'midst a tranquil vale,

wale.
Whose verdant forests fragrant airs exhale,
Its current dreaming of the distant sea,
Though still soft lapsing past the inland lea;
And where, empurpled, in the evening skies,
The Adirondacks in their grandeur rise,
In that fair region where no rude alarm
Disturbs the magic of the sylvan charm,
A deep lake shimmers whose weird beauty

Seems The grand creation of bright Summer dreams

A sky-born water fed by sparkling rills, It lies encradled 'mid the ancient tills. Whose verdant summits, clear reflected, rest in sweet effulgence on its glassy breest. Long ages perished ere a human eye surveyed the mountain in its majesty, Or human bosom feit a kindred glow With morning blushing on the wave below. Then round the lakeside, in keen quest of prey. The bear in silence took his sullen way. And stealthy panthers watched the antiered stag.

stag, Or drove him headlong from the cruel crag. The wolf's fierce challenge rang around the shore, In echoed answer to the torrent's roar, And eagles wheeling o'er the cliffs on high, Screamed weird responses to the loon's lone

cry.
Thus years rolled onward, sunsets died away,
In regal glory on each cove and bay,
And untained nature reigned slong the strand
Where silver ripples play on golden sand.

At last, established in his lordly hall, Quebec strong bastioned, sate from fear or fall, And nobly mirrored on St. Lawrence's tide, A glowing picture of old Gallic pride— Brave Lord Montmagny would with Mohawk treat, And peace, long purposed, in good faith com-plete.

plete, While far the banners of the Cross advance With glowing ensigns of imperial France.

With glowing ensigns of imperial France.

But who the peril of the task might dare.
And 'mid deep forests and strange waters fare,
To meet the Mohawk 'neath 'The Great Pine
Tree.'
Where rolls the river to the distant sea?
A Father gentle, yet above all fear,
The mission ventures as to Christ most dear,
And Jogues the holy, in His Name, leads forth
A peace empassage from the warlike North.
With good Jean Bourdon, skilled in useful art,
And strong Algonquins brave to act their part,
The Father journeys on his devious way.
Now west, now southward as the rude course
lay,
'Mid moor and mountain, flood and forest dim,
Each labor light'ning with some holy hymn,
And fresh strength gaining by his humble
prayer

Borne up by angels on the trembling air. At last they paddle in their swift canoe o'er Champiain, shining a fair sea of blue, Till, gladly landing on its southern marke, They leave behind them their light, birchen barge.
Then, marching cautious on the Indian trail Through dusky wildwood and stern, rugged dale.
They view the ledges where, as years advance, Theonderoga, stands the pride of France, A frowning fortress rising o'er the plain, That Abercrombie, strong, assaults in vain; And hear Carrillon, a resounding chime, That woke the lorest in primeval time.

Twas eve in summer, een the splendid eve of Corpus Christi, when at last they leave The tangled forest, and exhausted reach A cliff o erchanging a bright golden beach, And view before them the enchanting scene That shone resplendent in the sunset sheen. They mark the water with its emerald marke Each island crimson as some blood-stained that the control of the con

targe;
They scan the cedars, now tall burnished spires,
Aflame, yet scatheless, wrapped in verdant spires,
Afiame, yet scatheless, wrapped in ver
fires:
While ev'ry object round the lake below
Reveals the spiender of the evening glow.

Then first these waters met the white man' gaze.
Their crystal flashing in the golden rays:
And while the Father scanned the glassy lake,
Its face unruffled by the loon's long wake,
He bade the savage say what name their

tongue Gave to this wonder, all unknown, unsung; No answer pulsates on the evening air, No name Algonquin had for scene so fair.

Soon fades the splendor of departing day, Retreating softly on its western way. Yet Jogues stands gazing by a sweet bound. oftly on its western way, stands gazing, by a sweet spell

As one who lingers on some holy ground.
As one who lingers on some holy ground.
All fair words phrasing to express the name
He fain would marry o its future fame;
Until, admonished by Jean Bourdon's voice,
He turn the state of a lichened ledge
That rose abruptly near the water's edge,
Where arching branches oped to starry light,
He laid his knapsack and prepared for night.

Calm by the camp fire, when long fast was

Caim by the camp-fire, when long fast was o'er.
The Father lingered in deep thought to pore His sacred missal with illumined page, Well worn by service and bedimmed by age, Each ruddy rubric, erat list rich attlie, Now pale and ashen like his dying fire, At last the Envoy closed the treasured tome, In thought revering to his childhood's nome. Mid vine-clad valleys of dear, sunny France, Where on the green sward, with a merry dance

dance
The peasant closes the departing day,
Or gives the twilight to some rustic play,
'Fill from tall towers of quant Norman tim'
The sweet bells sounding their clear, silver

chimes, chimes, and the goung and fair To intone Angelus or Compline prayer; Which service rendered with a holy zest, The happy village sinks in peace to rest.

Thus mused the Father, and anon he sees Old Orleans' minister 'mong its ancient tr Again the choir in grand billows heave Exultant anthems for this honored eve Orrpus Christi, when the canons call The joyous faithful to the festival;

Adoring, chaliced, Christ's dear blood once shed.
An 'neath the wafer of unleavened bread
The Body broken on the cruel tree.
To save frail mortals from the Law's decree.
As in his boyhood, 'nid the rev'rent throng,'
He hears the organ and the swelling song.'
And bows adoring as the sacring bell
Sheds through the minister its sweet mystic

Sheds through the limits of the rites imply, Nor doubt the Presence that the rites imply, And shadow broadly to believing eye; Again, low kneeding, as the rubrie saith, He sees the symbol of his Holy Faith, And where the Cure with the mor strance trod He marks the Presence of the very God.

Thus mused the Father till his weary brows Sink rudely pillowed on a bed of boughs. Then neath the roof-tree of the star-gemmed

sky, right Arcturus casts a warder's eye Whence bright Arcturus casts a warder's eye He knew the solace of that tranquil sleep By king ne'er tasted in his moated keep.

At morn, uprising from his bed of larch,
He strapped his wallet for his southward
march;
But first devoutly said an humble prayer.
That upward mounted on the sweet June air.
While nimble echoes far the suffrage toss.
Around the summit of the rustic cross
Reared by the Father and a tawny guide,
Who kneit all rev'rent by the Black Robe's
side.

Around the summer and a tawns have Reared by the Father and a tawns have side. Who kneit all revrent by the Black Robe's side.

A simple savage, yet would gladly pay To Christ due worship on this festal day; And thus the Father to his sober sight Brought cup and paten for the sacred rite, Observed the Office, but ere south he went, Named these fair waters, "Lake Saint Sacrament."

ment."
By toilsome stages to the Mohawk land
The Father journeyed with his peaceful band;
Each wily red man, hailed as willing friend,
Where firm but stainless his due footsteps
tend. tend.

In solemn council the proud Mohawk's meet Montmagny's Envoy at their chosen seat; Jogues' late tormentor framing crafty phrase To blunt remembrance of pist cruel days; For though implacable and black at heart, The astute savage blandly plays his part: Accepting gladly each enamelled bead; Assuring friendship, if in time of need. A weary Frenchman should demand relief Within the borders of a Mohawk chief; Nor dreamed the Father that himself would be The first great victim of dread treachery. The council ended, the decision learned, With pledge of friendship the doomed Envoy turned.

And marching northward with a high content.

turned,
And marching northward with a high content
Arrived, full weary, at Saint Sacrament.

Afar now ranging, his Algonquin guide Afar now ranging, his Ancoulant games pride, Finds in the forest, clad in pristine pride, A royal birch tree of superior mark. Its huge truck gleanning in fair silver bark. One long incision with the cruel knife. Robs the fair monarch of his robe and life. A slender framework next he ordered, like The bony structure of the greedy pike, And defuly toiling on the shining strand, With osier ready for his cunning hand, He binds each stanchion and each knee to fast.

He binds each stanchion and each knee the fast. The mid-rib lashing to the gunwale last. The bark then treated with persuasive skill He renders pliant to his subtle will. And slowly yielding to his savage strength. Around the framework it is drawn at length When, clinging firmly to its graceful side. With elm-tree fibre it is firmly tied, Each fissure sealing with gum pure as dew, And thus the red man builds his fair cance. Next, all impatient, he would launch away To test its merits on yon shining bay; Yet ere embarking o'er the lake to dash He carves a paddle from the supple ash.

At length the water wins its new found bride In beauty floating on the brilliant tide. At length the water wins its new found bride, In beauty floating on the brilliant tide. The proud Algonaum stepping safe on board, In conscious power, as some feudad lord, And bears him stately with an honest pride, The able builder would not deign to hide:—Poised on his paddle, like some Eastern bonze He stands the image of his God in bronze. But while thus posing, his keen eyes salow, Caught the bright picture of himself bow, Where, full reflected in the crystal wave, With all his trappings stood the splendid brave:—

brave:—
Thrilled with a vanity his face confessed,
He plunged his paddle in the phantom's breast
And, defity balancing the light cance,
With graceful motion o'er the water flew.

Mean while the Father, who no skilful hand for savage labor could at will command, Mused 'mid the forest, where the solemn shade With weirr enchantment his slow footsteps stayed Or read his Office 'neath the oak's gnarled

form,
And said his Paters where the summer's storm, storm, Advancing swiftly in its angry march, Smote dead the branches of the graceful larch While lightnings, flashing in the whirlwind

While igntnings, issuing a second line.

Sine.

Consumed the verdure of the plumed pine.

Consumed the verdure of the plumed pine.

The mute air list ning to the tiny rili.

That, cautious, ventures from a tinkling nook

To join the water of a pearly brook.

Which, singing, joyous in its beauty went

To lend its crystal to Saint Sacrament.

Thus roaming, pensive, on the Indian trail, He heard the echo of the loon's ione wall, Saw chatting squirrels climb from branch branch.

branch.
Or bird like daring on the air to launch;
While mid the thicket rose the antlered deer
His soft eye fishing with a needless fear.
And from the eyric, mong the crass on high,
Through dizzy tree-tops came the eagle's cry.
Again, emerging from the sombre shade,
He seeks the sunlight of the grassy glade.
Where, by the margin, he might clearly view. Where, by the margin, he might clearly view The Indians tolling at the bark cance. Broad scan the waters of the sleeping lake, And mark the mountains where they softly break

break In surried order 'gainst the azure sky. Or veil their summits from the wishful eye,

At last a third day to its end has run, And, with the rising of the morrow's sun, Embarking, thankful, they glide smoo Embarking, thankful, they ginde sindedly forth.
O'er calm Saint Sacrament and journey north. Thus first a Black Robe his lithe paddle laves Beneath the surface of these crystal waves. Sails past the border of each verdant isle, Or seeks the shelter of some cliffs tail pile; And all the windings of the lake explores Free ranging safely to its farthest shores.

Thus fared they onward till the day was done And purple glories from the setting sun, Flashed through the gorges of the mountain

chain,
While, 'midst the gloaming of the haze, they
strain

while, 'midst the gloaming of the haze, they strain
The weary paddle on the lake's last reach,
To gain the margin of the golden beach,
And build the camp-fire ere again they leave
The spot selected Corpus Christi Eve;
Illuming woodland with the festal light
The fatinful kinkle for midsummer night.
Here while the evening hastens swiftly by,
And night bejewels the blue summer sky,
once more the Father stays beneath the ledge
Which rose in mid air near the water's edge.
Close by the hillock whence at first he saw
These waters rippling on the circling shore;
And, whence, far southward, heavy laden
went Around the border of Saint Sacrament.

Around the border of Saint Sacrament.

Again his lodging he prepares for night,
And, thoughful, muses by the fire's red light,
Talks of the journey with his savage guide,
Whose skill the forest has so often tried.
Lists to the legends that the red men tell,
Of sprites that linger round eack rock and fell,
Or haunt the recess of the wood and take
Their merry pastime on the sparkling lake.
He hears Jean Bourdon, whose stracetic eye
Ranged o'er the region both afar and nigh,
Discerning stations with a soldier's glance
For future castles of imperial France,
Long with the savant the good priest conferred,
With pious patience each opinion heard;
How, 'gainst the English, these fair waters
held.
The French possessions would to oneness weld,
And close all access to an open door
The foe might enter in a time of war;
Till growing weary, as the hour grew late,
Of treaty, fortress and affair of state.
He spread his blanket, then low breathed a
prayer.

prayer, Reposing calmly in the summer air. Swift flew the night-watch as the Frenchmer While red flames slowly 'mong' the firelogs orept; Nought broke the stillness of the lake or hill, Save the lone wailing of the whippoorwill, Whose notes so plaintive, as the calm nigh

slow floated, dying, to the farthest shore,

At last the fire fly folds its phospher wing And Saturn, paling, hides his mighty ring. While starry watchers of the radiant skies In slow succession veil their holy eyes. Then morn in beauty soft begins to break, In sweet effulgence o'er the glassy lake, While, fresh from covert, larks begin their lay,

Of joyous welcome for the rosy day.
The Jesuit rises from his leafy couch
And compact buckles his impervious pouch;
Then, numby kneeling on the red-lipped moss,
Beneath the shadow of the greenwood Cross,
His simple cortexe as accustomed raise
Their prayer sent upward with a hymn of
praise.

The Matins ended with a simple zeal, Each takes his portion of the morning meal When Bourdon enters on the dusky trail. That leads the wanderer o'er the intervale, And winds through mazes past the chimi

fail, Below whose rapids the wild surges braw And mid huge bowlders, hoarsely voiced, plain,
Gored in the passage down to proud Cham
plain;
While assile red man to

Gored in the passage down to proud Champhlair.
While agile red men their light boats upbore, Safe to the margin of the distant shore;
Where, re-embarking, they must breast anew The heaving billows in the swift cance.
The Father tarried by the camp fire last, And parting glances o'er the fair lake cast. Anocalyptic, it serenely shone, As that John pictured, calm, before the throne, Its wondrous beauty with pure crystal blent. To win the guendon of "Saint Sacrament."
But, going, kens not that day is nigh.
When grander vision will salute his eye, The vision promised to the soul renowned.
Who walks in paradise a marty; crowned—His bark is waiting for Quebec at noon,
Urbs Zion mystica will claim him soon.

THE GREATEST STATESMAN.

The Palm is Awarded to the Head of the Catholic Church.

BY JUSTIN M'CARTHY, M. P. Pope Leo is the last survivor of the great European statesmen of the cen

tury. During recent years Gladstone Bismarck and Pope Leo XIII high above all other living statesmen of Europe. A little further back we come to such men as Count Cavour and Theirs and Guizot ; further back still, to such men as Channing, and then we are among the great names that be-In recent years, however, Gladstone, Bismarck and Pope Leo XIII, have stood alone.

I desire to judge Leo XIII. only as a statesman, and not as an ecclesiastic.
The inception of his whole career may be described as a passion of philanthropy, to adopt the words which Gladstone in my own hearing applied to Dan O'Connell, "to improve the condition of the toiling classes all over the world ; to mitigate the troubles of the overtasked; to abolish slavery in every form, white and black ; to light en the load of the heavy laden; to spread the gospel of peace among the nations." These have been the pur-poses of Leo's career. It is doing no more than bare justice to the motives which seem always to have guided him when we say that his ambition has been to make the life of the Pontiff a practical illustration of peace, good will, and more-an intellectual ad-

vancement among men. Leo came to the throne of the Papacy at a time when the worldly conditions of that throne seemed to be hopelessly shaken. The Pope has had no imper ial sovereignty left to him and it must be noted that the sympathy of the civil ized world went, for the most part, with that United Italy to whose political union the Papacy owed the loss of its temporal possessions. Leo's pre-decessor, Pius IX, was a man of pure and exalted purpose, but he was almost altogether an ecclesiastic, and he had few of the qualities of a statesman. He was not a man endowed with the peculiar capacity which might have enabled him to regain for the Papacy that influence arising from new conditions, and the spread of new ideas eemed, at the time, to have been taken from it. However, Leo appears to have from the beginning of his career made up his mind that the position of the Papacy was only to be recovered by a mastery of the new ideas and an acceptance, as far as possible, of the new conditions. The Pope has been a student from his earliest years. There is a distinct suffusion of the poetic influence in his nature, which has found expression, indeed, in the composition of many fine pieces of poetry, especialthat which has been of far greater importance to his career, that quality of dramatic instinct which enables a man to enter into the nature and feelings of other men, and without which there can be no creative statesmanship.

Pope Leo XIII. has seen a good deal

in life beside the Papal city. He has been Papal nuncio at Brussels where he had the opportunity of conversing with statesmen from all countries. He visited Paris, he visited London and was presented to Queen Victoria. When he became Pope he set about what he conceived to be the work of the Papacy just as if nothing had hap interfere with its progress He resolved, apparently, to make the Papacy an example to the Christian world instead of wasting bis strength and his influence by trying to contend against the physical conditions which had left to the Pope but the Vatican and its gardens as his worldly domain. Of course, he surrendered nothing of the claims of the Papacy, and he refused, as his predecessor had done, to recognize the King of Italy's title to the ownership of Rome. But he spent little of his time in futile efforts to resist the physical mastery of the new conditions, and he made it his task, above all things, to prove that the moral influence of the Papacy was not to be circumscribed by the limitations of the Pope's earthly possessions. It must be owned that during his time the progress made by United Italy has not altogether satisfied the hopes of all those who rejoiced over the expulsion of the Austrians and the Bourbons and the abolition of the petty sovereignty and the union of Italy under one crown. Italy has her destiny yet to make, but for the present we have to see in her a country terribly overaxed, with a population crushed to an almost unexampled degree by the expenditure necessary to convert Italy into the semblance of a great European

power.
Pope Leo has seemed to say to all the world: "My business in life is the welfare of humanity; I am the apostle

of peace and universal brotherhood. I offer my mediation as an agent of peace and of brotherhood in all quarrels where the disputants are willing to receive my counsel and my help." He has had some hard battles to fight, however, for all his sweet, genial, pacific nature. He has fought out his battles to the end where compromise did not seem possible, and by his principle of passive resistance he has generally contrived to come off victori ous. All the world looked on with in terest while he battled for what he be lieved to be the cause of religious liberty against no less an antagonist than Prince Bismarck, the greatest statesman then living on the European continent. Bismarck had loudly proclaimed that, whatever else he and colleagues might do, they "would not go to Canossa," alluding to the famous castle where Henry IV. of Germany submitted to the penance imposed or him by Gregory VII. But though Bismarck certainly did not go to Canossa, he was undoubtedly not the vic tor in the great Kulturkampf or educational battle which was waged be-tween him and Pope Leo. It is perhaps only fair to say that the heart of the old Emperor William, Bismarck's master, was never thoroughly with his great Minister in this attempt to make he authority of the state overrule the dictates of private conscience. The arbitration of Pope Leo has been accepted more than once by disputing States which acknowledged no suprem acy on the part of the Pope but that given him by the moral influence of

his authority and his career. The Pope has become so popular among certain influential classes of English Protestants that at one time it eemed to many not altogether impos sible that some terms of compromise might be found between the Papacy and the Established Church of Eng land. The Pope, however, could not compromise; Lord Halifax and his English colleagues could not venture to stretch their ideas of compromise too far, and so the world went on revolving upon its own axis just as before. Pope Leo always watches with a

close and attentive eye every movement, political, social and religious, that takes place in America. He has the fullest and deepest sympathy with the peaceful progress of the Republic, and is especially proud of the position which civic equality and religious freedom have enabled its co-religion ists to take in the United States. Some of Pope Leo's recent days have been occupied in the consideration of certain tendencies which have been represented to him as making them selves apparent in American Catholicism—tendencies which some of his advisers believed to indicate a great form of religious independence, not unlike that which is set down as Gallicism in Europe. It is impossible for any impartial reader not to sympathise with the spirit which pervades the Pope's Encyclical issued in August 1898, a protest against the extraordinary suppression of Catholic associations carried out by the Italian Government These suppressions, it will be remem-bered, took place after the riots which had lately broken out throughout al most all Italy, riots which impartial observers for the most part believed to have been caused by the pressure of famine, the famine itself coming in from over - taxagreat measure which the expenditure on and navy had brought . The Italian Government armv thought fit to see in these riots the evidence of a Papal conspiracy against the monarchy, and it therefore suppressed by wholesale decree more than one thousand six hundred Catholic associa tions which were for the most par purely social, economical or religious y in Latin, but also has given him in their objects. It is likely enough that the riots were at least in part pr moted by republican, socialist and anarchist agitators, but, as everybody

> ious forms, and while he recognized the French Republic just as he recognized the American Republic and the Republic of Switzerland, he can hardly be suspected of any designs for the setting up of a republic in Italy. The Pope's abstemious habits have, of course, had much to do with pro-longing that physical vigor which enables him to continue so unrelaxing worker at the age of eighty-nine. In conclusion I may say that Pope Leo XIII. is the greatest Pontiff seen on earth for many a century.

knows, Pope Leo has always used his

influence for the discouragement of

socialism and anarchism in their var-

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When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. tor of THE CATHOLIC RECORD

Ottawa, Canada, March (14, 1806).
The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
it to the faithful.
Blessing you, and wishing you success, sing you, and wishing you success,

elieve me, to remain, Yours faithfully in Jesus Christ, +D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, October, 6, 1900.

THEIR CONDITION IMPROVING.

A writer in a recent issue of the Nineteenth Century Review gives a gratifying account of the improvement he has noticed in the condition of the Irish people during the last half century. He says that the standard of living which now prevails in the cabins of the peasantry is much higher, as the food is more substantial and more varied than it was in the middle of the century. The potato is still the staple article of food, but there are adjuncts which at that time were rarely in use, such as butter, eggs and American bacon. Tea is used in every cabin, however humble it may be, and is used three or four times a day, and baker's bread, griddle cakes and similar luxuries are also found everywhere. The bill of fare is more varied, but the writer doubts whether it is more whelesome than it was formerly.

A GREAT EDUCATIONIST.

We offer our hearty congratulations to Prof. J. A. MacCabe, LL. D., Principal of the Ostawa Normal School, on the attainment of his silver jubilee as head of that institution. We entirely agree with the many complimentary references made to the gentleman on the occasion of the celebraion of the twenty fifth anniversary of the establishment of the school, an account of which we publish elsewhere. In the broad Dominion there cannot, we feel assured, be found a more successful and more distinguished Principal connected with our educational system. And not only as a scholar and an industrious and painstaking teacher is he admired-an life. To know him is to admire him. Wou'd we had many more men of the same sterling character. He is a flected honor.

That he may live to celebrate the golden jubilee of his connection with the O.tawa Normal School is the sincere wish of the publisher of the CATH OLIC RECORD

ANOTHER INSTANCE OF HU. MAN FICKLENESS.

United States papers inform us that the Dewey naval arch, concerning whose beauty we heard so much, and which it was proposed to reproduce in marble to be a perpetual memorial of chiefly of New York city, toward the conqueror of the Spanish fleet at Manila is, after all, probably not to be constructed, because of the want of public spirit and patriotism of the people of that city. The Chicago Interocean

"Alas for the fickleness of human worship—for the sordidness of Gotham wealth—not only has the necessary sum not been raised for the reproduction of the arch in marble; there is, on the contrary, a loud, persistent, and even resentful demand that the structure be torthwith demolished. Alas for American public spirit, as it slumbers and only fitfully awakes, and briefly in the breast of the money capital of the Republic! The noble arch served a selfish purpose for a long period m bringing tens of thousands to New York City to enrich its tills. This object accomplished, the intrinsic merit of the work, the lofty ideals it was intended to promote are equally despised. Un-American New York City." says that

This is the reward reserved for the quondam hero of the American peopleand all because the great Admiral an amiable Catholic lady!

I: thou desire to be wise, be so wise as to hold thy tongue. - Lavater.

CATHOLIC APPOINTMENTS.

We publish in another column a communication from an "Ontario Catholic " on the subject which forms the heading to this article.

Our design in pointing out the short. omings of the Government in regard to Catholic appointments was to make it aware that it was pursuing a course which if persisted in would ultimately alienate its Catholic supporters. This. if heeded, instead of weakening the Government, would add materially to its strength.

It was the want of this independent action on the part of the Catholic press which in former times enabled Sir John Macdonald and the Tory party to utterly ignore the Irish Catholic element in Ontario in the distribution of the patronage, although the vast majority of the Catholics had for several decades fought shoulder to shoulder with his Protestant supporters, and thus achieved many notable victories for the Conservative cause. He was able to retain the adherence of the Irish Catholics to his party by pointing to the fanatical and intolerant utterances of George Brown and his followers against the Catholic Church. By this means the Catholics were for many years prevented from seeking any new alliance. So that when they were following in the one beaten track of what was then the Orange ascend ancy party, Sir John when an election was over, and he was safe for five years, treated his Catholic supporters slaves, to the number of thirty nine with indifference.

Such a condition can never again exist. The Catholics of Ontario will treat the parties seeking their support on their merits. And where a party, or individual representing any party. is considered unworthy the confidence of subsidized press of any party will have no influence on the Catholic electors in this day of widespread newspaper literature. The journal that is independent and fearless in its denunci. ation of wrong-doing by any party will always be upheld by, and receive the support of those for whom it professes to be an exponent—the desire to see true Liberalism flourish and expand. But the RECORD will never be the upholder of, nor the apologist for "Illiberal Liberalism," no matter under what guise it may appear. And he who as a member of a Government for. gets to apply true Liberal principles in his conduct to any portion of the electorate will soon find that portion of the electorate in undivided antagon-

We could not point out individual cases where injustice has been done, as clamation because he believed it suggested by our correspondent. No one desires to have his name paraded before the public as one who is disappointed in his ambitions. It would make him a target for gibes and icers as a disappointed office-seeker.

In the case of Catholics the office selgreatest reluctance, apparently, that office is bestowed upon him. With the professors of any other creed, or even Catholic, an Irishman, and a Canadian he who is without creed or Christian by adoption, and upon all he has re faith, it is different. In such a case a popular in England from the outset, vacancy occurs and it is filled at once. But when a Catholic is an applicant there is fear and trembling because Protestant prejudice must be considered; and if the appointment is bestowed upon a Catholic it is so grudgingly given that all merit of the gift is lost in the manner of its bestowal.

That is not the way in which the Protestant minority in Quebec is treated. What is given there is given freely and in no niggardly spirit. When a Catholic is fitted for an office let the Government rocognize his merit by cheerfully making the ap the gratitude of a nation, or rather pointment. But if Protestant prejudice is such a sensitive plant that it must be considered whenever a Catholic is thought of, it, and the manner of coping with it, had better be considered before Catholic speakers are requested to appear on a platform, and before Catholic electors are asked to support the party upon whose behalf appeals are being made.

In England the question of a man's creed is now hardly thought of. When Lord Gormanstown-a Catholic-was some years ago sent as Governor General to New South Wales the question of his creed was not considered by a Tory Government; and when a few weeks ago Lord Morris and Sir Peter O'Brien, the Chief Justice of Ireland, were raised to the Peerage, the Government did not pause to consider whether there was any Protestant preused his American freedom to marry judice which should be allayed before the honors were conferred. So when

taching the Great Seal of the United Kingdom to his commission because he is a Catholic or because Protestant in Great Britain to force the Govern be allayed before the Government conferred the distinguished honor. We referred in former issues to the appointment of the late Lord Russell of Killowen to the Chief Justiceship of England and of Sir Charles J. Mathew and Sir J. D. Day as judges of the Court of Queen's Bench. And although the Catholics formed only one thirtieth the population of England, and they filled one-tenth of the highest judicial offices, there was no complaint because of their great preponderance

in office. In England the office seeks the man. In Ontario it is far otherwise, and in some of the States of the American Union the ostracisin of Catholics has federation of all the Catholic societies is being advocated so as to put an end, if possible, to the discrimination now existing. It is deplorable the necessity for such a course should exist. But as it does exist a remedy must be sought if Catholics are not to be debarred from the political, official and social life of the country.

SLAYERY IN PUERTO RICO AND THE UNITED STATES.

It is not generally known that in Rico spontaneously manumitted its housand, without tumult. bloodshed or or disturbance. The consent of the Spanish Cortes was obtained to this measure on motion of a Paurto Rican thus effected in a single moment, this the Catholic electorate, support need of the local Government. The Puerto not be expected from that source. The Rican Government paid \$7,800,000 to the slave owners out of its own revenues for the freedom of the slaves, and from the day of their liberation the freedmen continued to work for the same masters under whom they had previously worked as slaves, the only difference being that from thenceforth they received wages for their labor.

The freedom of the slaves of the United States was indeed accomplished a few years earlier, but only after rivers of blood had been poured out and it is well known that the purpose of the civil war was not to free the slaves, which was done merely as a war measure tending to maintain the union. President Lincoln declared in effect that if the tightening of the bonds would have helped to preserve union, he would have tightened them, but he issued the emancipation prowould help to bring about the triumph of the North.

THE IMPERIAL ELECTIONS. Roberts leaves.

There is little doubt that the Salisvery decisive majority at the elec tions which are in progress and which will end within a few days.

The elections will turn chiefly upon the war in South Africa, which was and notwithstanding that there have been so many evidences of the complete unpreparedness of the Government for so serious a campaign, the public are inclined to overlook all this in view of the thoroughness of the success achieved by General Lord Roberts. which counterbalances in their mind the defeats inflicted on Generals Methuen and Buller toward the beginning of the hostilities, and the inchanged ail with the aid of the irresist-

people that the fruits of victory will not to lose the fruit so hardly gained, by putting into power a Government whose policy in regard to South Africa will be halting and uncertain.

Mr. Joseph Chamberlain's address to his constitutents is a most diploa few weeks since letters were found tive party? in Pretoria, addressed by several Liberal members of Parliament to Presi-

the Liberals would be strong enough gain more than a corporal's guard of dependence.

There can be no doubt that these representations encouraged Kruger and the burghers to be in less compromising mood than they would other wise have been.

The event has proved that these Liberals underestimated the strong determination of the British people to be supreme in Africa, and to retain their hold especially upon the Transvaal, without which the whole of Great Britain's acquisitions on that continent would have been imperilled from Egypt to Cape Colony, or rather almost surely lost within a definite time. And the danger would not even ecome so marked that in New York a be confined to these limits, but would almost certainly extend to the whole colonial empire of Great Britain, gradually, perhaps, but none the less

surely. All this gave Mr. Chamberlain a splendid opportunity to appeal to the among the Conservative ranks there Imperial and patriotic spirit of his constituents and of the whole British people. Those who have attacked his conduct of the war and of the circum stances, and especially of the negotiations which preceded it and led up to it, he has dubbed "Little Englanders," and the designation is likely to stick. 1873 the little Catholic island of Puerto It will, at least, have its effect upon the British mind during the few days which are left for the election campaign.

The discovery of the letters to Paul Kruger has further given Mr. Chamberlain the opportunity to represent representative, and their freedom was his opponents as "traitors," and he has in fact done this, and they will measure being passed on the initiative have no chance during the short campaign to explain their course, so that the appeal to the electorate to save the country from being ruled by a gang of traitors at a critical moment will have its weight, and we can expect nothing else than that there will be an unmistakable verdict from the people in favor of a Government which may be relied on to tighten the bonds on the Transvaal and the Orange Free State, taking measures which will render such a war as has just ended from being ever possible again.

Lord Roberts' immediate return to En land, which is now decided upon, will be a great electioneering agent in favor of the Government, for it will be an assurance that the war is really over, as there is no longer need of a generalissimo on the field. There may be some bands af armed burghers who will give trouble to the British garrisons scattered over a wide area, but a generalissimo is not needed to cope with such forces, and it is probable that the chief command will be again given to General Buller when Lord

The Liberal leaders, on their side, alterable fact, and to govern them as Crown Colonies. They, nevertheless, insist that the war might have been avoided, and everything secured for British prestige in South Africa with. out crushing the two Republics ; and thus the cost of the war in lives and money have been saved to the country. and that all this would have been done if there had been a Liberal administration.

This argument will have but little weight with the electorate, who are not apt, especially in the moment of ferior armament of the British, which triumph, to scrutinize the cost over was sadly apparent until Lord Roberts | rigidly as long as the end in view has been attained. But the Liberals ably strong force which was placed at further show that the full cost of the the clubs of which he was a member. his disposal in order to ensure success. | war will be incredibly greater than as they have all demanded his resig-The latest news to the effect that any one imagined when it was undernow every mile of railway within the taken. At least \$500,000,000 is estimtwo South African Republics is in pos- ated by Sir William Vernon Harcourt session of the British, and every town as the cost of subduing the burghers, as it amounts to this, that he can now garrisoned with a British force, is an and this amount, he says, would have assurance satisfactory to the British gone far in securing many reforms dier; and the same penalty is extendwhich would have greatly benefited not be lost, and the news comes at a the people, but these reforms must now critical moment for the Salisbury Gov- be put off for an indefinite period. ernment, the leaders of which lay stress In this presentation of the case there upon the fact, appealing to the people is much solid sense, but it will not change the verdict of the people at this moment, and five years more of the rule of Lord Salisbury and the Tory party may be expected.

A question now arises, how will the Home Rule agitation be affected by matic and telling document. It is but the expected triumph of the Conserva-

The union which has been effected between the Irish Nationalists proper, dent Kruger, even while the negotial and the Redmondites or Parnellites law forbidding duelling is not merely tions were in progress between Great appears to be cordial, and these two a law of the Church, but a divine law. the Hon. Mr. Plunkett the other day Britain and the Transvaal Republic, sections of the Irish party will go to inasmuch as it contained in the prewas sent as Her Majesty's Ambassador in which Kruger was encouraged to the polls in a united body. Under cept "Thou shalt not kill." If it were

the hope being held out to him that rant party of !Healyltes can scarcely members in the coming election. We which can legalize it. The obligation prejudice (if any existed) required to ment to grant the terms asked by the hope that the Irish people will give a to obey is of a higher order than ever Transvaal, including its complete in finishing stroke to faction, and will would be that arising out of a law of return to Parliament a united body of the Church. Home Rulers, which is the only hope that Ireland will gain Home Rule in the near future.

Lord Salisbury has declared positively against Home Rule for Ireland, and nothing can be expected from a Government of which he is the head, unless the Irish Nationalist Party be so strong as to command even unwilling respect. A phalanx of eighty or eighty-six members would be able to claim great consideration even from a Government sustained by a decisive Committee. Conservative majority.

The question of Home Rule will, of course, be still paramount in the campaign in Ireland, but it will be scarcely considered at all in England or Scotland. Yet with the advance made in bringing the Irish question home to every constituency in Great Britain, we are not without hope that even will be found many members of the new Parliament who will be ready to St. Michael's Cathedral, who is a memmake important concessions to a united Irish party. We hope, therefore, that the meeting of the Board that the Ireland will be true to herself in this campaign and will elect a united body of Nationalists to press Ireland's

We are pleased to note that the Hon. Eiward Blake has been again unanimously nominated for his constituency of South Longford, for which thorough ly Catholic and Nationalist riding he is sure to be triumphantly returned. Mr. Justin McCarthy was the member for the riding of North Longford during the last Parliament, but he has announced that he will not seek reelection.

DUELLING IN AUSTRIA.

A curious case has just occurred in Austria which has caused much discussion, as it demonstrates that the traditions of the army are set above both reference to the practice of duelling.

Count Ledochowski, who is a nephew of the eminent Cardinal of the same name, who was until recently the Prefect of the Roman Congregation of the Prepaganda, and the Marquis Tacoli, Lieutenant of the Sixteenth Hussars, and a Chamberlain of the Emperor, both of whom are officers of the army, have been obliged to resign their commissions under strange circumstances

A certain officer made a serious charge against a young Prince, a member of the Imperial family, in presence of the Marquis Tacoli, who was able to prove and did actually prove the charge to be false, and thereupon branded his brother officer as a liar.

As a consequence, according to the military code, the officer thus branded a member of the reigning family.

The matter was brought before the that the Marquis must fight. He again refused on the ground that the Catholic Church not only forbids duelling, but that it does so under the penalty of excommunication to fall upon those who take part in it. The military court refused this plea also, and demanded the retirement of the Marquis from the army, for his refusal, and the Emperor approved this decision. He has also been tabooed by all nation.

The penalty, which is a deprivation of his commission, is most severe, enter the army only as a private soled to Count Ledochowski, who was this he decided upon taking.

The barbarous custom to which the military court clings is incomprehesible in a Catholic country; but, severe science, and this will recompense them for the humiliation to which they have been subjected by a foolish and wicked reason or common sense.

It must be here remarked that the to Vienna there was no delay in at- hold out against the British demands, such circumstances the still recalcit- simply a law of the Church it would obtained, which was the case with Mise

oblige in conscience ; but being a law of God, there is no authority on earth

THE OSTRACISM OF CATHOLICS

We already made reference in our columns to the case of Miss O'Rourke, who was an applicant for a vacancy as innior teacher on the staff of Jarvis Street Collegiate Institute, Toronto, but was rejected notwithstanding the fact that she was admittedly the best qualified among all the applicants, and was recommended for the position by the School Management

It would not generally be easy for an outsider to say on what grounds a candidate for a position is rejected by those who have the appointment in their hands; but in the present instance much light has been thrown upon the matter by the discussion which took place before the Collegiate Trustees' Board, and by subsequent

The Rev. Father F. Ryan, rector of ber of the Collegiate Board, stated at School Management Committee recommended Miss O'Rourke solely because "she was pre-eminently the most worthy of all the applicants.". as evidenced "by her own merits, her testimonials, and her educational record as a student of general school work, and a most efficient teacher." She was likewise recommended for the position by Mr. Embree, Principal of the Jamleson street school.

Father Ryan has stated also that the only ground on which she could be rejected was that she is a Catholic, and he appealed to "the justice, chivalry, and liberality of the Board to appoint her," as " her religion should not be an obstacle to her appointment."

So far from her religion being made an obstacle to Miss O'Rourke's appoint. ment, it should have been a reason, as the laws of God and of the state with matters stand, why she should have obtained the position, in order to show some justice to Catholics, who number thirty thousand in the city, and who pay taxes for the support of the Collegiate Institute, equally with their Protestant fellow citizens. Catholics are, therefore, entitled to a fair representation on the teaching staff of the Collegiates, provided that otherwise their qualifications are equal to those of the Protestant applicants, and if such representation be not given, there is an unjust discrimination against them which amounts to ostracism. That ostracism is manifested in the present instance.

But the matter does not end here. Another vacancy occurred in the Jamieson street Collegiate, and Miss O'Rourke was again an applicant. Mr. Embree, the Principal, now withbury Government will be sustained by have admitted in their appeals to the must challenge him who so branded drew his former recommendation of electorate that it is now necessary to him, and be did so. The Marquis, Miss O'Rourke, under the pretence take the annexation of the two South however, refused to fight on the that he had made the discovery that African Republics as a fixed and un- ground that he could not be expected Miss O'Rourke does not possess the to engage in a duel with a convicted necessary professional certificate as a liar, and especially with one who had specialist in languages, although she brought a disgraceful charge against has the non professional certificate.' He recommended that Mr. Ferguson. or at all events a man, should be apmilitary court of honor, which decided pointed, but several members objected to this preference for a male teacher, whereas other members maintained that Mr. Enbree's recommendation should in all cases be followed, as the Principal in the best judge of what is required.

> The recommendation of Mr. Embree was not followed, however, and an excellent young lady, a Miss Hillock, was chosen, whose qualifications were good. though not equal to those of Miss O'Rourke. Here again we discover the determination of the Board to ostracise the Catholic candidate on the core of her religion.

Mr. Embree has made the mistake of appealing to the public by a letter to the press, which proves only that some influence has been brought to hear upon him to defend the majority of friend and adviser in the course which the Board in their fanaticism and bigotry. He asserts also in an interview with the Toronto Star that " if there has been any bigotry in the matter whatever, I think it is entirely as the penalty is, the Marquis and the on the other side in trying to place Count have at least the consolation Miss O'Rourke on account of her religthat they have acted with a good con- ion in a position for which she is not qualified."

It has been shown that the absence of the professional certificate as a specilaw which has no justification in alist was a mere technicality, and Mr. L V. Brady mentions in a reply to Mr. Embree that the latter had so stated on the day of the Board meeting; and it was a technicality which is regularly dispensed with when the university cerdificate as a specialist] has been O'Rourke. Mr. Embree's prete therefore a mere subterfuge, as assertion that Miss O'Rourke's st ers are influenced by bigotr wanton insuit and a falsehood evident from the single fact tha one of the five members of the ity of the School Management C tee whe supported her was a Co viz., Mr. McBrady himself. the five was Mr. Fraser, editor Presbyterian Review-and a ported her because of her s qualifications.

This last rejection of Miss O'R

application is the third time t young lady's qualifications ha passed over by the Collegiate I Toronto, which proves that Catholic taxes are willingly I for the support of the Collegia tutes of that city, the rights o lics to a place on the teachi will continue to be entirely i There is, indeed, we understa Catholic teacher among the ployed, but seven would be a correct number if the ratio of lies to the whole population w sidered. The fact now est that Catholic rights to propo representation are to be total garded will be a sufficient re demand from the Governme adequate provision be made establishment of Catholic High and Collegiate Institutes Catholics are sufficiently nun maintain them, and we are that the Ontario Governme make such provision if th strongly urged to it. The arrived when this demand for rights should be made.

We notice by the Toront that the Rev. F. Ryan propos sign his position on the C Board in the face of the rece festation of bigotry. The Rev is, perhaps, the best judge should be done by him under cumstances : but in our opinio Board is a legal body respon the Education Department as public, it would be better h retain his position, if for not than to bring to light suc bigotry as that which has ju consummated. The public i such deeds be not perpetrate secrecy of a clique meeting.

The Canadian Baptist of S thus refers to the matter :

The resignation of Father R the Board of the Collegiate In this city may have been t hasty, if it is true that the vo he supported for a place on t ing staff does not possess the tion of a professional certific was recommended for the va and her literary qualification ing taken the Prince of Wale ship at Toronto University first class honors in classics at matics. It is to be hoped the was rejected by the Board fo ligion; but everything does right where we find only of Institutes of the city out of thirty-nine teachers. The Catholics have been loyally st the Collegiate Institutes, an shame and an injustice if to their faith have been prose the Board simply because Roman Catholics.

TO CORRESPONDE

M. C. enquires, 1, whether who has obtained ;a certific school teacher by passing the amination, may earn mone certificate if he or she while the examination obtained from others, or from notes.

As the purpose of the law i

that the teachers shall be

for the work they have to do. the opinion that if the perso tion is really competent to duty, or if he makes himself by study after gaining the even in the manner describ correspondent, he need not qualms of conscience abou money by teaching. If he petent, he does an injust pupils and their parents by and should, therefore, not te authority of his certificate. for this opinion is that the the law is fulfilled in the posed, when the teacher is petent, and the injury whi seeks to prevent does not has no right, however, to himself the judge of his or ency, unless the matter be clear. He should, therefore the circumstances in accord the judgment of honest, di competent judges.

This answer has regard to schools wherein a certific quired. For private school

O'Rourke. Mr. Embree's pretence is therefore a mere subterfuge, and his assertion that Miss O'Rourke's support ers are influenced by bigotry is a wanton insuit and a falsehood, as is evident from the single fact that only one of the five members of the majority of the School Management Committee whe supported her was a Catholic. viz., Mr. McBrady himself. One of the five was Mr. Fraser, editor of the Presbyterian Review-and all supported her because of her superior

This last rejection of Miss O'Rourke's application is the third time that this young lady's qualifications have been passed over by the Collegiate Board of Toronto, which proves that while Catholic taxes are willingly received for the support of the Collegiate Institutes of that city, the rights of Catholies to a place on the teaching staff will continue to be entirely ignored. There is, indeed, we understand, one Catholic teacher among the fifty employed, but seven would be about the correct number if the ratio of Catho lics to the whole population were considered. The fact now established that Catholic rights to proportionate representation are to be totally disregarded will be a sufficient reason to demand from the Government that adequate provision be made for the establishment of Catholic High schools and Collegiate Institutes wherever Catholics are sufficiently numerous to maintain them, and we are confident that the Ontario Government will make such provision if they are strongly urged to it. The time has arrived when this demand for equal rights should be made.

that the Rev. F. Ryan proposes to resign his position on the Collegiate Board in the face of the recent manifestation of bigotry. The Rev. Father is. perhaps, the best judge of what should be done by him under the circumstances : but in our opinion, as the Board is a legal body responsible to the Education Department and to the public, it would be better he should retain his position, if for nothing else than to bring to light such acts of bigotry as that which has just been consummated. The public need that such deeds be not perpetrated in the secreev of a clique meeting.

The Canadian Baptist of Sept. 27 h thus refers to the matter :

The resignation of Father Ryan from the Board of the Collegiate Institute in been somewhat may have hasty, if it is true that the young lady he supported for a place on the teach ing staff does not possess the qualifica-tion of a professional certificate. She was recommended for the vacancy by the School Management Committee, and her literary qualifications are en dorsed by the record she holds of having taken the Prince of Wales' scholarship at Toronto University, besides class honors in classics ar matics. It is to be hoped that there is was rejected by the Board for her religion; but everything does not look Institutes of the city out of a total of thirty-nine teachers. The Roman Catholics have been loyally supporting the Collegiate Institutes, and it is a shame and an injustice if teachers of their faith have been proscribed by the Board simply because they are Roman Catholics.

TO CORRESPONDENTS.

M. C. enquires, 1, whether a person who has obtained a certificate as a school teacher by passing the usual examination, may earn money on that certificate if he or she while passing the examination obtained some aid from others, or from notes.

As the purpose of the law is to secure that the teachers shall be competent for the work they have to do, we are of the opinion that if the person in question is really competent to fulfil the duty, or if he makes himself competent by study after gaining the certificate even in the manner described by our correspondent, he need not feel any qualms of conscience about earning money by teaching. If he is not competent, he does an injustice to his pupils and their parents by teaching, and should, therefore, not teach on the authority of his certificate. Our reason for this opinion is that the purpose of the law is fulfilled in the case proposed, when the teacher is truly competent, and the injury which the law seeks to prevent does not exist. He has no right, however, to constitute himself the judge of his own competency, unless the matter be perfectly clear. He should, therefore, act under the circumstances in accordance with the judgment of honest, discreet, and competent judges.

quired. For private schools there is the consideration he deserves.

no law requiring a certificated teacher, and if the teacher is otherwise compet ent to do the work expected from him, he may, with a safe conscience, accept the employment, even though he had no certificate whatsoever.

2. If a person holds a school teach er's certificate can obtain other work to do besides that which the certificate enjoins, must be, as a Christian, cease to use his certificate if he does such other work?

Our correspondent's meaning here is not perfectly clear ; but if he means to ask, can he do other extra work while he is engaged in school teaching? we should answer that we see no difficulty in his doing so outside of school hours, provided it does not interfere with his school work, or render it inefficient by taking up time which is necessary for the proper preparation and fulfilment of his duties as a

If he means to ask us whether he should once for all lay aside his certificate if he should go into other work for a time, we should say, he need not do this. When he deems it proper, he may return to school teaching as long as the term of his certificate shall not have expired, or that he is competent to do his duty as a teacher.

THE WORK OF THE CHRIS-TIAN BROTHERS.

The Christian Brothers of Baltimore Md., have received official information from the management of the Paris World's Exposition that they have been awarded three grand prizes, 13 gold medals, 21 silver medals and 14 bronge medals for their work put on We notice by the Toronto papers exhibition. The three grand prizes are given as special rewards for successful methods in primary, second ary, and professional education. Baltimore is not the only city in America where these devoted educationists have distinguished themselves. In New York, St. Louis, Chicago, and elsewhere the Christian Brothers' schools stand in the front rank of all the educational institutions, as has been proved when they came into competition with other institutions of similar grade.

THE McCARTHYITE CORPSE.

The so called " Independent Party, of which the late Mr. Dalton McCarthy was the founder, held a convention last week at Barrie at which Mr. Leighton McCarthy, the nephew of that gentleman, was nominated as the party's candidate for the North riding of Simcoe in the coming elections for the House of Commons.

The McCarthyite party was founded upon two planks, one of which was op position to Popery, and the other, the right of the late Mr. D. McCarthy to be consulted in every case of reconstruction of the Dominion Cabinet. The latter certainly ceased to be a live issue on Mr. D McCarty's decease, and of the former we have heard nothing owe it to ourselves to cultivate every right where we find only one Roman of the former we have heard nothing Catholic teacher in the three Collegiate for several years, so that the party itself had really disappeared, only Mr. Stubbs of Cardwell and Mr. Leighton McCarthy of North Simcoe being in the present House of Commons as members thereof, neither of whom for several years past made any pretence that they constituted a "third party" in the

House. But now that a general election is expected soon to take place, it is felt that the only chance of Mr. McCarthy's election in North Simcoe lies in the resuscitation of the McCarthvite corpse. and there was a rally of the whole former Parliamentary strength of that party in Barrie to secure an apparent enthusiasm for the memory of its de ceased founder, on the strength of which "the nephew of my uncle may possibly be elected.

Col. O'Brien, formerly member for Muskoka, and Mr. Stubbs, were at this McCarthyite convention, and as a matter of course the nephew of the founder of the party was unanimously gelected as its standard bearer in the coming election.

The speeches made by these gentlemen were very amusing, being avowedly intended to show that the defunct McCarthyite party is "very much alive." If this were really the case, it would scarcely have been needful to enter into the elaborate proofs which were strung together by Mr. Stubbs to demonstrate the fact.

Both planks of the McCarthyite platform are now dead issues, unless to the extent that in the individuals who pretend to compose it, the same bigotry is latent to which they formerly gave open expression. We are con-This answer has regard to the public fident that Mr. McCarthy will receive schools wherein a certificate is re- from the electors of North Simcoe all

THE TORONTO COLLEGIATE INSTITUTE SENSATION.

The following from the Woodstock Express of Sept. 28 shows the view of the action of the Toronto Collegiate Institute Trustees' in reference to their rejection of the application of Miss O'Rourke, taken by the fairminded secular press. The Express makes the error of supposing that the application was for a position on the Public school staff, whereas it was on that of the Collegiate, for which Cath. olics pay taxes equally with Protestants. Hence the glaring injustice of

ants. Hence the glaring injustice of the case:—

The Toronto school board has placed itself on record by its recent refusal to place Miss O'Rourke on the teaching staff of the Public school, the only ostensible reason being that she was a member of the Roman Catholic Church. Miss O'Rourke had completed a very successful course at the Toronto University, had gained high honors in some subjects, and was, as far as could be judged, in every way qualified to be a successful instructor of youth. But she was defective in one thing—she was a Roman Catholic. The religious instruction in public schools is confined to a brief opening prayer and, in some cases, the reading of a passage of Scripture, a duty which Protestant and Catholic alike could perform without doing violence to conscience. The passages do not involve any points of doctrine, and the instruction consists merely in reading a part of the Scriptures, in which all believe, and the offering of a prayer for guidance through the day—a duty which protessing Christiaus, of whatever sect or denomination, perform in private. Beyond that the instruction during the day is of a purely secular nature and as secular education is what Public school is also, without a doubt, a place for the teaching of moral ethics, but moral ethics, in the case of children, and of children of a larger growth as well, it might be remarked in passing, are largely a matter of example, not of doctrine. And if a teacher possesses a refined and cultured mind, even if he or she do not confirm to a certain narrow doctrinal standard, there is every reason to expect that the effect of intercourse with such a mind will be of benefit of the scholars. The action of the Toronto school board is to be regretted on more than one account. It will, without doubt, at the more continued on the case of children and one account. It will, without the ofference of the continued on the case of children at the near the case of children at the case of children at the case of children and case of the continued on th the case :ard, there is every reason to expect that the effect of intercourse with such a mind will be of benefit of the scholars. The action of the Toronto school board is to be regretted on more than one account. It will, without doubt, sir up feelings that the liberalism of the present day is gradually crushing out. The brotherhood of man is universally recognized and it is only where views are narrow that differences in religious belief are allowed to interfere in matters in which all alike are interested, and desirous of doing what is best for those under their care. alike are interested, and desirous of what is best for those under their care.

LEAGUE OF THE SACRED HEART

GENERAL INTENTION FOR OCTOBER, 1900. Reparation.

Recommended to our prayers by His Holiness Leo XIII.

Messenger of the Sacred Hear Reparation is the restoration of a thing to its original and proper condition. A house must be kept in repair or it will fall away in ruins : our bodily health and strength need constantly to be restored from infirmity and disease our souls likewise need reparation for the loss they incur by sin. fore, is one long struggle to repair the dissolution and decay, which, in the moral as well as in the physical order, threaten every creature. ing the defects and evil tendencies of our nature, the law of reparation is quite as obligatory on us as the law of progress. It may be more pleasing to our pride to speak of the progress and amelioration of our humanity than of the reparation of its disorders and mal ice, but true progress is impossible until the evils which grow out of thes

be repaired. Even if these evils affected no one but ourselves we should still be accountable for their reparation. Eye and ear and tongue, intellect, reason and will, all the sensible and spiritual powers or virtues we can exercise are talents too precious to bury or lose, and we cannot afford to sacri fice one iots of the perfection of which they are capable. Charity requires us to keep what is necessary for our welfare; justice requires us to seek to regain it when lost. It is not enough bewail lost time, wasted opportunities, neglected advantages. We are obliged by the very laws of our nature to seek to repair such loss. This ob ligation impels us with much greater force when we recollect that our talents are gifts conferred on us by God for glory and for the benefit of our neighbor. Were they entirely our own, or intended only for our own good, we might resign ourselves to eglect, or part from them without feeling constrained to repair the lose but they come from God, and they are under the influence of His grace, they re all subject to His laws, and by His first and greatest law we must use them for His honor, and for the welfare of our neighbor, as well as for our own We are, therefore, bound both in charity and in justice to keep and cultivate them, and to repair, so far as it is in our power, every either of the gifts themselves or of the grace which is given us to control and

perfect them. Viewed in this light reparation is the life work of every human being. To restore our nature wounded by the sin of our first parents, and brought low again and again by our own voluntary loss of God's healing and supporting grace; to restore and maintain the order which should rule the relations of the spiritual and carnal elements of our composition, to check our wayward imaginations, to dispel the clouds of ignorance and to enlighten the dark ness which blinds our reason, to strengthen our weak wills and gradually to approach in perfection the human which came forth from God's hands, infused with His spirit, bearing His image, and reflecting from every feature the light of His divine countenance, all this is a work of reparation which requires more than

human effort. It was to effect this reparation that the Son of God assumed our nature, "was made flesh and dwelt among us," not only to make in the creation of the first man, and nake us long to be restored to our true dignity, but by His labors and suffer-ings to appease His Father's wrath, to satisfy His justice, to expiate our crimes, to conciliate His favor and to restore us to our lost estate, to share with us His own abundance of life and grace and merit, and thus to uplift our allen nature, and dignify it so far a to make its weakest attempts at repar ation satisfactory and consoling to its Creator.

Reparator salutis humanae is the phrase which expresses best the work of Christ on earth, and since He died the years of our era are measured al reparatae salutis, from the year in which He restored salvation unto us Hence to the motives of justice and charity, since Christ died to repair our fallen nature, we must add His friend-ship as a motive compelling us to take up this work of reparation. He was not content with restoring us to the life of grace, but willed that we should have it so abundantly that we might cooperate with Him in the work of re paration, that our merits might avail to satisfy Almighty God for the offence of others as well as for our own, and propitiate Him to be merciful to sin ners, in view of our humble efforts to make reparation for sin. might doubt about this extraordinary power of our good works, Christ reyeals Himself to us in Holy Scripture as yearning for the consolation of tour sympathy and for our active coopera-tion with Him in repairing the evils of mankind. "I looked about for some one to console me;" "Could ye not watch one hour with me?" "And you, will you, also, go away from me, are words which show clearly enough how much He prizes the satisfaction and comfort He derives from our com-pany and cooperation. From time to

ole and propititiate Him for the crimes which others daily perpetrate to the injury of His Name and the loss of their own souls. Daily are men striving to shut out the light of their reason, to dedy His existence and His power : daily are they falling away in lespair of His mercy, or presuming on His goodness. In their hearts there is no true love for Him, and in secret they wish they could free themselves from a sense of His presence, His pro-His law they providence and power. nounce unreasonable and its sanction unbearable. His name and day and temple they ignore or profane. image they have marred until His creatures are become to Him a source of disgrace instead of glory ; drunken ness, cruelty, avarice and lust corrupt the bodies that were fashioned to be the temples of the Holy Ghost; hypocrisy, base desires, envy and the spirits which He breathed into Truly His work seems lost, and man. the life and blood and death of His Son offered in reparation for all these evils, it, and we seem more cap able of adding to the loss of His glory than of repairing the evils which sweep as a deluge over the earth. And still Christ calls and His voics rings out in magnificence and power: "Come to me all you that labor and are burdened and I will refresh you." I will make you anew. I will repair your los You have lost the way, and truth has departed from the earth, and souls are dying in despair. "I am the way, the truth and the life;" "I came that you may have life, and have it more abundantly ;" I came to restore the los sheep of Israel. Although we are more concerned than He in the success of His great work of reparation, still He generously regards our slightest cooperation with Him not as selfishing on our part but as a consolation to His Heart which is yearning for our love and gratitude.

The duty of reparation is incumbent on all of us at all times and in all There is no one who has not some loss to repair, and even could we say that we have faithfully used evergift of God, we should by this very fi delity have come to appreciate His de sire for our cooperation with Christ in repairing the evils of others, and our own great privilege in being admitted to share in this work.

No one can love Christ and live in a world which ignores or denies His divinity without protesting against this infidelity and bravely proclaiming faith in Him; no one can hear His name invoked in contempt or derision without reverencing it in protestation against the blasphemy; no true friend of His can patiently witness the coldness with which He is treated in the Holy Eucharist, nor think of the sacrileges which are committed against this Sacrament of His love without making every effort to increase the honor, praise and benediction which should be His in the tabernacle, at Holy Mass, in Holy Communion. It is in this august mystery especially that God provides with the best means of reparation,

and the Church keeps this before us in her prayers, particularly in the Post-Communion of the Mass, in which we are frequently made to plead with God for our salvation in virtue of the work of reparation which this divine Sacra ment, Christ our Passover immolated for our sins, operates in our souls. It is quite in accord with this spirit that we make reparation the special motive Communions, and the uppermost purpose of our devotion to this special manifestation of our love.

CONCERNING BAKING POWDERS.

Report of the Inland Revenue Depart ment—Large Quantities of Impure Powders Found—Sale of Alum Pow ders Forbidden.

The Bulletin of the Inland Revenue Department (No. 68) contains analyses of 156 samples of baking powders bought of dealers and manufacturers The alarming statein the Dominion. ment is made that 85 per cent, are of these alum mixtures.

In view of this large proportion of alum powders, Chief Analyst Macfar land recommends that legal proceedings be taken against parties selling them, on the ground that they are unhealthful articles of food.

Upon this recommendation the Commissioner of Inland Revenue has given public notice that persons selling alum powders will be prosecuted.

The analyses were made by the Assistant Analyst, Mr. A. McGill, who fully discusses the use of alum in baking powders, which, he is of the positive opinion, is dangerous to health.

Professor Ruttan, of McGill College, Montreal, who made a series of experi-ments on the digestibility of bread baked with alum powders, is quoted as follows: "The unanimous verdict of my experiments is that alum powders introduce into a form of food of universal use, agents which are detrimental to the functional activity of the

pany and cooperation. From time to time He has specially revealed to some of His chosen servants this same appreciation of the reparation we can make to Him, notably to Blessed Margaret Mary, whom He bade to repair, and to induce others to repair, the irreverence, sacrileges, coldness and contempt, in a word, the ingratitude shown to Him even for the sacrament of His love.

We may very properly, therefore, say of reparation what the Church sings in the Preface of the Mass of thanksgiving, that it is meet and just, right and salutary that we should at all times and in every place endeavor to repair the offences we have committed against God and the loss of His grace we have sustained thereby, and, so for as we can seek to satisfy, con-

their face to the Western ocean that | they might flee from their own island home — it was they who carried the Word to America and Australia and India and through the whole of the world. The Irish have been the great est apostles that the earth has ever seen and have carried out the noblest mis sion that God ever confided to a people.

THE TRANSVAAL WAR.

The flight of the Boer army into Portuguese territory has been followed during the past week by successes of the British over several smaller bands of burghers who were making a stand at various points.

The lagger of Commandant Grobler 26 miles

east of Hamman's Kraal, was captured on September 24th. by General Pagel, who also seized 2,000 head of cattle and 5,000 sheep. Grobler was absent at this time with his troops making an attack on the railway. On the Sib, Gen. Buller silenced the enemy's guns at Burgher's Pass and occupied their position on Macmac River. Helibron, Reitz, Lindley and Plenaar's River Station, have also been re-occupied by the British. There has been heavy fighting at Sabir River, from which place the British expect to intercept Steyn and Reitz, who are still in the field.

General Erasmus with 500 men attempted with two guns and a pompon to capture Eland's River station where there is a garrison of 200 British. The Boers were driven off. Large quantities of supplies were also captured by Methuen, Pluner and Pole-Carew. General Hart had an engagement east of Klerksdorp in which the Boers suffered severely.

Ex-President Kruger has not yet left Lorenzo-Marquez for Europe, but he is expected to be ready soon. The British Government has notified Holland that he should not be allowed to take bullion with him on his departure, otherwise it will be regarded as a breach of neutrality.

The British Government has decided that owing to the annexation proclamation, it is not necessary to formerly declare the war ended. General Roberts has been gazetted Command.

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PAPAL DELEGATE IN WINNI PEG.

Toronto Mail and Empire.

Toronto Mail and Empire.

Winnipeg, Sept. 30.—To-day was a great day in Catholic circles in Winnipeg, Monseigneur Falconio, tue Papal Delegate, was present at High Pontifical Mass at 3t. Boniface cathedral, impressively performed by the Bishop of St. Albert: In the afternoon there; was a street procession, which, accompanied by three bands, made its way to St. Mary's church, Winnipeg, which was packed to its unmost capacity. His Excellency delivered a very imprestive address, in which he made special reference to the school question in Manitoba, and hoped that the Catholics would soon enjoy equal privileges with other religions. A very elaborate musical service was rendered. He afterwards proceeded to the Church of the Immaculate Conception, where he was well religious, a procedured was rendered, and the support of the

maculate Conception, where he was well received,
To day's proceedings were a great success in
Catholic circles. To-morrow the Papal Delegate is to be tendered a reception at the Catholic Club, which it is expected will be largely attended by leading Manitoba Catholics.

C. M. B. A. Resolution of Condolence.

Mildmay, Sept. 17, 1900.

Mildmay, Sept. 17, 1900.

At a regular meeting of Branch No. 70, C.
M. B. A., Mildmay, Ont., it was moved by
Bros, Kramer and Schurter and unanimously
adopted
That we, the members of Branch No. 70,
take this opportunity to record with deepest
regret our sorrow for the loss our worthy BroJos, G. Heringer. Ada, Minnesota, has sustained in the loss of his beloved wife.
Resolved, that we take this opportunity to
tender to him and family our sympathy in his
great loss, and pray that God in His infinite
mercy may comfort them.
Resolved, that a copy of this resolution be
sent to Bro. Heringer also to the Canadian and
CATHOLIC RECORD for publication.

GRO, HERINGER, Rec. Sec.

GEO. HERINGER, Rec. Sec.

Labor is health. It develops, strengthens ad contents the toiler, while it sweetens life. -Donn Platt

IN CHINA.

The news of the last week from China has been very contradictory but we gather from the lates reports that the situation is beginning to mend, as it is now stated that the Emperor Kwang Su is beginning to yield to the demands of the European powers, and the Lungueza.

demands of the European powers, and the Japaneses.

An Imperial letter is said to have been forwarded to the German Emperor with greetings. Regret is expressed that subordinates have acted disgracefully, and the Chinese officials are commanded to offer oblations before the murdered Baron Von Ketcler's coffin, and to give every facility for the removal of the body to Germany. Also the Chinese Minister at Berlin is to offer oblations on the arrival of the body at the German capital, Similar attonement is to be made to Japan for the murder, of the Japanese Secretary of Legation.

Japan for the murder of the sapanese Secretary of Legation.

An edict has been issued thanking the Czar for his offer to withdraw the Russian troops from Pekin, and the assistance of the Czar is requested for the restoration of peace. This news has the appearance of being authentic.

Prince Chwang, Prince Yih and two inferior Prince Chwang, Prince 1 in and two interior princes have been dismissed from hereditary rank and all offices. Prince Tuan has had his allowances stopped, and the Imperial Clan Court is ordered to determine what penalty is to be inflicted on him. It all this can be relied on, it would seem as if the intention were to get Tuan through as easily as possible. But there is an unconfirmed report that Prince Tuan has been poisoned. This is probably not true.

True.

The Emperor's edict proclaims that Li-Hung.

Chang's plan for the punishment will be fol-

Chang's plan for the punishment win be to-lowed in every respect. Previously to these events, it was stated that Count Von Waldersee on his arrival on Chin-ese territory had sent an ultimatum to China-requiring that the principal leaders of the Box-ers shound be at once punished for the murders count von wanersee on his arrival on Chinarese territory had sent an ultimatum to Chinarese should be at once punished for the murders committed. Prince Tuan was at the head of the list of those whose punishment was said to be demanded, but the report turns out to be not true. Germany, however, so far as is publicly known, adheres to its programme of demanding punishment before negotiations for peace are begun. Yet the statement has been made that it is on the point of receding from that demand, and that it will, in conjunction with France and Russia, propose a new course to be followed. This will probably be to begin negotiations without the delivery of the guilty leaders to justice, and to make the first subject of negotiation, the question of how due punishment is to be inflicted.

It was stated last week that Great Britann would support the German demand, but the British naswer has not been sent as yet, as the Government is waiting for details from Sir Claude Macdonaid, the British Minister, before deciding this point. It is thought now that Great Britain will not follow the course proposed by Germany; but all is uncertainty regarding this matter. If, nowever, the agreement between Germany, France and Russia has been reached to which reference is made above, prove to be correct, we may entertain a reasonable hope that the accord of the powers will be more cordial than ever, notwithstanding the fears so often expressed lest their concert might be broken up.

There seems to be little doubt that many of the disturbing reports have their origin in the desire of the Chinese to break up the good understanding which has hitherta been kept up by the allies.

All the foreign Ministers have addressed in.

be round the compulsion. This is what his trieved the case. General Chaffee (American) expresses the opinion that it would be outrageous to with draw the American troops, and hopes that they will winter in Pekin, otherwise the protection American missionaries and residents to the characteristic or the computation of the characteristic or the computation of the computation they will winter in Pekin, otherwise the pro-tection American missionaries and residents will be thrown upon other foreign powers. In may be that in view of Gen. Chaffee's opinion, the Washington Government will modify the orders already given to withdraw the bulk of the forces from Pekin. The latest news, how-ever, is the effect that the withdrawal will take place immediately, and the Chinese ap-per to have been very greatly encouraged by the announcement of this intention on the part of the American coubreaks against mission-aries are still continuous.

part of the Americans.

The murderous outbreaks against missionaries are still continuing unchecked in the interior of China. During the past week the Catholic and Presbyterian missions at Shantung have been reported as utterly destroyed. There are also outbreaks at Kwangsi and Kwantung, and the native Christians are seekter a refuge in Canton.

Kwantung, and the native Christians are seeking a refuge in Canion.

The German force in China has been considerably increased, there being now there 15,250 German soldiers, and there will be 22,000 by the end of October.

There is a strange report that even at the moment, while the Chinese Peace Commismonent, while the Chinese Peace Commismoment, while the Chinese Peace Commis-sioners are on their knees to the powers, beg-ging for peace, the Empress has issued a new edict declaring that the war against foreigners probably be contradicted; yet is partly borne out by the fact that Prince Tuan was made the ruling Councillor. The latest news, as arready given above, may, however, change the aspect of things. It is always the unexpected which occurs in China, and the true state of affairs in the present troubled situation is difficult of prediction, and even of discovery after it has become a fact.

From the Province of Chih-Si comes the intelligence of a character quite opposed to that just mentioned, to the effect that Li-Hung. Chang is vigorously suppressing the Boxers.

telligence of a character 4 and the telligence of a character 4 and the telligence of the first that Li-Hun Chang is vigorously suppressing the Boxe having slain 1000 of them, and threatened e termination against all who are caught in arm and the suppression of the suppression o ermination against all who are extignt in army bit has an army under his command, com-posed of the best soldiers in China. The total number of Catholic converts murd-gred so far is estimated at 45,000 in the various

MARRIAGE.

O'MAHONY-MCCARTEN.

O'MAHONY-MCCARTEN.

A very pretty Autumn wedding was celebrated at St. Cecilia's church, Port Dover, on Wednesday, Sept. 26. The contracting parties were Edward Mc Carben, son of Mr. Jas. McCarten of Cayua, and Miss Anastatia O'Mahony, daughter of Daniel O'Mahony, Esq. of the parish of Simcoe.

The cburch was beautifully decorated with ferns, white asters and smilax. As the wedding party entered the church Mr. W. Sloane played the bridal march from Lohengrin. The bride wore a gown of white organdie, trimmed with ivory satin with a yoke of real lace. Her veil was prettily fastened with crange blossoms, and she carried a shower bouquet of bridal roses and aspargus formosa. The Misses bridesmaids. They were gowned in white lawn and mauve muslin respectively, with black, velvet picture hats. Each carried a bouquet of pink roses and asters. Miss Edith Eliott, cousin of the bride, acted as flower girl. The groom was supported by Mr. J. Hyland and Mr. J. O'Donnell. The Rev. Father L'Heureux united the happy couple, after which Nuprial High Mass was celebrated. The rendering of Concone's Mass by the brothers and sisters of the bride was particularly the and made a very favorable impression regarding their musical culture and ability. A reception was held at Mr. C. Eliott's residence after the ceremony. The rooms were tasterfully decorated with cut flowers.

The gifts to the bride were numerous, among which was a handsome check from her uncle, Mr. James Elliott, of New York.

J K FORAN, LIT. D., LL R.

(LATE EDITOR OF THE TRUE WITNESS.)

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BY A PROTESTANT MINISTER.

tachment from everything evil. CV. way to this reconciliation He has Him-I have said several times that I would not impute to the later Lutheranism the antinomianism of Luther himself self opened, in the willing gift of His willing Son. Vicariousness, not com-pelled, but proceeding from the inner self-dedication of the Son of God, is the and of the original Lutherans. I was bound to do this because, being unfam bound to do this because, being unfamiliar with the later Lutheranism, I had no right to charge upon it a scandal from which it had possibly detached itself. Unhapplly, I find that my chartants very essence of Christian atonement. Its keynote is: "Lo I come, in the volume of the book it is written of Me; I delight to do Thy will, O God, yea, Thy law is within My heart." The itable presumption is unwarranted.

More than a century after Luther's
death, Calixtus, a very eminent Luthman who says, "No Saviour can take on Him the burden of my sins," what ever he may be, is certainly not a Christian. It is carrying compreheneran theologian, and one of the mos conciliatory of men, bent, if it could be found possible, on uniting all the churches, including the Catholic, and him into fellowship. therefore solicitous to avoid all avoid able scandals of doctrine, nevertheless owns that Lutheranism does not actually insist on a holy life. His words, quoted at length by Bossuet, are: "Lutheranism does not absolutely insist that, in order to justification, a man must do good works, either in life or Nor does it absolutely insist that in order to justification a man is bound to exercise the love of God, either in life or at death." We see, then, as late as 1650 Lutheranism treated love and good works simply as a counsel of perfection, much to be commended, but not absolutely neces sary in order to obtain eternal life. And yet this is the doctrine of justification which Dean Hodges defines to us as consisting principally in the emphasis which it lays upon Love! Reverting now to the matter of in-

dulgences, which is likely to detain us some time, being the pivot of the popular maledictions against the Church of Rome, we find that Dean Hodges remarks that indulgences—"indulgence" meaning in the later Latin a remission of penalty—were gradually extended from ecclesiastical to cover lso moral offences.

What an extraordinary aptness Doctor Hodges seems to have for ing things wrong end foremost! One might think that in his boyhood he must have been greatly given to standing on his head. If so, the fondness for the practice appears to have gone with him through life, for it has been sufficiently conspicuous to us even in the first two columns of this first lecture. Here, too, we see the feat re-peated. As he has stated, Indulgences in their original form were a mitigation or remission of the protracted pen-ances laid by the early Church on flagrant offenders. Now these offences, in-stead of being simple offences against discipline. were principally the gravest offences against the moral law. They were chiefly, and at first, it would em almost exclusively, the four following : idolatry, murder, unchastity, theft, each of the four, naturally, hav ing various dependencies and conse quences, which involved a share in the guilt, and more or less in the punish.

Even as late as 304 or 310, we see by the canons of the famous Spanish Council of Elvira, that these principally direct their penances, which chiefly lie in being shut out from communion for a certain number of months or years against moral offences, and against breaches of discipline only so far as these were intimately, in deed integrally, conjoined with moral So far as I know, and I have read many church historians and many extracts from the Fathers touching the point, the early Church for the most part left simple disciplinary offences, by the laity at least, mainly to conscience and corporate feeling, aided, of course, by pastoral admon-ition. If any one's breach of discip-line reached the length of schismatic obstinacy, of course the Church had no more to do with him for the time

being.
After public penances had declined, and even the severe private penances of the Middle Ages, the Church could but hold that the temporal expiation of offences, the eternal guilt of which had been already remitted, would be mostly reserved to the coming life. ultra-terrestrial punishments not being, like earthly penalties, confined to matters of grave public scan-dal, it was natural that indulgences, in this later stage, should extend over everything that burdened the private conscience, though working no notable harm to the Church, or to society, or to any individual. The extension of indulgences, therefore, appears to have taken exactly the opposite course to that supposed by the dean. Instead of beginning with trifling infractions, of purely positive Church law, of mere regulations for the time being, and extending to graver matters, indulgences begin with the very gravest guilt, and at last apply to every kind of venial sin, stopping only at the line which distinguishes sin from

simple imperfection.

Dr. Hodges, in his not extended treatment of indulgences, moves entirely in the atmosphere of popular Protestant prejudice, although, being continued man, he an amiable and cultivated man, he does not take the disease virulently. Protestantism, we know commonly assumes that indulgences promote immorality or careless behavior, by lessening the fear of punishment. This ought to be pushed farther. Unbelief, we know, urges this objection against Christianity itself. Rejecting alto-gether the doctrine of the forgiveness of sins, it teaches that a merciless chain of consequences links every misdeed, with no hope of any mitigation whatever, to its exactly equivalent Any other teaching, it declares, is distinctly immoral.

Now it is certain that no Christian can endure such a teaching. The Gospel is founded in the Personal out Great Britain. PIVE - MINUTES' SERMON.

Power, Wisdom and Goodness from Whom the universe proceeds. Moral altenation from Him is death. Moral reconciliation to Him is life, and to the latenature of the state of the CHRISTIAN'S DEPORTMENT IN SICK NESS.

involves the pledge of an ultimate de-

sion to the point of idiocy to receive

So far all Christian schools agree, not

o speak of that penumbra of Chris-

tianity which we call Unitarianism.

Catholicism, however, supported by

though containing within itself

every form of evil, does not of neces

rom long implication in retributive

ection between this life and the next.

For the elect it teaches precisely what

the earlier Universalism taught as to

all men, that no painful consequences of any sinful act ever went beyond the

grave, that Judas himself, by his sui-

cide, only anticipated the glory which

the Saviour had stood ready to give

Now current Protestantism, although

much less flagrant than this, is essen-

tially unreasonable in refusing, for the

redeemed, to know anything of any retributive consequences of sin after

death. It can only defend its position by assuming that God, contrary to all

natural expectation, has issued to all

believers dying in charity a Plenary

Indulgence.
The late St. George Mivart, there-

fore, appears to have been quite in the right in explaining the difference be-

tween the two religious, as to this

point, in this way. Protestantism as-sures every man that if he dies in grace

he will have a Pienary Indulgence. Catholicism cautiously restricts the ef

fects of these Indulgences to such as,

being issued on a just ground-for the

Pope, says Bellarmine, is a steward, not a lord, of the Church's treasure—

and being procured in a state of grace,

every leaning to even the smallest ven-

plenary Indulgences shrink into only

partial remissions of purgatorial chas-

lavish of plenary Indulgences? Pro-

testantism, plainly. It condescends to no other, and allows no limitations of

these. It is, therefore, far more obnox

ious than Catholicism to the charge of

distributing the promises of God's im-

siderate promiscuousness.

Andover, Mass.

mediately forgiving grace with incon-

A STRONG ARGUMENT.

Written Statement of a Recent

Among the recent converts to the

Catholic Church in England, is the

Rev. C. R Chase. He has made a written statement to his friends of his

reasons for quitting the so-called Church of England. It is an un

answerable argument for the primacy

of the Pope, not only a primacy of order, but also of jurisdiction. He then refers to the lack of unity of doc-

trine among all denominations outside

He says in conclusion: "What I feel about myself is that in the past I

put on one side and passed lightly by passages from the Fa hers, and I fear

also texts of Scripture which refer to St. Peter and the See of Rome. How

constantly and for long have I prayed

for the unity of Christendom! But how shocking it is to think that the

Church of Christ can be broken up into three or any number of parts.

If the Church be not one, then Christ's prayer, "That they all may be one as

and Roman is one religion taught?

as my own Bishop. It was a condition of things I had never experienced

before. Yet the unity of the Church was to be, as Our Lord prayed, the very mark of His Divine mission. 'That the world may

Mr. Chase's conversation has caused a sensation in religious circles through

know that Thou hast sent Me.

of the Catholic Church.

Which, then, is the more

CHARLES C. STARBUCK.

find the dying possessors detached from

ial sin. Otherwise any number

"He by a cord outwent his Lord, And got to Heaven first."

him before his fall,

And behold they brought to Him one sick he palsy lying in a bed." (Matt. 9 2.) Undoubtedly, many of you have had occassion to exclaim: O health, thou great, precious boon! and still oftener the poor paralytic, in to day's el, have sighed thus, for he had been thirty-eight years deprived of this inestimable gift of Heaven. But let us not forget that so precious a treasure, though we may now be in possession of it, has merely been loaned to us and may, therefore, be lost at Hence, in anticipation, any moment. let us arm ourselves against what may come. Above all, let us resolve, in every sickness like the paralytic who had a lively faith and filial confidence to have recourse to Jesus—to Him, the Helper in every need, the Consoler in every silliction, Who teaches us in the natural reason, experience and the moral sense, teaches that this funda-mental reconciliation with God, algospel that all things come to us from God, and must therefore "work to gether unto good." (Rom. 8, 28)
For we are either sinners, and then
God desires, by means of the ailments pledge of an ultimate detachment from of the body to heal the wounds and maladies of the soul—or we are just, sity free even the reconciled sinner and then He wishes to test and purify expressions of the Divine displeasure our virtues in the school of adversity towards sin. Current Protestantism, nevertheless, supported by some Proand to offer us the welcome opportunestant creeds (I think by no Lutheran ity of suffering our purgatory here and of laying up stores of merits for Heaven. We should, therefore in creeds) utterly denies thet any retributive consequences of sin, for the re-deemed, ever reach beyond the grave. Heaven. We should, therefore in sickness neither murmur nor com-It makes God, by an unexplainable caprice, to cut short instantly at death plain, but humbly adore the designs of "I chastise those whom I love says our Lord in the Apocalypse of all imperfections and all painful consequences of past acts, and in this wide spiritual range to annul all moral con-

St. John. Not only must we bow patiently under the omnipotent hand of God, but with fervent zeal for our salvation, we must also do all in our power that the merciful decrees of Heaven may be accomplished in us. What is to be done in this respect, the Holy Ghost tells us in the thirty-eighth chapter of Ecclesiasticus: "My son, in thy sickness neglect not thyself, but pray to the Lord and He shall heal thee. Turn away from sin and order thy hands aright, and cleanse thy heart from all wickedness Give place to the physician; for the Lord created him."

The Holy Chost then admonishes us to pray, for the omnipotence of God has not been curtailed, He can assist us even now when the physician's skill proves to be impotent. But remember that without the blessings of Heaven nealth can never be restored to you Do not only pray, says God, but also turn away your heart from sin and purify it. For this very reason has ickness been sent to you that, as peniitent you may in purity and sanctity return to God. Therefore, be truly contrite, make firm resolutions, and ffer to God your sufferings in atone-

ment for all your transgressions.

But should your illness become serious, do not neglect to receive the last sacraments and prepare for eternity. How easily may not death over-take you unexpectedly, or extreme weakness and unconsciousness render the worthy reception of the sacraments impossible! It is a terrible fact that many a time a priest appears at a death-bed scene where the sick dies in his sins—not because he refuses to confess them, but because being uncon scious, he is no longerable to do so. It you wish to ward off such a misfortune, then, in time of sickness, have the sacraments administered to you in due time, while conscious and in posses of your faculties. Then you may peacefully and confidently await any event, and with greater reason hope that God will, according to the prom-ise made in the fifth chapter of St.

James, "raise you up" i. e. restore you to health. you to health.

Finally, do not forget the third part
which God demands of you in sickness:

Give place to the physician; for the
Lord created him." It is not God's wish to perform a special miracle in your favor; He has created nature and has given to different plants and minerals healing properties. Hence, if, like so many foolish people, you were to think: God is my physician, He can cure me of His own accord, you would not only sadly deceive yourself, but you would also be guilty of the sin of presumption.

O my sick brother, having confided your body to a skilful physician, implored Heaven's aid, prepared yourself for eternity by means of the sacra-ments, then without murmurs and complaints, abandon yourself confidently to the designs of Providence. Should the Lord desire the sacrifice of your life, offer it to Him with the same joy as did the holy martyrs, and rest as sured that by this act of entire aban-donment to God combined with true contrition for all, even your slightest Thou, Father, are in Me, and I in Thee, that they also may be one in Us," sins, you will suffer your whole purgatory and at the same time merit an imhas not been heard. Surely the Church of England is not one with the measurable reward in Heaven. But should God, in His infinite goodness, Church of Rome—as Father and Son are one. I and My Father are one. preserve you once more from death, thank Him with all your heart, and How then; can there be one Church but in communion with one Head on accept the priceless gift of health with the sole intention of laboring zealously

earth, the Vicar of Christ, the Supreme Pontiff? How otherwise, in what other theory of the Church, but in the teaching of the one Church, Catholic Liquor, Tobacco and Morphine Habits.

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for God's greater honor and glory, that thus you may procure for yourself a more glorious crown of victory. Behold, dear Christians, this should

be our deportment in sickness, thus we should sanctify the most painful of all trials and render it profitable for life eternal. In conclusion, my the bounti-ful God perserve our health for many years, but should sickness be our por tion, let us make a virtue of neces convert that which all murmurs and complaints cannot alter, into a source of the richest blessings. Amen.

DR. DE COSTA'S SACRED FIGHT.

Dr. De Costa has made a determined fight for the preservation of the Bible. He went out from Protestantism because he saw the leaders in their imrudent zeal for Higher Criticism destroying all reverence for the Bible and blighting its influence for good among the people. In the Catholic Church he still is doing the work of a valiant defender of the "Divine Library." His articles in the Catholic World Magazine on the Bible are attracting no little attention among his former brethren. In the article in the current issue he tells of the Catholic devotion to the Sacred Scriptures.

devotion to the Sacret Scriptures. He says:

"The offices of the Church, besides a mass of lesser devotional books, were constantly employed to bring home the Bible to the hearts of the people, and enshrine it in their lives. With the invention of printing, the Church, in the most liberal spirit, set out when the work of giving the Scriptures to the people in vernacular tongues. The history of the Bible in the Catholic Church abounds with the grandest encouragement for laboring to place the Sacred Word in immediate contact with the life and thought of the present generation. By her monuments, sculpture, painting, and architecture, indeed by every department of art, the Church has sought to advance the Bible in the estimation of her children. The work that ended in the bronze gates of Florence was begun in the Catacombs. Ruskin shows how chisel and pencil were employed to popularize the Bible, and declares that the Church of St. Mark, Venice, with its Byzantine splendor, was really designed to be a type of the Redeemed Church of God, and a scroll for the written word of God.' It was to be to the Venetians' both an image of the Bride, all glorious within, her clothing of wrought gold; and the actual Table of the Law and the Testimony written within and without.' 'Not in wantonness of wealth,' he says, 'were the marbles hewn into transparent strength and the arches arrayed in the colors of the iris! Never had a city a more glorious Bible.'"

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Listen my child! Every one good actions, every one of thy le thoughts for those that love thee, courteous act toward thy comparevery kind deed, is a step toward every wind the death is a start world; so is every sorror every grief, for every grief atonement for a fault, every erases a stain. Resolve to be day, and more loving the day before. Say every mornithyself "To-day I will do some that my conscience will appro and with which my father will is isfied: something which will ma beloved by my companions, by teacher, by my brother, and by ot. And ask that God may give strength to carry out thy resolument of the companions.

Guided by a Spider. The habit of observation is a as a talent and the humblest cre in the world may teach us some if we are willing to learn by wa

patiently. A little spider was the direct of the most serious loss and in the Dutch nation, at the time attack upon Holland by France year 1794. A French priso Utrecht, who had spent some long, lonely hours in studying habits of spiders on the walls of was able by watching them to f the coming of rain or of frost. time when a sudden thaw rai prospects of the Dutch, and see destroy the prisoner's hope of by his countrymen, his humble upon the wall gave him sure a renewal of the frost. Upon managed to send a message to the French generals that within days their troops would be able over the frozen waters—a pre that was soon fulfilled—and so to pass that a spider was resp for the release of Quarter-mas jouval, and for the conquest

The Boy That Was Thorou Roland stepped and looked

"BOY WANTED." It hung outside a large cut tablishment, next to a store there had been a big fire. made up his mind that he enough to look for work and to lieve mother. Should he go hesitated; then, with all the he could command, went insid was sent back to a room where high stools were writing in bi two busy to notice him; bu gentlemam did, and questione fast he could hardly answer.

"What kind of work do yo to do? Don't know? Most l Never worked out before? you think it's all play. "Well ing to some steps, "go dow and the man at the foot will

what to do. Roland went down and four dozen boys at work, with thei rolled up, cleaning and p kuives The man at the foo

kuives The man at the steps looked up and said: "Come to try your hand three have just left in disgust seem to be boys' work, some it's got to be done. You see,'
picking up some knives and

and showing spots of rust the water that saved our the other night injured son finest goods. If you want to hand at cleaning, I'll show ; pay by the dozen. 'Tisn't fair," said one of

"If you don't like our te needn't work for us," said the and the boy, muttering that it to be errand boy and see som life, left, while Roland wen with a will. As he finished expensions of the said of he held it up, examined it and wondered if mother would wall done.

When the hour for closi the gentleman who had sent ! stairs appeared and, looking the boys, said :

"There is the boy we w the foreman, pointing to Rola will take pride in doing any give him to do. He has

Again the tall man spoke
"That's what we want
wanted 'doesn't mean any k Mother know you came? take her your first wages at there's a place open to you h put your arms around her thank her for teaching through. If more boys were more boys would succeed

How a Little Boy Got His "If I were rich, I'd no school another day," exclain as he threw his books and the sofa in the cosy sit one's time in school?"
"Well, Willie," inquired

cheerily, from her pleasa mine—your very own?"
"A gold mine! My! I'd!

much, grandma; but,"
Willie slowly, "I don't sever own one." "I see no reason why not if you really want on

grandma, smiling.
"How? Do tell me qui Willie, eagerly.
"Sit down a minute w plain," and as she spoke fondly drew her pet to her can't buy this gold mine w and no one can give it t

O grandma, I'll do anyt

OUR BOYS AND GIRLS.

Listen my child! Every one of thy good actions, every one of thy loving thoughts for those that love thee, every courteous act toward thy companions every kind deed, is a step toward the higher world; so is every sorrow and every grief, for every grief is an atonement for a fault, every tear erases a stain. Resolve to be better each day, and more loving than the day before. Say every morning to thyself "To-day I will do something that my conscience will approve of and with which my father will be sat-isfied: something which will make me beloved by my companions, by my teacher, by my brother, and by others."
And ask that God may give thee strength to carry out thy resolutions.

— Edmonde de Amicis.

Guided by a Spider. The habit of observation is as good as a talent and the humblest creature in the world may teach us something if we are willing to learn by watching patiently.

A little spider was the direct cause of the most serious loss and injury to the Dutch nation, at the time of the attack upon Holland by France in the year 1794. A French prisoner at Utrecht, who had spent some of his long, lonely hours in studying the habits of spiders on the walls of his cell was able by watching them to forecas the coming of rain or of frost. At a time when a sudden thaw raised the prospects of the Dutch, and seemed to destroy the prisoner's hope of rescue by his countrymen, his humble friends upon the wall gave him sure signs of a renewal of the frost. Upon this he managed to send a message to assure the French generals that within a few days their troops would be able to pass over the frozen waters—a prediction that was soon fulfilled—and so it came to pass that a spider was responsible for the release of Quarter-master Dis jouval, and for the conquest of the Dutch.

The Boy That Was Thorough.

Roland stepped and looked at the sign:

"BOY WANTED."

It hung outside a large cutlery establishment, next to a store where there had been a big fire. He had made up his mind that he was old enough to look for work and try to relieve mother. Should he go in? He hesitated; then, with all the courage he could command, went inside. He was sent back to a room where men on high stools were writing in big books, two busy to notice him; but a tail gentlemam did, and questioned him so fast he could hardly answer.

"What kind of work do you expect to do? Don't know? Most boys do. Never worked out before? Sappose you think it's all play. "Well," pointing to some steps, "go down there, ing to some steps, "go down there, and the man at the foot will tell you what to do.

Roland went down and found half a dozen boys at work, with their sleeves rolled up, cleaning and polishing kuives. The man at the foot of the

steps looked up and said : "Come to try your hand? Well, three have just left in disgust; doesn't seem to be boys' work, somehow, but it's got to be done. You see," he said, picking up some knives and scissors and showing spots of rust on them, "the water that saved our building y by the dozen.

Tisn't fair," said one of the boys " some have more rust on than others. "If you don't like our terms, you needn't work for us," said the foreman; and the boy, muttering that he wanted to be errand boy and see something of life, left, while Roland went to work with a will. As he finished each piece he held it up, examined it critically, and wondered if mother would think it

wall done. When the hour for closing came, the gentleman who had sent him down stairs appeared and, looking round at the boys, said :

"There is the boy we want," said the foreman, pointing to Roland. "He will take pride in doing anything you give him to do. He has been well

Again the tall man spoke quickly. ' Boy "That's what we want. Boy wanted doesn't mean any kind of boy. fother know you came? No? Well. take her your first wages and tell her there's a place open to you here. Then put your arms around her neck and thank her for teaching you to be through. If more boys were thorough, more boys would succeed in life.

How a Little Boy Got His Gold Mine "If I were rich, I'd never go to school another day," exclaimed Willie, as he threw his books and strap upon the sofa in the cosy sitting-room. "What's the use bothering away all one's time in school?"

'inquired grandma, ' Well, Willie, cheerily, from her pleasant corner, how would you like to own a gold ine—your very own?"
"A gold mine! My! I'd like it very

much, grandma; but," continued Willie slowly, "I don't suppose I'll eyer own one." ever own one. "I see no reason why you should

not if you really want one," replied grandma, smiling.
"How? Do tell me quick!" cried

Willie, eagerly.
"Sit down a minute while I explain," and as she spoke, grandma fondly drew her pet to her side, "You can't buy this gold mine with money; and no one can give it to you; you must work for it, and work hard, too,

See how big and tall I am," and Willie actually grew six inches all at once, by standing on his tip toes.
"You can't get your gold in a hurry,

either," went on grandma. must get it little by little."

"It isn't like some gold mines that are full of wealth at the very beginning — you must fill this mine yourself.'
"Will it take long to fill it, grand

ma?"
Yes, a number of years. Each day you can add some valuable bit to is, and by and by you will have an in exhaustible treasure. No one can steal your mine from you, Willie, and

you can never dig it dry."
"My!" exclaimed Willie, with
sparkling eyes. "When can I begin
to get my gold mine, grandma?"
"At any time! You have already

begun to fill your treasure house, and

by going to—"
"I know, grandma," interrupted
Willie. "It's an education that you Willie. "It's an education that you mean; that's the gold mine."
"And isn't that a fine one, Willie?"
"And isn't that a fine one, Willie?"

"Ye s, and I'm going to begin, now, fill it up. Hurrah for grandma and the gold mine!"
"And the school, too," added grand-

ma. "Why, of course," laughed Willie.

CHATS WITH YOUNG MEN.

you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it.
Toil is the law. Pleasure comes through toil, and not by self indulg-ence and indolence. When a man gets to love work his life is a happy

Special Teaching.

In commercial schools we see the endency of the world toward special training in every department of trade and commerce. In order to succeed nowadays quickest and best the young man or the young woman must have a special education in the direction of a particular line of business. To meet this the special schools are being opened in different parts of the world. Adversity Develops Character.

It is only where there is obstruction that the water becomes deep and re-flecting. Shallow brooks run noisily by. Great streams, where their course is made easy, pause not to collect depth and silence. A life may flow gently to its close, but it never becomes great because of its ease. Obstacles, difficulties, sorrows, discouragements dam up the soul's precious waters, and from the stillness of its deeps the voice of an Emerson, a Carlyle, a Shakespeare

speaks to us. Live For Something.

Thousands of people breathe, move and live, pass off the stage of life, and are heard of no more. Why? They did not a particle of good in the world, and none were blessed by them ; none could point to them as the instrument of their redemption; not a line they wrote, not a word they spoke, could b recalled, and so they perished—their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die? Live for something! Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name, by kindness, love and mercy on the hearts of the thousands you come the other night injured some of our finest goods. If you want to try your hand at cleaning, I'll show you how. on the brow of evening. Good deeds will shine as bright on the earth as the stars of heaven.

The Engineering Profession. Of all the professions that of an en gineer demands the most perfect bal ancing of manual and mental labor.

It is an absolute necessity for an en-gineer to pass through a manual train ing, as well as a mental one, before h become thoroughly efficient, and this is particularly true of the mechan ical department of the profession. At the same time while a high degree of technical skill is demanded, the successful engineer must also work very hard with his head. The multiplicity of detail which he has to attend to is hardly matched in any other profes He has the most abstruse and difficult calculations to make, but these would be of little use to him if we were not thoroughly trained in the practical or, in other words, the manual part of his work. Perhaps a more perfect combination, however, would be the work of an operative surgeon, for here we have widely extended and most minute knowledge combined with a manual dexterity which is little short of marvelous. The human body is the most complicated machine in existence and it is the subject of the surgeon' work. A single slip of the knife, single mistake in diagnosis may mean the difference between failure and cure, and often life and death. In nearly all other profes nental and manual skill the manual part tends to become merely mechanic but in these two an equal excellence in both is an essential of success.

A Cheerful Disposition. A Scotch philosopher once said that he would rather be born possessed of a cheerful and contented disposition than heir to ten thousand a year. He was right in his choice ; for a cheerful nature, like a Claude Lorraine glass, tinges all objects with sunlight, while a discontented disposition makes itself miserable everywhere. All things have a right and a wrong handle;

taken by the right they are found to be good — taken by the wrong, they

cate wines in a mouth tinged with gall. Some of the most eminent and successful men, both of ancient and modern times, who have been loaded with honors, have professed to enjoy but a few days in all their lives of unalloyed happiness. An Arabian caliph, who wrote his own life, could reckon up but fourteen days of felicity. Gibbon, the prince of modern historians, who tells the story after him, boasts that he had surpassed, in this respect, the commander of the faithful; but the difference was hardly worth mentioning. On the other hand, there are men so happily constituted that

posed, all pleasures are to it like deli-

they can distil sweetness from gall and wormwood. All their lives they contrive to retain something of that confiding temper of infancy which open its mouth and shuts the eyes, confident that something sweet, some untried good, will reward the effort. In every misfortune they detect blessings in dis guise, a silver lining to even the dark-

Contentment. Like all terse sayings the phrase contentment is better than wealth,'

though true in one sense, needs some qualification.

A reasonable degree of contentment longing for better things is necessary as a stimulant to effort. The lazily contented man is not progressive; he is willing to leave things as they are and to drift with the tide. The pro gressive man is not exactly discon ented, but he has reasonable ambi tions and therefore makes an effort to better his condition.

Discontent is a potent source of un happiness, and one should therefore nappiness, and one should therefore avoid cherishing desires that cannot be satisfied. The wise man controls his desires, keeping them within the bounds of reason. He thus avoids the unhappiness that follows a failure of effort and the stagnancy that results from a want of ambition.

Wealth does not necessarily bring happiness in its train, but, on the contrary, it is not necessarily a bar to happiness. Contentment may go along with wealth, and then the trast suggested by the proverb no

longer cxists. For those who are poor or whose opportunities for the gratification of their desires are limited the surest way of attaining happiness, which is the gen-eral aim of mankind, though it takes many forms, is to keep desires within attainable limits. When that is done the stimulus to effort remains along with the possibility of accomplishing the desired object.

it is related of a man of many millions who died recently that he failed to attain his ambition, which was to acquire \$100,000,000. But we may be quite sure that he did not start out with any such desire in his heart. When a youth he probably hoped some day to get a home over his head. That having been accomplished, he worked and saved to acquire a competency upon which he could retire, but his desires multiplied with his for tune and when he got within sight of a \$1,000,000 that became his goal. The possession of this great sum of fered opportunities for acquiring more millions, until at last the ambition to gain \$100,000,000 seemed not un-

easonable.
Through all his life, however, he probably enjoyed a reasonable degree of contentment. At each point in his career his goal was in sight. He did not start out with foolish ambitions that could not be satisfied, but kept his wants within his means for their gratification. Those who do otherwise ren der themselves unnecessarily un

happy. The poor working lad whose desire is to take a long trolley ride to the park may be contented and happy, in the realization of his desire; but if he wishes to make the tour of Europe in grand style he will very likely be dis-

The discontent which is represented by reasonable ambition for something better than present conditions is neces sary to advancement; that which results from desires that cannot be gratified is a fruitful source of unhappi ness

Hard Study.

Hard study hurts nobody, but hard eating hurts many. It is a very com-mon thing to attribute the premature disability or death of students and eminent men to too close application to their studies. It has now become to be a generally admitted truth that "hard study," as it is called, endangers life. It is a mischievous error that severe mental application undermines health. Unthinking people will dismiss this with the exclamation of "That's all stuff!" or something equally conclusive. To those who search for truth, in the love of it, we wish to offer some

suggestions. Many German scholars have studied, for a lifetime, for sixteen hours out o the twenty-four, and a very large number from twelve to fifteen hours; lived in comparative health, and died

evond the sixties. A strong example of the truth that health and hard study are not incompatible, is found in the great Missouri n. Thomas H. Benton. A more severe student than he has been, the American public does not know. Dr. Charles Caldwell, our honored preceptor, lived beyond the eighties, with high bodily health, remarkable physical vigor, and mental force scarcely abated; yet, for a great part of his life, he studied fifteen hours out of the twenty four, and, at one time, gave but five hours to sleep. John Quincy Adams, the old man eloquent, is another equally strong In the soul is another equally strong and the soul is happily disposed, all things wear a roseate hue, and misery almost wants a name. But if the soul is not so dis-

temperance, neither blind nor spas-modic, secured the prize for which they labored, and with it years of usefulness, and honor.

The inculcation of these important truths was precisely the object we had in view in the projection of this work ; with the more immediate practical ap-plication to the clergy of this country, whom we see daily disabled or dying, scores of years before their time, not as is uniformly and benevolently stated from their "arduous labors," but by the persistent and inexcusable ignor-ance of the laws of life and health, and a wicked neglect of them. We use this strong language purposely; for ignorance of duty to their own bodies is no more excusable than ignorance of duty to their own souls; for upon both classes of duty the lights brightly shine, full bright enough for all practical purposes,—the light of nature, of science, of experience, and of grace.

A FASCINATING INDIAN STORY

There is no more interesting story in the history of the Indians in this country than the story of the efforts made by the Flatheads to secure the services of a missionary to teach them the truths of Christianity.

The Catholic World Magazine for

September tells the story in the follow-

ing words : Around the council fire the matter was discussed again and again until, in 1831, it was decided to send representatives to St. Louis (two thousand miles distant, and known to the Indians through the fur traders) to secure for them a Black Gown, who should tell them the story of the new religion. No tidings ever came back of this party, which probably was extermin by some of the hostile tribe through whose territory it had to pass Undaunted by this occurrence, second delegation was sent forth, and this time the Indians secured a promise

that a priest would be sent to them. "Patiently they waited until 1837, when they sent a third embassy to the settlements. The party was massacred by the Sioux, and still no priest came. But the desire for knowledge of the new religion was so strong that the Indians were not deterred by the failure of these two successive expeditions and in 1839 two young Iroquois braves set out to run the gauntlet of foes and to brave the hardships of the long journey. Their attempt was doubly successful. They made the journey safely, and brought back with them Father De Smet, of the Society of Jesus -the pioneer of Christianity in the North west. One of these young Indians, whom the Fathers christened Peter, se forward in haste to prepare his people for the coming of the Black Robe, while the other, Ignatius, remained to accompany the missionary on his long journey to an unknown land and an unknown people. It was April, 1840, when Father De Smet and his dusky companion joined a west bound cara-van for the trip to the Rocky Mountains. The priest was stricken with fever on the plains, but recovered, and in June, at Green River in Wyoming, met a delegation sent by the tribe to welcome him.

"One month later, July 14, he met in the valley of the Bitter Root sixteen hundred Indians - Selish (Flatheads) and Pend d'Oreilles-and immediately began his labors as a missionary. It is related that the chiefs of the as sembled tribes offered him the temporary sembled tribes offered him the temporary sovereignty of their people, but he taught them that his mission was of a be sought. Mr. William Birt. a well known blacksmith at Pisquid, P. E. I., where the suffered for years, and response to the suffered for years, and years are the suffered for years. that day, 'two thousand Indians reited a prayer and chanted a hymn Before the month had ended Father De Smet had baptized six hundred In dians, and the new religion was well established in the wilderness.

Off the Track.

Off the Track.

This means disaster and death when applied to a fast express train. It is equally serious when it refers to people whose blood is disordered and who consequently have pimples and sores, bad stomachs, deranged kidneys, weak nerves and that tired feeling. Hood's Sarsaparilla puts the wheels back on the track by making pure, rich blood and curing these troubles.

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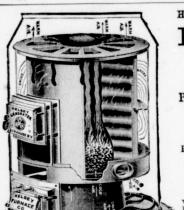
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CATHOLIC AND PROTESTANT MIRACLES.

The Christian Register differentiates thus between the Catholic and the Pro-

He (the intelligent Catholic) discriminates between the diseases that taith will affect, and does not apply the relic of a saint when quinine is the needed remedy. Being familiar with the idea of a miracle, he does not allow it to bewitch his fancy or unborse his reason. Many Protestants might save themselves much unhappy experience by imitating the caution of the intelligent Catholic."

SLOW STARVATION.

The Condition of Those Afflicted With Indigestion.

FLATULENCY, SICK HEADACHE OFFENS IVE BREATH AND ERUCTATIONS, IR RIBILITY, AND A FEELING OF AMONG THE SYMPTOMS.

Dyspepsia, or Indigestion, as it is

also frequently called, is one of the ber's Favourite." most serious ailments that afflicts man-When the stomach loses its kind. craving for food, and the power to digest it, the person thus afflicted is th mentally and physically in a condition of wretchedness. The symptoms of the disorier are manifold, and among them may be noted, a feeling weight in the region of the stomach, sick headache, offensive breath, heartburn a disagreeable taste in the mouth, irritability of temper, dis-turbed sleep, etc. The condition is in fact one of slow starvation of the st symptoms treatments of the property of the sought. Mr. William Birt. a well nown blacksmith at Pisquid, P. E. I., is one who suffered for years, and relates his experience for the benefit of similar sufferers. Mr. Birt says:

"For many years I was a victim of indigestion, accompanied by nervousindigestion, accompanied by nervo blood, nerves and body, and on the a weight in my stomach ; this was ac companied by a feeling of stupor or sleepiness, and yet I rarely enjoyed a night's sound sleep. When I would retire a creeping sensation would come over me, with pains and fluttering around the heart, and then when I arose in the morning, I would tell as tired and fatigued as I did before went to bed. It is needless to say that I was coutinually taking medicine aud tried, I think, almost everything recommended as a cure trouble. Occasionally I got temporary relief, but the trouble always came back, usually in a still more aggra-vated form. All this, of course, cost a great deal of money, and as the ex-penditure seemed useless I was very much discouraged. One day one of my neighbors, who had used Dr. Williams' Pink Pills with much benefit, advised me to try them, and I decided to do so, thinking nevertheless. that it would be but another hopeless experiment. To my great gratification, however, I had only been using the pills a few weeks when I felt de cidely better, and things began to look brighter. I continued taking the pills for several months, with the result that my health was as good and my digestion better than it had ever been. One of the most flattering results of the treatment was my increase in

other ailments with the same gratifying results." These pills may be had from any dealer in medicine, or will be sen post paid at 50 cents a box or six boxes for \$2 50 by addressing the Dr Williams' Medicine Co., Brockville,

weight from one hundred and twenty

five pounds to one hundred and fifty

now since I discontinued the use of the

pills and in that time I have not had

the slightest return of the trouble.

We always keep the pills in the house

now, and my family have used them

pounds. It is more than a year

\$100 For a Name.

The Oxford Mfg. Co. will give a prize of one hundred dollars for a name for a high-class Laundry Soap they are about to place on the market. The conditions for competing for the prize are as follows:

Each competitor must enclose ten cents, together with the name they elect, and mail them to the Oxford Mfg. Co., Toronto. By return mail they will receive a box of delicately-WEIGHT ON THE STOMACH ARE perfumed, pure bland toilet soap for the complexion, or to those who prefer it we will forward a box of the best shaving soap in the world, "The Bar-

The prize-name competition will close October 20th. Address

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ARCHDICCESE OF TORONTO.

Bev. Pather Feeban Leaves Niagara Falls-Presentation on the Eve of of His Departure-Mutual Regret at

the usefulness of your recent articles re Catholic appointments. No useful object can be accomplished now if it is not considered such to defeat the Government and replace them by parties who have had more opportunities to favor Catholics in their appointments and who failed to do so.

1 frely admit that it is the province and the duty of the Catholic Press to direct attention to any grievance or injustice that Catholics may suffer at the hands of the existing Government or popular prejudice. But I submit that the effectual way to remedy the evil is to point out the individual cases, as they arise, where the political or personal claims of Catholics are ignored on account of their creed. When well-authenticated cases of this kind are shown I shall not hold the Government excusable, even though it be known that under our party system these appointment are mostly dictated by local committees that cannot well be ignored. Making charges in a general way without instancing a case of hardship or in justice, pays an unconscious compliment to the Government of the day as it shows an evident intent to mould public opinion in favor of the affairs of the country left its opponens few other weapons. I protest against the insult offered the half million Catholic foreillower holds the honesty and ability of the Government of the honesty and ability of the Government.

While I hold that it is important that Catholical country their fair shape of muhic

e I hold that it is important that Cathwhile I hold that it is important that Catholics should have their fair share of public offices it is infinitely more important that we have fair legislation such as our Separate School System, of which the opponents of the present Government tried so hard to deprive us. It is more important that our Governments should not lower the tone of public mornality by such acts as the Pacific Scandal, the Langevin-McGreevy affair and many other attempts to purchase the people with their own money; that we do not support those who would enrich monopolist at the expense of the common people to enable them to subscribe therally to their party's funds. Above all that we do not encourage those who stripe to create religious dissension and who would set class against cless and creed against creed, regardless that the minority must suffer, while they profit politically. In a word, it is more important that

we support honest Government and be in a position to say of Ontario Catholics as a body.

"Although we love "Office" and golden store Sir Knight, we love honor and virtue more."

If we live and say in the love honor.

ACTION OF PATHERINATES IN CONTRACT OF THE PATHERINATES IN CONT

"The Way of the World and Other Ways: A Story of Our Set," is the title of a novel now in press with the Pilot Publishing Company, Boston, from the pen of Katharine E. Conway, author. New Feetsteps in Well Trodden Ways." "The Family Sitting Room" series, and oher popular books, While this story and oher popular books, While this story with the series of the proof of the series of the proof of the series o

"As I gaze upon that figure of Christ upon the cross, it becomes for me a reality, the living form of Christ, and I see behind it the altar where He is the living secrifice in the Sacrament of His love—and I see above the cross the crown of glory that will be the reward of these who live the life of Christ, believe in Him, and follow Him in suffering and sorrow."

OTTAWA NORMAL SCHOOL.

Quarter - Centenary Celebration September 22 - Dr. MacCabe Hon-

ANCHEDIOCRE OF TORONTO.

Party Parker Pechan Leaves Magney and Committee Control of Committee Co

teachers also over their pupils throughout Onderfor tario and the west, and he hoped that Dr. MacCabe was not at the end of his career, but I hoped for twenty five years more of usefulness for him.

Hon. Geo, W. Ross, Premier of Ontario, referred to the important place occupied in our educational system by Normal schools, and to the beneficial work of Dr. MacCabe, whom he described as one of our leading educationists. "During my term as Minister of Education in Ontario," said he, "I used to make semi-annual pilgrimages east to look after Mr. MacCabe mand his stail," and during that time I hardly knew of a jar in the workings of the school." He hoped Dr. MacCabe might live to celebrate his semi-centennial at the school, describing him as an Irish jewel, polished and sublimated in Canadian atmosphere, until to day his value is above par.

The presence of so many graduates, he said, was the best evidence of their appreciation of Dr. MacCabe's work, and their gratitude to him for his labors in their behalf.

In concluding, he emphasized the idea that a good teacher is one whose heart is in his work, and so eache must work largely in his or her own way, as by such a course the individuality of the teacher remains unimpaired, but rather becomes stronger.

A CONVERSAZIONE.

In the evening, at a conversazione, Hon. Geo, W. Ross again addressed those present, and referred to the first establishment of the Normal school at Ottawa, congratulating the three authorities on their judgment in bringing Dr. MacCabe from the Maritime Provinces, for not culp had the school been benefited but by the excellence of the work performed under Dr. McCabe the city itself had become more favorably known and respected, as pupils had come from the further parts of Ontario. The importance and the responsibility of choosing good, sound men as heads of our educational institutions was pointed out, for while 5,000 had influenced, by their teachings, and controlled 200 000 more, showing the wide-spread influence for good of men in such positions

infelligent education, spread from the Ottawa Normal School, had been beneficial to the community at large, thanks to the foresicht and good judgment of those who had, twenty - five years ago, induced Dr. MacCabe to take charge here. The growth of our educational system, the increased numbers of schools and increased Provincial grants were mentioned and cited as an evidence of increased intelligence and wealth, and as a solid foundation on which the nation may hope to take a foremost place in the world.

of the British Emp re should be taught the young.
Hon, R. W. Scott, who had been largely interested in founding the school, gave a short history of the difficulties met in its inception, and was gratified to see that the fruits of their efforts had been so bountifully rewarded through the proficient management of Dr. Mac-Very Rev. Fr. Constantineau, O.M. I., Rector Ottawa University, added words of congratulation both to the Principal and to the citizens of Ottawa and Ontario in their good fortune in having such as efficient school principal established among them for a quarter of a century, as did also the Hon. F. R. Latchford.—Toronto Globe, Sept. 26, 1980.

LITTLE PRIZE WINNESS. Rewards of Merit Distributed to Sep-

arate School Students.—Costly and Beautifut Prizes — Interesting Speeches on Educational Topics.

St. Thomas Times, Sept. 24.

St. Thomas Times, Sept. 24.

The parish hall of the Church of the Holy Angels adjoining the Separate school building, was prettily decorated with Union Jacks, ensigns of Canada, Ireland and Scotland, flowers, ferns, etc., and presented an inviting appearance yesterday afternoon at 3 o'clock, when the annual distribution of prizes took place to the several successful prize winners among the pupils in attendance at the Separate school during the past scholastic year.

Although the curriculum of studies is practically identical with that of the public schools in all branches of secular learning, yet religious instruction permeates the atmosphere of the Separate school, the importing of which is as carefully attended to as any of the other studies. Sunday was therefore considered a not inappropriate day to invite the children and their parents to the distribution of awards. The beautiful and spacious hall was crowded to the doors at the hour announced. Mr. P. B. Reath, chairman, together with the other members of the board, occupied seats on the platform. Vicar General Bayard was also present. The chairman in a few appropriate words called upon the Vicar General to present the prizes.

Father Hayard congravulated the prize win-

FROM GRAVENHURST.

On September the 1st Mr. and Mrs. D. B. Lafraniere celebrated electrocated their St. 187 to 69;0. Midland and Ower Sound, and at Sec Fort. William. Oats steady, with heavy mine selling at the property of the selling at the

been fallen priests, as yet none had ever been known to reveal one word of a confession. The Rev. Father also dwelt upon the greatness of God, and the littleness of man. The church was filled with Protestants and Catholics, and Father Ryan's sermon was attentively listened to by all. The Rev. Father has a great command of language, and delivered his lecture, in an easy, pleasing and impressive manner. We hope to hear him again in the near future.

OBITUARY. MISS MARY AGATHA MACHEN, WASHINGTON

MISS MARY AGATHA MACHEN, WASHINGTON.
Miss Mary Agatha Machen, eldest daughter of William H. Machen, the well known artist, and sister of Hon. A. W. Machen, the superitendent of the free delivery systems of the fire delivery systems of the fire delivery systems of the fire of the fire delivery systems of the fire work of the fire of the fire

Milkers and Calves.—Cows. each. \$20 to \$40 calves, each. \$2 to \$7.59.

Hogs.—Choice hogs. per cwt., \$6 to \$6.25; light hogs. per cwt. \$5.25 to \$5.50; heavy hogs. per cwt. \$5.25 to \$5.50; sows. \$3.00 to \$3.50; stags. \$2.00 to \$2.25.

East Buffalo. N. Y. Oct. 4.— Cattle market dull; calves lower; choice to extra, \$7.50 to \$7.75; good to choice. \$7 to \$7.50. Sheepan lambs, heavy; lambs, choice to extra, \$5.15 to \$5.30; good to choice. \$7 to \$7.50. common to fair. \$1.50; to \$5.15; common to fair. \$1.50; cod choice to \$1.50; cod \$1.50; co



men and women are much to be pitted. They are neu alily misunderstood. They do not understand themselves. They become sensitive, despondent, and without ambitton. The VITAL ENERGY is to the nerves what the blood is to the bedy. When it is deficient the man or woman is week, often tired and easily used.

discouraged.

This condition is easily altered under the proper treatment. It will tone up the nerves so that they can draw the Vital Energy from the blood. It will enrich the blood so that it can supply this energy.

The entire body will glow with life and power. Patent medicines will not do this. Each case needs a different treatment.

Symptoms of Nervousness.

Do you get giddy?
Is your mind dull?
Is your memory poor?
Are you easily dazed?
Do you have beadache?
Are you easily dazed?
Do your hands tremble?
Do your hands tremble?
Do your hands tremble?
Does your heart flutter?
Are you easily irritated?
Are you easily irritated?
Are you easily irritated?
Is your temper irritable?
Is your temper irritable?
Is your temper irritable?
Suffer from sleeplessness?
Are you easily frightened?
Are you casily frightened?
Are you forget what you read?
Do you have horrible dreams?
Do es the least thing annoy you?

PERFECTLY WELL NOW

DEAR DOCTOR: I feel perfectly well now, The change you have made in my whole body is wonderful. Life used to seem unbearable. I was so nervous the least thing startled me and when bothered I used to tremble like a leaf. I was so irritable that I was a bother to myself and everyone around me. I had palpi myseir and everyone around me. I had papitation of the heart, was constipated, sleepy in the daytime, dizzy, and wretched. Now I hardly know myseif. Work that used to seem something awful is a pleasure now. May God bless you in your noble work. I will tell anyone that wants to know about me. Your grateful nationt. ful patient, GEO. H. PENTLAND, 1Box 78, Bathurst Villag

(Box 78, Bathurst Village, N. B. "Cut out the above symptoms and send them marked to Dr. SPROULE (English Catarrh and Nerve Specialist), 7 to 13 Deane St., Boston. He will diagnose your case free, and tell you just what the right treatment would cost.

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What is said of the Catholic Home Annual "A fine sample of taste and judgment in art and literature."- Catholic Standard and Times

"Indispensible in the Catholic home,"— Catholic Register.

VOLUME XXII.

The Catholic Record. London, Saturday, October, 13, 1900. SAMPLE CAMPAIGN DOCU-

MENTS.

Some of our clerical brethren across the border are publishing some very unique campaign documents. We have dissertations showing what a very pious gentleman is President McKinley and enjoining upon all lovers of virtue to vote for him. Then comes a statement from three hundred Methodist ministers to the effect that :

"We are the custodian of the Philipines, whether we desire it or not. Not for empire, but for humanity's sake. We deprecate the saloon curse which is blighting our new possessions, but under the conquering rule of our Emmanuel, Rum, Romanism and idolatry are doomed and the final victory assured." And yet we are told that oratory is

a lost art ! What splendid courage on the part of those gentlemen who are about to venture into a new country inhabited by natives who have never heard the soothing melodies of the "revival" nor tasted the delights of the Amen corner. Verily the days of heroism are not dead, and the pentecostal ardon of the good clergymen looms large and luminous in a world of self-seek ing and low aims. Their language i scarcely indicative of the refining qualities of Christianity, but that we ascribe to their desire to uphold old

traditions. The prophetic odor that emanate from their unique pronouncement mus be sweet to the nostrils of those wh are waiting for the fall of Rome; an their superb disregard of facts show that some preachers are, in concocting campaign documents, as irresponsibl as the most reckless ward heeler.

MARIE CORELLI. Mr. James L. Ford says that th

present saturnalia of immaturity an ignorance storming the very strong holds of credulity and darkest ignor ance through the medium of hal baked fiction was undreamed of by th literati of forty years ago. Perha he has been reading the latest effusion of Miss Corelli. This "gifted author ess," of sylph-like form and blue eye we are told-and hat to match, we su pose - has just perpetrated anoth novel. Some of the critics, notab Andrew Lang, are severe in their stri tures, but the intellectual public - i pressionable young women and grow ups with a fondness for thrilling sit ations and patent medicine English are putting good coin into Marie's co fers. One of the sweetly unconscio things about her is that she takes h seif so seriously. She is the self-s pointed guardian of things in gener and recks little whether her cla contested or not. Some time since lamented that Kipling had such a h on the public. His work was rude s boisterous and coarse and altoget unfit for publication. Well, Mulrane jests are betimes a little pungent, b compared with some of Marie's na assertions, they are sweeter than I mown hay.

Strange thing that she knows m about the wickedness of certain pla such as Paris. This fact reminds literary world of Max O'Rell's an dote of the American deacon who ited Paris, and returning to his na town lectured on the wickedness had seen. Max O'Rell was called to answer, and did so very effective ending each paragraph with the q tion: Where did our friend spend Sunday in Paris?

CONDITION OF THE MINE

The moderation of the stri miners is making hosts of friend them all over the country. They hearkening to the advice of the C olic priests who, says the Buffalo mercial, have a power with the l ers in the mine that cannot be cla for any other body of Christian n ters, and the result may be tha dignant public opinion may the operators to accede to their demands. There can be no dou to the reality of their grievance they are forced to purchase their plies at the company's stores-t for a wage that barely keeps from starvation-to pay \$2.7 a keg of powder that can purchased for \$1.50-and to nearly four thousand pounds of o a ton they are certainly justified