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

LONDON, ONTARIO, SATURDAY, SEFTEMBER 9, 1899.

her citizens, in order to break up the

ssociation of the Maafia, which was a

cused of authorizing the St. Bartholo

ics, unfortunately, in this instance

who shed the blood, and because, as it

The sixteenth century was a time of

VOLUME XXI.

fully and loyally, because he believed influences of the period in question. the king and the royal family from a to Catholic brethren. It is one of the mouth. He seems nothing incongru-

Dillon was honest and sincere.

The Catholic Record. London, Saturday, September 9, 1899

U. S. NEW POSSESSIONS.

There was a little discussion some time ago at Ashfield, Mass., on the war in the Philippines. A Rev. Mr. Plumb was strongly in favor of hostilities, on the ground that religion and trade would profit thereby. The individual, however, who receives religion from a dum dum bullet or a gatling gun will not have much need of missionary services. He might be useful for mummy purposes or he might be cremated and deposited in a tasty little urn which could be placed on the parlor table. Charles Dudley Warner followed the fire-eating minister and thanked him for convincing him of the necessity of a great Christian people going to war for the spread of religion and commercial purposes. "I only want as a little rider: Resolved that we postpone the Christian religion to a more convenient season."

DREYFUS.

The Dreyfus case is an excellent thing for the cable company and for the imaginative reporter. It is like a continuous vaudeville performance. The generals do their little turn, interrupted how and then by the orator ical feats of M. Labori, who is now, thanks to his wonderful recuperative ability, completely recovered from his "terrible wound." Madame Labori comes in also for much respectful ad miration. She is the divorced wife of the Russian planist Pachman-but that does not grate on anti-Catholic nerves.

INCONGRUITY.

The Springfield Republican has a ghastly tale of the war in the far East. Burning churches and desecration of all held dear by an enlightened people mark the civilizing progress of the invaders. They war not only against the living but the dead. To despoil men of their holdings and to shoot them for no other crime than that of defending their country is bad enough; but to break open coffins and to rifle the dead is vandalism brutal and bar. baric.

And still the man who is responsible for such atrocities was accorded a very gracious reception by the denizens of the Catholic Summer School !

UNITED IRISHMEN.

Michael Davitt is doing some plain speaking in favor of an United Irish Party There are signs indicating

Edward Blake has by wishing Godenemies as well as by friends. speed to the League endorsed Mr. traditions have a claim upon us which Davitt's declaration that unity can come only from the people. Every rate all the vices of a people of an his-torical period is to because truth, and friend of Ireland must indeed be grateful to Mr. Blake for his unquali-but their virtues. Above all things, fied support of the movement. His we should judge historical facts as we path in Irish politics has been a thorny should judge the acts of men now one. He has been slandered and ridi living among us - from all their one. He has been slandered and ridimotives and all their environments.

culed, and yet with the generosity that Our main objection to the public denotes a noble soul he has no enmity statements of the historical fact under for the maligner and is ready to be in consideration, as it has usually been the fighting line shoulder to shoulder presented to us, clouded in ignorance and prejudice, is the cdium its authors with any Irishman who believes that with any Irishman who believes that the Nationalist cause can be forwarded Church by accusing her of inciting only through a party united in aim, and authorizing the bloody massacre aggressive in its methods and domin. This is a foul imputation, without real foundation in fact. It would be as just to accuse the American nation of ated by unselfish love for Ireland. authorizing murder, because a few of

JAPANESE "CONVERTS."

Mr. Stafford Ransome's book, "Japan menace to the peace and security of on Transition," quoted by the Standard society, put to death some Italians in New Orleans a few years ago ; or to accuse American laws of favoring and Times, should be read by all those interested in Protestant missionary bloodshed, because American citizens effort. It does not contain anything sometimes take the law in their own hands, in order to protect themselves from a growing evil, and despatch the new or very startling, and is valuable only as a record of the impresculprits sommarily by lynching. I am not defending lynch law or ku-klux sions of a Protestant traveller. Referring to the claims to converts, he law, or lawlessness of any sort. The Catholic Church has been acsays there is not one genuine convert in every hundred thousand of the popmew Massacre, because it was Cathoulation. This will be disagreeable news for our brother of the Guardian. who believes that "the crucifix of the Romanist" is no longerivisible in the flowery land.

the massacre or the uprising in France. Mr. Ransome touches upon the meddling and commercial tendencies great political and religious commo-tion in Europe, caused in large part of the average Protestant missionary, by the spirit of the so called Reforma-tion. Charles IX was on the throne and then pays the following compliment to their fraternal charity.

ment to their fraternal charlty. "But one of the chief faults of the Protest-ant missionary is that he has not mastered the fundamental principles of Christinity. "Brethren, love one another," is ignored in his practice, and he passes too much of his time in degrading squabbles with his fellows about methods and details of faith. The local foreign papers teem with these controversies, often clothed in bad English, and betraying un Christian sentiment. When this sort of a missionary approaches an intelligent Japa-nese, urging him to forsake his pagn gods and become a Christian, his natural rejoinder is : "What sort of a Christian? One of your sort or one of the sort advocated by your brother in Christianity, who sont me this pamphlet last week describing you as a worthless charlatan? Which of the hun dred and one seets represented out here am I to belong to? For you are always casting mud at each other, and I do not know which to believe!"" of France. He was a young king and a weak man, endeavoring to preserve his throne by playing double parts. A Catholic at heart and profession, he had ardent followers among the Huguenots, who were of the new religion, were kingdom, and to whom he made very large concessions of place and power Admiral Coligney, who was at the head of this party, was in close friendship with the king. So that when it came to the actual execution of the plots, as is shown in the Memoirs of Margaret of Valois, Charles wished to spare a large number of Huguenots, and among those even Coligney himself. o believe Moreover, Charles was largely ander

the influence of his mother, Catherine de Medici, who was an Italian and a Speaking of their flat failure he says: 'The conviction that the interests of Chris tianity are being abused by the missionaries is so strong that many of the leading Protest free-thinker of the Machiavelian chool, who was well aware of the seis so strong that many or the leading Protest: ant foreigners maintain that the Roman Catholics are the only body of workers who are effecting any real progress in the con-version of the Japanese. The reason for this is plain. All the Roman Catholic missionar-ies are well educated, and they form a band smang where mombers there is no dissension ditious plottings of the Calvinists against ceiving that she could not otherwise preserve her power, nor even is are well educated, and they form a band among whose members there is no dissension. They live the lives of the people, and wong quiedly, systematically and on small compen-sation. They set excellent examples, and the bona fide Japanese Ohristian is a Roman Catholic rather than a Protestant. There among the Protestants, but they are greatly handicapped by a large class of men and women half educated and whose lives are often not above criticism. The word mission ary to an English or American reader im plies a career containing a certain amount of hardship and self denial and even a risk the easiest places in the world for any sort of person to live." save her son's or her own head, urged her son to adopt the state policy of assassination. She it was, who unknown to the king, planned the removal of Coligny and found the assassin for the

Huguenot conspiracy. The Catholic masses throughout France and in Paris In history no conclusion is trust-In history no conclusion is the by worthy which has not been tried by itself acted on this occasion in a manner which showed that religion was not a prime agent in the affair on their part. At Lyons, as even the Calvinist martyrology informs us, many of the Huguenots sought and found safety in the archiepiscopal refuge, and in the Celestine and Franciscan convents. In fine, instead of religion having

Catholic Record.

caused this massacre, we may con-clude with Count Alfred Falloux, speaking on this subject, that, "considering the state of men's minds at that turbulent period, religion alone could have prevented the massacre. Instead of a court full of intrigues and immoralities, suppose that then there was no influence but that of the Gos pel of Christ, that the law of God guided those in power publicly and privately; that instead of a Catherine and Charles IX. there had reigned a Blanche and a St. Louis in France -in such case let us ask enlightened conscience whether such crimes would have been possible ?'

The massacre of St. Bartholomew was an affair of state craft and of worldly policy, and the French king and court are responsible for the deeds The Huguenots, however, had cer-tainly been guilty of high treason, and Coligny, their chief, actuated by hatred of the Catholics and love of power, is shown by his own papers to have been preparing a stroke against the king. The journal of his receipts and expenses and other papers seized after his death, were laid before the royal council and parliament and all revealed deeds and projects which would have ensured his condemnation in any country in Christendom. Concerning these papers, Bellievre said : "The king learned from them that the admiral had established in sixteen provinces governors, military comnanders, and a number of councillors, charged with the task of keeping the people armed, or assembling them together for his own purpose at his first sign

Charles IX. wrote to Schomberg, his ambassador to Germany : "Coligny had more power and was better obeyed by those of the new religion very powerful throughout the than I was. By the great authority he had usurped over them, he could rise in arms against me whenever h wished, as indeed he often proved He had arrogated so much power to himself that I could not call myself a king, but merely a ruler of part of my dominions." He even dictated state the king, in terms like policy to these : "Wage war on Spain, sire, or we wage war against you." (Tavannes Memoirs, 1230.) It was not intended that the massacre should extend beyond Paris. We learn from the same Tavannes that the popular fury rendered the massacre general to the great regret of its advisers, who the throne, and who, perhad resolved only on the death of the leaders of the factions. In fact, on the very night of the massacre Charles IX. sent orders to the Governors of provinces and cities to take measures to prevent any occurences like those which had just stained the Capital. On what grounds then can an intelli-

present features of Catholic journalism that in some quarters much more zeal is exhibited in the denunciation of the real or imaginary failings of other journals than in the defense of Catholic truth or the refutation of the incessant and omnipresent sland. ers of outside enemies. Egotism and self-sacrificing appear to be the ideals to express itself, of whole generations often striven after, rather than the good of the Church and the diffusion of wholesome literature.

One of the most salutary uses of the Catholic press, the Oregon prelates point out, is to provide an antidote for the virus of the sensational literature of the day- the "yellow" and purient daily press, the suggestive, seductive cheap magazine. Here is an evil to be confronted whose dimensions are truly appalling. The Catholic press is the only agency by which this tidal wave of moral poison can be stemmed in any measure. It is called upon to compete in point of literary attraction, variety of contents and fea-tures of interest for all ages in the family with the sec-ular weekly press. If it only receive the needed encouragement, it may accept the commission with absolute confidence of success. We believe firmly in the ability of the majority of the Catholic editors to make their papers the most welcome visitors to the home, as well as in their loyalty to the principles laid down for the conduct of the press campaign by the wise heads of the Boston Pienary Council.

We make no Archimedian hoast but we may humbly hope to be able to "move the world" in a different sense if we only be afforded the indis pensible fulcrum of Catholic support. There is much hope for the future of the Catholic press in the example shown by the Oregon prelates. If a like interest be exhibited - as we have a right to expect it may-in the other dioceses which have hitherto been supine, we cannot but believe the people would respond willingly to the call. The strength of Catholic life is in the home, and to preserve this in virtue and freedom from debasing influences must be the supreme concern of every Catholic father and mother in the land .--- Catholic Standard and Times.

SEUMAS MACMANUS: SHANACHY OF DONEGAL.

Undoubtedly "the man of the hour" in the minds of magazine editors is Seumas MacManus. His name appears on the August table of contents of no less than four of the leading periodi-cals—the Century, Harper's, McClure's, and the Outlook. Regina Armstrong contributes to the current issue of the Critic a sketch of the young Celt, from which we take the following :

In the preface to his " Through the Turf Smoke," Mr. MacManus tells us that the shanachy is a "singer of songs and teller of tales," and in that title, though perhaps in a broader sense, he has happily defined himself. The shanachy is the hearthside minstrel of Ireland, but no longer known ex-It is the extreme northwest county of the isle and makes a wayward little arm of land dipping out into an impet-uous sea beyond a forbidding crest of boundary mountains. It is practically shut off. Gaelic is still spoken there to a great extent and the old traditions are practised. The legends of a thousand years has been transmitted by liv. ing lips to succeeeding generations. It was at the feet of the neighborhood shanachy that Mr. MacManus so well learned the story teller's art that in time he became the shanachy of Donegal-the best teller of tales within its

ous in the rites still practised by the Donegal peasantry for the propitiation of fairies, although his faith in them is not implicit. The poetry and quaint mysticism of it are picturesque, and he would not surrender that. He is a little brother to the soil, elemental as of beauty-loving, light-hearted, toiling For Donegal is so poor that people. its poverty has passed into a proverb for the rest of the island :

NO. 1.050 .

In Donegal They eat potatoes, skins and all.

They are simple fisher-folk and modest husbandmen, yet proud and clanish, patriotic and droll, optimistic and human. They are so primitive that they are cosmic.

Mr. MacManus has all these qualities, with a positive and definite perception of them. He has im-mense vitality and personal pro-jection; he has a way of going directly to the nucleus of anything separating it from irrelevances and detail. He has no place for superfluities; he quickly knows when it "is another story," and uses it as such. He reproduces its idloms and typical words in his expressions, and selects the soft, lyrical effects of its diction. He is prolific and versatile.-Public Opinion.

A PARENTAL DUTY.

Young people should be guarded against the danger to heart and soul nat lurks in bad reading. Parents and guardians owe a duty to those under their care in this respect. Young people who are studiously inclined, and for whom reading has more claims than out door sports or other amusements, are particularly liable to fall a prey to the evil that is to be found in bad books and papers. For this reason those who have to deal with young folk should keep as strict a watch as possible upon the kind of reading that, in the home, is likely to all into the hands of their charges.

To unthinking parents there is a feeling of security in knowing that Johnnie or Jennie is "somewhere in the house reading." They think their boy or girl is safe, because he or she is not out in the streets with possibly bad companions. This is sometimes a great mistake. Books are the closest of companions. They can be the best, most refining and elevating of friends and teachers, or the most pernicious foes to the purity and peace of mind of those that read them. They can be the making or marring of a character. Their influence is often greater far than the influence of flesh and blood companions. The average parent would inquire closely as to the sort of boys or girls with whom his own young hopefuls were spending their leisure time, but no question is ever asked as to the character of the reading that finds its way into the home.

The more inclination a child shows for reading the more careful should the elder folks be in providing only the best and most wholesome books and The more precocious and papers. imaginative a child shows himself to be the more care should be taken to cept in the few remaining primitive be the more care should be taken to sections. Donegal remains primitive. keep his mind and soul pure. Many lives that might otherwise have been noble ones, have been ruined because in youth the mind was stained and sullied with evil thoughts and images. Evil literature enters the home in many ways. It may be nowadays asserted that the daily newspaper contains this class of reading in its most insidious form. We have grown so accustomed to the vile stuff that passes for news that the reading of it has ceased to horrify us. There are, of course, some journals which are clean, but in ninety-nine out of every hundred newspaper offices in the land, means detailed accounts of ' news " criminal events-the darker the crime the better the news. Yet, knowing this, do we keep these papers out of the hands of our children ? Do we exclude such sensational and immoral sheets

that before long an unbroken phalanx of Irishmen will be in Westminster to do battle, not for themselves, but for the common good. Instead of seeing Ireland sacrificed on the altar of personal ambition or gain, we shall see Irishmen sacrificing themselves for their country. Mr. Davitt's utterances are entitled to the utmost considera tion, for he has given, time and again, proofs of the most unselfish patriotism As needle to the pole, he has remained true to the cause, and he is as enthusiastic to day as when he first broke lance for the honor of the old land.

Faction is either dead or is suffering from a hopeless, incurable malady. The people are settling the question of reunion in the only effective man ner now possible, namely a popular unity for national purposes seeking combined employment against the enemies of the popular cause. This is the reunion that will succeed, because it possesses all the elements of success and seeks only the good of Ireland.

He says that the men who have stoo in the way of Ireland must now stand out of the way, because the people have found that they can go forward without them, and that what Ireland wants is a militant movement against her foes and not a senseless wrangle among her friends. The wrangle may serve a few interested individuals, but it does not serve the national cause and the people have therefore formed a platform for themselves on Land League lines, and will secure true unity under the banner and purposes of the United Irish League.

He is prepared to step down and out f by so doing he can help the moveent. He has never coveted power or manifested any desire to be a ruling it in the party, and he has followed dership of John Dillon faiththe

ST. BARTHOLOMEW MASSACRE.

safety, and as a necessary measure for the preservation of his throne in France Not the Church but Political Antagthe Cause of the Terrible Event. The king's own sister and brother beau

witness in their memoirs, of which In the current issue of the Colum nanuscripts are found in the Royal bian Rev. Dr. P. J. Garrigan, the Library, that the massacre was decid vice-rector of the Catholic University, ed upon because of the Huguenots whose name is a household word in the having resolved to avenge the attempt Boston diocese, so long the field of his on Coligney's life, and that their zealous and fruitful labors, writes as brother was with difficulty persuaded follows regarding that much misunder to consent to this severe measure, stood event, the massacre of St. Bartholyielding only when he realized that his crown and his life were in imminent De Maistre has truly said that " his-

danger. These are the bare facts and the motory for the last three hundred years is a conspiracy against truth ;" and be- tives of the massacre. These are the actcause of the truthfulness of this aphor- ors and the circumstances, and from all ism Catholics are compelled frequently the data that exact history furnishes us, on account of misrepresentation in we must conclude that the massacre public writings and magazines, to was purely a political expediency, redeny or correct certain statements sorted to by the king and his courtiers which seem to carry with them the as a dernier resort for the preservaanthority of a learned institution or a tion of his life and throne In the writer of prominence. History, of all whole affair the Catholic Church was studies, is the most important and the conspicuous by its absence. The ex-most attractive for a student; be ecutioners were not more influenced by most attractive for a student ; because it is the narrative of the doings religion than the victims were. of men ; it is man himself in action, haps less so. It was crime chastising, and in relation with other men. But punishing crime. No one can justify history is being reviewed and re the cowardly deeds any more than they can the persecutions of English Cathe written in the last half of the nineteenth century, and it should be re-read in the new light which critics, slaughter of Irish Catholics at Nimes, with a juster spirit than their pre- in France, by the Huguenots in 1567, decessors, have thrown upon it. It is and again in 1569. written in a more exact, judicial, As to the Te Deum, which was orfacts of history should not be con- on the receipt of the news of the mas-

sidered absolutely, but in their relasacre, the explanation is very simple. tion to the times and circumstances, The Papal Nuncio sent a brief, hast which gave them birth. However message to Rome that the King and plausible, however comprehensive our France had been delivered from a blauster, however, other production of bloody uprising; and the words history may seem, it does not fullow of the Pope to the king con-that our views are not elusive or gratulating him on his escape colored by prejudice and ignorance show that the Roman Court thanked unless weighel and measured by the Almighty God merely for the escape of

opposition by removing the St. Bartholomew massacre to the its head. She it was who, together with the Duchess of Nemours, the Duke of Guise and the Duke of Aniou. finding that the admiral was not put to death in this attempt on his life, and fearing that there would be an uprising of the Huguenots because of the attempted assassination of their leader,

the

hoping thereby to b

forced the king, in a day, to order the massacre of the Huguenots for his own

Catholic Church? In the light of history, as written and read imparti ally in our day, the imputation is groundless and unjust.

ent man impute the

A TIMELY WORD FOR THE CATHOLIC PRESS.

bloody deeds o

There is much encouragement for those who labor in Catholic journalism in the step just taken by the Arch bishop and Bishops of the Oregon ce. Those eminent prelate provin have taken advantage of their meeting at Portland for the installation Archbishop Christie to draw up and issue a circular letter to the clergy of the diocese and their flocks on th cessity of extending a hearty support to the Catholic press, with special re-ference to the local organ, The Sentinel. Many strong arguments have been put forth in sustainment of the claims of such papers, but what the Oregon hierarcy have put their signatures to appears to be the most forcible and unqualified assertion of the claims of the Catholic press as yet given out. "Of all human powers," they declare, "that of the press is eminently fitted " to place the claims of the Catholic population ers,' before the public, as well as stand a the champion and exponent of the doctrines, rights and privileges of the Church. Hence they call upon the people to give a more strenuous support to those who have devoted them elves to this arduous apostolate and so enable them to be still more effective for their great end than they have been in the past. We deem it no less serviceable that

attention should be recalled by thos venerable prelates to the resolutions of the Third Plenary Council of Baltimore regarding the spirit in which the work the Catholic press ought to be car ried on in order to be effective and pro ductive of permanent benefit. Catholic paper, according to the Pienary Council, ought to be thoroughly Catholic in tone. It ought to be both instructive and edifying. It should not be disrespectful to constituted authority, or biting and uncharitable had likewise learned them by word of Observer.

In those days he was the " Master, or village schoolteacher, and such a book lover that he thought nothing of trudging a matter of twenty miles over the mountains to procure one of the thumb worn volumes the barren

confines.

district afforded. Such training and desire could have but one vent-he began writing. His poems and sketches appeared in the local paper, and for them he received the proud compensation of seeing his work in print, although with diffident uncer tainty he signed it with the pseudonym of "Mac." He himself pub-lished his first book, and under a fictitious imprint, in his native village of Montcharles. It was a collection of poems which he called "shuilers [vagrants] from Heathy Hills." It did not make him famous, but it opened the door to different publications, and when he was ready to issue a book of tales a London publisher took them in hand.

The charm of Mr. MacManus's work is its quality of being near to the soil, its absolute freshness of presentation and its naive sympathetic intimacy. One does not see from the outside but from within, becoming a conspirator with the merry villain and entering the varying plot with human interest. Perhaps this is because Mr. MacManus writes mainly from reminiscence ; he knows the wedding, the spree, the wake, the fair, as one to the manner

from our homes? The responsibility of parents is very great in this matter. If they can not stop the entrance of bad reading into their homes, they should at least pro-vide sound and healthy books and papers for their children, to offset and correct the evil effects of sensational ism and immorality. Subjects that would not be spoken of by father and mother before their children appear in black and white in some of the daily papers, and matter that might be only slightly harmful even to mature minds becomes a positive poison to the active and untrained imaginations of the young.

Catholic fathers and mothers have a duty in this respect which they should consider well and thoroughly. Let them give their children plenty of good reading, so that our youth may grow up with minds and souls pure and unstained by the evil that is to be found in bad books and papers. - Sacred Heart Review.

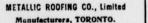
NOTED EDUCATOR CALLED TO IRE-LAND.-Rev. John T. Murphy, C. S. Sp., for thirteen years president of Holy Ghost College, Pittsburg, has been recalled to Ireland by his superior born; he has heard the folk tale as a in the order and has been appointed lullaby and listened to the poems of president of Blackrock College, in the suburbs of Dablin, says the Pittsburg

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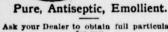
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rosy and beaming, and dressed "like a duchees," as some one among the lookers-on whispered to those about. Behind her, standing within the doorway, loomed the figure of the book-keeper, slim and tall, in hat and long plain cloak. Conn was presently very busy helping Mrs. Ennis into her seat first, and then run-ning round to the other side to give a hand to Miss Johnson, who, thus assisted, sprang lightly on the car. "Won't you come with us, Mr. Ship-ley?" said Mrs. Ennis. "There's a seat vacant beside me and I want to have a talk with ye. Sure one's so pestered and bothered with one thing and another dur-ing the week that there's no time for anything." rosy and beaming, and dressed "like a duchers," as some one among the lockers By RICHARD BRINSLEY SHERIDAN I wonder how it was that these and kindred matters reading to the inn and its inmates interested me so much; for

GLENCOONOGE.

KNOWLES.

CHAPTER VI.

trifling things which now were continu

ally recurring sources of speculation and

"What's come over Conn cf late?" said

ven by the shepherd in the play when is asked what it is to love must have

It is to be all made of sighs and tears, It is to be all made of faith and service, It is to be all made of fantasy All made of passion, and all made of wishes, All adoration, duty and observance, All humbleness, all patience, and impatience all purity, all trial, all observance.

Conn had been wont never to lose

alertness and formality : but he resiste

fitted Conn to a nicety:

they did not concern me personally at all. Partly, no doubt, it was because of old associations, and partly from the unevent-ful character of the life in which I found

In character in the har when the write of the myself. Fishing, shooting, riding, trips by water and exhilarating tramps over the hills are very well as far as they go; but they would soon, I believe, have lost their power to please, if there had been exhibited for the state of the state of the state of the rest of the state of t "There's nothing I should like better," said 1, "but shan't we outweigh the other side ?"

their power to please, if there had been nothing at Glencoonce to fall back upon in the way of human interest; if by day I had not constantly had volunteer com-panious, who out of pure love of sport asked no better than to be allowed to fol-low in my wake; or if I had not allowed myself to become gradually woven into the web of the inner life of the inn house-head. I don't know how often about this Mrs. Ennis laughed loudly at this question and said I was very malicious and she wouldn't have thought it of me; and I laughed with her and with the others I laughed with her and with the others --not without cause, as I now see, for the remark was rather a clever allusion to Mre. Eanis's weight. Mary Maloney got up on the other side with Miss Johnson; and now we only waited for Conn to mount his perch. Conn, however, seeing us ready, put his hands in his pockets and cauled to his brother Patsy Hoolahan to get up and drive, and was strolling off he werd a the must have been the motion hold. I don't know how often about this time I inwardly thankel Jeb Donovon for having enlightened me as to Conn's love affair. If it had not be n for him, I don't know, when I should have discovered it, to get up and drive, and was strolling off when Mrs. Ennis criel out and asked so slight were its tokens, so reticent was Conn Hoolahan himself; and L should have missed the significance of many " hat he meant. "Don't be keeping them waiting all day

"Don't be keeping them waiting all day, Patsy, but jump up," says Conn, as cool as a cucumber, and Pat approached to mount, nothing loth. "I can't drive the car to-day, ma'am," added Conn, "be-cause there's a dance up yonder at the highfield, and I've promised to be there." Mrs. Eanis got very angry and said he might help her down again, for if he didn't drive she wouldn't go at all. So Conn with a shrug climbed into his seat, cracked his whip, and off we went, amid the waving of hats from a little crowd of Sunday loungers who had collected to-gether eager to see the dexterity with which Conn would sharply turn the cor-ner near the end of the road without up-"What's come over conn cliate?" said Mrs. Ennis, one evening. "He used to play doleful tunes. If he's so bright why doesn't he come in here as he used to and "liven us up a bit. But he's for ever in the kitchen of nights. I wonder is he sweet on any of the girls?" The inquiry was accompanied by a peculiarly searching glance at the book-respondence who however, continued to ply peculiarly searching glance at the book-keeper, who, however, continued to ply her needle so impassively that she could hardly have heard the question. Had the old lady already divined, and did she sympathize with the hopes which Conn had been rash enough to entertain? More than once it seemed to me that there was a shade of something like querulcusness in her references to the young man's recovered spirits. From all that I have gathered about this youth's behavior before my coming, I am led to believe that the description given by the sheaherd in the play when which Conn would sharply turn the cor-iner rear the end of the road without up-setting the car, run up the little hill with-out slackening, turn the next bend with a swing, and dash out of sight. This was one of the accomplishments in which to Conn distanced all competitors. His per-formance was critically watched at each repetition, for he was not always in equal-ly "good form." To-day he surpassed himself, and Denny the boatman, Matt Dwyer, and Murtagh Hoolahah, all elder-ly men and entitled to an opinion, agreed that Conn had never done it better and that there wasn't another in Glencoonge who could touch him. The effect of Conn's "doing it" so well was to jerk us violently forward as he turned the first curve, and to jerk us violenty backwards as he turned the second—pieces of dis-comfiture to which we were not at once reconciled by the distant cheering of the little crowd now no longer visible. "Ye didn't show it a bit, ma'am." said Conn adroitly, in reply to Mrs Ennis's ner near the end of the road without up

pretext for passing near the bar or of pene-trating into the room within, where the book-keeper made up her accounts and usually sat, in order that he might make "Ye didn't show it a bit, ma'am," said Conn alroitly, in reply to Mrs Ennie's remonstrances; "Ye rode it we l, ma'am, so ye did," which had the effect of sooth-ing Mrs. Ennis so much —she never would allow any one else to drive her— that when presently I asked whether th at was not a new horse, she answered that it did not belong to her, but to Conn's father, who had bought it twelve months ago, and was offered now ever so much more than he gave, but wouldn't take it. Conn appeared to be giving his whole at-tention to the driving, daintily flipping the horse, which he urged with internal mouth sounds; but he was in reality lis-tening to every word with a delight which occasion for some slight speech with her. Now it was with a basin of fresh flowers, Now it was with a bar of fresh flowers, now with a suggestion, now to report upon some commission he had performed or some voluntary piece of work he had pro-posed, or to ask if there was not some-thing else she wanted; for to obey her was his delight; and out of such delights had grown a hunger to devote his life to her. But of late he no longer volunteered his presence or his conversation or bis his presence or his conversation or his services. When these last were asked for, he gave them with a soldier-like tening to every word with a delight which was trebled when, in glancing round to see the effect of Mrs. Ennis's words, he surprised Miss Johnson learning forward alertness and formally; but he resisted with steady determination any wish he might have felt to launch as formerly into easy conversation, confining himself to the fewest possible words with her. In contrast with this reserve was his cheeri-ness and geniality of speech with others —with me or with Mrs. Ennis, if he should chance to meat either of ng any. In her seat to get a sight of the horse. Oh, then, didn't he touch up the mare to make her show' her points and prance and run along smartly! But he said never a word, and did not so much as look round again-kept his face turned away,

in fact, that the book-keeper might not see him smothering his pleasure. the ros

although in want of repair, is a very com-fortable home. All these are consider-ations, Mrs. Ennis, sufficient to induct

ations, Mrs. Ennis, sufficient to induce many young women to put up with older and uglier men than the O'Doherty." "Well," said Mrs. Eanis, after a moment's reflection, "I don't know, Mr. Shipley, but what you are right. What you say reminds me of some distant cousins of my own, a poor genteel family, very poor and very prond-too proud, in-deed, to look at the side of the way the likes of poor was one family in deed, to look at the side of the way the likes of poor ME was on—a family in which there were many daughters, and not one with a penny-piece to her fortune. Some of them were neither good-looking nor young. But there was one, the youngest, a girl barely out of her teens, and she had some claim to beauty, and her father was asked for her in marriage

and she bai some claim to beauty, and her father was asked for her in marriage by an elderly attorney, who had been too busy all his life making money to remem-ber he was getting old, and suddenly be-thought himself one day that he had neither chick nor child to leave his wealth to. The attorney had his money to re-commend him. But on the other hand he was old and ugly, wore a wig, and had false teeth with which he grinned in a manner perfectly horrible to witness. So the girl's mother — a woman of great tact, eager for the match, yet drealing to shock the romantic feelings of her child, broke the proposal to her daughter gently, dilatel on its advantages, dwelt on their own poverty, said, in fact, everything she could think of to bias the girl's mind in the attorney's favor, at the same time that she carefully abstained from press-ing her argument too strongly; and final-ly she entreated the girl to take at least a week to reflect before refusing so good an offer. 'Mamma,' returned Penelope, 'why do you say all this to me? I won't take a week; I won't take a day-mot an hour. My mind's made un I'ill have

take a week; I won't take a day-not as hour. My mind's made up. I'll hav

A sigh as of horror broke from behind. The book-keeper was listening, half turned round towards us. "Dreadful!" she said. "Pray how did

it end? Well, for the matter of that they mar-

ried and lived happily ever afterwards. At lesst, I have never heard anything to the contrary. HE devotes most of his time to money-making still; she is the mother of two little boys, and keeps her carriage. But still an' all, I'd rather see carriage. But still an all, 1'd rather see a young girl married to a young man, no matter how poor he was." "Mrs. Ennis," said I, "I believe you have all the fresh romance of a girl your-

self." "Well, and if I have. so much the bet-ter, and I'm glad of it."

"If I remember rightly, you heartily sympathized with that runaway match a few years ago between the daughter of the Earl of Rockis's and her musicmaster, a penniless young man.'

"And why should I not? Romance indeed! Looking only at the prudent side of the question, I think she was very for tunate—a plain young woman and not over young neither, to get a man in point of education as good, if not better, than tunateherself far more fortunate than are many girls of her rank who marry vulgar, rich upstarts. And what is more, I have been told by American visitors that the same couple are very happy. He is a farmer somewhere in Texas, and she writes for magazines."

"Indeed! The account I heard wa different. They say he drinks, and that they don't agree. I shouldn't be a bit surprised to find that this account is the true one. These ill-assorted marriage never answer."

"Well, and if he does drink? 'Tis pity, certainly; but might she not also have found herself married to a drunk ard, a gambler, see and worse, in herown rank? Marriage is a lottery, arrange it how you like, and people must take their chance, and make up their minds that whatever way they manage, it isn't going to be all sunshine. Mind that," she added, turning round to nod at the book pretty escapade of yours to day.'

"Sure, who could have thought a one would take fright at such a trifle?" keeper, who was still listening; and then

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can lower the branch senough, catch hold of it and break off the end." I had no time to open my mouth to dis-suade him before he began to move his hands and advance his weight along the LEAGUE OF THE SACRED HFART. The Struggle Against Secret Societies.

GENERAL INTENTION FOR SEPTEMBER, branch, which slowly lowered its end, creaking ominously the while. "Oh!" whispered Mary Maloney below 1899.

Recommended to our prayers by His

"Surely the boy's gone crazy," cried Mrs. Ennis, indignantly. "Conn, Conn, go back this minute!" while the book-keeper, pale as death, jumped from her seat in a fright, and half descended the Holiness Leo XIII. Canadian Messenger of the Sacred Heart. The motives that urged our Holy

Father Leo XIII, fifteen years ago, to publish his admirable Encyclical against Secret Societies, and obliged seat in a fright, and half descended the embankment. The raddy sun threw a parting glance upon us, dazzling Conn's eyes and heightening the anxiety upon the faces of the women. The next instant there was a loud crack, and a cry rent the air, But Conn had not fallen. It was only that he had succeeded, and that I had performe! my part of the task by breaking off the end of the stubborn branch, which seemed loth to be robbed of so much treasure. "All right, ma'an," sang out Conn again, as he moved back his weight and regained his foothold, and the maimed branch swung high again in the air, lightened of its burden. Much thanks he got! Mrs. Eanis fell to scolding as soon as he was safe upon the ground. "In sorry you were frightened, ma'-am," said Conn, seeing that her lips and hands were trembling: "but there was nothing to be afraid of." "If you were as accustomed as I am to this young men's darady in fast you him to utter solemn warnings several times since, have undoubtedly had something to do with the naming of the Intention for the present month. Eternal vigilance is the watchword when there is an enemy at the gate : and in the eyes of our illustrious Pon. tiff, Masonry and its allied sects are

the arch-enemies of the Church of God at the present day. Providence has happily watched over the destinies of the Church in this Dominion, and we Catholics of Canada have every reason to rejoice at the strength of our faith and the stability of our institutions. But we should fail in even elementary prudence were we to fold our arms now, and stand idly by in mute admiration of our-"If you were as accustomed as I am to this young man's dare-devil feats, you wouldn't have been in the least alarmed," said I. selves and our present position. In this, as in many other questions where

their interests are at stake, the chil-dren of light may learn wisdom from said I. "Turn the horse's head!" cried Mrs. Ennis, "and let me gethome. You good-for-nothing, reckless fellow! you want to be my death, I'm sure you do." The book-keeper too was very pale, but she only said, "You should not have done that," as she caught his eye. Conn, seeing that the presentation of his trophies then and there would be ill-timed, quiedly deposited them in the well of the car. But he was not at all dejectel; on the contrary, there was a satisfied expression in his face and a gleam of triumph in his eye, as, having turned the horse's head and climbed once more into his seat, he cracked his whip. The little mare an-swering the ring of gaisty in his voice as he urged her, ran homeward along the white road at a spanking rate. Mrs. Ennis's face and mine were now turned inland, and I began to talk upon agricul-ture, having previously found to my sur-prise that Mrs. Ennis, though in a sense a proprietor herself, sympatrized with the "Turn the horse's head !" cried Mrs. the children of darkness. Although the work of secret societies, outwardly at least, is not so evident with us as it is in other countries, there is no use concealing the fact that Canada has these societies, the plague of Would it not, then, be a fataillusion to shut our eyes in the presence of even an inciptent danger, to the voice of those who have author-ity to warn us? We are so prone to remain quiescent and satisfied with

deceptive appearances terest enemies of our faith are constantly at work. In Canada, as elsewhere, no Catholic should be a stranger to the manoeuvring of secret societies; and every child of the Church who has at a propriet hat Sris. Finis, indigit in a sense a proprietor herself, sympathized with the land movement. She was not in the humor, however, just then to give vent to those expressions and arguments on the subject which were in everybody's mouth. heart the welfare not merely of the Church but of the State, is in duty bound to struggle against these enemies with, at least, the powerful

But Conn, who seemed to want some out let for the access of good spirits unde which he was laboring, fully made up for weapon of prayer. The solemn words of the Holy Father, as well as the testimony of which his wais holding, thisy indicate up to his mistress's silence. At one time he pointed with his whip to where Denny Lane's patch was situate; Jem Corrigau held this piece, and that was Timothy Burke's. I was entertained with an ac-count of the rents they paid, the number of years the rent was in arrear, the shifts facts, prove to us that secret societies -chiefly Freemasonry-constitute to-day the greatest danger to the Church of God. If Freemasonry is singled out as a special object of denunciation of years the rent was in arrear, the shifts it is because its religious and social the tenants were at to make it up. Pres-ently we passed a bit of land that had gone wild, and Conn waxed wroth as he told how Terence M'Grath now reated it programme simply resumes the work of other secret organizations. This we have on the testimony of the Holy Father himself, who admirably sums as well as his own. It was a sin and a shame, Conn said, for on that land a small farmer and his family had formerly lived, until M Grath had bid for it and up their organic structure and baneful influence in his Encyclical Humanum Genus. "There are," wrote His he was too poor to hire a laborer, and he had as much land already as he could Holiness, "various sects of men, which, though in name, rites, form, and origin, they differ, yet in same-ness of aim and likeness of first printill himself. It was not, however, his neighbors' miseries that made Com so brightly voluble this evening, but the thought that his affection was not a hopeciples they are bound together, really thereby agree with the Masonic sect, which forms for all a common centre whence all proceed, and to less one-a thought which it took little to cause to swell in the poor fellow's san-guine mind. Late the same evening which all return. Though they, when I knocked up against him alone in the dark road outside the inn. just now, seem very much to have cast off the garb of secrecy, and hold their "Well, Conn." I said, "that was meetings before the eyes of the world and even have their own daily press, ght any when we look into the matter we that they still retain all the character istics of Secret Societies. For many things done in them have the nature of strict secrecy, to conceal which with the utmost care not only from those outside but from very many of their own associates, is a primary law : for instance, their secret and important resolutions, the names and persons of their chief leaders, certain secret and clandestine meetings, as well as their decress and the ways and means to be employed in carrying them out. To the same end is the complicated distinction of the members in trades and duties and employments ; not less that the established difference in their ranks and degress, and the severity and discipline by which all are ruled: while the candidates for enrolment are bound by promise-nay more, by a special oath-to swear, as in most cases they are required, never in any way to divulge their associ-ates, their signs or their doctrines. Thus by a feigned appearance, and the same style of pre-tence, the Masons, as of old the Maniings, and I recognize the possession of wealth to be a sacred trust; hence I wish first to give to the poor who are nesses of their actions but members of their own sect. They seek hiding places as most convenient, having assumed to themselves the character of special privilege to give my money to help on their good." These words are sake of training their associates ; in help on their good." These words are from the last will and testament of the their language they cultivate strict politeness of speech and charity towards the lower classes ; they profess only to desire a better state of things for the masses, and to make the greater number participate in the conven-iences of civilized life ; but even suppose these principles were the true ones, they would by no means represent all their objects. Besides, those who are admitted into these societies must promise and engage that they will render implicit obedience and fidelity to the dictates of their leaders and teachers; that they will carry out their commands at the least sign and indication of their will; otherwise they will have to meet the most dire consequences, and even death itself. And moreover, if any shall be judged to have betrayed the discipline or resisted the comman ds of

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te justice. Moreover, to practise de ceit and to conceal themselves, to bin en to themselves, as slaves with iron fetters, without alleging any reason to employ for any crime these slaves of another's will, to bare their arm for slaughter, whilst guarding themselv from punishment, is an enormity which nature revolts. Wherefor against these associations reason an truth compel one in justice and na ural virtue to fight."

This true picture of Freemasonr moved the adepts and put them unde the necessity of defending themselve Certain dignitaries of the sect, whi admitting the truth of some of t charges, disclaimed all connection wi lists, and endeavored to dimi ish in the public mind the effects of th Sovereign Pontiff's fearful denund ation.

"I grieve to think," wrote a sectar "that there are Masonic bodies whi may have laid themselves open many of the charges which the Enc lical letter contains." And the sar writer, in defence of the assertion th the Pope's sweeping censure show not include all the Lodges, appealed the rules and constitutions of certa English Lodges, one and all breathing a spirit of religion and charity, a obedience to the law, etc. But t Holy Father had proven unansweral that Freemasonry, from every point view. was a source of ruin for people ; that it attacked not only t religion of Christ but civil society a the family as well ; that as a secret ganization it was subversive of very principles on which society v founded. Hatred of God and 1 work, hatred of Christ and His Chur and the perverse wish to drag man fr his Saviour that was universally e dent in the work of this sect, show t Masonry was and is still the incar tion of the malice of Satan. L Satan, it loves hypocrisy and falseho For, not to mention the absurdity a vaculty of its ritualism and ceremo it decks itself out in false colors seeks as an angel of charity to dece well-meaning men-sometimes e Catholics-into allowing themselve assume Masonic bonds. Like Satan loves darkness and disorder. If eve thing is so honest in the Lodges, their plans and programmes are so nocuous, why hide them? Why g the trouble of binding men to seen by blood curdling oaths to obey t know not whom, to do they know what, to join in blindly promot what they may be utterly adverse This is an ignoble and immortal render of human liberty and the soi

of infinite disorder. When Leo XIII. took up the gov ment of the Church, he declared one of his chief aims should be to at directly the influence of the accu In this work he had been sect. ceded by seven Sovereign Pon "As soon as the nature and chars of the Masonic body had been made parent by unmistakeable signs, by knowledge of its principles, by publication of its rules, and rites, ceremonies-and to these was added the testimony of the itialed themselves- the Holy condemned and publicly claimed the Masonic sect as trary to right and justice, and not baneful to Christianity than to State. Clement XII. was the fit denounce Freemasonry, and his stitution was confirmed and ren by Benedict XIV., Pius VII., follow the footsteps of these Pontiffs, and XIII., collecting the acts and de on this subject of the Popes wh

gone before him, ratifie

the helm of the Church

firmed them for all time.

XVI., and on many occasions Piu

spoke in the same sense." L30 has surpassed all his predecesso

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With a pathos deeply touching

asked men to have pity on the

souls and not to allow themselve:

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pulators. Ever on the alert, the

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The present moment would

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Let all the members of the 4

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ness and genality of speech with others -with me or with Mrs. Ennis, if he should chance to meet either of us any-where within hearing of the bar; or with Nancy at work with pail and scrubbing-brush in the hall, or with Dan standing on the doorstep. After all it may not have been so dull for the book-keeper as one would imagine; because as Conn on these occasions always talked at the top of his voice, the book-keeper indirectly got quite as much of the news that was going as formerly; and it must have been so much more satisfactory to her not to be coming on all occasions into contact with him, and so to beraising false hopes in his simple mind. Poor Conn! Though the book-keeper would "have nothing to say to him," she wished him no harm, I am sure. He never passed the bar that she did not raise her eyes from her work and look after him with an expression half kind, half curions; and the sound of his voice out in the road infallibly drew her to the window. along the base of a pine-covered hill and by the edge of the river, erstwhile a brawlher to the window.

Just opposite "The Harp," the road that runs past it is bordered on the other "You must find it dull, Mr. Shipley "You must find it dull, Mr. Shipley, your friends at the Castle being away," Mrs. Ennis was saying when my atten-tion returned to her, "but, may be, they'll be coming back soon now." "I hear The O'Doherty is going to be married, and then his wife—if she is young, as I am told, may not care for the solitude of this beautiful but desolate country; and yet if she is only a gover-ness—"

that runs past it is bordered on the other side by a hedge, an opening in which leads by a descent of a few steps to a sea wall some three hundred fest in length, which makes a pleasant promenade by the water's edge. A bench at one end of it was a favorite seat with the book-keep-er; and hither she would betake herself sometimes of an afternoon with the in-evitable sewing or knitting in hand, or sometimes it might be with a book. Bat more than once, as my boat has bronght me noiselessly in view, I have found her with the sewing or the book fallen neglected into her lap; while she sat look-ing out far away, or with her eyes closed ness-"Conn told you that, I'll engage. He's

with the sewing or the book fallen neglected into her lap; while she sat look-ing out far away, or with her eyes closed restfully, like one who has forgotten everything around her. She was very reserved was the book-keeper, and ap-parently fond of solitude. But Mrs. parently fond of softude. But Mrs. Ennis, who set great store by her assist-ant, was determined, it would seem, that she should not mope, and insisted on having her company of an evening, and also in the occasional Sunday drives of which—good Protestant though she was -the old lady was very fond.

You may not think a Sunday afternoon drive a matter of any great importance; but I assure you that at Glencoonoge people were quite of another opinion. Any one who happened to be coming into

Any one with appendix to be configured on a single fill of a single state of the front door of "The Harp" about half-past two in the after-noon would be preity sure, if the day were any way dry, to find a car drawn up before the hall door with Mike or heavy when all's said and done, a governess may be a very decent sort of woman-some of them very well educated—some, con, without looking round, called out of them ladies in reduced circumstances, my name, and I ran down the embankwere any way only to mit a diama any too marks about it. Conn Hoolahan any too have been the condition of Miss Tressil-animal than any too have been the condition of Miss Tressil-animal than any too have been the condition of Miss Tressil-any name, and I ran down the embank-mort and apparently lost his foothold, and was my horror to see that he any name, and I ran down the embank-mort and apparently lost his foothold, and was my horror to see that he any name, and I ran down the embank-mort and apparently lost his foothold, and was young womau like that bring herself to marry a violent tempered man, old a witness of all this on the second third Sanday after my arrival. Almost immediately after Count Mrs Ennis ar-tion is a coord one his estate not homeless.

nountain-ash covered with red berries ng in the dark on the night of my comatong in the dark on the high of my com-ing; and I was surprised now to find how much of beauty the darkness had hidden. Conn's father's little horse hurried us by, at one time under an archway of boughs meeting Gothic wise overhead, where the growing a little off the roadway; and she broke into exclamations at the richness and profusion of the berries. It certainly was wonderful, and while we all crie i out admiringly, Conn, who had pulled up, told us that it was many a year since the tree had been so thickly covered. hanging leaves made a delicately hand

"How well a bunch would look in my hat," said the book keeper, "only unfor-tunately the clusters are thickest at the by the edge of the Free, fastwinks a brawling ing stream, but here flowing deep and noiselessly. At one point the road ran through open ground, whence we could see the opposite shore of the harbor and the crumbling Castle of Glencoonoge, dis-tant and small, at the base of the moun-tains shoring unward to a group height to tunately the clusters are thickest at the ends of the branches, just where it is im-possible to get at them. Look! look at that bunch high up there, it is bending down the branch with its weight." "For my part," said Mrs. Ennis, dryly, "I'd rather not have that same in my bonnet, for I couldn't hold my head." "Nor I," said the book-keeper, laughains sloping upward to a great height be-

"Nor 1," said the book-keeper, laugh-ing. "That's not what I meant. But its closeness is wonderful." "They used to say in my young days," said Mrs. Ennis, "that when the moun-tain-ash was weighed down with fruit, it was an omen of some kind." "Good or bad?" I asked. "Och! How do I know?" said Mrs. Ennis, with a tose of hor head. "Sure markably well.

Ennis, with a toss of Ler head. "Sure I'm the last one to mind such superstitions.'

tions." Conn, who had got off his seat and was descending the embankment of the road way, shook his head, saying that "any just like an cld woman for being first out with the news. Anyway, I'm beforehand with him this time. The old gentleman's not GOING to be married at all; and for a very good reason-because he's married

way it was lucky to pluck the fruit "any-way it was lucky to pluck the fruit, and to wear it would do no harm." "And by the same token," said Mrs. Ennis, "a small sprig with the berrice on would improve the look of my own bonnet, and there are several within easy reach." Conn plucked a bunch or two, and lay-ing them on the ground to the apprica-tion the several several several several several several to the several several several several several several several to the several severa very good reason—because ness married by this, and to the governess—no one else. Yes, I had it this morning at church from Mrs. Fergusson, the keeper's wife, that they were married last week quite quietly they were married last week quite and ex-

they were marined last week quite quietly in Paris, And Mrs. Fergusson was ex-claiming how those poor children had been deceived. But perhaps 'tis all for the best that they should have some one a little older than themselves to take care of them and give them achiese ber ing them on the ground, to the surprise of us all, grasped a strong branch and swung himself up lightly into the tree. "Ab, Conn" cried Mrs. Eanis, "you'll f them and give them advice. For

though I've known daughters take their mother's place, and preside at the table and look after the house-keeping, and no need for any strange woman, least of all titter, for Conn was considered a great

a young one and a governess, to come in dandy. and sit at the head of the table and rule Well up now in the swaying tree, Conn the roost, yet I'm not sure that 'tis a good began to look about him, up and down thing for the children themselves. And

Then after a pause he asked. "Was it

Then after a pause he asked, "Was it Mrs. Ennis, sir, gave the cry that time when you snapped the branch?" "No, it was the book-keeper. Didn't you notice how pale she was afterwards?" "'Egad I did, but I thought it must be my eyes deceiving me, and my ears too." Passing by the bar next day I saw the monster bunch of berries standing in the vase out of which the withered flowers had been thrown. Who had put it there? At any rate there it remained. Mrs Ennis, too, it was clear, remembered the episode and had forgiven it. For when 1 is a her the next Sunday walking stailly to church, gilt prayer-book in hand, and her silk gown rustling as usual, she had, besides, one of the smaller sprigs in her head-dress, which was so brightened up by the red berries, that the rector's wife and the rector's daughter, both taken in. and the rector's daughter, both taken in, assured the rector at dinner that Mrs. Ennis had got a new bonnet, and that she must be coining, she looked so re-

TO BE CONTINUED.

NOBLE WORDS.

"God has prospered my undertakings, and I recognize the possession of wealth to be a sacred trust ; hence I cared for by the holy religious that manage charitable institutions. They give their lives, and I regard it as a late Timothy Riordan, of Baltimore, whose large fortune was wholly be-queathed to Catholic charitable and ducational institutions. It is plain

that Mr. Riordan was not one of those "broad-minded " men who furnish wealthy cities or "non-sectarian "institutions with libraries or endowto be so nents, and who would scorn narrow as to discriminate in favor of

the needy hospitals, asylums, or col-leges of their own faith ! We have bserved that wealthy Protestants are not so squeamish. - Ave Maria.

efforts to baffle these cons against God. Prayer first an most ; for though we know tha always the Master and well muzzle the Masonic monster, I waits for our supplications to him to powerlessness. Father counts strongly on pray his expressed desire priests t out the world every mornin Mass ask the glorious Ar Michael, chief of the heaven to spare us from the snares

wiles of our enemies. To our prayers let us at works. Begin by doing all power to prevent the sectar

hat, ine fail in

SEPTEMBER 9, 1899.

te justice. Moreover, to practise decelt and to conceal themselves, to bind men to themselves, as slaves with iron fetters, without alleging any reason to employ for any crime these slaves of another's will, to bare their arm for slaughter, whilst guarding themselves from punishment, is an enormity at which nature revolts. Wherefore against these associations reason and truth compel one in justice and natural virtue to fight."

This true picture of Freemasonry moved the adepts and put them under the necessity of defending themselves. Certain dignitaries of the sect, while admitting the truth of some of the charges, disclaimed all connection with extremists, and endeavored to diminish in the public mind the effects of the Sovereign Pontiff's fearful denunci ation.

"I grieve to think," wrote a sectary, "that there are Masonic bodies which may have laid themselves open to many of the charges which the Encyc lical letter contains." And the same writer, in defence of the assertion that the Pope's sweeping censure should not include all the Lodges, appealed to the rules and constitutions of certain English Lodges, one and all breathing a spirit of religion and charity, and obedience to the law, etc. But the Holy Father had proven unanswerably that Freemasonry, from every point of view, was a source of ruin for a people; that it attacked not only the religion of Christ but civil society and the family as well ; that as a secret organization it was subversive of the very principles on which society was founded. Hatred of God and His work, hatred of Christ and His Church, and the perverse wish to drag man from his Saviour that was universally evident in the work of this sect, show that Masonry was and is still the incarna. the malice of Satan. Like tion of Satan, it loves hypocrisy and falsehood. For, not to mention the absurdity and vaculty of its ritualism and ceremony it decks itself out in false colors and seeks as an angel of charity to deceive well-meaning men-sometimes ever Catholics-into allowing themselves to assume Masonic bonds. Like Satan, it loves darkness and disorder. If every thing is so honest in the Lodges, in their plans and programmes are so in nocuous, why hide them? Why go to the trouble of binding men to secrecy by blood curdling oaths to obey they know not whom, to do they know not what, to join in blindly promoting what they may be utterly adverse to? This is an ignoble and immortal surrender of human liberty and the source of infinite disorder.

When Leo XIII. took up the govern ment of the Church, he declared that one of his chief aims should be to attack directly the influence of the accursed In this work he had been pre ceded by seven Sovereign Pontiffs. As soon as the nature and character of the Masonic body had been made ap parent by unmistakeable signs, by the knowledge of its principles, by the publication of its rules, and rites, and eremonies-and to these was often added the testimony of the in itialed themselves- the Holy See condemned and publicly claimed the Masonic sect pro as con trary to right and justice, and not less baneful to Christianity than to the State. Clement XII. was the first to denounce Freemasonry, and his con-stitution was confirmed and renewed by Benedict XIV., PiusVII., followed in e footsteps of these Pontiffs, and Leo XIII., collecting the acts and decrees on this subject of the Popes who had gone before him, ratified and con-firmed them for all time. Gregory XVI., and on many occasions Pius IX, spoke in the same sense." L30 XIII. As a background there is the white has surpassed all his predecessors in the vigor of his denunciations of the sect. He had hardly put his hand to the helm of the Church when he saw the necessity of resisting this evil, and raising up against its inroads the bulwark of his apostolical authority. With an admirable clearness of style and with full knowledge of his subject the present Pontiff has more than once treated of the doctrines of the sect. With a pathos deeply touching he has asked men to have pity on their own souls and not to allow themselves to be deceived by Masonic leaders and manipulators. Ever on the alert, the Vicar of Christ gives the signal when the danger is imminent. The present moment would appear to be well chosen to renew the struggle against this misguided sect. After having remained apparently quiet for several years, but not ceasing, meanwhile, to elaborate its plans against the Church of God, Freema-sonry and the allied bodies are again growing demonstrative. In snecially there is a recrudes-Europ cene of hatred and audacity in those sectaries who are sworn to destroy re And we know that, although ligion. they shall never succeed in shaking the foundation stone of the edifice built by Christ our Lord, still they may, by their artifices, effect the loss of a multi-

our young men ; teach them the dangers to their souls that lie in belonging to those societies which present themselves to them under various guises only to draw them into the Savarious tanic army. Secondly, try to open the eyes of the well-meaning men who have been duped into seeking mem-bership in these impious sects. The number of these dupes has, in recent years, gone down sensibly, for thanks to the publicity given to its designs in the press and elsewhere, men know about Masonary than they did more formerly. But there are still many who have to be reached. Charity for their souls obliges us to make some effort to free them from the bondage of Secret Societies. Let us show our zeal in this work and save souls to the Church. E. J. Davine, S. J.

DAILY PRAYER DURING THIS MONTH.

Divine Heart of Jesus, I offer Thee, the Immaculate Heart of through Mary, the prayers, good works and sufferings of this day in reparation of our offences and for all the intentions for which Thou continually immolatest Thyself on the altar.

I offer them, in particular, that Catholics may struggle more vigor-ously than ever against Secret Socia-

THE CATHOLIC CHURCH IN SAMOA

Australasian Catholic Record.

An Australian writer, who visited amoa, published in 1894 the following description of Apia, its capital :- "The scenery around Apia harbor is beau. teous beyond description. Spacious bays unfold themselves as you approach, each revealing the silvery white sanded beach fringed with coco palms ; stretching far towards the hills lies undulating forest land chequered with the white houses of the planters. The harbor itself consists of a horse shoe bay, extending from Matautu to Mulinu Point. Fronting the passage a mountain rears its summit cloud-enwrapped and half hidden, narrow wind through deep gorges, amid which you catch here and there the sheen of a mountain torrent. On the south the land heads in a graceful sweep to leeward until lost in the all enveloping sea-mists of the tropics, while the straggling town, white walled, reed roofed, peeps through a dark-green grove of the bananas and cocoa-palms which fringe the beach.' Mr. H. Stonehewer Cooper, in his 'Islands of the Pacific" (London, 888), describes the Samoan group as second only in importance to the Fij Archipelago in the whole of Western Polvnesia. He was enchanted with his visit to these islands : "The Samoan race," he writes, "is immensely super for to the average Fijian. The natives are tall, handsome men of a light-brown color, many of them not being so dark as some Italians or Spaniards. They are docile, truthful, hospitable and very lively; and, in conversation among themselves, or in their dealings with foreigners, they are exceedingly courteous. . . I had seen something of the exquisite beauty of the scenery of the South Pacific Islands before my visit to Samoa, but certainly I was not prepared for the glorious sight that met my eves as I entered the harbor of Apia. The Bay of Naples, lovely as it is, can not, in my humble opinion, be compared with it. The harbor of Apia in a vast semi-circular expanse of the purest blue water-water so transparent that you can lock over the ship's side and distinctly see the variagated

gaining new recruits. Watch over feast of Easter, and it was certainly five years' toil of theProtestant missionvery strange to listen (in what the great majority of English people would consider one of the cannibal islands) to the soft voices of some hundred of the natives joining in the grand old hymn of paschal time, 'O filli et

filiae. The Countess of Jersey, in an interesting article entitled. "Three Weeks in Samoa," in the Nineteenth Cen-" Three Weeks tury for January, 1893, tells of her impressions of Upolu, the chief island of the group. "Upolu," she says, "though girt with coral reefs, is itself of volcanic origin, and its lovely hills, some reaching the height of 3,000 feet, rise in many places from the water's edge. Except in the west coast sounds of New Zasland, I never saw mountains so thickly clothed with trees of every description. Many were stately forest kings, with dark green tropical foliage ; others bore brilliant flowers on their branches; the variety was endless, and, as we soon discovered, the shade delicious. August, the month of our visit, being the winter season in these islands, all the blossoms were not out, but we were told that to stand on a mountain height later in the year, and to gaze on the dense mass of foli age below. was to overlook a gorgeous garden of flowers blooming on the

To the Marist Fathers belong the privilege of being the evangelizers of this most interesting group of islands. These devoted missionaries have been indefatigable in their toil, and amid untold hardships and poverty, and per-secution, may truly be said to have followed in the footsteps of the Apostles. The efforts of their zeal have been already attended with considerable success, and the results already achieved give promise, at no distant day, of a grand and glorious triumph of relig-

lon. The agents of the London Missionary Society took possession af the mission ary field ten years before the Mariet They appear to have been Fathers. content with little more than a nominal Christian ty, with a result that the natives became heedless of all practical religion and quite indifferent to the teachings of Christian truth. Rev. Dr. Ellis, who was one of the leading representatives of the London Society in those early days, tells us in his 'Pollynesian Researches" that their missionaries did not deem it expedient to present to the natives any symbol of Christian faith or any definite articles of beilef. They administered, indeed, two sacraments, baptism and the Euchar As regards baptism they took ist. care to explain that it was a mere cere-mony which did not confer any sancti fication or other blessing. It was the missionaries' right to administer it, and it was the natives' duty to receive it as a public declaration of their being enrolled as Christians. The Blesse Eucharist also was a mere empty sym-Slices of the bread fruit, bol. in the oven, were used instead of bread, and the cocoa nut juice took the place of wine.

Rev. William Brown, in his "History of Protestant Missions" (London, 1854), writes : "Though the progress of the mission in the Navigators' Islands was in many respects remark able, yet the change which was effected on the natives was to a large extent merely external. There was a general profession of Christianity, but there is no reason to suppose there was an extensive conversion of the people.' He cites the Rev. Mr. Day, who, writing from Upolu in 1843, attests that the great majority of the Samoan Christians were such only in name : "You will not wonder (Rev. Mr. Day adds) that after the lapse of ten years this fact should now become very obvious to us in the unchanged hearts and unaltered lives of many who have attached themselves to our ministry.' So also Rev. Mr. Hardie, another Sa. moan missionary, wrote in 1844 : "The inquirers have just begun to know something of the Gospel, but strict, moral principle and the restraints of religion are new to them, so that they become an easy prey in the hour of temptation. The same remarks are, to a great extent, applicable to the mem bers of our churches. Many of them fall into great improprieties. The Rev. George Turner, an agent of the London Missionary Society, pub-lished in 1861, in his "Nineteen Years in Polynesia." a somewhat more detailed account of the missionary results achieved in Samoa. The natives, he states, gave proof of a most exuberant fancy when exercising their supposed right to interpret for themselves the Sacred Scripture. They went so far as to regard themselves better qualified than the missionaries to fashion a relig-ion from the Bible : "Don't speak to me of the Bible (they used to say); I have got a foreign religion as well as mine is as good as yours." you : Very soon they began to form independent ects of their own. A native, who had his belongings were reduced to ashes, been for a year or two on board a whal ing ship, considered himself fully qualified to be a leader in matters of relig-ion, and, Mr. Turner adds, "although further from the truth than ever, this fellow got a surprising number of adherents." Nor was this a mere passing phase of their unsettled ideas in regard to religion : "to this day," the same writer continues, "some of the people are still led on by native religious pretenders into all sorts of extravagances and absurdities, the blind literally leading the blind." He further tells us that there were, in 1861, ten Protestant missionaries laboring in the Samoan group, assisted by 231 native teachers. The population, which was at first reck-oned at 150,000, had dwindled in 1861 ceive what that celestial glory is which to 65 500, of whom about 20 000 were To our prayers let us add good works. Begin by doing all in our power to prevent the sectaries from later the Catholics were keeping the Such were the results of the twenty-

aries in these Islands. It was no easy matter to engage in the task of evangelizing natives imbued with such notions of the Christian religion. Yet the blessed Chanel. writing in 1839, states that the Marist Fathers were yearning for an opportunity to bring the blessings of

faith of these islanders. A native of Samoa had landed at Futuns, he says, and had given the news that all the Samoans were Christians. But, he adds, the tale of this native was one of utter bewilderment and fancy when he en deavored to explain what was mean by Christianity. However, if the preachers were indifferent as to the tenets which were to be professed, there was one thing that they unceasingly impressed upon the natives as the great matter of vital importance, and that was, never to allow any Papists (Pope was the name given them) to land amongst them. A law dictated by the preachers was passed prohibiting all intercourse with those "enemies of God and of the human race," and at all the religious services a special prayer was offered up to save Samoa from the terrible scourge of Popery.

In 1844 a French vessel under Cap tain Morvan, proceeding from Tabiti to Wallis, put into one of the Samoan bays. A large boat full of natives, bays. A large boat full of natives, and with two white men on board, went out to reconnoitre, but kept at a distance, and no friendly signs that were made could induce them to ap proach, the natives appearing to be filled with the most abject terror.

The two whites were men who had made their escape from English whaling vessels, but they could not undertand French. Captain Morvan, on th other hand, though he understood English well, could make but little attempt at speaking it. He held out however, a bottle of cogniac. which the white men recognized as a token of friendship and at once came aboard The older of the two, who was the owner of the boat, after the first draught declared that it was "excellent French brandy," and soon became quite communicative. His name was Jeremiah Crawley. He was an Irish-man, a native of Cork, and a Catholic, though he would say but little about his religion. He had been thirteen years among the Samoan natives, had taken to himself a native wife and had a large family. The other was a native of Jersey. He was not so com The other was a municative as his companien, but he said that they had in the islands representatives of all sorts of religions, In dependents, Wesleyans, Lutherans, and even Quakers. He endeavored to fall in with them all; but, he added, he felt pretty sure that in so far as the natives were concerned, they knew very little of any difference between natives In the course of conversation, Craw

ley entered into full details, which sub sequently the missionaries found to be quite correct, regarding the organized opposition in which all the various sects were combined to resist every attempt at introducing Catholicity in the islands. "This very morning," he said, "I heard one of the minister haranguing the natives to the follow-ing effect: 'When you see men A Fleshy clothed in a long black dress, and having on their breast a cross with the Consumptive igure of Christ attached to it, fly away from them ; they are the agents of hell ; no matter how attractive their words may be, shun them : they are monsters thirsting for your blood, and it is their aim to reduce these beauti ful islands to the condition of a frightful desert : their very breath is poison ous; their touch brings with it eternal Encouraged by Crawley and his companion, the natives ventured to come on board. When they saw the two priests dressed in soutanes and having the crucifix on their breasts they gave signs of the greatest dread which, however, was soon allayed by the gift of some food and trinkets. One amusing incident may be men-tioned. The son of the chieftain of the district was one of the visitors. and he wore a lava-lava (loin-dress) of the freshest and greenest leaves. There was a pet lamb on board which excited a special interest among the natives, for they had never before seen any such animal. The lamb be-came quite friendly, but when the yound chief turned his back, it made a bite at the fresh leaves which caused an unpleasant rent in the lava lava. A cry of horror from the chief was fol lowed by intense merriment on the part of the other natives. A calico lava-lava was soon improvised by the captain, and the young chief showed great delight in feeding the pet lamb with the remaining fresh leaves of his former garment. Before quitting the vessel, the natives had laid aside all their fears, but Crawley paid dearly for holding communication with the hated strangers. His house and all

only the beginning of their troubles. Again and again they were repulsed from the villages where they attempted to land. The people fied away at their approach, and some few who at first seemed disposed in accordance with forth and to shut their huts against the them

At length at the village of Leatstele they found a resting-place. The natives there had smarted under the hardships imposed on them by the Protestant missionaries. " They make us carry blocks of stone and wood," they said, "and our hands and shoulders suffer from the task. What is worse, compel us to carry themselves they and their wives on our shoulders, and they take special pleasure to impose their work on our chiefs. They require fifteen or twenty of our young men and as many of our girls to serv them in their houses, and to look after their cattle, and to cock for them. With delight they learned from the catechists that no such burdens would be imposed by the Catholic missionaries, and hence their chief, named Tuala, invited them to make his house their home. On the 15th of September, the octave of the nativity of the Blegsed Virgin, 1845, the first Mass was offered up, and sixty of the na

tives of the district asked to receive instruction. TO BE CONTINUED.

A LONG OF THE SEA.

F. T. M'NIFF, S. J. A wild cloud sweepeth adown the bay To the troubled sea, and the sailor hears The beat of the breakers die away Like the moan of a grief too deep for tears.

The bare trees rise in the lowering west Like spectres against the purple sky ; But the sailor saith, when the foaming cr And the flash of the lightning glance

by '' I fear not the fire of the storm-king's breath, Nor the tumbling waves, nor the mid-night drear,
 But the Lord, in whose hands are both life and death,

Whom the waves obey-His wrath I fear."

-Canadian Messenger of the Sacred Heart

" Circumstances Alter Cases."

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HOD'S PILLS cure unousness, and ache. Sleeplessness.—When the nerves are un-strung and the whole body given up to wretchedness, when the mind is filled with gloom and dismal forebodings, the result of derangement of the digestive organs, sleep-lessness comes to add to the distress. If only the subject could sleep, there would be oblivion for a while and temporary relief. Parmelee's Vegetable Pills will not only in duce sleep, but will act so benefically that the subject will wake refreshed and re-stored to happiness.

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sumption is a disease that

invariably causes loss of

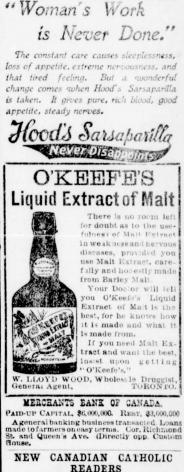
Most certainly not. Con-

A NUN DECORATED.

3

In the list of recipients of civic decorations published a few days ago in the official Monitor of Belgium, ap-pears the name of Sister Teresa Samoan usage to extend hospitality to Hickey, of the Congregation of Apos-them, were compelled to cast them tolines of Berchem. This Irish nun is a member of the Community of her Order at Oordegem, in East Flanders, and during an epidemic which prevailed some time ago in the locality she displayed an admirable zeal and devotion in nursing the sick and dying. In consideration of the val uable public services she rendered on the occasion Sister Teresa has been awarded the civic medal of the first class, a distinction of which she has shown herself eminently worthy

Inflammatory Rheumatism. - Mr. S. Ackernan, commercial traveler, Belleville, writes: "Some years ago I used DR THOMAS' ECLECTRIC OIL for Ioflammatory rheumatism, and three battles effected a com-plete cure. I was the whole of one summer unable to move without crutches, and every movement caused excruciating paios. I am now out on the road and exposed to all kinds of weather, but have never been troubled with rheumatism since. I, however, keep a bottle of DR. THOMAS' OIL on hand, and I always recommend it to others, as it did so much for me."



For Use in the Separate Schools Throughout Ontario.

Thronghout Ontario. A new series of Canadian Catholic Readers pre-pared by some of the leading teachers of Ontario, named for this work by the Bishops and the Education Department has been issued by the Copp. Clark Co. These books have been recom-mended by the Inspirctor to be used in all the begrate schools of Ontario Rev. 4, R. Tcofy, M. A., L.L., President of St. Michael's Coi-lege, Dronno, who was appointed to supervise the series, has eiven special care to their prep-aration. As the result, they confidently claim to have the best and chespest series of (Eug-insi) Catholic Readers yet published. Some of the important features contained in the books are as follows: The first two of the series are based on the phonic system, and some of their special merits are: 1. The pictures have been drawn spec-ially to illustrate the lessons. 2. The order of presenting the sounds is the most simple and logical, Part 4, dealing with all the short voyed

presenting the sounds is the most simple and logical, Part I dealing with all the short vowel sounds, and Part II with the long. 3. The

Let all the members of the Apostle ship of Prayer unite in prayer and efforts to bafile these conspirators against God. Praver first and foremost ; for though we know that God is always the Master and well able to muzzle the Masonic monster, He often waits for our supplications to reduce to powerlessness. Our Holy Father counts strongly on prayer. At his expressed desire priests throughout the world every morning after Mass ask the glorious Archangel Michael, chief of the heavenly hosts, to spare us from the snares and the wiles of our enemies.

tude of souls.

coraline sand of the beach, fringed with the s'ately cocoa-paims, while the coo of the ligeon and the all but too powerful aromatic scents of many flowers compel the acquiescence of the other senses to the dogma of that of vision, that this place is Nature at her best-God's creation in its earthly perfection. The Bay of Apia is divided by the outfall of two rivers into three parts, the centre of which is the town of Apis, which consists of a long straggling street on the beach, but with houses on both sides. Oa higher ground is the Catholic cathedral and Bishop's and clergy houses. One feels quickly at home in the Navigators' Islands, much

more so, in fact, than in any other group it has been my lot to visit. After making the acquaintance of the estimable Catholic Bishop, and lunching with him on a substantial meal of eggs and vegetables (it was a day of abstinence), I accompanied Mgr. Elloy to the top of a hill behind the town where I inspected the mission school and college, and was astonished at the perfect order of the scholars, as well as their marked proficiency in some very advanced stages of the art of knowledge."

"What shall I say," he adds, "how shall I describe that gem of South Sea beauty, which met my eyes as I looked seaward from this Samoan outpost of the Holy See? Surrounding us on all sides, and descending to the snow white beach, was the dense mass o evergreen foliage, varied here and there with the yellow, red and white of scented flowers. The blue sea was just laving the outward edge of the coraline sand, and beating with fury against the coral breakwater beyond from that it spread as far as the wistful eye could reach. I sat down, and reveling in that living dream of Paradise, I reflected on a certain passage of Holy Writ, which says: hath not seen, nor ear heard, nor hath it entered into the heart of man to con-

and he was compelled to seek a shelter in some other distant island. The 12th of August, 1845, was the memorable day on which the first Catholic missionaries set sail from Wallis Island to bring the blessings of the faith to Samoa. They were indebted for the boat in which they sailed to John Jones, an Englishman, who, after trading for many years in the Wallis Island, had become a fervent convert, and when dying in 1844 bequeathed this boat to them. There were on board two Marist Fathers and one lay brother, besides two Samoan catechists who had been baptized and instructed at Wallis, and now, with their wives, returned rejoicing as heralds of the faith to their native islands. They were tossed about by storms at sea, and it was only after eleven days that they sighted the western coast of the LOVE & DIGNAN, BARRISTERS, ETC., island of Savai. This, however, was can

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of cod liver oil with hypophosphites. . No remedy is such a perfect preventive to consumption. Just the moment your throat begins to weaken and you find you are losing flesh, you should begin to take it. And no other remedy has cured so many cases of consumption. Unless you are far advanced with this disease, Scott's Emulsion will hold every inducement to you for a perfect cure.

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BOYS' AND GIRLS' ANNUAL FOR 1899.

DUTS AND GIRLS ANNUAL FOR 189. The second second

THE CATHOLIG RECORD

publicly to Bishop Potter in regard to

the ordination of Professor Briggs, to

the Episcopal ministry. Recently that

Church has been burned, and some of

"THE PARTING OF THE

WAYS."

The Ritualists generally have not

ists, however, are willing to abide by

the decision, at least in appearance.

The Catholic Record. Published Weekly at 484 and 486 Rich street, London. Ontario.

Frice of subscription-\$2.00 per annum. EDITORS : EEV. GEORGE R. NORTHGRAVES, Author of " Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey.

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throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Arrears must be paid in full before the paper son be stopped. When subscribers change their residence it is important that the old as well as the new ad-dress be sent us.

London, Saturday, September 9, 1899

CONSECRATION TO THE SACRED HEART.

The appeal of Leo XIII. to the world, entreating it to acknowledge the a Toller for bread, ruled by creatures, Christ as its Master and King, must have fallen strangely on the ears of this generation. Perchance it was world considers as essential to success. looked upon as the utterance of a vision. the wonderful transformation called ary, or made a subject for thoughtless Christianity. A practical love, therejest even as the sermon of Peter that fore, of the Sacred Heart steadles us day he confronted the Roman civiliza- against the onrush of false principles tion and bent himself to the task of and implants within us the germs of bringing it under the yoke of Christ.

Some time ago a man who had written against Christ gave, as he was nearing eternity, utterance to the following words : " Repose now in Thy glory, noble Founder ! Thy work is them always. The scene in the cathefinished. Whatever may be the sur- dral must have gladdened the heart be surpassed. His worship will grow young without ceasing. His sufferings will melt the noblest hearts-all ages will proclaim that amongst the sons of men there is none greater than Thou."

Remarkable and significant words inasmuch as they came from a man who had cast off from him the religion of his childhood, and who, after having tried to feed his soul with the husks of unbelief, declared when death was near, that the religion of Christ could alone satisfy the wants of human nature. He, as it has been said, came on earth him to his destiny, to console him in every sorrow, to leave no want of his nature unsatisfied. He did not preach in stately cathedrals, but on the mountain slopes, in the vallies : - whereever there were souls to save there He placed His pulpit. Not in the vain language of the sophist and rhetorician did He speak, but in simple, homely words that went direct to honest hearts and blossomed therein and brought forth fruit. We see Him footsore and weary, tramping the countryside, fearless and uncompromising in denouncing iniquity no sul asked the Captain of the British matter where it showed its head-but gunboat Woodlark to send a force of see Him also drying the tears of the

principles. The braggart and the man who knows too little to discern that he knows nothing pushes aside the sage and the scholar. All our energies must be devoted to what the world calls success. We too would have our brethren to stand not as idlers but to be in the front ever and always, for we believe that by so doing they can extend God's kingdom on

the High Church people of the city are very positive in the assertion that the We wish them, however, to remember Broad Church people are guilty of the conditions that must accompany the success that has any element of to be burned. So convinced are they permanency. The heroes of the that it was an act of incendiarism that Church have dominated whole generthey have offered a reward of \$2 000 ations not by material force but by a for the apprehension of the incendiary, faithful imitation of the virtues of Him and the Ray. Mr. Clendenin announces who taught in His school the virtues of that the reward will be raised, to \$40humility and obedience. When once 000 if necessary in order to clear up we grasp the fact that without these the mystery.

success is but failure, we have learned something. In our days of wealth, of childish display, it is consoling to recall the fact that the Saviour, obscure and contemned, wrought with

taken kindly to the decision of the Archbishops of Canterbury and York. out the assistance of anything the adverse to the use of lights in proces sions and of incense for liturgical purposes ; and though the prohibition is extremely moderate, and couched in such terms that it could be easily evaded, many prominent clergymen have declared openly that they will pay no attention to it, even to the ex-

The faithful of London, if we may tent of professing obedience. The judge from their frequentation of the neutral party of peace, which has sacraments, understand this ; and we taken no part in the attack of the wish that the fervor manifested by Evangelicals upon the High Church. them on last Sunday may abide with are earnestly begging of the Ritualists to conform to the decision, but the prises of the future, Jesus will never of Bishop McEvay and caused him to decision itself declares that it has no rejoice that unto his keeping is given legal or coercive authority, and ask such a section of God's Church. by what principle a non-coercive law should be obeyed. Some of the Ritual

AFTER THE PEACE CONFER-ENCE.

true character.

The Daily Graphic says in reference It is a somewhat remarkable circumto the matter : stance, coming so soon after the great peace powwow at the Hague, that the Cossacks and British blueiackets came very near having a rupture at Han Kow, China, on the Yang tse-Kiang river a few days ago, and the matter was not settled by the new arbitration tribunal which was agreed upon by to teach man a model life, to guide the Peace Conference. An actual conflict was avoided only by the withdrawal of the Russians from the aggressive attitude they had assumed. An attempt was made by the Russians to eject workmen employed by the British firm of Jardine, Matheson, Short & Co., who were fencing in a piece of property in the district which belongs to them, though it is within the sphere of Rusanti-Semitic movement which resulted sian influence. The Russians have several times attempted to seize this property, and again, a few days ago, they made a similar attempt to obtain possession, whereupon the British Con-

WAS IT INCENDIARISM? in every constitutionally governed country that a majority, and often Our readers may remember that the even a minority, of the people endeavor Rev. F. M. Clendenin, the pastor of St. to secure the victory at the polls for Peter's Protestant Episcopal Church at the principles they hold. Westchester, New York, protested

The clergy of France have not taken any prominent part in the Dreyfus embroglio. Some of them are probably of opinion that the charges brought against the accused were true, and others probably have been convinced by the recent course of circumstances having burned the Church or caused it that they were falsely trumped up. The clergy have probably every shade of opinion among them on this subject, just as the rest of the French people ; but we have no doubt that their general sentiment is a desire to see justice done, and to have repara tion made to Drevfus if it be shown that he has been unjustly treated. In any case the sensational story about a proposed St. Bartholomew's massacre having been intended is evidently a

fraud upon the public, concocted by the brilliant reporters who in the first instance gave it so much publicity. France is not the only country in Europe which has had an anti-Semitic party of more or less strength. It is well known how badly the Jews were treated in Russia, and in Protestant Germany there has been more ill-feeling stirred up by Protestant ministers against the Jews than has appeared in any of the Catholic countries of Europe. As a matter of fact, the French officers who are so earnest in endeavoring to convict Dreyfus are by no means in collusion either with the Jesuits or the clergy, and they would resent the latter point out triumphantly that the interference of the clergy with their prosecution, whether the clergy would be for or against the accused. The Church is not carrying on any campaign against the Jews, but some of the leaders of the anti-Dreyfus campaign are violent enemies of the Christian religion. Among these are Henri Rochefort, Arthur Meyer, and M. Pollonais. The two last named are the managers of papers which are violently anti - D:eyfusard, though they are themselves Jews.

DESECRATIONS OF THE MAR. RIAGE RITE.

On Thursday, August 31, Judge Donovan of Detroit showed a disposi tion to minimize the divorce evil by putting obstacles in the way of those who were seeking for divorce decrees. He refused to grant one decree because it had been the usual practice to let four months pass between the filing of the bill and the final decree. whereas only one month had elapsed in the present case. Besides, he thought the case should have been brought up in Toledo, because one of the parties, namely the wife, has taken up her residence there. Detroit, he said, has already too many cases of its own to be dealt with. Notwithstanding

to be devoted to very questionable pur- first place, that though the question The Salvation Army may not have been the first organization which incense, and the lawfulness of carry. thought of making money by advertis- ing lights in procession in public woring public marriages to take place at their gatherings, a small fee being charged at the door ; but at all events the army has frequently adopted this course, and has sometimes realized a considerable sum by so doing, part of is not a judgment in the legal sense." which has usually been applied towards furnishing the home of the couple married in this way. The hint thus given has not been

lost upon some men in business, and it has occurred a number of times that marriages have taken place in shop win dows as an adverticing dodge for the proprietors' business. The married couple on such occasions always receive a valuable gift for thus desecrating the sacred rite which has been instituted for the sanctification of those whom "God hath inined to gether." We are obliged to add with shame that some who call themselves ministers of the Gospel of Christ, have assisted in this desecration by accepting a somewhat larger fee than usual to perform the marriage ceremony.

The worst desecration of this kind of which we have heard, was an exhibition given last week in Detroit by a colored couple who agreed to make their public marriage one of the attractions of a show under the auspices of a worse than nonsensical society named "the Elks." This Association has been running an exhibition of animals, and a Midway Plaisance in that city for more than a week, and besides baby shows, couchee couchee and other indecent dances, the negro wedding together with a genuine Southern cake walk, was advertised as one of the attractions, and the programme was carried out, but we understand it was a Justice of the Peace who celebrated the ceremony this time, as no minister was found willing to degrade the marriage rite for the small pittance of

A despatch also informs us that a the same exhibition, another couple were married by a well known clergy. man of the Protestant Episcopal Church, \$25 being bestowed upon the couple as a bonus for the desecration. It is possible that the two stories have originated from one event, but whichever of them is the strict truth, the affair is a disgrace to any professedly Christian community. The first story is given in the local papers : the second appears in papers at a distance, and is perhaps given to throw an air of respectability about the transaction.

of a fee which was off sred.

It is no wonder that Michigan, and especially Detroit, has attained so unenviable a reputation for the frequency of divorces granted there. when there is so little respect shown to Christian marriage that such a farce as that we have mentioned could be enacted there before many thousands

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was brought before them for decision as to two matters-the liturgical use of ship in the Church of England-they do not constitute a court whose decisions are binding, and they have no coercive jurisdiction on the questions at issue, so that "their pronouncement And why is not the judgment of the highest authorities in the Church an authoritative pronouncement ? The reason is evidently because the supreme authority of the Church is not vested in the Church itself, but in the decrees of Parliament, i. e., King, Lords, and Commons. This complete subjection of the Church to the civil authority is precisely the point against which the Ritualists most vehemently protest ; and their protest is based upon the correct principle that the Church derives, not from the State, but from Christ Himself directly, its commission to teach all things whatsoever He commands, and not what the State desires she should teach. But this principle cannot be applied to the Church of England, which was created by the State, and which derives from the State all its authority. It has not, therefore, any authority within itself either to define what must be believed or what discipline is to be followed in matters of liturgy. It must look to the laws which the State has framed for all such matters. Herein, therefore, we see a first reason for which the victory gained by the Low Church

party in securing a decision somewhat favorable to their views is of a minimum value. It is a decision which no

reverence. But it may be said that it has a ertain moral force, inasmuch as it makes manifest what the highest ecclesiastical authorities believe should be the rule of conduct to be followed by the clergy in conducting the public worship, so that they who refuse to conform to the rule laid down put themselves into the position of rebels against the only authority which they themselves admit ought to be obeyed.

one is bound to obey or regard with

To ascertain what force there is in this, let us see what the Archbishops really say on the subject.

They state that in the rubrics of the Book of Common Prayer there is noth ing either enjoining or forbidding the use of incense. From this some draw the inference that what was used in worship before the Prayer Book was compiled may be used still, and the Bishops say that ceremonies which are brief, long in use, and not important, are actually commonly used in the Anglican churches, such as the exclamation "Thanks be to Thee, O God, for thy holy Gospel !" used immediately after the Gospel of the Communion service. But they add that " no Bishop

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imitating. The liturgical use of incense is beautifully suggestive of the united prayers of the celebrant and the people ascending to the throne of God, in accordance with the words of David : " Let my prayer be directed, oh God, as incense in thy sight." Nevertheless it is not used in the Catholic Church, except on special occasions and in very solemn Masses. In fact, outside of the Catholic cathedrais there are probably three or four hundred Masses celebrated without incense to one at which incense is used, whereas the Ritualists appear to use it on every possible occasion. At all events, it is well understood by Catholics that its use does not pertain to the essence of the Holy Sacrifice of the M 388. The other matter treated by the two

Archbishops is the use of lights in public worship. It was at first stated that they have prohibited their use, but the text of their judgment shows that such is not the case. They disapprove only of the use of lights in processions, so that they do not forbid their use on the table (or "altar") during the Communion service. In fact, instead of the Archiepiscopal decision favoring Low Church views, it seems to us that, on the whole, the usages of the Ritualists have been sustained ; and this, in fact, is the view which certain Ritualistically inclined clergymen, with whom we have recently conversed, take of the matter.

Lights have been regarded in all countries as symbolical of joy and triumph, and their use even produces these feelings in man. Hence they are commonly used for illumination purposes on all joyful occasions, as in torch-light processions. Their use it so natural on these occasions that i appears to border on the absurd to pro hibit their use for liturgical purposes the more especially as they are pecu liarly appropriate to signify the ligh of Gospel truth which our blesse Lord came on earth to spread, and Christ Himself is symbolized in Scrip ture (S:. Luke il, 32) as "a ligh to the revelation of the Gentiles. Such a prohibition is an attempt t suppress the voice of nature itself.

PARENTAL EXAMPLE.

Bishop Vincent, of the Methodia church, of the United States, while r cently addressing the Summer Scho Assembly at Chatauqua, expressed th opinion that Methodists would do we to follow the example given by Cath lics in the training of children from their earliest years to respect their r ligion and to pay proper attention the public worship of the Church He said that a Catholic mother begin with her child when but six month old, and instills into his life the ve life of her Church and teaches hi daily and hourly even to respect th Church and its worship. He show many instances where the Catho Church brings its children up from i fancy to be and do as the Chur teaches, thus the child grows up ut the Church, while Protestants all their children to drift away with special care and but little instructi along church and religious lines. " is wrong," said he. "and while I do; admire their doctrine in many respec I cannot but admire and comme their methods of training the you and their strict devotion to the Chu they love." While we freely admit that Bisl Vinceat's statement of the case is the most part correct, we regret have to say that there are still me Catholic parents who are very ren in their duty in this regard. Th are many who speak slightingly their religion and its practices, a who have always something di spectful to say in regard to the cle and members of religious orde When such language becomes ha ual, of course the children also bea and thus they grow to disrespect clergy and their religion likew Other parents disregard the law the Church, and do not fulfil t' personally. It is well known that ample goes further than mere prec and those parents who thus give a example to their children, are res sible for the fact that the chile grow up into habitual neglect of t religious duties. It is the duty of parents to gi good example to them by fulfillin the duties of religion ; by being f ful and attentive to their praye home, by attending Mass on all days and holydays of obligation honesty in all their dealings sobriety and charity, and by freq ing the Sacraments at reasonable tervals and especially by properl straining their tongues from The children will thus be taug

"Now we have come to the parting of the ways, and even before the various Bishops have formally issued their anti Ritualist order prominent clergymen have raised the flag of rebellion and defiance. The High Church party seems hopelessly divided as to whether to temporarily obey or openly defy." A SENSATIONAL FABRICATION. The trial of Captain Dreyfus has been made by some of the press reporters the occasion for misrepresenting the position of the Catholic Church. and especially of the Jesuit Order, toward the accused man. It has been very confidently asserted that the Church and the Jesuits have ranged themselves against Dreyfus because he is a Jew. and that in fact the whole

in several parts of France, and in Algeria, has been directed and engineered by Catholic priests. In connection with this statemen and for the purpose of exciting public horror against the intriguing Jesuits, it was asserted with great confidence bluejackets to protect British rights. by the same correspondents that on St. the Judge's punctiliousness, he found

rrowing and taking the outcast to His bosom. His words never grow silent : they live and breathe in human souls upbearing to the throne of God withdrawn again from the territory as the faith and love and hope of countless millions. It was reserved for Christianity, says Lecky, to present

to the world an ideal character which throughout all the changes of 1800 years has inspired the hearts of men with an

impassioned love, has shown itself capable of acting in all ages, nations, temperaments and conditions, and has done more to regenerate and soften mankind than all the disquisitions of and the Rev. H. W. Garth, rector of philosophers and all the exhortations the Protestant Episcopal Church of of moralists : and to Him Leo. XIII. exhorts all to turn, as the only refuge from the indifference and concupiscence that befoul the world, and to learn from the Sacred Heart of the Son of God that meekness and humility ity to no person or book in this world, which He taught so well.

Some may think the devotion to the Sacred Heart to be a new thing in the myths and legends."

Church. It is, however, as old as Christianity itself. It was practiced by the devout of all ages: Its praises were lief that the inspiration of Shakespeare chanted by a Bernard and Bonaventure. and Browning differed only in a de-As time went on the devotion must have gree from that of Isaiah and Paul. appealed to many a saint and teacher : The Bible was simply the literature of but the task of placing it formally be the Jewish people, and everything fore the world was entrusted to a contained therein should be interpret humble nun who, humanly speaking, ed in the light of this fact. had no qualification to commend her for the enterprise. The devotion has pared to go so far in an Agnostic spread over the earth, and to day the direction as some of their United children of the Catholic Church bend States brethren, and the congregation

adorable because it is the Heart of the Two of the congregation rose at the understand the things of God and the plaudits of the hearers, protested strength to practice them.

preacher. Nevertheless, the preacher The wrangling and noise of the has some adherents, and the incident

m irs, and we are too much inclined to warmth by the Church of England their influence, except in a lawful sole purpose of which is to make a pile have hitherto done. ad opt its standards and to embrace its people of the locality. The Archbishops of money, which in some instances is The Archbishops

This was done, and the Russians promptly withdrew, leaving the British in possession. The bluejackets were soon as it was certain that the aggressive movement was ended.

AGNOSTIC TEACHING.

A sensation was produced in a the intended atrocity. small church at Ste. Agathe, a summer resort near Montreal, in the Province of Quebec, on Sunday, the 27th uit. The church, is an Anglican one, Narragansett Pier, preached a discourse on the lines of the Agnostic wing of the United States Episcopal ians. He said : " the Bible is full of mistakes ; that God has given infallibil-

that the stories of Adam and Eve, Jonah and the whale, etc., are but

Among other unusual statements utas in some other countries, that many tered by the young divine was his be. Canadian Anglicans are not pre

political power and influence through divorced. their great wealth, and also through the Masonic societies, of which they are low in adoration before that Heart, manifested their disapprobation of fluence, too, has been in a great measthe symbol of love for mankind and this teaching in a very decided way. ure the cause of the anti-Catholic not only in Michigan, but in many Son of God. It will give us light to conclusion of the discourse, and, amid has adhered during the last quarter of the total want of respect for the sacredpublicly against the views of the

world fill our ears with confused mur- has been discussed with a good deal of good Catholics of France to counteract tractive features of public shows, the making use of it quite as freely as they stress on the matter of the employment

Bartholomew's day, or the eve of that it necessary under the law to grant festival, there would be a repetition of three decrees of separation that day, and another case was still on the list the awful scenes which are commonly recounted as having taken place for adjudication. He refused to do when the celebrated massacre of St. more in this case than hear the evidence postponing further procedure for Bartholomew's eve was perpetrated. It was part of the story, however, that a week, because he had made it a rule the Jews throughout France, not the not to grant more than three divorce Protestants, were to be the victims of decrees on one day. We admire the Judge's wish to keep the divorce list St. Bartholomew's day is now nest as small as possible : but it is like atthe feast of that saint having occurred tempting to stop the Falls of Niagara on August the 24th, and yet there was with a pitchfork, to try to counterno anti Semitic uprising of any kind, act the effects of lax divorce laws by putting small obstacles in the way nor has there been produced a particle The remedy needed to be applied must of evidence to show that any such up-

rising was contemplated, either by be something more effectual. Michi the Church or by any of the political gan has now more than one divorced factions which are numerous in France. couple for every dozen who are joined in matrimony. The Jews as a class are not indeed popular in France; but this is for

Since 1870 the population of the social and political causes, and not on State has doubled, but the number of account of any hatred entertained to- divorces has trebled, the total number ward them because of their religion or granted in 1898 being 1808. Accord race. It has been the case in France, ing to recent statistics published there appear to have been among these a Jews are engaged in the brokerage few Catholics who obtained divorces in business, and have dealt hardly with order to legalize the separation of the small property holders whom they husband and wife, but not for the got into their power by lending them purpose of being married to other money at usurious interest, whereby parties, as it is stated that there is no they at last got possession of their record of any divorced Catholic having property. It has likewise happened remarried any other person than the that many Jews have exercised great one from whom he or she had been

The increasing number of divorces year after year is, unfortunately, not usually leading members. Their in- the only evidence of the deterioration of morals which is gradually going on, policy to which the French Republic other States. Another manifestation of a century. All these causes have ness of the marriage tie, which is gradoperated to make them unpopular, but | ually growing up among the people, is

of applauding spectators, whose coars j kes indicated the amount of respect they have for so sacred an institution. Speaking here of the Elks' show. it is proper to remark that this same society has recently given exhibitions of a like kind in several cities, could be shown that the use of incense under the name of "Carnivals." These exhibitions have very properly had passed in Apostolic times from the Jewish to the Christian ritual, there been condemned by the Bishops and the Catholic press, and we earnestly entreat our Catholic readers not to give any countenance to these disgraceful shows by attending them, or co-operating to promote their success in any way.

THE RITUALISTIC USE OF IN-CENSE AND LIGHTS.

The text of the decision arrived at by the Archbishops of Canterbury and York in regard to the use of incense and lights for liturgical purposes, which all things, they recommend to the was announced as being a great clergy of the Church, even in regard to victory for the Low Church or Protest. ant party in the Church of England. proves to be not at all so great a triumph for that party as it was at the purpose of "sweetening" churches. first reported to be, and as a victory it is scarcely worth all the jubilation churches where incense has been used which has been wasted over it.

We are told, indeed, in the decision | that their churches need "sweetening," that "We (the two Archbishops) are and so the use of incense will be conobliged to come to the conclusion, that tinued. At all events it will certainly the use of incense in the public wor- be the general opinion of the public ship, and as a part of that worship, is that the labors of the two Archbishops not at present enjoyed nor permitted by have resulted in the bringing forth of the law of the Church of England." a very small mouse. In fact the de-But this statement is so modified by ciston has brought out only one truth other declarations of the mandate as to prominently, and that is the decisive

leave the matter as much in doubt as supremacy of the sovereign, that is to it ever was, and to give a loophole to say, of the civil authority, in regard to the Ritualists who are much attached all controversies in the Church of to the use of incense, whereby they England, whether they regard faith or of incense than does the Catholic

ould be wise" in permitting introduction of any ceremony which is conspicuous, not sanctioned by long. continued custom of our Church, and of such a nature as to change the general character and aspect of the service." On these grounds they say that if it

would be a strong reason for retaining it, but this they deny to be the case, and conclude that the Church of England ceased to use incense " for greater simplicity of worship," for "conformity with New Testament usage," and "to revive the ways of the primitive Church." Yet they add : "It would always be possible, if some great occa. sion made it suitable, for the sovereign, with the advice of the primate, to order a great ceremonial in which the use of incense should form a part." Above this matter, greater toleration of one another. They add that incense may be used even now when it is needed for It is highly probable that in the the clergymen will suddenly discover

The Archbishops explain, in the Church, which they are supposed to be

there has been no movement on the the frequency with which marriages may escape the odium of disobedience Church discipline. We may here also part either of the Church or of the are now celebrated as one of the at- to the Archiepiscopal mandate, while remark that the Ritualists put far more

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imitating. The liturgical use of incense is beautifully suggestive of the united prayers of the celebrant and the people ascending to the throne of God, in accordance with the words of David : " Let my prayer be directed, oh God, as incense in thy sight." Nevertheless it is not used in the Catholic Church, except on special occasions and in very solemn Masses. In fact, outside of the Catholic cathedrais there are probably three or four hundred Masses celebrated without incense to one at which incense is used, whereas the Ritualists appear to use it on every possible occasion. At all events, it is well understood by Catholics that its use does not pertain to the essence of the Holy Sacrifice of the M 388.

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Lights have been regarded in all countries as symbolical of joy and triumph, and their use even produces these feelings in man. Hence they are commonly used for illumination purposes on all joyful occasions, as in torch-light processions. Their use is so natural on these occasions that it appears to border on the absurd to prohibit their use for liturgical purposes, the more especially as they are pecu liarly appropriate to signify the light of Gospel truth which our blessed Lord came on earth to spread, and Christ Himself is symbolized in Scrip ture (S:. Luke il, 32) as "a light to the revelation of the Gentiles." Such a prohibition is an attempt to suppress the voice of nature itself.

PARENTAL EXAMPLE.

Bishop Vincent, of the Methodist church, of the United States, while recently addressing the Summer School Assembly at Chatauqua, expressed the opinion that Methodists would do well to follow the example given by Catholics in the training of children from their earliest years to respect their religion and to pay proper attention to the public worship of the Church. He said that a Catholic mother begins with her child when but six months old, and instills into his life the very life of her Church and teaches him daily and hourly even to respect the Church and its worship. He showed many instances where the Catholic Church brings its children up from in-

and will become good members of society and of the Church.

CUBANS AT NOTRE DAME UNI-VERSITY.

One of the unforeseen results of the acquisition of Cuba and Porto Rico by the United States is that the attention of the people of these islands, but also of those of all Spanish America, has been called to the Catholic educational institutions of the United States, and it is likely that many Latin-Americans will be found in the near future attending the Catholic Universities, Colleges, and Academies. Notre Dame University in Indiana had last session twenty-five Latin Americans in attendance, but this number is likely to be greatly increased during the session which has just begun. Fifteen Cubans alone are said to be at that University now, and it is expected that there will besides about forty five from Mexico, Central America, and the

Latin Republics of South America.

THE FLOWER OF THE BIRTH

BY FATHER RYAN.

I am the mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth; in me is all hope of life and of virtue." (E scl., xxiv.)

Let us go, in the spirit of faith and love, to day to the thrice blessed home where the Immaculate Queen of the blessed was born.

Tread softly, for we are to enter a new Eden of perfect innocence and highest grace. In reverence let us go in, as if we were passing through the gate of a sanctuary, where a sanctity incomparable is hiding in a holy tabernacle.

Eighty days have passed since the birth of Mary. For a man child, as we read in Leviticus, the law ordained forty days of purification for the mother, and twice forty days for a maid child. Anna went to the temple and offered

two doves on the altar, one a burnt offering and the other a sin offering. She is purified, according to the law she returns home, praising the God o her fathers, and her soul is filled with the peace of a great gladness.

On the face of the aged Joachim there shines a light as if it were a gleam of joy reflected from the heavens. The old man is thinking of the past. Strangely through his memory move the words of a hundred proph Dim presentiments about les. his child fill his soul : and somehow, if he does not know all, he seems to feel the glory of her future. The words of Isaias : "The Lord Himself shall give you a sign. Behold, a virgin shall conceive and bring forth a son, and his name shall be called Emmanuel, have set him dreaming ; and, some how, while he gazes on the face of his little Mary, he scarcely knows why, the words of Jeremias: "The Lord hath created a new thing in the earth. a woman shall compass a man," seem to put on meanings new and very near to him.

In Anna's arms the infant is nest ling ; and the mother looks, as only mothers can look, with her heart in he eyes, upon her offspring. She, too. was a-dreaming, as she gathered her child to her breast in the clasp of love ; and, like all mother's dreams, hopes fancy to be and do as the Church and fears, desires and doubts, met in

imitate the virtue of their parents, ful things move towards their purposes and reach their perfections in the silences? Who hears the flowers growing, or

the grasses, or the trees? Who hears the earth moving? Who hears the stars marching, like bannered h through the heavens ? Is not nature. when it moves in harmony, always still? Oaly when its elements are thrown out of order, and their forces clash, comes the din of confusion.

So in the world of supernature, the Spiritual and the Divine move on in a armony beautiful as a hymn, heard in the heavens clearly, but too sweet to be heard by human sense ; praiseful of God and peaceful for man. It is only when the weak will and strong passio of the human heart rise in rebellion against the laws of grace that the tumult comes in which God can never dwell.

But around Mary fell, from the first, the stillness and the peace of God. Why? Because her will was in perfect harmony with God's decrees and designs. Because, from the first moment of her life she was in perfect accord with the eternal will. Indeed, mystery of silence folded all her life. What great strengths have their homes in the silences ! Ask the world's thinkers, and they will tell you that their deepest thoughts, and best, came to them, like stars, in the silences of the nights. Ask the world's singers, and they will tell you that their grandest songs came sounding through their souls in the stillnesses of the dark. Enter the monasteries, back of whose closed gates live men gifted with glori-ous speech, and they have long hour of silences ; and through those hours their feet walk faster towards God. Go into the convents of the virgins of the Church. They, too, have their hours and days of silence, in which the whisper of a word cannot be heard, and earts, like the lilies of the valtheir h ley, are growing and whitening in the silence. Enter a Catholic church, with-

out a single worshipper or with thousands crowded, what a silence? The spell of the silence of the Taber nacle falls on them all. And that Tabernacle-silence ; how mysterious, and yet how mighty? In the half-hour Mass in the morning what a silence comes down upon the altar when the priest reaches the moment of consecration, when infinite love and infinite power hide themselves in the stillness of a little white host? And the church itself, what a silence she keeps about the deposit of Christ's revelations in her possession ! How the years passshe the while listening to human dis cussions, with the quiet patience of Christ at Pilate's tribunal, before she rises and proclaims her dogmas. Human churches, like the men who founded them, are noisy. In them is the everlasting chatter of discordant tongues about changeable opinions.

They are always talking, and at ran-dom. The Church of Christ inherits the stillness as well as the speech of Christ. and she never says an unneces sary word.

How still are the rays of the sun tha bring to us the light of heaven! In their coming they make no noise, but when they do come they clothe the world with robes of glory. So Mary was to bring to us the light of the sun of justice. Heard ye ever the snow-flakes falling? Silently they fall, and they weave a virgin veil for earth. So the Virgin of virgins came silently, to weave out of her pure flesh the veil of Christ's humanity. How silently in the bosom of nature, where poor earth is as a virgin, is she, unknown to us, is as a virgin, is she, unknown to us, giving birth, like a fruitful mother, to emeralds, pearls, amethysts, diamonds name is written, His, the Christ's, is

dawned the eternal day of Christ. The dawn came first ; the sun is coming soon. So, back in the far ages our Holy Church commemorates Mary's nativity on the eighth day of September. What other Church celebrates it? The Greek Church; yes. What other? None. If they celebrate the birth of Christ on Christmas day, why not cele-brate the nativity of Christ's Mother? Does ever the sun of nature come with-

out the dawn ? and, in supernature's heavens, the sun of justice has, neces-sarily, his Aurora. If you keep the birth of the son of justice in the noon of Christmas night, why not keep the feast of the dawn of the sun, in Mary's birth, in September? Ah I you want the sun, but you disdain its dawn ! Have your way, but it is neither nature's nor supernature's way. We follow the way of both - the Catholic way

Look ! the priest is coming to the altar, with the chalice and the bread. He is going to sing the Mass. Was i wrong for her to have been born ? Is it then wrong to celebrate her birthday ? Do you not keep the birthdays of the great and the illustrious, who were often, alas! great sinners? Do you not keep the birthday of your own mothers, and can you let the birthday of the Mother of Christ pass as any other common day, and all unnoticed ? Go on ! priest of the Son of Mary, and celebrate the sacrifice of Him wh was sin's victim, and is our Saviour and Mary's Son.

Ah ! Holy Church, thou art beautiful in thy mind, for the light of truth is shining ever there ; and thou art beautiful in thy heart, for the love of Christ is ever throbbing there ; and thou art beautiful in thy memory of the holy ones of God, writing their names on the brows of all thy days ; keeping feasts in their honor, but, above all. holding in eternal remembrance, at the altar of the victim. His Mother's holy name.

Listen to the first words of the Mass in honor of Mary's nativity : "Thy birth, oh Virgin Mary ! Mother of the Son of God, has announced joy to all the world, because thou hast brought forth the Sun of Justice, Jesus Christ, our God, who, taking away maledic tion, gave benediction, and confound ing death, gave unto us eternal life. Are they not true, true as very Scripture? Do they honor or dishonor Christ, her son ? From the lips of the priest they ascend to the heavens. Is Christ angry? Are the words a sin against Him? Is He afraid to hear His Mother praised, lest He might. thereby, lose a part of His glory i Why then did He make her so glori ous? Why did He make her His Mother? Can He ever be jealous of her who conceived Him, gave Him birth, nursed Him, watched over His childhood, and stood at the foot of His cross? Has she not the right to be for

ever remembered as His Mother, and, if remembered, forever praised on earth? Priest, sing the "Gloria!" The song belongs to Him, but it was not sung until He had become hers. It

belongs to both. Now go to the Gospel side, and sing the Gospel of the day. Listen! "The book of the genera-tion of Jesus Christ, the son of David, the son of Abraham." Abraham be-net leave, and Leave heart Lave got Isaac : and Isaac begot Jacob, and Jacob begot Judas and his brethren, and down a long and glorious ancestry of patriarchs, prophets, princes and kings, from name to name, moves the inspired pen of Matthew, Apostle and Evangelist, until it pauses thus : "And Jacob begot Joseph, the husband of

and the birds know why. The sun, in his glory, will soon be born out of the heart of the Aurora. What a virginal light it is! The Aurora is the day's virgin, and, while it is the pure child created by the coming sun, it seems to be the mother that brings forth the sun, which gives to the day its golden hours, to the earth its fairest beauties and to the heavens its wondrous glory. So Mary, in her birth, is the virgin

created by the Son of God. In a little while the virgin, because she is a vir-gin, will become His Mother; and as the sun of day, when he rises above the horizon, does not destroy the light of dawn, but gathers its beautiful light into his own splendors and carries it with him up into the heavens ; so when the Sun of Justice, clothed with the splendors of His Eternal Father, will rise over the world, He will gather into His glory and blend with His in-finite light, as He ascends on high, the fair, sweet light of His Mother Mary.

And as the Aurora came before the sun, and follows the sun wheresoever he shineth, inseparable from his las rays as from his first, so the Virgin Mother, in her pure human light, will follow and be mingled with the light of Him who "enlightens every one hat cometh into the world.

Oh fair light ! oh sweet light ! oh gentle light ! shine on our days ! Shine o'er our ways forever! and, as thou wert the beautiful dawn of Christ in this world, be the dawn of the day of thy children's blessed eternity.

ASPIRATION All the glory of the King's daughter is within, in golden borders-clothed round about with vanities. After her virgins shall be brought to the King. They shall be brought with gladnes and rejoicing. They shall be brought into the temple of the King.

PRAYER. Vouchsafe, O Lord, we beg of Thee to grant us, Thy servants, the gift of heavenly grace : that as in the child birth of the Blessed Virgin, our salvation began, we may obtain an increas of peace.

THE POPE AND THE FRENCH REPUBLIC.

American Herald

The attempt to murder Lreyfue awyer and the anti Republican plots of certain French Catholics give fresh interest to the relations of the Pope interest to the relations of with the Republic. We think there are no two opinions as to the deep significance of the words uttered by Mgr Lorinzelli, the new Papal Nuncio at Paris, when presenting his credentials to President Loubet. The speech rose far above the mere cerem onious ex pression of good will usual upon such Persistent attempts have occasions. been made either to minimize the Pontiff's recognition of the Republic or to make people believe that he had thought fit to depart from the recom mendation he had years ago given to the Catholics of France to unite in a cordial acceptance of the powers that be instead of persisting in futile endeavors for rejected dynasties. Others again, have sought to find in the Dreyfus case a sign that France could no longer hold her former rank among the nations of Europe. The Pope answer to both sets of partisans has been clear and unmistakable. To the first his Holiness replied by the now famous letters to the Archbishops of Bourges and of Paris, in which he denied that he had changed his views as to the recommendations given to Frenchmen to place themselves on the constitutional platform of a loyal acsecond, and to the first also, Pope Leo

moral training. That duty devolves upon those who are responsible for the arrangement of the course of studies. The whole effort of those engaged in the work of education seems to be directed toward keeping religion out of the schools and colleges. And fore most in the ranks we find Protestant ministers. Not only do these men deny to the children of their own flocks blessings of religious training, the but they look with alarm upon the efforts of the Catholic Church to supply it to the youth committed to her spirit. ual care. They first drive God from the schoolroom and then insist that all children of the community, Catholic and Protestant alike, shall be compelled to make their studies there Catholics are denounced as enemies of the state and as foes of American in stitutious because they object to sending their children to these Godless schools.

5

"I need not argue," writes Dr Barrows "that Christian education is required to meet the chief dangers by which the twentieth century will be overshadowed. With agnosticism not yet extinct, with materialism penetrating like a poison the minds and hearts as well as the external life of modern men, with the immense accumulations of wealth and the growing

appetite for pleasure, secular educa-tion alone will be utterly powerless to furnish the moral force and spiritual power demanded by the perilous ages before us." Very wisely and very Very wisely and very bravely said. Dr. Barrows is not afraid

to assert that agnosticism is one of the perils of the future, and that the only bar to its further progress is to be found in Christian education. But what hope is there of a change for the better while the public schools and the colleges managed and controlled by Protestants are deprived of the influences of religion? If a child is not indoctrinated with sound religious and moral precepts and principles during the formative period of life, the man or woman into whom it develops is apt to be indifferent on the subject. The Godless school is the nursery of agnos-ticism. Unless the foundation for a moral and religious life ba laid early and laid firmly the nation must eventually grow to be infidel. The Catholic Church has always recognized this

fact, and has never flagged in her zeal for the promotion of Christian education.

RAISED TO THE PRIESTHOOD. Rev. Norman Dominic Holly, a Convert

of New York City

Norman Dominic Holly, a former resident of Philadelphia and New York, who was a Protestant Episcopalan, but entered the Church twelve years ago, was ordaiged to the priestnord in Rome on July 25. He commenced his studies with the Dominians at St. Rose's, Kentucky, but his health failed and he was compelled to desist. Upon recovery he resumed his studies at Freiburg, Germany, and completed them at Rome. He was ordained for the diocese of Westminister, England.

FOREIGN CARDINALS IN THE SACRED COLLEGE.

The Rome correspondent of the London Morning Post has compiled some useful figures showing the proportion of foreign Cardinals in the Sacred College since the fall of the Temporal Power in 1870. Pope Pius VII. erdated 22 foreign Cardinals out of the 99 selected between 1800 and 1823. Leo XII, created 9 foreigners out of a

teaches, thus the child grows up unto the Church, while Protestants allow their children to drift away with no special care and but little instruction along church and religious lines. "It is wrong," said he, "and while I do not admire their doctrine in many respects, I cannot but admire and commend their methods of training the young and their strict devotion to the Church they love."

While we freely admit that Bishop Vincent's statement of the case is for the most part correct, we regret to have to say that there are still many Catholic parents who are very remiss in their duty in this regard. There are many who speak slightingly of their religion and its practices, and who have always something disrespectful to say in regard to the clergy and members of religious orders. When such language becomes habitual, of course the children also hear it. and thus they grow to disrespect the clergy and their religion likewise. Other parents disregard the laws of the Church, and do not fulfil them personally. It is well known that example goes further than more precept, and those parents who thus give a bad example to their children, are responsible for the fact that the children grow up into habitual neglect of their religious duties.

It is the duty of parents to give a good example to them by fulfilling all the duties of religion ; by being faithful and attentive to their prayers at home, by attending Mass on all Sundays and holydays of obligation ; by honesty in all their dealings; by sobriety and charity, and by frequent. ing the Sacraments at reasonable intervals and especially by properly restraining their tongues from evil.

her soul, and yet did not destroy its If of clay?

Ah, yes! this is a holy place. not the Lord, the Mother of the coming Lord is here, a little infant. How frail it seems ! What a far-off look in its eyes! What a fair and beauteous face ! How perfect the beauty of its body. No wonder in the soul within It the beauty of perfect grace is reigning. Look how the little hands are clasped, as if in prayer ! but the lips move not. Nearly three months old now, with a perfect self-conscious soul from the first instant of conceptionbut the body must grow, little by little, like the rest of children. There must be nothing startling, nothing extraordinary in the child's external life. She must be just like any other child

for the secret of her coming into this world, and why she came, must not yet be revealed. How hidden everything is about the

child ! In her veins, even now, is flowing the very blood which Christ will take into His humanity, and which, derived pure from her, the allpure, and united to His divinity, will become infinite in mercy and in merits when it flows for us in the day of Cal vary. God makes no sign. His future mother is a frail little infant. Ah! how the Father, Son and Holy Ghost, in infinite love, must have watched over the predestined child ! How Gabriel, her guardian angel must

have hovered near her ! How all the angels of heaven (for surely now they know of the mystery of Mary of Nazareth) must have glori-fied the Eternal in the contemplation of this, the most beautiful creature of all the Creation ! And the world went on just the same as ever ; the world that was losing the instincts of the supernatural, waiting, it is true, for the coming of the Messiah, but, indeed, little dreaming that His Mother had already come. It was all so still. No one saw, no one heard, no one knew of the mystery hidden in the dwelling of Joachim and Anna. It is God's way. He moves in His great designs strongly but sweetly. He made no noise when He created the heavens and earth, and He was stiller than ever at the cradle tical reason why the octave should be

and a hundred other beautiful children ancestry.

Only those elements which are like man's variable will and restless passions make din and discord here below the sea, with its stormy waves ; the air, with its changeful winds ; the rivers, with their rise and fall and the clouds, with their noisy flow ; lightnings, and thunders; fire, with its angry violences; and in the brute creation, those animals only which, in voice and ferocity, seem to symbolize the destructive power of sin in man. Have we strayed away from the little Mary in the arms of Anna? Not at We have never left the holy all. chamber. Look ! the infant has faller asleep. Let us not awake her ! Speak low. No ! pray low. Oh ! infant, in whose heart the blood of our Redeemer is even now beating, dream your

dreams divine, but dream in pity and in love of us poor sinners ! Com now from the sleeping child to the Altar where her Christ, and ours, is leeping in the Eucharist.

It is the 8th of September, the Feast of the Nativity. This month the sun passes, in the zodiac, out of the sign of the lion into the sign of the virgin. So into her was to pass, and over us was to shine forever, the sun of just ice, and the sign of the lion, which is the sign of that evil one, "who goeth about like a roaring lion, seeking whom he may devour," would be sub-

jected forever to the sign of the virgin in the zodiac of the heaven of grace. According to a tradition, from the beginning, Mary was born on the beginning, Mary was born on the eighth day of September. Listen to St. Ambrose. The eighth day, or octave, is not a day of time. It is a day of eternity. "The octave is the crowning of our hope." Our time is reckoned by weeks, and the week has but seven days. When the week ends we begin one again, and count from the first to the seventh day. Beyond the seventh we do not pass, and thus the eighth day is not in the measurement of time, and the day that pass

linked to it. Such was His and her But she was to have but one descend-

ant, Jesus Christ our Saviour. She closes the "Book of the Generation of Jesus Christ." Take her name away, then take His. But she herself was, and is, the living book of the genera-tion of Christ. How? Listen! In God was infinite and eternal thought He expressed that thought in His Eternal Word-His only Son. But this thought, eternally conceived in the mind of God and eternally expressed, remained hidden in the Trinity. No one saw it, no one heard it, no one knew it, save the three Divine persons God willed to speak this Word outside of Himself and eternity, in time, and God willed to write this Word in a living book, that it might be heard and

read forever. Mary received the secret thought of God and the invisible Word. Through her it was spoken in time and became Incarnate. In her pure flesh it was written and became visible. She does not express the Word as the Father does, but she bears it written in herself, and she makes it visible in the humanity of Jesus Christ.

her Son, to all the world. While I am writing these words, the dawn of day is beginning to gild the eastern horizon, and to glimmer over the waves of the Gulf of Mexico. The waves, only a hundred yards away from where I write, are just waking from sleep. Last night they were very still. Not a wave sang or moaned on the pure, white shore, and now they seem glad for the coming of the day. Far out on the waters, the sails of the fishing boats have welcomed the beau-tiful dawn. I am thinking of Mary, not as the star of the sea, but I am thinking of her birth, as the dawn of the everlasting day of Christ. Perhaps, the sweetest hour of the day is that of the Aurora, aurea hora, golden hour, which banishes the darkness of the night and brings the light of the day. Out there, on the noss veiled trees, the birds are beginning to sing their morning prayers. Light to the waking waves and joy to the wakened wild birds, the fair matter? It is not their province to

has declared his "unalterable affection " for France, and his " high conception of the destinies of the French people." Thus, as the Nuncio truly said, his mission was "a new pledge of concord between France and the Pap This view is strengthened by the words afterwards uttered by Presi dent Loubet, who declared that the Pope was so well aware that the views of the Government of the Republic responded to his desire of accord for it to be necessary for him to insist upon the Government's intention of continuing to contribute as far as possible to the maintenance and strength ening of the bonds that unite France with the Holy See.

RELIGION IN EDUCATION.

Boston Republic.

The necessity of some sort of reli gious instruction during the school period is being recognized by all thinking men who have the courage to rise above sectarian influences. Re rise above sectarian innucleus. No-cently we quoted the president of Clark University as favoring this policy. And now comes President Barrows, of Oberlin College, a recognized authority on educational sub-jects, and offers his testimony on the same side of the question. Dr. Barrows says in a thought'ul article in one of our leading educational maga zines: "The young men and women in college life make the greatest mis take to dissociate religion from study They lose the sweeter and higher rela. tions of human intellect, the noblest of incentives, the profoundest of inspira-I have known young men to tions. come home fcom some of our eastern universities afflicted with moral and spiritual paralysis. They had sharpened their minds and lost their souls. Word was sent out a few months ago that some students in the University of Chicago had died from lack of suffic ient physical nourishment. May it not be possible that many more are spiritually dying because of the lack of the bread of life ?'

The children will thus be taught to of Mary. Do not all grand and boauti- her birthday, for with her birthday Aurora brings. Why? The waves make provision for their religious and American Herald.

total of 24. Pius VIII. created 2 foreigners out of 6. Gregory XVI. only created 8 foreign Cardinals between 1831 and 1846. Up to 1870 Pius IX. only created 32 foreign Cardinals, though 27 died during the same period, and at the moment of the abolition of the Temporal Power the Sacred College only contained 13 foreigners. Between 1873 and 1877, however, Pius IX. created 20 toreigners, whereas only 8 died during the same period. Consequently 25 non Italians took part in the last Conclave, whereas 8 only had taken part in the previous Conclave, held in 1846. The present Pope has created 70 Italian and 58 foreign Cardinals during his reign, while 71 Italians and 57 foreigners have died. The Sacred College at the present moment is, as during the last Conclave, composed of 63 members, but 37 are Italian and 26 are foreigners, instead of 38 Italians and 25 foreigners, as in 1878.

SALVATION OUT OF THE CHURCH.

Some of the Protestant papers attempt to relieve the dullness of the heated term by misrepresenting the Catholic doctrine about "exclusive salvation." as they call it. Now we may distinguish four classes of men in this matter : (1) Those who never heard the

true doctrine.

(2) Those who had heard it, but not in such a way as to convince them of their duty of believing.

Those that heard and were con-(3)vinced, and accepted the teaching. (4) Those that felt that they could

not rightly refuse bailef, but who maliciously refused to do that which they knew to be right.

These last of the fourth class alone come under the condemnation that attaches to want of belief. Any ig-norance afterwards is mercely "afnorance afterwards is merely "af-fected." They are not in bona fide; in such a state salvation for them is impossible. We believe, however, there are millions of Protestants who do not belong to this category .-

FIVE . MINUTES' SERMON.

Reventeenth Sunday after Pentecost ON FALSE LOVE OF GOD.

"He that bath My commandments and keepeth them, he it is that loveth Me." (John 14, 21.)

There is no word, the signification of which is so much misused as the word love. Unfortunately, there are too many sad instances to prove this essertion. No one, however, suffers so much from the abuse of this word as Almighty God. Thousands of Christians pray every morning and evening: O my God, I love You above all things. This prayer for many is mostly one of the lips; the heart knows nothing of it. The manner in which these Christians live shows nothing to verify it. Instead of acts of love, their life shows only those of Their unchristian manner of living evinces naught but acts of ingratitude, disobedience and contempt towards God. What would you think of a child who daily made protestaof a child who daily made protesta-tions of love to its parents and, at the same time, caused them bitter tears on account of its ingratitude, obstin-acy and disregard to all their wishes and commands? Would you call this love? Would you not rather deem it hypocrisy? Precicely the same may be said of those Christians who in prayer pretend to love God, but in stend of showing this love by acts of gratitude, exhibit their contempt of Him, by the manner in which they deliberately transgress His commandments. Such Christians deceive them selves and are hypocrites in the sight of Heaven. Their love cannot be compared to refined gold, but rather to dross. Such love will not open Heaven, but rather increase their punishment, for "he that hath My commandments and keepeth them, he it is that loveth Me," says our Lord, and St. John, the apostle of love, says : "This is the charity of God, that we keep His commandments, and His com mandments are not heavy." (I. John 5, 3) St. Paul also explains the essence of the love of God in these "Love therefore is the fulwords: filling of the law," (Rom. 13, 10) that is, of the commandments.

Those who love God truly and sin cerely are resolved never to offend Him by any deliberate sin, and if they should have been so unfortunate as to offend Him grievously, they know no greater sorrow than to have lost God ; they have no greater desire than to be nciled to Him. and once more to received as His children. If a mother, by the hand of death, loses her only child, what grief and lamenta If the husbandman, by a hail tion storm, loses his whole crop, and see all the fruit of his labor-that which he has gained by the sweat of his brow, the hope of the coming yeardashed to pieces in a short time ; it one sees all his possessions destroyed in a few hours by the devouring ele ment, what sorrow and wringing of hands ! But you, my dear Caristians, if by mortal sin you have lost God, and with God, everything that makes you happy for time and eternity, are you as much grieved as the poor mother, as sorrowful as the husband man, as sad as the laborer? Alas, no! You laugh and are joyful, and the loss of the Infinite Good causes you neither distress nor grief. If you had lost anything valuable, you would not wait until the coming morrow, you would immediately seek it with dil-gence. But, it is God whom you have lost! Think of it, O Christian, God-

Good, our love was merely an act of the lips, not of the heart. And, yet, how can we expect to be permitted to love God for all eternity, if we will not give Him our love during the short period of our mortal life. Let

us, therefore, resolve to live no longer for ourselves, for our own will and the gratification of our passions, but for God alone. Through love of God, let us reject all sin, and conscientiously perform the duties of our state of life. As faithful and loving disciples of our Lord, let us live, act and work for the greater honor and glory of God, so that we may possess Him, praise Him and love Him for all eternity. Amen.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER

XLIX.

Sacred Heart Review. We have seen that a patient and yet it is time for us to reflect. If we complain that R me is too Latin for candid inquirer, vaguely acquainted us, have not the Latins at least an with Roman Catholic history and doc equal right to complain that Martin trine, would easily perceive, even Luther was too decided y a barbarian though as yet ignorant of every part of the Jesuit Constitutions except the Teuton for them? They are not the chastest of mankind ; but his defence section in hand, that "obligare ad peccatum " means-as Doctor Edward of polygamy and incest, and his vio lent denunciations of unmarried pur Steitz has shown that it means everyity, did not appear to them to have where-"to bind to anything strictly that the offender touches the come from heaven, while they could point of sin." He would find that the explanation "to oblige to sin" is not not agree with his followers that good works are prejudical to selvation only monstrous and meaningless, and Since, as now seems historically cer tain, Protestantism could never have at variance with the whole tenor and purport of this Chapter, as well as established itself solidly in Italy or Spain, and probably not even in with unvarying use, but with every principle of Christian and Catholic France, I think we may well be grate ful to the Society, whose disciplined persuasiveness so largely took the place of inquistorial harshness in retheology. Bucer, it is true, maintains that subjects must obey the commands of their sovereign even when these are lucing the Northern movement within contrary to God's law, and his friend and patron, the Elector Palatine, claimed expressly to own the conscienits tenable limits. How often partisan fury makes men miss their mark ! The late Bishop ces of his people no less than their bodies. Bucer and the Elector, how Coxe was a scholar, having at least a regular education. He knew, or ought to have known, that "General," ever, are in Roman eyes odious here tics, and the Protestant who does no own such people for odious heretics is with the Jesuits, has no military mean ing. himself an odious heretic. Bellarmine was not yet born, but could these two back at least to 1210, apparently long before it was used in war at all. men have lived to have fallen into his simply distinguishes the superior of a hands as a Roman Inquisitor, he would whole order from provincial superiors. soon have shown them what he meant It is merely the abridgment of "Gen-eral Superior," or "General Guar-dian," or the like. Yet Coxe, in a by declaring that those who teach these abominable extravagances of obedience, religious or secular, belong very intemrerate attack on the Jesuits, to the flames. Burning people alive is execrable, although it still flourishes sarcastically encloses "General " in inverted commas, evidently to insinuin the intensely Protestant South, and

remained a part of English law until 1813, but of all inquisitorial sentences such a one as the Cardinal here com through the title. mends would have been the most ex cusable. Catholic theology, as we know, still further developed and emphasized by

lesuit authors, is fond of proclaiming by the name of the order, "Company of Jesus," which is expressly military? Is it that the image of a body of Chris that, if the continuance of the world iepended on my obeying an evil command. I am not responsible for preserving the world, but I am respons ible for refusing the evil. Of this that famous sentence of English instice is an echo : Fiat justitia, ruat Parhans so. coelum.

Our inquirer now, having satisfied himself that in this section obligare ad peccatum means " to bind under pain of sin "-obligare sub peccato being a familiar equivalent-would next pro ceed to look through the rest of the formula: "I will obey where no manner of sin is involved," he would know his interpretation to be right. Finding then that the Jesuits limit the duty of obedience, exactly like Savonarmv. arola, to those cases in which it " conyour all-without whom there is no sists with charity," he would be not a little amazed to find the Jesuits, whom he had always been taught to view as the embodiment of servilism, marching under exactly the same device as the heroic though somewhat hard-bitted Fiorentine, whom we have always, and with the best reason, been wont to view as a peculiar champion of spiritual independence. No won der, therefore, that we now see on the title page of a pamphiet extolling the Frate, and suggesting him as even worthy of canonization, the name of a Dominican author and of a Jesuit edi-

Immaculate Virgin or who knows the I do not deny that the Jesuit theory true history of her beautiful life, could willingly entertain in imagination, much less deliberately set down in writing for the press Mary did not of obedience has sometimes been found excessive even by rigorous Catholics. With a temperate exposition of this, writing for the press Mary did not conceive Our Divine Lord until after by a well-read Protestant, I can well believe that I might agree. As a her espousals, and no one but Joseph knew that she was with child by a strong Calvinist, at heart a Presbyterian, and a lover of Port Royal, I can power that was not his. It was prenot be supposed to be very fond of the Society. Yet we must own that the cisely to save her spotless reputation that God provided that she should have damning sin of the Jesuit discipline is, the protection of a ratified but never consummated marriage with the holy that it has done us so much harm. But for this, our free and easy ways, and contempt of all tradition and historic patriarch. Joseph himself, accord-ing to the most common opinion of the unity-Iam not speaking now of the Church of England nor of Scotland-Fathers of the Church, preserved in-

THE CATHOLIC RECORD

ough

the Constitutions, indifferently Epluri-

perhaps the latter is the more strictly

bus unum or Ex uno plura, alth

accurate.

violate his own virginity. might have victoriously overrun Latin Christendom, to the Straits of Messina Why will Catholics buy such trashy and unedifying publications as that Ladies' Home Journal, with its relig-ious slush and its Protestant affilations, and of Gibraltar. Our failure, of course, has angered us to the heart, when they neglect their own periodi-cals? They have in the Catholic World, the Messenger of the Sacred Heart, the Rosary, Donahoe's Maga-zine, and others, publications fit for Christians to read, and free from such revolting inventions as this misleading and indecent tale.

at her, threw stones at her and called

her vile names-a most repulsive thought, that no one who revers the

WEAK AND NERVOUS. The Condition of a Young Lady of Welland.

UBJECT TO FREQUENT HEADACHES WAS PALE AND EMACIATED AND GREW SO ILL SHE COULD BARELY

WALK From the Tribune, Welland, Ont.

Miss Hattie Archer, of Welland, an estimable young lady, whose acquaint ance extends among a large number of citizens of the town, has the following to say regarding the virtues of Dr Williams' Pink Pills for Pale People In the fall of 1897 I was taken very ill was nervous, weak and debilitated. At this time the least exertion caused great fatigue. My appetite was poor and I was attacked with frequent sick It is of old monastic use, going headsches. I gradually grew worse until I was so weak I could barely walk through the house. 1 was very pale and emaciated and finally becan entirely incapacitated. Various medi cines were resorted to but gave no relief. Later I was treated by two of the best physicians of the town. Oa said my blood was poor and watery ate that their purposes of war shine through the title. Was this ignorance I followed his advice for some time but did not improve. Then Ther or dishonesty? I do not know. Hav-ing long been accustomed to consider the second doctor was called and he said he could help me, but after tho: what things mean before speaking of oughly testing his medicines without them, I do not understand people that act otherwise. Why does the Bishop benefit, I gave it up and despaired if ever getting well. My grandmother find war where there is none, and pass had been reading at that time much about Dr. Williams' Pink Pills and persuaded me to try them. That was about January, 1898 From the first the results were really marvellous, being far beyond my friends' expec tian soldiers, marching on under the banner of their Captain Jesus, is too tations. After taking five boxes I can stand more fatigue than I could for eminently Christian and scriptural to serve the purposes of vituperation two years. I have gained weigh

splendidly ; (an take my food with a Ignatius Loyola was a soldier through and through. The name of his order-of which he meant Societas delightful relish, and again feel cheerful, healthy and strong. I would further say that the change is wholly due to Dr. Williams' Pink Pills. I hope f raLatin translation and the strong emphasis laid in it on subordination and obedience, both show the soldier in him. Yet there is absolutely no:hthat my testimony will prove beneficial to other girls similarly afflicted.

The experience of years has proved ing else military in the Company. that there is absolutely no disease due to a vitiated condition of the blood or Neither the titles, nor the functions, nor the division of departments, nor the nature of the duties, has anything shattered nerves, that Dr. Williams Pink Pills will not promptly cure, and whatever that recalls the nature of an Even obedience has limits at those who are suffering from such William the Second, if he troubles would avoid much misery and which William the Second, if he should ever turn Jesuit, would scoff, as

Lasts long lathers freea pure hard soap-low in price-highest in quality-the most economical for every use. That Surprise way of washing-gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work-much wear and tear. Surprise Soap is the name-don't forget. The Jones Umbrella "Roof" Put on in Fits any One minute. Frame. No Sewing COVER YOUR OWN UMBRELLA TWIL Don't throw away your old one-make it new for \$1.00 Recovering only takes one minute. No sewing. A clumsy man can do it as well as a clever woman. **Adjustable Roof** TEN DAYS' FRBE TRIAL. Send us \$1 and we will mail you. PRE Adjustable Roof" is not all you expected, or hoped for, return AT OUR EXPENSE and get your money back by return mail-no questions asked. WHAT TO DO.-Take the measure (in inches) of your old umbrells. Count the num-ber of outside ribs. State if the centre rod is of steel or wood. Full instructions for putting on the cryer will be sent with all olders. Our special price list of different sizes and quali-ties mailed on request. Send for our rEke book "Umbrella Economy" anyway. Your umbrella will wear out some cay and you will be glad that you know about THE JONES MULLEN CO., 396-398 Broadway, New York. THE WESTERN FAIR LONDON, SEPT. 7 TO 16, 1899 ENTRIES CLOSE SEPTEMBER 6. Applications and Entries coming in fast, space being allotted as entries are received. All departments will be complete and better than ever. The Mechanical Department will be brimfull of ur-to-date machinery. The display of Live Stock will eclipse all former efforts. No one should miss the Special Attractions, which will be better and more numerous Four evenings of grand Brilliant Fireworks display. Space and stabling being allotted. Prize Lists and Programmes free. LT. COL W. M. GARTSHORE, J. A. NELLES. 1084-7 SECRETARY Church & Cathedral Windows ont. CARLING WINDOW London, WHEN ALE is thoroughly matured it is not only palatable, but wholesome. COMP'Y, Carling's Ale is always fully aged before it is put on the market. Both in wood and in bottle it is mellowed by the touch of time before it reaches the public. People who wish to use the best Ale should see to it that they receive Carling's. Carling's Ale is always fully MFG. High-Class HOBBS they receive Carling's.

SEPTIMBER 9, 1899.

SEPTEMBER 9,

OUR BOYS A ANECDOTE OF

We are quite sure spect for their teach by such of our your still attending school be without profit to tion to an episode whom they have, learned to regard w weneration. When the great was preceptor to France, the grands he had occasion one pupil for some fault the prince, who love the prince, who love most tenderly, was (bad humor; and) dignity and his character so far as sieur, I know very who you are." A calibre would have pedagogue on the s of Cambrai, thoug heart, remained ta never to punish his an offence. He sin self to show the pri served manner, tl pained ; and when royal youth's dep missed him in the v on the following m had scarcely aris entered his apart gravity and prof manner quite unus with him whom he said : "Monseigneur, whether you reme me yesterday that are and who I am. duty to inform you are ignorant as t ters. You may that you are great bably some valets ness that you are ate to tell you, si do so, that I am You will please to no question of birt would regard as it took to himself an rain from heaven and not those of you are no wiser ecause of your b after all, adds not al merit. Your that I am greater experience and a sidered. You kn taught you ; ar if compared have yet to learn is in question, yo whatever over I authority over yo from the lips of Monseigneur, y you think that I office which I fil person. Disabu notion ; for I un out of obedience gratify your fat you may be con am about to lead whom I shall req other preceptor I trust that his c more beneficial t We may im which the your

thing but eternal pain. Do you care? Are you anxious to conciliate God ? On no; He can wait for weeks and months, perhaps, until the next Easter season before you are restored to His friendship by penance and true con-Do you call this loving God above all things? Oh no, this is termed slighting God, but not loving Him.

Again, those who love God truly, do not merely avoid offending Him mor tally or grieve if they have done so, but they are pained to see others offer insults to His Infinite Goodness. This, for instance, was the case with David, who loved God sincerely. Malig-nantly pursued by Saul, in-sulted by Semei, persecuted by his own son Absolom, he bore all with patience, although grievously afflicted at heart. But seeing the shameful But seeing the shameful outrages of the impenitent sinner, he mournfully exclaims : "A fainting hath taken hold of me, because of the wicked that forsake thy law." (Pa 118 53) Tell me, my dear Christians. are these your sentiments? Do you feel sorrowful, like David, when you see how grievously God is daily offended ? The majority of Christians are not, provided they are not thereby wronged. A poor sick laborer is immediately sent away to the hospital lest his fellow-laborers be infected the contagious disease. with wicked laborer, however, is retained, regardless of the danger of contaminating by his wickedness, regardless of his daily transgressions against God. Self-interest alone is consulted and he is kept, because he performs his work not concerned at the offense given to acter, and of the power of self-direc. God. If your child is dangerously tion, there is reserved to every Supersick, what anxiety and grief, but if he associates with wicked persons, ex-vesting any recept, or number of preposes himself to the risk of losing his innocence, of being eternally lost, what do you and the majority of parents care You remain cold and

The truth is, that while Jesuits have intensified discipline in the Catholic Church-many eminentmenthink have over-shot the mark-they seem to have done a great deal towards rationalizing it, and saving it from the extravagances of lunatic sycophants. the wild sentences quoted from medie-valists show that there was great need of a force strong enough to bring these careering Ishmaelites within conscionable limits.

tor.

We see now how the Jesuit Rule has gained that marvelous combination of gained that individual combination of pliancy and rigor which has made it so tremendously effective. Speaking generally, it appears to be yielding even to the point of being limber. A Jesuit, at least one in whose judgment the superiors have reasonable confidence, seems to be very much left to himself in the interpretation of his duty from day to day, when once his field is marked out, of course, under the general control of his obligation to carry out the purposes of the Institute. His Rule, as we shall see, is yet more indulgent than the Franciscan. Yet. does the will of his master who is in view of the infinite variety of charcepts, for any subordinate, or subordinates, for any longer or shorter time, with the same power of obliging to obedience, under pain of sin, mortal

fatal to all true subordination. Bernhard Dahr has well set this forth. Yet there comes up among ourselves the Salvation Army, military through and through, from beginning to end, all its titles taken immediately from war, all its operations redolent of the camp, held by its "General" under the most rigorous English subordination, contemptuous of all other nationalities, and we extol it ! There is consistency for you! I am a great friend of the Army, but why should I be an enemy of the Order, which is so much less military in its make-up?

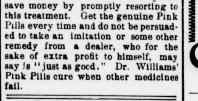
Charles C. Starbuck. Andover, Mass.

A SCANDALOUS TALE.

Catholic Columbian

A sketch that is shocking to the point of blasphemy appears in the August number of the Ladies' Home Journal, from the pen of Mrs. Hermann Kotz-chmar. It is called "How One Man Loved." It sets out to relate the incident when Joseph found out that the Blessed Virgin was with child.

It pictures Joseph as a vouth still living with his parents at the time of his espousals, contrary to the Christian tradition which always represents him as an old man at that time. It de clares that his father gave him the choice of repudiating Mary on account of the reports in circulation against her innocence, or of being driven from home, and that he chose the latter. It says that Mary resided in a cottage, instead of, as we know, dwelling in the temple. It states that rumors against her chastity were rife even before her marriage to Joseph, and all her ac-quaintances scorned her and deemed er wanton-an utterly false, unfounded and unscriptural statement. It makes out that Joseph loved her with a passion and courted her, and that they used to meet at a well "when they first knew that they loved," a supposition that degrades their virginal romance parents care? 1 ou remain cold and obedience, under pain of sin, mortal indifferent. If your good name is at-intrinsically belongs only to the Four distance into an ordinary carnal love affair. The sheap of the statement. It represents our Blessed Lady as didition of water to prepare it for use. The addition of water to prepare it for use. The addition of water to prepare it for use. The sheap of the statement. It represents our Blessed Lady as mobile at that well, when a crowd of addition of water to prepare it for use. The sheap of the statement. It represents our Blessed Lady as mobile at that well, when a crowd of addition of the use of cows milk is thus avoided. Consult your doctor about Nestle's Food and send to us for a large sample can and our book. The sheap, both of which will be sent free on and a throng of women, with "shrill or to God was not our highest infringes on the unity. We may call



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corn cure. At dealers everywhere. It may be only a trifling cold, but neglect it and it will fasten its fangs in your lungs, and you will soon be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them, but we can effect a cure by using Bickle's Anti Con-sumptive Syrup, the medicine that has never been known to fail in curing coughs, colds, hornchitis and all affections of the throat, lungs and chest.



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Least y subscriptions, raiging from so to 9. Least is by testament (payable to the Archbishon of St. Boniface).
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 Devoting one's self to the education of Indian children by accepting the charge of lay-schools on Indian Reserves-assmall salary attached.
 Entering, a Religious Order of men of

day schools on Indian Reserves—a siliant catery attached. 6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Westen Canada) the Oblate Fathers, the Grey Nuns of Montreal the Franciscan Nuns (Quebec, etc. Donationseither in money or clothing should be addressed to His Grace Archbishop Lange vin. D. D., St. Boniface, Man. or to Rev. C Cahill, O. M. I., R. Portage, Ont. C. Cahill, O. M. I., Indian Missionary.



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SEPTEMBER 9, 1899.

OUR BOYS AND GIRLS. ANECDOTE OF FENELON.

We are quite sure that a proper respect for their teachers is entertained by such of our young readers as are still attending school. But it may not be without profit to draw their attention to an episode in the life of one whom they have, in all probability, learned to regard with an affectionate veneration

When the great and good Fenelon was preceptor to the Dauphin of France, the grandson of Louis XIV., he had occasion one day to reprove his pupil for some fault. It happened that the prince, who loved the holy Bishop most tenderly, was just then in a very bad humor; and he forgot his own dignity and his preceptor's sacred character so far as to say: "Moncharacter so far as to say: "Mon-sieur, I know very well who I am, and who you are." A tutor of ordinary calibre would have played the irascible pedagogue on the spot ; but the Dove of Cambrai, though wounded to the heart, remained taithful to his resolve never to punish his pupil at the time of an offence. He simply allowed him self to show the prince, by his more re served manner, that he was deeply pained ; and when the time for the royal youth's departure came, dis missed him in the usual manner. Bat on the following morning the Dauphin had scarcely arisen when Fenelon entered his apartment, and, with a gravity and profoundly deferential manner quite unusal in his intercourse with him whom he loved as a son, he said :

"Monseigneur, 1 do not know whether you remember that you told me yesterday that you knew who you are and who I am. However, it is my duty to inform your Highness that you are ignorant as to both of these mat-You imagine, Monseigneur, that you are greater than I am? Pro bably some valets have told your High ness that you are : but I do not hesit. ate to tell you, since you force me to do so, that I am greater than you. You will please to understand that here no question of birth is concerned. You would regard as insane the farmer who took to himself any credit because the rain from heaven had watered his field and not those of his neighbor. But you are no wiser when you are vain because of your birth, -a thing which, after all, adds nothing to your personmerit. Your Highness will admit that I am greater than you are, if my experience and acquirements are con-sidered. You know only what I have

taught you ; and that is nothing, if compared with what you have yet to learn. So far as authority is in question, your Highness has none whatever over me; but I have full authority over you, as you well know from the lips of his Majesty, and of Monseigneur, your father. Perhaps you think that I should rejoice in the cffice which I fill, near to your royal person. Disabuse yourself of such a notion ; for I undertook the task only out of obedience to the King and to gratify your father. And now that you may be convinced of this fact, I am about to lead you to his Mejesty, whom I shall request to designate som other preceptor for his grandson ; and I trust that his care for you will prove more beneficial than mine has been."

We may imagine the pain with which the young and really tender-hearted and noble boy heard this menace. He had passed a sleepless night because of his rash and unpreech, and now the th

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Almost Successful. The world is full of people who al-most succeed. They stop just this side of success. Thousands of men who of success. Thousands of men who have failed in life have done drudgery enough in half a dozen different occu-pations to enable them to attain marked success had their energy been expended in one direction. How many people almost know a language

CHATS WITH YOUNG MEN.

or two, which they can neither write or two, which they can better write or speak; a science or two, whose elements they have not fully mastered an art or two, which they cannot prac-tice with satisfaction or profit.

On every side, we find people who can hardly earn a living. They have acquisitions which remain permanent. unavailable because not carried quite to the point of skill. The me chanic is a failure who begins to build an engine, but does not finish it, and an engine, out does not finish it, and then shifts into some other o cupation, where, perhaps, he will almost succeed again, but stops just short of the point of proficiency. How many people there are who have mastered the most difficult part, the real drudgery of half a dozen occupations, without schleying success in any one thing. achieving success in any one thing. but who, for this reason, are scarcely able to get a living !

Comparatively few people have the power of holding on, persisting in one thing until they bring it to a successful issue. A large proportion constant-ly shift about from one thing to an other, perfecting themselves in none, and being ultimately side tracked ; for the time has gone by forever when the Jack of-all trades can succeed. This

is an age of concentration, of specialization, and no one can hope to advance without concentrated and continous effort in some one line until the point of preficiency is reached. If you de-sire to accomplish something of worth, you must give your life, your energy, your enthusissm to your work ; you must concentrate all your powers some occupation or profession. Don's touch anything with your finger tips grasp it firmly, or let it alone. Halfnearted people are always failures. You must throw your whole self into whatever you touch ; be a whole man in whatever you do, no matter how ap-parently small it may be. Remember, you cannot gather together the squan dered efforts put forth in half-learned trades and professions ; your energies must all be expended in one direction, and you must persevere therein or you will not succeed.

Poverty and Literary Genius,

Mr. J. M. Robertson, a Scotchman who has made his mark in London ournalism and politics, and himself began life as a telegraph bcy, attempts o prove that much of the literary genius of the world is kept down by poverty and its legitimate result, the lack of opportunity for intellectual culture. He discredits the optimistic assumption that genius will work its way to the front in spite of all hindrances, and confirms his views o things by citing many names pre emi nent in European literature. Out of list of seventy-one such names, he finds that only two, Burns and Bun yan, were sons of poor men. But Bunyan was taught reading and write ing, and the father of Burns gave hi son advantages above the average of his class. Out of one hundred and ten authors who in the last six centuries have attained the highest fame in European literature, Mr. Robertson finds only two or three whom he would nong the poor. He argue

friends Mr. Robertson's list of literary geniuses, which he borrows from a Mr. Cooley, embraces several whom the world in general does not consider geniuses, and leaves out many to whom the almost universal suffrage of mankind would give this distinguished title. Besides, many of the great authors he names, though not born in absolute want, were all their lives harrassed by poverty. Their success may be set down as a triumph against the most adverse con-ditions. Dickens, whom he does not name, was the son of a n'er do well, who answers to the description of Wilkins Micawber. Carlyle, who rose from the humblest conditions, is also left out of the list. Shakespeare naturally finds place at the head of the list, but the fact of his poverty and lack of early culture is not mentioned. Schiller, who came up from the direst poverty, finds no mention by the side of his wealthy brother poet and bosom friend, Goethe. Jean Paul Richter, the German fatherland's best beloved prose writer, is also left out of the account. Writing of him elf, when he had won fame and fortune by his own unaided efforts, Richter said : "What is peverty? Who is the man that whines under it? Luxury bears harder on talent than poverty. would not for much money have had much money in my youth." It is of him that Carlyle said : "He shook off little evils of poverty as a lion shakes the dew drops from its mane." Rudyard Kipling is the latest instance of a genius who has won his way by his own efforts. If this inquiry were pursued further, it would bring out scores of people in the lowly ranks of life, possessed of talent amounting to genus who have attained the heights of liter ed of talent amounting to genius ature, Mr. Robertson's special field of inquiry,

A mighty spirit host they come. From every age and every clime,

the mythical, blind old Homer, from who begged his bread from city to down to our own day. True, city, many a genius has fallen in the world's trampling strife, but enough have shown themselves masters of adverse fate to confirm the tradition that the "good goddess of poverty is the nursing mother of the world! best effort and achievement.-Minneapolis Tribune.

MARRY THE GIRL!

A Catholic Paper's Sound Argument Against Protracted Courtships.

Many will read with interest this preachm ent from the Syracuse Catholic Sun on the evils of extended court

ships : There is, perhaps, no country where freedom between young folks of the opposite sexes is so tolerated as in the United States, and, perhaps, nowhere so evident as in Syramse. It is one of the things that strikes a visitor to our shores, and is often made a matter of pride and boast as showing our liberty, equality and self reliance That it has its advantages we will not undertake to deny, but there is one folly to which it exposes our young people, and that is ill-timed companykeeping. How frequently it happens that a little lad, who has never needed the services of a barber, save for a hair cut, picks up with a miss j ist out of short dresses, and falls so desper-ately in love that he grows thin and Love dangerous and a good thing to have over, but which, with care on the part of the parents, might be spared the child, and sometimes evil effects avoided. But it is of their elder brothers we especially complain. These young men, often with no serious thought of matrimony, lay siege to a young lady's heart, take up her time and at-tention, when both could be far better employed. Such conduct, when delib erate, is unjustifiable and ungentle manly in the extreme. The young lady's chances for a suitable match are considerably lessened, if not entirely destroyed, and the consequences of such injustice may be lifelong. For tunately, cases like this are rare. If the guilty one escapes the law court he is sure to be convicted at the bar of public opinion and despised by all who know him. The "male flirt," a hun-dred times worse than his female counterpart, is detested by both God and man. There is yet another class of young men who, consciously or unconsciously do a very grave wrong to the marri ageable portion of our young women, but lacking the "courage that wins fair lady," they keep up a senseless courtship for years and years. It is a pity that such young men do not live in the old country where their elders would make the match for them and relieve them of the embarrassment they never seem able to face. It may not be courage, so much as confidence, they lack. Perhaps, in a year or two, the young man thinks he will be better situated. better able to give a home such as he would wish to furnish. Then there are business and family ties, doubtful prospects, or a thousand and one excuses that his faint heart conjures up. And so it goes on, but the best years of the lives of both are slipping away. He grows old and set, and she is forced to keep up the appearance of girlhood, and "the linked sweetness of a courtship is long drawn out." The neighbors smile, and, indeed, it is amusing, if it were not pathetic. Every day both become less and less suited to the gious opinion left him with no means of support but writing; Longfellow and cares and trials of married life and Augustine Egger.

Lowell had private means. Whitman lived all his life in poverty, and was at last supported by donation from his founded neglecting the very best means for their own betterment in mutual help and encouragement? When will these young men learn that all any sensible girl requires of the man sh loves is an honest heart, a ready hand, and she is willing to share the burder and the battle of life with him? How

"Like diamonds raindrops glisten." Drops of Hood's Sarsaparilla are precious jewels for the blood which glisten in their

many a man has attributed all his suc

cess in life to the help and encouragement of a faithful wife? Marry the

LIST OF BOOKS.

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THE CATHOLIC RECORD

girls.

of separation from his almost adored preceptor crushed him. Again, he dreaded public opinion. What would be thought of him, the heir to the throne, when men learned that the gentle and revered Fenelon had found himself obliged in conscience to aban-don the attempt to train him? To do the royal boy justice, however, it must be said that love for Fenelon was his principal incentive when he burst into tears, and besought the prelate to for him. Fenelon would promis give nothing at the time : he wished to give his pupil a needed lesson, so he left him in uncertainty for an entire day.

Our young readers are not dauphing of France ; but they are dauphins of the kingdom of heaven, and the lesson given to the Dake of Burgundy may profitable to them.-R. P. in Ave Maria.

CONVERT RAISED TO THE PRIESTHOOD -Norman Dominic Holly, a former resident of Philadelphia and New York, who was a Protestant Episcopalian but entered the Church twelve year ago, was ordained to the priesthood in Rome on July 25. He commenced his studies with the Dominicans at St. Kentucky, but his health Rose's. failed and he was compelled to desist Upon recovery he resumed his studies at Freiburg, Germany, and completed them at Rome. He was ordained for the Diocese of Westminster, England. His mother, who is also a convert, is an officer of the Confraternity of Si Gabriel, one of the objects of which is to form a social centre for converts who find themselves ostracized by for mer friends.

The moment we begin to think somebody else has no good in him, we lose most of what was good in our selves.

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that in a million of poor children and she looks with favor on another. a million of children of the upper and like this is like the measles, not very niddle classes, there would be no inequality in intellect ; the inequality would be solely in conditions. In the case of the "mute, inglorious Mil-tons," it would be "chill penury" that " repressed their noble rage, and froze the genial current of the soul."

We are informed that the English leisure class -- that means the class living on nherited incomes-has within the last one hundred and fifty years, produced about forty eminent writers. Taking the list alphabetically, it begins with Bentham and Browning, and ends with Thackeray, Tennyson, and Wordsworth. England has also produced many first-class writers who

enjoyed sinecures in the way of eccles lastical and university endowments. Others had public appointments which were semi sinecures, such as the India House position of Charles Lamb, the easy shrievalty of Sir Wal er Scott,

lay inspectorship of schools and the the Oxford professorship enjoyed by Matthew Arnold. Then cert in business positions which have been occu-pled by British authors, have left leisure for literary compositions. In the last generation, Grote, the historian, and several other well-known writers were bankers. In our day, banking seems to be a more absorbing pursuit, or the greed for money-getting incldent to it drowns out literary aspirations, as we hear of no banker-authors at the prsent time. In later years hereditary business opportunities and inherited fortunes have proved ad-verse to literary work. They have made extended travel possible, and have given people so much to enjoy that the temptation to do nothing has

proved irresistible. Turning to America, Mr. Robertson finds a more widely diffused culture, but no government fostering of liter. ature, as in England. Consequently, the literary worker here with his own way to make, has had a very hard struggle. Even had Poe been a teetotaler, his case would have been des perate, while Hawthorne, but for his political appointments, would have subsided. Emerson's change of religious opinion left him with no means of

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COURAGE OF THE SUBLIME A

New York Journal.

There were many cases of heroism at the fatal St. Agnes' Convent fire. Rarely has there been shown such a spirit of unselfishness. The good Sisters risked their own lives with calmness and resignation to save the little ones. Not one of them left the building until the children were out of it. Some of them had stayed too They long for their own safety. They leaped from the windows and were crushed on the paving stones. Sister Rose, "the blind nun," led a

party of children from the burning

But the most affecting incident was the coolness and bravery of the boys, more than one hundred in number, and ranging from five to fifteen year of age. Sister Reginald was in charge of them. She had always told them in of age. ase of fire to "save the bables first." When the alarm sounded she ran to the dormitory. The boys were sleep ing. She struck her hands three time -the signal agreed on if the building was on fire. They sat erect in their beds like soldiers. The Sister said to

"Boys ! Be men now ! The build-ing is on fire. Go promptly and save the babies

Every boy of them ran to the dormi-tory, where one hundred bables were asleep. Each of them took a little one asleep. Each of them took a little one under his arm, and under Sister Reg inald's direction carried them to place of safety.

When the roll was called on the lawn two bables were missing. John Cody, fifteen years old, ran through the smoke and flames and soon returned with a baby under either arm There was no shirking of duty any

where. It was a shirking exhibition of moral and physical courage.

. QUESTION BOX.

Faith and Morals.

W. M. of Napan, N. B., makes en quiry regarding the distinction be tween faith and morals, and whether doctrines which pertain to morals be-come matters of faith when they are degmatically defined by the Church He is somewhat perplexed to know how faith may be distinguished from moral when such dogmatic definitions are is sued by the Church regarding mora questions.

Answer. -- It is not difficult to define what questions regard faith and what regard morals. But the two somewhat overlap each other, so that without further explanation it is impossible to define exact limits between the two Faith is a divine virtue by which we believe what God has taught. It has reference, therefore, to truth, and is otherwise explained to be an assent o the intellect to things which ought to be believed.

Morals are the rules which govern our actions so as to make them in ac cordance with the laws of God.

It is evident that a moral rule, such thou shalt not take the name of the Lord thy God in vain," or shalt not steal," pertains to faith so far as the principle is concerned on which the law is based, viz. 'God must be revered," or, is unlawful to take a way the prop erty of another ;" because these principles are truths which must be believed. Yet it is to be remarked that a question of morals, even though the principle on which it rests be declared by the infallible authority of theChurch to be of faith, does not cease to be question of morals, whereas a matter which belongs to abstract truth does not become a question of mor-als by being defined, unless it pertained to morals before definition. There is, therefore, a real distinction between what is purely of faith, and what belongs to the moral nduct of mankind, and when we are told by theologians that the Church is infallible in deciding all controversies on faith and morals, this expression is to be understood of mattern which regard truth only as being of one class, and matters which regard human conduct as belonging to other class. In regard to both kinds of questions, the Catholic Church must be infallible. She is infallible in regard to matters of faith, because these are matters which Christ has re vealed, and the Church has be authorized and commanded to teach all things which Christ has taught. She is infallible, also, in regard to questions of morality, because the rules of human conduct are the immediate result of the truths on which thos rules rest. It will be readily understood from this explanation that the distinction between matters which are of faith and morals is purely a distinction of convenience, to distinguish questions which have reference to truth revealed, exclusively, from those questions which besides being based upon a re vealed truth, direct us in regard to what we ought to do. In short, faith has reference to what we must believe. and morals to what we must do. Our correspondent likewise asks us

MIRACULOUS CURE AT ST. ANNE OF BEAUPRE.

The following is vouched for by the Evening News of Detroit of Aug. 30: James Earlight, of Louis avenue, Windsor, formerly a conductor on the Grand Trunk railway, left home, a helpless invalid, to visit St. Anne de Beaupre, a little village in Quebec with world-wide fame for its miracu lous cures. He spent hours in prayer and worship at the famous shrine and bathed in the waters of St. Anne, and

yesterday returned home practically cured, he says. As he told the story of his cure to an Evening News reporter at his home, he spoke with the buoyancy of a man who has suddenly acquired a new in-terest in life. He is firm in the belief

that his cure is simply a miracle. On April 25 last, after he had brought his train into the vards, he felt a numbness in his right knee. He started for home, but grew rapidly worse and had to be assisted to his house. His right leg from the knee down and his right arm were parals zed.

Doctors could not effect a cure, and h finally decided to visit St. Anne. He spent eight days there. His cure did not come suddenly like some he says he witnessed. He simply felt a marked improvement each day. When he left home he could not walk

across the floor of his house, but now he walks without difficulty. Feeling and strength are rapidly returning to the paralyzed arm, and he expects soon to be able to resume his old position on the railway.

IRELAND'S APOSTOLIC DELE GATE.

The Dublin Freeman's Journal publishes a letter from Cardinal Logue, in which he says: "I find a rumor has gone abroad regarding the appoint ment of an Apostolic Delegate to Ire-land, for which, so far as I know, there is no ground. It strikes m that my silence in the circumstances might be taken as a confirmation of the rumor. I shall therefore feel obliged if you kindly permit me to state in your paper that I have lately received two Briefs from the Holy See, one addressed to the Bishops of Ire land, authorizing them to hold a Pien ary Synod navt year, the other adary Synod next year, the other adsed to me appointing me Apostolic Dalegate, solely and simply to preside at the synod. This evidently fur-nishes no ground for the report that a permanent Apostolic Delegate has been, or is about to be, appointed for

THE STUDY OF PHILOSOPHY.

Ireland

Pope Leo XIII. has done much t promote the study of philosophy, and the seminaries in this country are faithfully carrying out the in-structions of the Holy See. Philosophy reads the final principles of the world, of man, and of God, out of the world, of man, and of God, out of the book of nature. Theology discourses of God, man, and the world, out of the mouth of God Himself and His infallible Church. The philosopher advances with measured step by the inherent light of reason; the theologian runs by the borrow torch of re-velation ; the philosopher faces cre ation, and gazes its secrets out of it ; the theologian who asks what is truth. and is told it, turns round and sings Credo. Theology, in a word, is au-thority; Divine, indeed, but still authority. Philosophy is reason, and reason luxurating in its proud and peerless liberty of discovering supreme causes. Considered as a private, in dividual endowed with intellect and free-will, or as a public person fit to take a part in civilized life, man has need of philosophy, as shown by the example of men in sacred and profane story. It is much more essential to seminarians who are destined by God's pleasure to deal with the most sacred truths entrusted by Heaven to men, and who will be held responsible for the intellectual life and moral train ing of the children of God committed ing of the children of God committee to their care. If they fail to search their own finest faculties in their height and depth they will be but poor guides and auxiliaries to the souls of their fellows. And not only for positive doctrine is philosophy necessary, but to repel error in every shape and confound intellectual ad versaries, both of which duties St. Paul embraces in the phrase : " Ut potens sit exhortari in doctrina sana et eos qui contradicunt arguere. The Apostles, it is true, with the exception of St. Paul, have no philosophy. But, then, they had miracles. One or the other we must have. The greatest Doctors in the Church did the fewest miracles; some of them none at all. We have no claim to miracles; but with philosophy we can spread and vindicate the miraculously established religion of Christ. - Sacerdos in American Herald.

as to the best form of government. The eminent Count de Maistre pre-ferred the monarchical, while his distinguished successor, Montalembert, decidedly preferred the parliamentary. Dm(z) Cortez, on the other hand, held parliamentarism to be "the ne-gation of government," and believed, of ar are are near that there was o far as we can learn, that there wa so far as we can learn, that there was the most perfect state, in which the rulers obeyed the will of God, that is to say, the Church. An exclusive faith in any form of government was never a matter of faith with Catho lics. The Church, officially, has respected

THE CATHOLIG RECORD

every form yet known among Christ-ians. Her most illustrious sons may be found debating on opposite sides of this question of forms, and she has honored equally many who sto either side. The guardian and The guardian and cham pion of free will, she has ever repected its exercise within her con gregation, except on those subjects, which, by God's will being positively made known, were no longer open to debate or doubt. In this she proved herself the spring of all true liberty, as in the other aspect she stands con-fessedly the rock of all true authority To hold as the ruffians who sacked the Church in Paris do, that there is but one form of Government lawful under the sun, is to deny man's free will, is to displace God's Providence, is condemn the Church, deny all her past, and to declare perpetual war upon her hereafter, seeing she cannot and will not change to the end.

DIOCESE OF LONDON.

His Lordship Bishop Dowling, accompanied by Rev. Father Mahony, rector of St. Mary's Cathedral, Hamilton, paid a visit to Bishop McEvay on Thursday of last week.

McEvay on Thursday of last week. The Bishop visited "Mount St. Joseph." the valuatic property known as Hellmuth College, lately purchased by the Sisters of St. Joseph for the orphans and aged people under their charge, and was very much pleased with the building and location. On the occasion of the re-opening of the Sep-arate schools of the city on Tuesday morning last His Lordship the Bishop celebrated Mass in the Cathedral at S o'clock for the children, very min y of whom were in attendance, in splite of the heavy downpour of rain. He was sasisted by Rev. Father McKeoe, while Rev. Fathers Ayiward and L'Heureux occupied seats in the sanctuary. Remembered by His Wingham Par-

Remembered by His Wingham Par-

Remembered by His Wingham Par-ishioners. On the last occasion of Rev. Father Mc-Keon's visit to Wingham he was wailed on by Messrs, John Sullivan and Al-bert Fitzbatrick and presented with a purse of gold as a tangible mark of the re-spect and esteem entertained for him by the congregation of that mission.

spect and esteem entertained for nim by the congregation of that mission. **Oonsecration to the Sacred Heart**. In accordance with the wish of our Holy Father Pope Leo XIII., expressed in his En-cyclical Letter read at all the Masses lass Sun-day, wherein he recommends the consecration of the worid to the Sacred Heart of Jesus, Fri-day, Saturday and Sunday—Sept. 1, 2 and 3-were selected by his Lordship Bishop McEvay for the solemn event to be commemorated throughout this diocese. The Triduum began in the Catheural on Friday evening at 7.30. The Bishop recited the Rosary—the congrega-tion responding thereto-while Rev. Father McKcon gave Benediction of the Blessed Sac rament, and Rev. Father Aylward read the Litany of the Sacred Heart and preached a sermon appropriate to the occasion-on the infinite love of Almighty God for the human race. Rev. Stanislaus Rogalski, of St. Jerome's College, Berlin, who temained in London to hear the confessions of the German, Italian and Poilsh members of the congrega-tion, and Rev. Father L'Heureux, the Bishop's secretary, were also in the sanctuary. After the devoltons on Saturday evening - which con-sisted of the recitation of the beds, the Litany of the Sacred Heart, and Benediciton of the Biessed Sacrament-the priests were kept busy until a late hour at the tribunal of pen-picted on Sunday morning at witnessing such a large number appropring the Holy Table. The first Mass, on Sunday - 7 o'clock-was celebrated by the rector, and at 8:30 by his Lordship the Bishop. The celebrant of the Solem High Mass was Rev, Father Vaschalde, G. S. H., of Assumption College, Sandwich ; Rev. Father McKeon, deacon ; Rev. Father Rogalski, sub-deacon The rector of the cathedra made the announcements for the week, after which he thanked those of the con-tregation who so very generolary supplied the Consecration to the Sacred Heart. Rogalski, sub-deacon. The rector of the cathedral made the announcements for the week, after which he thanked those of the con-gregation who so very generously supplied the flowers and paims for the adorament of the altar. He was more particularly meased with recation who so very generously supplied the flowers and paims for the adornment of the latar. He was more particularly pleased with their ready response to his request for flowers as this was the first occasion he made such a call upon his new congregation. At this Mass His Lord-ship preached a very lucid and instructive ermon taking as his text the first episile of St Paul to the Corinthians (c. l v): "Let a man so regard us as the ministers of Christ and the dispensers of the mysteries of God." At the conclusion of Mass a procession of the Blessed Sacrament took place through order: Rev. Father Aylward, master of cere-monies; cross-bearer and attendant acolytes; the girls who made their first Communion this year, arrayed in pure white gowas and crowned with velis and wreaths; the male first communi-cants; then the acolytes incensing the Blessed Sacrament, Which was carried by His Lord-ship, under a rich canopy unheld by Messrs. Hown, Garvey, Dromgole and Cook; Rev. Fathers McKeon and Rogalski. Returning and ni aitar, surrounded by natural flowers, paims and lighted charlies artistically arranged, for the veneration and adoration of the faith the church repaired thereto at appointed hours is and ing to previous arrangement, knelt half hours' adoration before the main altar, surrounded by natural flowers, paims and lighted charlies and saltar boys, according to previous arrangement, knelt half hours' adoration of the faith the church repaired thereto at appointed hours is the affermonen while the Sodal is the filterent societies in connection with the faith hours' adoration of the faith the faith heather action the sodal is the function of the Sodar is the soler while the sodar is the soler of the soler while the sodar is the faith bours' adoration of the faith the there of the Sover, faiter which heather bord is the soler of the Sover, faiter which the soler and the soler of the soler which soler the the the theore of the soler which soler the the soler of the soler of the soler which soler with Henedi s

water and the surrounding districts. The Rev, Dr. Treacy of Toronto performed the coremony and afterwards addressed the people on the sature of divine religion, its foundation by Jesus Christ and the necessity of showing it forth in our lives. The rev. pastor, Fahler Corooran, sang the kigh Mass, and afterwards thanked the people for their stitendance and generous support. Miss O'Malley of Teeswater pre-ided at the organ and Miss Susie Guittard sang the principal solos. Coples of the princi-pal provincial papers, with the Teeswater News, Carinolae Record, Catholic Register and Lucknow Sentinel, were placed in the corner-stone. In the evening the service took place at the opening of the new organ, presented by Mrs. Jane Kirg to the Catholic Church at Deewater. The Rev. Father Coroorn a sang V spers and Rev. Dr. Tracy delivered a most interesting lecture on the Roman Catacombs, to an overflowing audience.

ARCHDIOCESE OF OTTAWA.

ARCHDIOCESE OF OTTAWA. Friday of last week, the "First Friday," was remarkable for the numbers who received Holy Comranuion in the different city churches and chapels. The function of the second second second price on Friday of nast week. En route for the cemetery of Our Lady, on the Montreal second, the cortege made a detour for the pur-post of allowing her daughter, Mother Mary St. Bernard, a cloistered Sister in the Monas-try of Our Lady of Charity (Good Shepherd), to view it in company with her reverend Sisters from the windows of the Monastery. and to offer up a prayer for the soul of the de-cessed. R. L. P. Several changes around in the staff of the University have been made for the coming wer Refersors have been added to the Uni-versity staff, which will now number forty. Ave new Professors have been added to the Uni-versity staff, which will now number forty. Ave new Professors have been added to the Uni-versity staff, which will now number forty. Ave new Professors have been added to the Uni-versity staff, which will now number forty. Ave her nall the departments. Rev. Father Murphy have been transferred to the complaincy of the dood shepherd Convert.

street convent, vice Rev. Father Antoine who has been transferred to the chapiancy of the Good Shepherd Convent. The annual retreat of the Oblate Fathers of the diocese terminated on Tue-day morning of last week. The remainder of the day was devoted to reunion at the Scholasticate, The Rev. Father Eurone Prevost of the Order of the Blessed Sacrament, who has re-sided in Paris for the past twelve years, has returned to Canada and is staying at l'Orphei-inat St. Joseph, Mount St. Anthony. He is brother of Dr. Prevost of this city, and is a native of St. Jerome, Que. A Harvest Home picnic in add of the church funds will be held on the grounds of Mr. Pat-rick Shearan, opposite the church, on the 7th inst.

THE ALUMNI UNION OF ST. JEROME'S COLLEGE, BERLIN.

THE ALUMNI UNION OF ST. JEROME'S COLLEGE, BERLIN. The Bee is the name of a lively monthly periodical published by the students of St. Jerome's college, Berlin, an excellent and suc-cessful educational inskitution under the man-agement of the Resurrectionist. Fathers, the Very Rev. Theobald Spirz being the President. The August number of The Bee, however, has been issued specially under direction of the Alumni of the College, in order to promote the interests of the Approaching reunion of Alumni which is announced to be held on the 27th of the present month of September. The purpose of the Alumni Union is set for th in one of the paragraphs of its constitution to be 'the promotion of the interests of our Alma Mater, and the fostering of friendship and good freding among her children. These are most worthy objects, and w fir 't constitution to be 'the promotion of the institution to the state and the fostering of friendship and good freding among her children. These are most worthy objects, and w fir 't constitution the 'the promotion of the institution who have instend the foster of the College from which they derived the good seed which has fructified by making them succeed in the battle of life as 'theologians, philosonhers, physicians, bar-nisters their affection and graditude to the institution in which they studied, by joining the Association of 'O OH Boys.' the aim of which is to encourage the youths who from year to year are numbered anong the students of the same institution in which they received their ducation, and to promote the interests of the same institution in which they received in their success in life, and they would best institution in the constant desident to the institution in which they studied, by joining the Association of 'O OH Boys.' the aim of which is to encourage the youths who from year to year are numbered anong the students of the same linstitution in which they received their ducation, and to promote the interests of the same linsti

organized, with Mr. Gibbs as its first Fresh-dent. The Association prospered from that time, and held is meetings at first every year, and afterwards every third year; yet there have been a considerabe percentage of the students who have not joined the Alumni Association. It is to be desired that on the occasion of the nexx meeting, on September 27, a larger gather-ing than ever may come together, so that the Alumni Union may live on and prosper even after the present generation of members shall have massed awax.

after the present separation of members shall have passed away. We wish prosperity and permanence to the Alumni Union, and to The Bee the spirited periodical issued by the students.

OBITUARY.

In revive his patient, but to no avail. Gradu-illy sinking, she received the last rites of the Church she loved so deary—and conversed with her dear ones until nest the moment dear intervention of the shear of the shear of the rand reveal as the catuli nest the moment dear intervention of the shear of the shear of the rand to vespers on Sunday of the shear of the McGinn and niece of the shear on the shear of the shear of the shear on the shear of the shear or of the shear of the shear of the shear to further and shear of the shear of the shear the shear of the shear of the shear of the shear the shear of the shear of the shear of the shear the shear of the shear of the shear of the shear the shear of the shear of the shear of the shear the shear of the shear of the shear of the shear the shear of the shear the shear of th

A carriage containing the floral tributes of many loving friends preceded the hearse. The remains of the late Mrs. Thomas Roman artived in Toronto at 5 o'clock Tuesday after-nonalecommonied by her husband, daughter and sister. They were conveyed to the latter's

residence. Wednesday morning the funeral took piace to St. Michael's cathedral, where a solemn Requirem Mass was celebrated. The body was then interred in the family plot in St. Michael's cemetery beside the other members of her family who had proceeded her to the grave. R. I. P.

R. I. P.

The prayers of our readers are requested for the repose of the soul of the late James Hagariy of Camlachie, who departed this life on the 17th June, 1899. May his soul rest in peace!

MARY'S BIRTH. STH SEPTEMBER.

At dawn of day, the day of Mary's birth, There fell a golden cloud upon the earth, Down-cuttained from the Throne of God above The mystic shadow of His earth-drawn love-Onall the Holy Land, tradition saith, Between Jerusalem and Nazareth. Between the temple of the cherubin And humble heme of Anne and Joachim-Uniting thus, whilst at giels thither trod The house of Mary to the house of God. For, though it seemed to eyes of men a haze Of sun mists, cathered in a golden sheep, Yet was it full of angels, who, unseen By mortal eye, yet shone beneath the gaze Of God, resplendent, like the crystal gems That sparkle in the snow drift as it lies; Or like the stare, that thi with diadems The milk-white arch that spans the purple skies. -Sir. John Croker Barrow.

-Sir. John Croker Barrow.

C. M. B. A.

Presentation to Mr. John Malloy.

Presentation to Mr. John Malloy. Dufferin Post, Aug. 31.
On Thursday evening last Mr. John Malloy, who has for over a year been C. ¹/₂, R. Road-masier between Streetsville Junction and treewster, and who has just been promoted to the roadimistership between Havelock and Smith 8 Falls, with headquarters at the latter paint. was waited upon at his residence on sense the state of the state of the offi-cers and memory of the state of the offi-cented with a beautiful set of all words the pro-metric and a farewell address which have of present were several unconned with heap present who came to take part in the present out on Mr. Malloy and their regret at his present who came to the Post, who expressed his own personal regret at the appreciation of the roadmaster's many excellent qualities of the roadmaster's many excelle

then read by an sound J. Malloy, Esq : Dear Sir and Brother—The hasty and un-expected news of your deserved promotion to a new sphere of labor has called us here this a new sphere of labor has called us here this makes to evince our sentiments of kind appresention for the many excellent qualifies of which you have given evidence since your advent among us. In accepting you to the membership of Branch 88, C. M. B. A., we ex-pressed the cherished hope mat our branch precision for the many excellent qualities of which you have given evidence since your advent among us. In accepting you to the membership of Branch 88. C. M. B. A., we ex-pressed the cherished hope that our branch had secured a valuable addition, and now, after the lapse of a twelve-month, we rejuice to say that our anticipations have been super-abundantly realized. You have not only proved yourself an effi-cient member of our Branch by an admirable exactness in complying with all the require-ments of the Association, but you have been instrumental in augmenting our membership by several initiations. We would fain sus-pend the unwished for nows, but, as charity is the sustaining element of our Association, we suppress all selfish motives, and gladly compli-ment you on your elevation to a more promi-ment goin where a larger field of usefulness awaits you. Your absence will leave a yac-ancy in our ranks which it will be difficult to fill, and not only do the members of the C. M. B. A. regret your departure but St. Peter's Church, of which you have been a most faith-ul and liberalimenber, losse one of its most devoted adherente. You not-only endeared yourself to the members of your own church but have stood high in the estimation of the public who must regard you as a model citizen. We compliment the Company that numbers as been so prompily recognized and recom-pased by your super-vision its interests will be safeguarded with our feelings of regret at your departure is a sense of gradification that your departure is a sense of gradification that your departure is a sense of sectifications. We wish you many years of continued use-rulness in the profession you have served so well, and your example is a further assurance ethat honesty, integril y and fidelity are the sure roud to success. Before concluding this brief and imperfect expression of our sentiments we ask you to aso-iety a member of our Church, and a citizen of our town. Signed on behalf of the members and officers of Branch 85, C. M. B. A.

SEPTEMBER 9, 1899.

HOLY NAME OF MARY. 10TH SEPTEMBER.

Dear honored name, beloved for human ties, But loved and honored first that One was

given In living proof, to erring eyes, That our poor flesh is near akin to Heaven

Sweet word of dual meaning : one of grace, And born of our kind Advocate above ; And one, by memory linked to that dear face That blessed my childhood with its mothe love,

And taught me, first, the simple prayer : "To

thee, Poor banished sons of Eve, we send our cries," Through mists of years those words recall to

A childish face upturned to loving eyes.

And yer, to some the name of Mary bears No special meaning and no gracious power ; In that dear word they seek for bidden snares, As wasps find poison in the sweetest flower.

But faithful hearts can see, o'er doubts and

fears, The Virgin-link that binds the Lord to earth ; Which to the upturned trusting face, appears Greater than angel, though of human birth. The sweet-faced moon reflects on cheerless

night, The rays of hidden sun that rise to-morrow; So, unseen, God lets His promised light, Through holy Mary, shine upon our serrow, Jonn Boyle O Reily,

When things go wrong with them, many people blame the Almighty for afflicting them, but when they are successful in their under-takings they take all the credit of it to them-solves.

MARKET REPORTS.

LONDON

LONDON. London, Sept. 7. — Dairy Produce — Ergs, fresh laid, per dozen, 12 to 14c; ergs, bask b lots, 12 to 13c; butter, best rolls, 22 to 24c; but-ter, best crock, 21 to 23c; butter, creather; 23 to 25c; cheese, pound, wholesale, 7; to θ_c : do, retail, 10 to 12c. Poultry — Ducks, dressed, per pair, 60 to 75c.; fowls, per pair (undressed), 40 to 50c.; fowls, per pair (dressed), 55 to 75c.; chickens (spring), 55 to 80c.

ber pair (dressed), 55 to 76c; chickens (spring), 55 to 80c; Mest-Pork, per cwt., \$5.80 to \$6.00; beef, cow, \$150 to \$5.50; to est, heifers and steers, \$5.60 to \$5.50; veal, by carcass, \$1.00 to \$5.00; mution, by carcass, \$5.00 to \$6.00; lamb, spring, by the lb., 8 to 9c; lamb by the quarter, \$1.00 to \$125; Grain, per centai-Wheat new, \$1.07 to \$1.10; do. oid, \$1.13 to \$1.15; cant. 80 to \$55c; peas, 90 to \$1.00; barley, \$0 to \$1.05; corn, 75 to \$0.6; buckwheat, 90c to \$1.00; Farm Produce-Hay, per ton, new, \$9.00 to \$10,00; straw, per lond, \$5.00 to \$3.50; straw, per ton, \$5.00 to \$6.00; honey, per pound, \$ to 10c;

per ton, 50.00 to 10c, to 10c, Live Stock—Live hogs, \$4.75 to \$5.00; stags, per lb., 2 to 25c; sowa, per lb., 2 c; pigs, pair, \$3.00 to \$5.00; fat beeves, \$4.00 to \$5.00.

Latest Live Stock Markets. TORONTO.

Toronto, Sept. 7. - There is a fair demand for shipping cattle, and the mass of it sold at from

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what book in English explains faith and morals, and the distinction be tween them. The desired explana-tions will be found in "The Poor Man's Catechism," by Bishop Hay, and "The Succere Christian," by the same author.

PERSECUTION OF JEWS -The Provincial of the French Jesuits has made a public statement in which he said a public statement in which he said that "the persecution of the Jews is against the spirit of our religion and among Catholic statesmen, from the arguingt the spirit of the parties" against the spirit of the nation.'

THE CHURCH AND FORMS OF GOVERNMENT.

The desecration of the Catholic Church by a vile mob of young ruffians s used by a non-Catholic paper as the text on which to build an argument that the Catholic Church is opposed to republics. Nothing could be farther from the truth. The fact is the teaching of the Church on the forms of government is founded on the memorable saying of our Lord : " Give unto Crear the things that are Crear's and give unto God the things that are God's." These words are the key to the true relation of the Church and State. Among Catholic teachers, as among Catholic statesmen, from the first there has been many differences Casar the things that are Casar's and

DIOCESE OF HAMILTON.

Diocesse of HAMILITON. On Monday of last week the Separate schools of the city opened with an increased attendance over last year. The Bishop said Mass for the children sterner at the Cathedral and after Mass gave the children some ex-cellent advice on the work of the school year. Three large new parochial residences have been procured in this diocess this year-the beautiful house and grounds on Herchimer street next to St. Joseph's church, Hamilton, in which the pastor, Father Hinchey, now resides a fine new house has been built by Father Kehoe at Drayton and a very commodious residence has been erected by Father Haley at Acton. The contract for the new church in will be a handsome structure. On Sundy last the Bishop assisted at High mass at the cathedral, and in the svening gave paul society. The same ovening he was present at Vespers

an interesting lecture to the St. Vincent de Paul society. The same evening he was present at Vespers at St. Joseph's church, assisted by the pastor, Father Hincher, and by Rev. Dr. Walter. A beautiful new panting of the Holy Family, a present from the Bishop to the church, was un-veiled. The Bishop treached for some time on devotion to the Holy Family. A very successful lawn social was held on St. Joseph's church grounds on the evening of Aug 31.

MRS. WM. TONER, PORTAGE DU FORT.

MRS. WM. TONER, PORTAGE DU FORT. The home of one of the most respected famil-ies in the parish of Portage du Fort was over-shadowed by a cloud of sorrow on Thursday, August 3rd, when the merciless hand of death removed therefrom a most beloved mother, in the person of Mrs. Wm. Toner. The deceased lady was in the sixty-sixth year of her age, and a native of County Done-gal, Ireland. Besides her husband, she leaves to mourn her loss six children, three sons and three daughters, one of whom is a religious-Sister Mary Teresa, of the Grey Nuns of the Cross.

Cross, stary Jectos, of the Orly Adms of all Decoased was a most exemplary character, a loving mother and always ready and willing to lend a helping hand to those less favored with end a helping hand to those less favored with end to the throne of Mercy for the one whose chief ambliton was to comfort the poor and

Chair a which is a solution of the condition of the poor and needy.
 Mr2-coner had been an invalid for the poor and interest and the solution of the poor and the solution of the poor and the solution of the poor and the solution of the solution

MR. LEWIS GANT, MELANCTHON.

MR. LEWIS GANT, MELANCTHON. Mr. Lewis Gant, an old and respected resi-dent of Mejancthon, passed away at 2 u.m., on Saurday. 20th August, 1850, at the age of eighty nine years. Deceased contracted a year boat of four which have the weather of lowered. He received all the age of the catholic church of which he was a most faith-member. Three daughters and three some survive him, Mrs. Michael Mulligan and Mrs. Calven beanslot Meiancthon; Mrs. Taylor, of Ann Arbor, Mich also his second daughter Mary phenoses and the some some survive him. Meris Aichael Mulligan and Mrs. Calven heanslot Meiancthon; Mrs. Taylor, of Ann Arbor, Mich also his second daughter Mary hu, who entered Good Shephard convent some years ago; Lewis John Gant, with hemerican Army in Phillipines; Michael in peceased has lived with his daughter Mrs. Deceased has lived with his daughter Mrs. Deceased has lived with his daughter day. The functh, Mina, and Shenes. The functh also has was celebrated in 81. Pat-tick's Church, Melancthon, Rev. Father Sisted har in their sad affliction. We carnestly pray Our Heavenly Father to have mercy on the departed soul. Mrs. Thomas Ronax, Kingsrox,

MRS. THOMAS RONAN, KINGSTON.

MRS. THOMAS RONAN, KINGSTON, Sad indeed, was the announcement that went forth on Sunday evening last telling of the sudden passing away of Mrs. Ronan, be-loved wife of Mr. Thos. Ronan. Though for some time deceased had not been feeling well, she was about as usual and made lit-tle complaint of illness. On Saurday evening with her husband and daughter Ida, Mrs. Ronan had been out waik-ing, and returned home in good spirits. Early on Sunday morning the good wite and mother was taken with a sudden weakness and punced her case serieus and did all possible

our town, Signed on behalf of the members and officers of Branch 88, C. M, B. A., Jas. McCue, President, M. J. Bench, Rec. Sec. Orangeville, Aug 21, 1899, The presentation was made by Mr. M. J. Bench.

Orangeville, Aug 21, 1890.
 The processing of the sphered to be much affective for the sphered to be much affective statement was the sphered to be much affective statement was and the sphered to be much affective statement was and the sphered by the statement sphere statement was and the sphere statement of the sphere state statement of the sphere statement of the sphere statement of t

shipping cattle, and the mass of it sold at from \$4.35 to \$4.80 per cwt: though for really choice exporters \$5 was several times paid. The butcher cattle was largely weeded for export, and stuff so selected from \$4 to \$4.30 per cwt. Good butcher cattle sold at from \$3 to \$4 to per pound (the latter price for selected lots). Medium cattle sold at \$3 to \$3 to \$4 to \$2 pound, and poor suff around \$2 per pound. Stockers were selling to-day at from 3 to \$4 to per pound. Teeders are worth from \$1 to \$4 per pound, the latter figure for heavy feeders. Bulls are worth from \$1 to \$1 per pound; heavy bulls sell up to \$4 per pound. Mik cows are a fair sale, with enquiry for some choice cows, which will fetch up to \$55 but and the select of the selection of the select of the

solution of the state which will enduiry for each. Bound and state which will fetch up to 55 each. Sheep and lambs are plentiful and un-changed. Goodsheep are worth from \$3.30 to \$3.65 per cwL, and lambs fetch from \$4 to \$4.25 per cwL. Bucks are worth from \$2.75 to \$3 per cwt. Only a dozen calves came in to day; they sold at from \$2.50 to \$7 each. There is a de-mand for a few choice yeal calves. Hoys are steady and unchanged to day; we have still too many light hors coming here. Choice hoses (scaling from 160 to 200 be), are fetching \$5 per cwt; and light and fat hogs sell at \$4.50 per cwt; BUFFALO. Kast Buffalo, N. Y., Sept. 7.-Cattle-The

sell at \$1.00 per cwt. EAST BUFFALO. Reast Buffalo, N. Y., Bopt, 7.-Cattlo-The demand was fairly active, and on the top-grades the market was stronger. Calves sold a shade lower under moderate demand; choice to extra, \$7 to \$7.00, with a few soles at \$7.50, Sheep and lamba-choice to extra, \$4.50 to \$4.50; good to choice \$3.50 to \$4.50; common to fair, \$4.50; good to choice, \$4.35 to \$4.50; common to fair, \$2.50; to \$3.75; Canada lamba, \$5.70 \$6. Hoce-Twenty-one loads on saie; trade Opened slow and lower, and dragged all day; Yorkers, \$4.85 to \$4.50; genassers, \$4.50 to \$4.50; Yorkers, \$4.85 to \$4.50; to \$4.70; to \$4.50; Yorkers, \$4.85 to \$4.50; grassers, \$4.50 to \$4.50; Yorkers, \$4.85 to \$4.50; grassers, \$4.50 to \$4.50; Yorkers, \$4.50 to \$4.70; roughs, \$3.50 to \$5.50; } pigs, \$4.60 to \$4.70; roughs, \$3.80 to \$3.90; stags, \$3.25 to \$3.50; at the close several loads were left over.

READING FOR THE FAMILY CIRCLE.

Books for Young and Old, including Stories and Biographies. Doctrinal Works, Pamphie's on Various Subjects, Devotional Booklets, etc. Send for a list.

1090-5 THE AVE MARIA. Notre Dame, Ind.

CATHOLIC HOME ANNUAL.

This year's issue of the Annual is particular-ly interesting. It has an exquisite colored cover and sixty-four beautifui illustrations-there are stories by Maurice Francis Egan, Sara Trainor Smith, M. E. Fraucis, Madam Blanc, and others : poems by Eleanor C. Don-nelly and Father Edmund, C. P. More serious articles by Very Iev. Ferrool Girardey, C. SS. R. and Anna T. Sadlier. Price 25 cents. Ad-dress Thee. Coffey, CATHOLIC RECORD Office, London.

CANADIAN TEACHERS WANTED,

More vacancies than teachers. Positions guaranteed. Placed two hundred and sixty-three Canadian teachers in United States last form. Union Teachers' Agencies of America, Washington, D. C. 1066 13. O. M. B. A.-Branch No. 4, London.

Meets on the ind and ith Thursday every month, at 8 o'clock, at their h Albion Block, Richmond Street Jamas Murray, Fresdent: P. F. Sor

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