# Catholic Record.

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

VOLUME XXII.

LONDON, ONTARIO, SATURDAY, AUGUST 25, 1900.

NO. 1.140.

### The Catholic Record

London, Saturday, August 25, 1900. THE WAR.

The war in the East goes merrily on. The Filipinos are being incculated with large doses of gatling-gun Christianity and Americans are learning that the natives who are still above ground are past masters in the art of ambush making. They will doubtless be assimilated and be changed from benighted and happy natives into individuals who, according to Bill Nye, are well informed and billous, while they revel in suspenders and rum, with all the blessings of late hours, civilization and suicide.

#### A WORD TO PARENTS.

We hope that parents will register a resolution to give the boys the advantages of Catholic education. There has been too much neglect in this matter. The most casual acquaintance with the ways of the city cannot but help showing us how many lads are employed as messengers, as clerks in lawyers offices and in other so-styled occupations which leave them when they attain their majority high and dry on the strand of failure.

We certainly think that parents with a little self-sacrifice can enable found none but the Catholic the boys to get a grip on the world. Poverty is oftimes alleged as an excuse for putting them into harness at an early age, but the same parents think nothing of paying music and painting fees for the girls. Where finan. cial resources are limited the boys should come first.

### GOSSIPERS CRITICIZED.

"Everyone but a born idiot has brains enough not to be fool." That's a nice little saying, said our friend, the old gentleman who has many schemes for the reformation of this planet. Why I had them labelled, before letting them loose on an innocent world. Then we could be on the lookout for them or have at least a chance of minimizing the effects of an unavoidable collision. We thought that the heat had affected his mental machinery.

"I mean," he continued, "the collectors and purveyors of gossip. They gabble and criticize-flitting here and there gleaming and retailing, with never a thought of self-culture or of anything else save vocal exercise. What they do know they divulgewhat they don't know they conjecture -what they cannot conjecture they trust. A burden to themselves they are intolerable nuisances to those for whom life is not bounded by the doings and sayings of their neighbors. They would be invaluable adjuncts to a yellow journal. They have many their protestations and their services, and mysterious ways unknown to less gifted mortals of getting the news: and with their luxuriant imaginations and a knack begotten of repeated efforts, they could elaborate a hint into calumns of plausible information.' The old gentleman was " wound up," as the office boy said, but we bade him adieu courteously but firmly before he proceeded further.

### GIVE THE BOYS A CHANCE.

It is incredible how many promising lads are doomed to seridom through the criminal carelessness of parents. For the sake of a miserable pittance they are allowed to leave school and to become virtually the pariahs of society. They will of course be as good as their fathers. To walk in the old groove marked deep by the feet of those who have been hunted and persecuted—to aspire to nothing—to wait in suppliant guise outside the temple of in suppliant guise outside the temple of Prosperity-to live in isolation-these are things which mightily delight our friend the enemy. And it is a wonder that this is hidden to the eyes of so many. Start a boy at fourteen and expect him to win is like asking him to tear down a stone wall with his naked hands. At twenty he is either a gentleman of leisure or a wood-hewer or water-carrier or an applicant perchance for one of these elusive govermental berths. But he does not count as a factor in our progress. He may be a voter with a political education of knowing how to

" If we isolate ourselves and fall out of the highest intellectual and moral simply Catholics.

life around us," says Bishop Spalding, 'we shall fatally drift into a position of inferiority, and lose the power to purify and direct it to noble ends. make ourselves heard and understood."

#### THE WORLD'S HEROES.

As soon as the news came that Catholic missionaries had fallen victims to the fury of the Boxers others volunteered to take their places. This is the spirit that has been attested to by countless deeds of heroism. It lives in the hearts of those who know what they believe and who, in order to teach that belief to the heathen, are ready to face every danger. Young priests afire with the memories of saintly missionaries, and buoved up by the hope that after strivings and much weariness and death, mayhap by sword or gibbet, is the reward exceeding great, are willing to step into the breach. They are the world's heroes. To plunge into the smoke of the battlefield and to drag a stricken comrade back into safety demands bravery ; but to be cut off from home and kindredto live surrounded by things that can not but be repugnant, and by a suspic ious and fickle populace-to work gladly and generously with the shadow of a cruel death athwart one, calls for courage of a stronger and deeper mold. It is no wonder that Khartoum Gordon discard and much to learn. who came up to his ideal of the absolute self devotion of the Apostolic missionary.

We do not for one moment insinuate that Protestant missionaries are devoid of earnestness and self sac rifice. But they cannot by their principles attain the heights that are so easy of assent to the Catholic. Without doctrine, and without means to make never yet succeeded in converting any the essential conditions of success. heathen nation.

### CATHOLIC FEDERATION.

The Catholic Federation scheme is The Catholic Federation scheme is meeting with considerable success in the United States. A few Catholic journals are rather faint-hearted in their approval, but the many endorse it with earnestness and enthusiasm.

These can be nevertied by instance and desirability of such a movement."

"Believing as I naturally and sincerely do, that Catholic interests are well worth protecting and promoting for the welfare who for freligion and of the civil society, and knowing the value of united effort for the protection of any interest. I do not fail to grant a movement." There can be no valid objection against it. It is not for political purposes, as THE POPE ON ANARCHY AND some ingenious writers would have us believe. To concentrate Catholic energy-to stimulate the zeal of Catholic laymen-to prevent bigotry from encroaching upon just rights-these in their hatred of Leo XIII as was the

crystallize that scheme into an organization that will be permanent and that cannot be overlooked. Despite they have, notably in the formation of commissions to their new possessions, been walked over. We do not say that the Presidentiand his advisors were influenced by bigotry in the selection of the various gentlemen who are initiat ing the alien peoples into the mysteries of a brand new civilization. But we do say that Catholics should so organize as to make future selections of that kind impossible.

The meniwho guide the destinies of

who exercise the franchise, federated to resent unjust interference and minister was away on his vacation, and discrimination, they may think twice before turning the wheel injudicious-

In Canada we have not so much need of Federation as our cousins over the border. But we hope, nevertheless, to see it before long in working order, and we are delighted that the Toronto societies have taken steps to that end.

It will certainly be a safeguard and may furthermore convince politicians that the day of gush, bluff and platform promises is a thing of the past. We can still have our party watchhaul at the right moment, and there he words, but when injustice endeavors to interfere wih the rights of conscience we should close up our ranks and te

The layman who is at all observant of the trend of events must needs recognize that he can be of service to the Church. There are boys to be looked after-to be rescued from evil surroundings-this and countless other works that make for the extension of for help. That an organization can give this more intelligently and with greater fruit than individual effort

goes without saying. Furthermore, we believe that Federation will raise our societies to a higher grade of efficiency. Whilst we have a just measure of admiration for the work they have done, and are still doing, we cannot shut our eyes to the fact that their usefulness is rather negative than positive. They certain. ly do not exert any appreciable influence on the community. We do not deny that by dint of much and sundry talk of an adulatory nature they are lulled into believing they do, but that belief, however consoling, rests on a very slender modicum of fact. If being centres of athleticism and of eloquent resoluting is not the ultimate end of a Catholic society, we may say that our organizations have much to

We should like to be able to say that our societies are nurseries of ambition -homes of zeal and Catholic loyaltyplaces where our young men are inspired to act their parts in this country, not as political serfs or ward heelers or backboneless individuals whose lips cannot frame a word of protest, but as Catholics who are proud of their faith and are ready to defend it, and who realize that courage and enanything or anyone holy, they have thusiasm, industry and tenacity are

> The project for Federation has received the strong approval of the Apostolic Delegate, Mgr. Martinelli. He

### SOCIALISM.

From his prison in the Vatican the Pope protests that society is in danger from the vile rabble, who are senseless are aims that cannot with any show of justice be viewed with suspicion or district be viewed with suspicion or district and cried aloud for His death. The Vicar of the Crucified is said to be pre-atholies of the United States at the paring an encyclical letter, in which Catholics of the United States should he condemns the spirit of anarchy, which places the Pope at the mercy of a revolution which menaces his liberty The Catholics of America, who are in tensely devoted to the Holy Father, will give the Pope all the moral and material aid in their power in the hour of affliction. Leo XIII. is a true shepherd, like His divine Master, and, need be, will lay down his life for his flock.-American Herald.

#### PROTESTANTISM DECAYING IN NEW ENGLAND.

Here is a bit of interested testimony going in rural New England, from a sketch by Allen Chesterfield, in the Congregationalist of August 2:

Inquiries revealed the fact that the that none of the Protestant churches would have a morning service. Whereupon, Mr. Chesterfield:

Whereupon, Mr Chesterfield:

The carriage and meditated on their homeward journey on this new aspect of the country religious problem. There may be some excuse for city churches closing their doors on Sunday, but that the leading church in a smart New Hampshire town of 1800 inhabitants should, for four successive Sundays, give up its service at a time when many strangers would naturally be present and when only a small fraction of the regular parishioners could possibly be out of town was a sad revelation of the religious indifference of that community. I shall not be surprised to hear before long that the church is to be closed for a year in order that both pastor and people may have their proper amount of rest.

This writer's exparience might have

This writer's experience might have een duplicated on the same Sunday in a hundred towns in Massachusetts, New Hampshire, Vermont and Maine. aries with a foreign affiliation that The spiritual and moral dry rot which renders them hateful to the Chinese.

Again, Federation will take hold of is destroying the older element of the Instead of entering upon their divinely were strangers in Paris, nor were the energy that is wasted on trifles and population of rural New England, calls for a check which Protestantism cannot supply .- Boston Pilot.

#### INCREASE IN JUVENILE CRIME.

There is no keener pain known in life than that caused the parental heart by the misdeeds and crimes of bad sons and silly daughters. The daily records of police courts show an God's kingdom on earth are crying out appalling increase in juvenile crime, for help. That an organization can and in many cases the culprits are not the children of poverty, and daughters of parents who are infatuated with the world and " fashion able society," as they call it. Mere children are brought to the theatre and sent to dancing-school-and yet their parents wonder at their straying from the paths of virtue. These little children become "young ladies and gentlemen " sooner than readers and writers, are accomplished in all the practices and usages of "polite and respectable society." They know the respectable society. latest style of dress or the newest cut of a dress coat. They can go through the most intricate figure of the latest dance; but ask them to recite the Apostle's Creed, or to make an Act of Faith, and they are astonished. It is true that they are sent to church on Sundays and holydays, but only to barely comply with the obligation of hearing Mass. Parents have a terrible responsibility. In the words of the patriot prelate, Archbishop Croke, "there are three things in particular which parents are bound to give their children - good example, wholesale chastisement or correction when they need it, and sound, suitable instruc tion in religious and secular matters, and if they do not discharge their duty they must not complain if a terrible punishment is their lot.—American Herald.

#### THE CHILDREN.

The contentions that have arisen in different localities during the school vacation just about to close have emphasized two things: the irreligious tendency of public and other secular schools and the imperative need of Catholic education. It would be interesting, were it not too difficult, to gather from all parts of the country the testimony going to prove the hos tile attitude of State and denominaschools towards Catholics and the Catholic Church. Even in places where the influence of Catholics is powerful, it has not prevailed to the extent of preventing discrimination against Catholics, who sought elective or appointive positions, when their fitness was beyond question, and when they so far outranked their competitors that an omnipotent board could only give as a reason for rejection that "members were exercising their prerogative." Opposition to religion entralizes on the Catholic Church. Numerous beyond computation are the cases where teachers took it as a matter of course that, where a history text did not misrepresent the Church, they ment might outrage the most sacred feelings of Christianity. In the higher institutes of learning, whether of State origin or private foundation, infidelity s the boast not confined to students while the chapel and theology and theological students are sources of infinite jest to the sprout, whose room reeks with foul pipes and green room pictures, and whose intellectuality is s hollow as his pretensions to athleti The air of these places is charged with derision of religion, if not with open The product of the public hostility. school makes very plastic material for the evolution of intellectual pride that becomes its own God, and whose creed is "non-serviam."

It is no wonder since the only evidences of religion presented in the public schools are confined to a peda-gogy that talks of "dark ages" and mediaeval methods" and "narrow ecclesiasticism." or to open charges about the restrictions of Church. Catholic children mention such things to nobody but their parents, and Catholic parents who send children to the public schools usually advise the children to "take no no-tice" of such attacks, lest it attract of such attacks, lest it attract too much attention. The rest is easy after awhile these pupils " take no no tice " of the Church, except to reproach it as a folly of their parents. The training of children is at best no easy matter, but it takes no seer to recog nize what will be the result of putting acide God from the order of influences that ought to shape men's lives. away all authority and you have the inevitable-anarchy. When will Catholic parents awake to their interests and opportunities? Be wise unto sobriety. - Catholic Universe.

#### THE MISSIONARIES AND THE POWERS.

A great deal has been said about the trouble in China and the part the missionaries have taken in provoking it. Our opinion is that the missionar ies have lost more than they have gained by the interference and protec-tion of the powers. The very protec-tion of the powers invests the missiontion of the powers invests the

appointed work trusting to the assistance of their divine Master, willing to stand or fall under the ensign of the cross, they come backed by the civil powers, which the Chinese hate, and protected by treaty compacts which the Orientals wear as the yokes of our Western civilization. The apostles of Jesus Christ, with no credentials but those of their divine mission, with no defense but the grace of God and the spirit of the martyrs, can do in China what they have done in every country in which they have set up the standard of the Cross. In this way they commence and prosecute their work among the Chinese, not as the mission-aries of France or Germany or England or America or any other country, but as the messengers of Christ—at home whereever duty calls them, and from the beginning, respects, a part of the people of China
—in all things except religion wedded
to the destinies of China. This style of missionary work might in the beginning result in a few martyrs, but the true missionary must be imbued with the spirit of the martyrs and the heroic immolation of the martyrs, has ever challenged the admiration and respect even of savages, and their blood proved the fruitful seed of Christians The propagation of the Gospel in every land under the sun has vindicated the power of God to work out its beneficent blessings to men-independent of the force of arms. Make the missionary free ; relieve him of the burden of national and political support and leave him to the keeping of his divine Mas-God alone is all powerful and irresistible. His messengeas partici-pate in His prerogatives—Catholic

#### THE SOCIETY OF ST. VINCENT DE PAUL.

The quiet but effective work done by the charitable institutions attached to the churches of New York is little known by the majority of those who spend their time in the acquisition of wealth and the enjoyment of the pleas-The Society of St. ures it purchases. Vincent de Paul is the best known of the associations devoted to the relief of he suffering poor. The members of that society are tireless in their mission It is a little over half a cenof mercy. tury since it was founded by Frederick Ozanam, a young and brilliant student, who was pursuing his studies at the College of Paris.

The founder of the Society of St Vincent de Paul was born at Milan in 1813, where his father was a doctor of repute. From his childhood Frederick Ozanam had been imbued with sentiments of earnest and tender piety, love for the poor and sensibility to the suf ferings of others. A diligent and suc cessful student, his tastes were mani festly literary and philosophical. Designed for the profession of law, he had served as an apprentice or clerk in an attorney's office, until, in 1831 he was sent to Paris to complete his studies. He was confronted there and environed by the hostile and malign influences of the period, and only his strong and earnest faith and piety s ved him. Among the great number of students who attended the courses and lectures only a few comparatively were professed, practical Catholics, and of these a smaller number had the cour-age and fidelity of their convictions Among these few faithful ones Ozanam was conspicuous, and his ardent and eloquent championship on every pro per occasion, of his principles and convictions, constituted him naturally a leader a rank to which his talen and abilities could not fail to rais him. Learned, logical and elequent he could hold his own in the debate and discussions, especially when his faith and principles were assailed : but he became weary and heartsick of these controversies, in which, even when triumphant, he could point to no results; and so one evening, when the scoffs and jibes at his religion had been renewed and repeated with unusual vehemence and bitterness, there was one taunt hurled at him which ett a sting. "Yes," it was said, 'your Church was a grand affair in the past, and has filled a great place in history, but now she is only a venerable relic, a crumbling ruin cumbering the earth. Wherein does she now show anything of her ancient works and spirit? What does she do? What do you Catholics do to demonstrate your faith in practice?'

Ozanam resolved to demonstrate his faith by practical works of humanity and charity. He cailed together a few of his young Catholic associates to consider the problem. They accordingly assembled one evening in May, 1833, and there it was settled that henceforth they should occupy themselves, not with discussions, but with the service of the poor, and thus oppose a practical denial to the reproach of the enemy. This suggestion contained the seed of the future Society of St. Vincent de Paul. They consulted M Baily, a Catholic editor, who saw at a glance the value of the plan, and aced the office of his paper at their disposal. Eight members constituted the Society of St. Vincent de Paul. It was settled that their works should emthere to assist the sufferers by every when praying for forgiveness or else means in their power. The members f rgiving another.—Richter.

they rich ; but they desired to do and God prospered their undertaking. Ozanam completed his legal studies in 1837, and began the practice of law. This proved uncongenial. He recogthe difficulty of combining the duties of an attorney with his favorite pursuits. In 1839 he was appointed professor of commercial law at Lyons. Here his brilliant acquirements became the theme of admiration. signed this position for a chair in the faculty of the Sorbonne. a century had elapsed since the voice of a Christian teacher had been heard there, but now a new era began. Ozanam took his seat among the veterans of the proud old university, and electrified his hearers by the splendor of his gifts and the glowing ardor of his faith. Lectures, reviews, essays and controversial articles flowed from his pen. In addition he took an active part in every enterprise having for its object the glory of God. sant labor undermined his health change of scene became necessary. But each resting place supplied new material for his grand projects, and even the waysides filled his imagina-tion with pictures of the ages of faith, so that travel brought no relaxation to his active mind. In 1853 his health gave way completely. A journey through Italy was planned. While there it was evident that his end was near at hand. He expressed a desire to die amid the scenes of his early labors, but if was impossible to return further than Marseilles, where he ended his heroic life on September 8 of the same year. The death of Ozanam was a severe loss to Christianity, of which he was a most eloquent champion. Before he died he had the happiness of seeing the Society of St. Vincent de Paul spread over the entire world. There are in New York more than one young lawyer fitted to play the part Ozanam did in France. There is no doubt that in our large cities, as in Paris fifty one years ago, infidelity is spreading, and the poison of Socialism is destroying the contentment of the workingman. The propagandists of strange ideas are busy. and it behooves the champions of truth and justice to bestir themselves and do as Ozanam did. They must show that Christianity is the best friend of the workingman, and that the strange doctrines of false teachers would bring them back to the slavery of pagan times. - American Herald.

### A COMPLETE CURE.

A Toledo Young Lady's Faith Rewarded at the Shrine of the Ste, Anne de

The Misses Agnes and Constance Machen, two well known young ladies of Toledo, have returned from a visit to the shrine of Ste. Anne de Beaupre. Miss Constance is grateful for the complete restoration of her eyes, the muscles of which were contracted, causing constant and intense pain. Since making the novena at the shrine, which closed on the Feast of Ste. Anne, he nain has disappeared sight is clear and perfect and the oculist declares the improvement to be most wonderful. Improvenent in the health of Miss which has been poor for several years past, is not so marked, but she still hopes for complete restoration through the intercession of good Ste. Anne, the Wonder Worker of Beaupre .- Catholic Universe, Cleveland.

#### CHRISTIAN HOPE AND COUR-AGE

Christian courage should be well developed by Catholic education. "Never despair" is a brave motto and a brave man's armor. Bright, beautiful hope, the antidote of all the evils which sprang from the fatal box of Pandora. What a dreary, dark world this would be without its smile. It springs eternal in the heart, for it is the immortal longing of the soul which earth can never fill.

'Man never is, but always to be blessed.' Strike out of the hearts and lives of men this hope of future good and happiness and it would be the death of human efforts and life. Hope-it is the mainspring of every deed and effort of the world since man came into ii, and will be so until the "crack of Is there a life so hopeless and miserable as not to be warmed by its that hope will not rise from its ashes? Is there a crime so dark and heinous that hope will not lighten or color? Is there poverty so bleak that hope will not transform into affluence and ease? Is there a misfortune, sickness, poverty or death that the light of hope does not illumine? As the rainbow, it spans the heaven of man with its eternal faith, and gilds the world with its heaven born joy. Hope gilds all of earth and brightens even the portals of the tomb. Hope on, hope ever, and if the reality never comes, the joy of hoping will have cheered and lightened our lives, and will find its fruition in the heaven from which it sprang.-Sacerdos in American Her-

Humanity is never so beautiful as

#### AURELIA;

### THE JEWS OF CAPENA GATE.

PART THIRD-THE VESTAL.

CHAPTER IX -Continued.

rounded her. We realize all the frivolity and idleness of that existence so forcibly styled mundus muliebris. So, we might give the list of her numerous garments; we might say which she wore in the morning, which at mid-day when visiting the porticos, and which she reserved for evening wear; we might name the perfumes and coemetics prepared to enhance the brilliancy of her complexion, the essences in which she bathed, the jewels with which she loaded her fingers, her wrists and ankles. All these things have been minutely described. Cecilia, still sustained by her two com-

Cecilia, still sustained by her two companions, approached to deposit also her pious momento. This was the slave's garments she had worn on the day of her emancipation, and with which she now wrapped the rigid limbs of the loving friend who had received her in her arms on that memorable occasion.

The songs had ceased. The pontiff sprinkled the body once more, and threw upon it a little earth. The women put out their torches; the men filed past, each throwing a handful of earth upon the body, and inclining his head reverently; and soon there was left near the levelled grave but two persons kneeling and elled grave but two persons kneeling and weeping together—Olinthus and Cecilia, When, at last, they arose to go, Olin-When, at last, they arose to go, Olin-thus found himself face to face with Gur-The designator's eyes were wet

"Take me to the pontiff Clemens, my dear Olinthus," said Garges; "I must speak to him."

speak to him."
"Come with us," replied the centurion,

more.
Gurges followed silently. When they arrived near the pontiff he was inviting Flavius Clemens and the young Caesars to join the other Christians in the agapae which followed the funeral ceremonies.

"We cannot," replied Flavius Clemens.

"The emperor has sent for us; and it will soon be time to go to the palace, in obedience to his orders."

"Ab "thought Gurges, "if this con-

obedience to his orders,"

"Ah!" thought Gurges, "if this consul and those young Caesars had seen the letter I have under my tunic how quick they would turn their backs upon Domitter."

tian!"

When Flavius and his sons had taken leave of the pontiff, Olinthus introduced Garges to the latter, whom he acquainted with the designator's generous offer.

"Thank you, my son," said the priest, with a smile. "But you see we have our "Which are better than ours," replied

quickly Gurges, moved by Clement's kindness and this name of "son" which the venerable man had applied to him. Bit, my lord, I have called to see you upon permit me to speak to you private-

ly?"
Olinthus left them. The designator then hastened to hand Metellus Celer's letter to the pontiff, saying:
"Read, my lord, this writing which has been in the emperor's hand."
When the pontiff finished reading, Flavius and his sons were still in sight. Clemens saw them ready to step into their litters. He made a motion as if to call them back, but withheld the cry them back, but withheld the cry

call them back, but withheld the cry ready to escape from his lips.
"No," he said, thoughtfully. "I must not recall them! It is better that they should obey Domitian. If they showed the least heaitancy. if they attempted to justify themselves. they would be lost!. Let them apposed the emperor, ignorant of this accusation. Their surprise and indignation will only have truer and more convincing accente!"

He turned to Garges.

"You say, my son," he added, "that
the emperor has read this letter?...

How do you know it?'

How do you know it?"

The designator narrated briefly what had happened to him.
"You have acted right, my son," said Clemens; "I shall justify your confidence. You may rest assured that this letter will be handed to the Grand Vestal. But be silent concerning these matters.

Gorges promised to obey.

"My son," resumed the pontiff, in a selemn tone, and as if answering a secret thought, "God has given me for mission to help all who are in danger, to save alike the gentile and the Christian, the priestess of false divinities as well as the virgin consecrated to Christ. It may happen that I shall come to you, one

happen that I shall come to you, one day, as you have come to me. Will you do then what I shall ask you?"

"I Ewear it!" exclaimed Garges, with enthusiasm, "at any time, in any place, and for anything, I devote myself to the pontiff of the Christians!"

Garges could not resist when one appealed to his heart.

"Farewell, my son," said Clamon.

"Farewell, my son," said Clemens, with an affectionate smile. . "We shall doubless meet again. For the present my flock require my care."

Gurges bid farewell to the postion and having the said and th Gurges bid farewell to the pontiff, and having joined his vespillos, returned with them to Rome.

### CHAPTER X.

WEALTHY, BEAUTIFUL, GREAT . . AND UNHAPPY.

Whilst Domitian is marching against Lucius Antonius, we shall go back to Cic-ero's house, to find the divine Aurelia, of whom we had lost sight. It was a few days after Cecilsa's eman-

tiff of the Christians? And Aurelia, hiding her face in her hands, sobbed bitterly. Vibius Crispus walked about the room, cipation. Aurelia, alone in her cubicu-lum, was reclining on rich cushions, playing listlessly with some flowers, which she took from a beautiful mur-rhine vase and picked to pieces. The plunged in deep thought, and uttering only incoherent words. He foresaw imwhich she took from a beautiff intr-rhine vase and picked to pieces. The young girl was sad and pensive. Some bitter sorrow seemed to weigh on her heart. She had sent for her old tutor, and was waiting with impatience for his only incoherent words. He foresaw im-portant events and fearful dangers. "He must abandon that impious creed," he said at last. "He wil not abandon it, dear guardian."
"But he can have the empire only a

From the time she had thrown herself. weeping into the Grand Vestal's arms exclaiming: "Vespasian is a Christian all my hopes of happiness have fled!"
this thought had not left her mind, and none could have guessed what despair had filled her heart when, before the Pre tor's tribunal she had seen Flavius Clemens and his two sons surrounded by the Christians, receiving their homsges, and, in return, showering marks of sym-

pathy upon these despised people.

Aurelia abandoned herself to the bitterness of her thoughts in the midst of the solitary life led by the Roman women, and which is little known in our days. and which is little such a thing as the family circle or the pleasures of home was unknown. The adage: Mulier families suae et caput et laws into the customs, or rather custom had introduced it into the law, and this habit of looking upon woman as a being left to its own resources, commencing and ending in the same person, had de-stroyed even the meaning of natural fam-

The words which, in the Roman law or in the ancient writers, expressed the re- awaits us . .

lations established by constanguinity be-tween individuals, designated ties very different from those known in the present time. With a little attention we dis-cover in the writings of the old authors the absolute void of a Roman woman's life, and the forced solitude which sur-rounded her. We realize all the frivolity and dileness of that existence so forcibly possible that my cousin should refuse . . He would, doubtless, renounce with joy, all other affections for mine. In a word,

all other affections for mine. In a word, I still hoped!

"Yesterday, my cousin came here.
I had seen him several times since that eventful day in the Forum, but I had not been able to converse freely with him.

He was overjoyed. he showed me the most tender affection. He pressed my hands in his, saying again that I had been good, generous, and that he thanked me for it.

"Dara Vespasian," said I to him, seizing this opportunity, what I did for this little Cecilia, is very simple. What reason have you for being so grateful to me?"

me?'
"At this question, Vespasian looked at me with an air of great surprise.
"'Dear Aurelia,' said he without hesitation, 'do you not know with what courage she glorified our God for the salvawrists and ankies. All these things have been minutely described.

We see her plunged in indolence, in the midst of numerous slaves always ready to spare her the least exertion; we follow her in her shopping and visiting excursions in the city, and gaze with astonishment upon the extravagant splendor of her cortege, when she repairs to places of public symptoms. tion of our brethren?'

"'Your God! . . your brethren!
. . dear Veepasian, what means this language? Have you a God other than "'Dear cousin,' replied Vespasian, 'are

you not aware that I am a Christian?"
"'So, you confess it, dear Vespasian,' I
remarked, with an involuntary shudder. You are a Christian!
"Yes, my dear Aurelia, I am a Christian. Flavia Domitilla who instructed
my father and mother in this holy law,

places of public amusement.

But it is seldom that we see her surrounded by her family; seldom that she is shown to us enjoying the pure happiness of the home circle; she hardly seems

less of the nome circle; she hardly seems oknow the sainted affection which unites

Cornelia, the mother of the Gracchi, se

proud of her two sons whom she called her most precious jewels, presents a pure picture seldom reproduced in Roman his-

The matron, having a husband and

children, felt necessarily some movement around her, but the motherless young girl, the orphan, sui juris, was truly alone in the world; she was as lost in the im-

It is Christianity which has created the

pation of woman restored to her prim

ive equality with man that the polite-ness of customs was founded; to religion

ness of customs was founded; to religion we owe the charm—unknown to ancient civilization—of the pure and respectful

friendship which transformed society.

This thought is not new, but it is so true, that it cannot be proclaimed too

Woman, raised in her own eyes, re-

turned to the joys of the family, delivered from the cares of loneliness, and now honored and loved, is no longer the im-

had returned to a father's embrace

nd they will not soon cease to flow,'

Vibius Crispus bounded with surpris

stand what he has heard:

"He will renounce the empire

and his two sons as people salute only those who share their affections and senti-ments, could have left no doubt. I re-turned home anxious, uneasy, not know-

turned home anxious, uneasy, not knowing what to hope or fear . Yet, as I reflected, I felt more tranquil; I said to myself that I would speak to Vespasian, and ask of him the sacrifice of an unreasonable opinion, dangerous to him, threatening to the high destinies which awaits us . . It seemed to me im-

husband

ings in whose veins the same blood

could not overlook their children.

"'Oh! Flavia Domitilla did not forget
me either,' said I, ironically . . . 'By
Jupiter! it is not her fault if I am not a
Jewess also.'

"'Aprelie.

Jewess also.' "Aurelia, Aurelia,' said Vespasian sadly, why defend yourself by invoking Jupiter? No, unfortunately, you are not yet a Christian, but you are worthy of becoming one, and if I believe the voice of my heart, you will be a Christian. mensity of that city of Rome with its three millions inhabitants. Wherever she turned, she saw a moral wilderness; from the uproar of the thousand noises which filled the city, not a voice spoke to

"Enough of this, dear Vespasian.
I do not suppose you have lost your mind
Come, I added, smiling kindly, 'will
you grant me what I am going to ask "'Yes, dear cousin, provided it is not

contrary to my religion.'
"'Can you style that strange worship intimacy of modern relations; it is relig-ion which peopled the wilderness of the ancient world; it is through the emancireligion?"
"'It is the only true religion, dear Au-

relia.'
"'How! you say this! cousin. But never mind, you must give it up for my sake."

Aurelia here interrupted her narrative

to address herself to Vibius Crispus who, according to his prudent custom, was listening attentively without expressing my opinion. You see, guardian," said she, " that I

put the question in the most direct form to my betrothed. But I was alarmed at the grave and sad expression as-sumed by his countenance." honored and loved, is no longer the im-placable and blood-thirsty being, the monster of cruelty revealed to us by the ancient writers. In her house, every one trembled around her. Neither her hus-band nor her children were shielded from her fury. As for her slaves, the atrocities perpetrated by the matrons upon those wretched creatures surpassed "'What!' he exclaimed, 'is it my dear Aurelia who makes such a re-

quest?' you not a Caesar? And am I not your Aurelia,' he replied impetuously, ' do

the most cruel inventions of the masters. Aurelia was far from resembling these matrons; not only youth, but the secret tendencies of her heart, the peculiar ciryou love me as I love you?'
"'Oh!' I exclaimed, in a tone of reproach, 'can you doubt it, dear Vespascommences which had surrounded her infancy, made her an exception to the common rule. The Grand Vestal's friendian?"
" Well! dear cousin, instead of asking

well read cousin, instead of against me to sacrifice my faith, seek to learn the truth, and trample under your feet that Jupiter of which you spoke just now.'
"'Vespasian,' I remarked, much astonished at his words, 'it seems to me we common rule. The Grand Vestas Firehovenship had developed the child's affection ate nature; and, later, the pressing lessons of Flavia Domitilla, the example of her gentle virtues had implanted in the young maiden's soul the germ of noble thoughts. are exchanging our parts. It is you, not I, who should change. Come, give When she returned from the Forum, after Cecilia's emancipation, all her relations hastened to thank her for her me an answer.'

"'Ah! what answer can I give you? "'Ah! what answer can I give you?"
"'But, dear Vespasian, think of what will happen. Flavia Dimitilla has caused our loss!"
"'Oh!' said Vespasian, 'I see what it is that disturbs you! You think that I cannot be a Christian and remain a Caesar. But what does it matter! reperosity toward an obscure young gir

She heard the touching expression of Cecilia's gratitude, and promised her her friendship. Vespasian, her betrothed, called several times and mingled his loving praises with those of her relations she conversed with him at length . . . "'How what does it matter? fact, you must be one or the other.' and lost all hope!
"Always in tears! my dear and august shall remain a Christian.

"Indeed! Vespasian," I exclaimed in in a tone of doubt, 'do you speak seriward," said Vibius Crispus, entering the

room suddenly.
"Yes, Vibius, always in tears!... Quite seriously, and with joy, dea and they will not soon cease to flow," replied Aurelia, sorrowfully, and she made sign to her guardian to take a seat near her. "They praise me for having been kind to this little Cecilia. but how poorly they reward me!" "Come. my dear ward," Vibius asked affectionately, "what has happened?" "Strange and incredible things, dear guardian. You respected Flavia Domitilla and my other relations of being Christians. But you would not have thought that Vespasian belongs to that sect!" "' And would you feel that joy also, if

you knew that your betrothed cannot be-come your wife?'
"'You are cruel, my dear Aurelia.' The young girl paused again to interro-gate her guardian's face. Vibius re-mained impassible. She suppressed a

mained impassible. She suppressed a sigh and resumed:

"I had spoken so excitedly that I felt alarmed at the cold resolution which marked Vespasian's answers. But there was so much feeling in the manner in which he accused me of cruelty, and so much tenderness in the glance he gave me, that I felt sure of victory. I approached nearer to him; he took my hands and pressed them calling me by from his seat, and repeated like a man

Vespasian! Your affianced sband the heir of the empire is a Christian?" the most endearing names.

"'Vespasian,' I whispered, 'it is not I who would abandon you. . . believe this, at least.'
"'I know it, dear Aurelia. . . I have

"Yes, guardian, it is not a dream it is not a doubt . Vespasian himself told me so, here sitting near me as you do now . Besides, I knew it already . Did you not notice, the other day, that he accompanied the ponnever doubted your heart.'
"He said this again with great tender ness, with caressing words,' continued the young girl, and tears suffased her

eyes. "But, Vespasian,' I added timidly, 'they may separate us.'
"'It would be a dreadful sacrifice!'."
"'You said a sacrifice!' I cried,
trembling, 'who then would you sacri-

ice?'
"' Why this question ? dear cousin? "' Vespasian, you do not love me! It needs but one word. . a single word

"On! guardian, I wept bitterly, for from that time I saw that all was over. But I did not think that my betrothed would have the courage to still further.

"He was there before me. gazing sadly at me. his eyes filled with tears.

He scarcely dared to speak, and yet I could see on his face a speak and yet. And you will not speak it ! will give me up, if needs be! . H told me so! . Yes, he said so! . exclaimed the young girl, no longer weep

ing, no longer crushed under the weight of her sorrow, but standing erect, with flashing eyes, and speaking with all the I could see on his face a secret calm, the same air of firm resolve that had caused me so much anxiety."

"Dear Aurelia, said he at last, 'if I flashing eyes, and speaking with all the bitterness of wounded pride.

"Here is what took place between Vespasian and me," resumed Aurelia, when she had recovered alittle calm. As I have told you. I had surmised, from certain words of his, that Vespasian shared the ideas of Flavia Domitilla, and if I had not, what happened in the Forum, where all the Christians saluted Flavius and his two gons as people salute only

were asked to give up my life it would be "'Your life! Vespasian. . I am then nothing to you?

then nothing to you?'
"You are everything to me!' he exclaimed in the same loving accents, .
for he loves me, I cannot doubt! 'But,'
he added solemnly, 'I cannot prefer you he added solemmy,
to my God.'
"Oh! guardian," continued the divine
Aurelia, "when I heard these words.
I do not know what took place in me.
but this was too much. I felt faint
and giddy, and I fell. I saw Vespasian aprang forward and catch me in his
ian aprang forward and catch me in his but this was too much. I felt faint and giddy, and I felt. I saw Vespasian sprang forward and catch me in his arms. He called loudly to my women. Then I saw nothing more. I

heard nothing. I was senseless. When I recovered my senses, I was lying on this couch, surrounded by my slaves. I looked around me. Vespasian had disappeared!"

had disappeared!"
The young girl's voice grew faint as she concluded the narrative of this bitter trial; she struggled against the sorrow that crushed her. Her eye was no longer proud, but veiled by her tears. She looked anxiously at Vibius Crispus, who, feeling at that he must say something, murmured in a low voice:

"Those Christians are all alike.

Nothing can conger them. They

Nothing can conquer them. They trample upon everything."
"Is there no more hope, then, dear guardian?" asked Aurelia in beseeching They

guardian "asked Airela in besecting accents.

Vibius Crispus scarcely knew what to say. The selfish old courtier could find no balm for this wounded young heart. Besides, other thoughts filled his mind. What events would result from these facts which he had suspected, and of which he was now certain? The emperature that the property of them.

hich he was now certain? The emper-must soon become aware of them. ad then? . Vibius was afraid! "Dear ward, allow me time to reflect," said he in the most caressing and affectionate tone he could assume. "No, all hope is not lost. Time will doubtless conquer the young Caesar. Your love must certainly triumph. But I am so much surprised that I don't know what to advise. Besides, nothing can be done much surprised that I don't know what to advise. Besides, nothing can be done at present. We shall see. Above all, take care that the emperor hears nothing of this! My dear ward, you may rely on your old guardian. he is entirely devoted to you.

devoted to you! devoted to you!"

Vibius Crispus continued for some time to offer such vague consolations to that poor wounded soul. But the emptiness of his words wearied Aurelia, who felt of his words wearied Aurens, who lein herself abandoned by the awkward and cowardly old egotist, her last resource in her loneliness. She made noeffort to de-tain him when he rose to go. She listened to the noise of his steps on

She listened to the hoise of inserts of the marble pavement of the atrium. It grew fainter, then ceased and silence reigned in the vast mansion.

"Oh! how lonely! how lonely!" exclaimed Aurelia, groaning with anguish.

"Who will come to me?"

She closed her eves and remained thus She closed her eyes and remained thus

last she looked up, a young girl stood near her, contemplating her with tenderness, and afraid to disturb her rest. Aurelia uttered an almost joyful cry and sprang into the arms of Cecilia, for it was she who thus appeared to Vespasian's betrothed as merciful divinity. was sh

#### CHAPTER XI.

AURELIA COMMENTS ON SAINT PAUL.

Aurelia showered caresses on Cecilia She was happy to see this plebeian girthis Christian slave who owed her he reedom. What motives were there no or the proud patrician, the betrothed of the Caesar Vespasian, to forget, and even to hate this daughter of an humble tax gatherer, whose name even was unknown to her a few days ago. And yet, it was in her gentlest tone of voice that she greeted

"Cecilia, my little Cecilia, is this you! . . What joy to see you! . . But how did you get here without being announced?"

Cecilia had not seen her noble bene factress since the memorable scene of the emancipation. She had called to return her thanks, accompanied by her father, her Christian friends, Flavia Domitilla and Aurelia's other relations; but this was the first time the two young girls met alone. Cecilia wished to express her gratitude more freely, and, at the same

gratitude more freely, and, at the same time, to inform Vespasian's betrothed of her own marriage with Olinthus, which would take place in a few days.

"Madam," said the modest young Christian, confused by this affectionate welcome, "I met your guardian, Vibius Crispus, in the atrium, and he brought me here, saying that you were very sad
. . . O my dear and noble mistress.
what causes your sorrow?"
"It is true, Cecilia, that I am anxious,

wearied, unhappy. In these are things I cannot speak of, and which do not pre-vent me from loving you. Oh! how well you did to come at this moment!" Aurelia would have felt embarrassed to vent me

Aurelia would have reit emparrassed to repeat to the young girl the complaints she had confided to Vibius Chrispus; she would not have her know the wounds inflicted to her pride and her love. She preferred to say nothing of what weighed so heavily on her mind.

"Cecilia," she asked with a smile, "are content now that you have no longer

you content now that you have no longer to fear that dreadful Parmenon? Tell me, what has become of you?" "Madam," said Cecilia, and her eyes

beamed with gratitude, "my life will no

beamed with gratitude, "my life will not be long enough to love you and bless you as I should." My happiness will soon now be complete. Our brethren are preparing my marriage with Olinthus."

"You are going to marry!" exclaimed Aurelia painfully, carried back by this news to her own heart troubles. "Ah! I remember, Olinthus was your betrothed and there is no obstacle between you!

And how will your wedding be? I hope my little Cecilia will become a matron by confarreation."

"Oh! madam," said Cecilia, smiling, "we Christians know nothing of those forms. We have our own . It is at the foot of the altar, after the oblation of

forms. We have our own . . It is a the foot of the altar, after the oblation o

the foot of the altar, after the oblation of the sacrifice, that we will be united be-fore the pontiff who will bless us." "Tell me, Cecilia," asked Aurelia with a certain anxiety, "do the Christians about to marry love each other dearly?" "Doubtless, madam," replied the young girl, astonished at this strange question. "Why should they not love each other? It is their first duty according to our law."

'Ah! your law says this?" "Why, yes, madam . The husband is the wife flesh of his wife, the wife flesh of her husband; the two make but one. . The husband must love his wife like unto

The hosband must love his wife like unto himself, and the wife must have the same affection for her husband. This is what is written. Moreover, my dear mistress, you can see for yourself," added Cecilia, handing Aurelia some sheets of papyrus, which the young patrician took and read with eager curiosity.

It was St. Paul's epistle to the Epherican who derive for participates.

It was St. Paul's epistle to the Ephesians on the duties of marriage.

"Madam," continued Cecilia, whilst Aurelia was reading those precepts of Crristian union, "I have learned very little, as yet, for it is not very long since I embraced this holy religion. They have put into my hands the books which will teach me what I must be in my new position. He who wrote this epistle was a great apostle. Among us, his word is looked upon as the teaching of God."

"Cecilia, what is the meaning of this passage: This is why the man will leave his father and mother, and shall be joined not be wife?" unto his wife?

"This is said to show that the husband and wife must mutually prefer each other to all that they hold dearest in the world.

"And, consequently, that they must never abandon each other," said Aurelia, continuing the interpretation. "It seems to me I do not mistake?

"No, madam, you say truly. Marriage among the Christians admits of no division in our affection, and it remains thus until ended by death." "So you would never consent to leave Olinthus?"

Cecilia paused before she answered this ceema paused before she answered this singular question, and gazed with sur-prise at Aurelia. The tremulous voice and anxious face of the young patrician left no doubt as to the great interest she

felt in this inquiry.

Cecilia reflected that her kind young benefactress had perhaps conceived some project concerning her establishment, and was about to ask her to renounce Olinthus. She replied with great firmness:
"Olinthus and I are only betrothed,
madam, and these rules do not as yet ap-

madam, and these rules do not as yet apply entirely to us. But we have chosen each other. I have given him my heart. I looked upon him already as my husband and for no motive would I sacrifice an affection in which I have placed my happiness."

"You said for no motive, did you not, my little Cecilia?" repeated Aurelia, evidently delighted by this answer.

"Yes, madam," replied Cacilia in the same earnest and solemn tone. "Even to save my life I would not renounce Olinthus!"

Olinthus!

Aurelia felt like kissing the artless young girl again, for the pleasure this clearly expressed resolve gave her; but she was impatient to come to the ques-"Suppose," she resumed, "that you had to choose between Olinthus and your

religion—what would you do?"
"Ah! this is a different thing," replied "An this is a different thing," replied Cecilia quickly.

"How! another thing?" cried Aurelia.
"Does not your law forbid the husband abandon his wife, and the wife her husband?

Suppose you were already

abandon his whie, and the whe her husband? . . Suppose you were already married, would you give up Chinthus?" "Certainly, madam, if to keep Clinthus I had to renounce God. God is above Clinthus, and our law teaches us to sacrifice constitution." fice everything for Him."

fice everything for Him."

"Cecilia, what you say is impossible!

You would not do it!

"I have done it, my dear mistress," said the young girl, with touching simplicity, for if she could not understand the object of all these questions, she saw the opportunity of giving the questioner a great lesson in Christianity.

"You have done it! . When?

"exclaime Aurelia, much astoniahed."

When I was in Parmenon's hands. "When I was in Parmenon's nands.
With one word I could have obtained my
freedom, and, with it, Olinthus. I did
not speak that word, for it would have
been betraying my God and my breth-

"It is true," murmured Aurelia, "yes it is true! . . Vespasian would have the same strength! . . Oh! I must

lose all hope!"

Her sobs choked further utterance Cecilia had shown her the greatness of a Christian soul often struggling with the dearest centiments and conquering them by the holy austerity of duty. Cecilia, like her, was young, and loved with a pure and fervent affection, and yet sh had sacrificed everything, her happiness -dearer than life itself; and Aurelia re membered the bleeding scars left on the poor girl's delicate shoulders by the tor turer's lash—touching proofs of her con-

Here was a great example for the young patrician; but it overwhelmed her, for she felt now that Vespasian must also prefer his God to her love; she had read in his eyes the sad firmness and calm resolve of a Caristian who will not compromise with his faith. The poor child commenced to understand the law of duty.

Cecilia had seen the tears of the noble
young girl, and she understood at once
why they flowed. She clasped in her
arms the daughter of the Caesars, and

"Cecilia! . . Cecilia," sobbed the young patrician, "this sorrow will kill

"My beloved mistress, can the Caesar Vespasian perjure himself?"
"So, Vespasian would renounce the empire? . . Even I would be nothing to him! . ."

But why suppose that the Caesar will have to undergo this trial. Does any one threaten him?"
"No, but this may happen sooner or later. It is this which frightens me since I know that he is a Christian. And then?"

Cecilia lavished her tender caresse upon the afflicted young girl, but hesi-tated to answer those pressing questions. "Tell me," resumed Aurelia, "would Olinthus have such contempt for your

love ?"
"Madam," replied Cecilia with much feeling, "I would, if it need be, soften the pain of Olinthus' sacrifice, by encouraging nim myself."
"Oh!" exclaimed Aurelia, "and you

say that you love your betrothed?"
"It is because I love him that I would prefer his happiness to mine!"
"What do you mean? . His happi

"Oar God, my dear mistress, may some times impose upon us painful duties, but He rewards us a hundred-fold for what we suffer in His name! This is what makes our strength."
"My cousin, Flavia Domitilla, told me

this already. She even added that the imperial power is nothing."
"Nor life, even, my dear mistress," said Cecilia, interrupting her with affec-

tionate respect.

Aurelia hung down her head, and re mained silent. The bright example of Christian for itude presented by Cecilia, could not fail to make a deep impression upon the young patrician smind. Aurelia abandoned herself involuntarily to the charm of this grateful affection which gradually opened her heart to resignation

and hope.

At that period, moreover, Christianity, like unto the morning flower still wet with the dew of the night, and impregnated with its fragrance, filled the soul with its penetrating perfume; it often happened that from a single word, an example, a thought, sown in that soil already prepared by mysterious aspirations, faith sprang forth, to grow and blossom suddenly under a divine breath.

Lt is a Liver Pill.— Many of the ailments that man has to contend with have their or a delicate organ, peculiarly susceptible to the disturbence that come from irregular habits or lack of care in eating or drinking. This accounts for the great many liver regulators mow pressed on the attention of sufferers. Of these there is none superior to Parmelee's Vegetable Pills. Their operation though gentle is effective, and the most delicate can use them,

And who more than the young patri-cian had felt the genial warmth of this

cian had felt the genial warmth of this Christian atmosphere with which she was, so to speak, surrounded? Nevertheless, a single day was not sufficient to conquer these vacillations of a rebellious heart, or to temper this great sorrow, breaking forth in loud groans.

The two young girls remained a long while together. When Cecilia took leave of Aurelia, the latter no longer felt the bitter despondency which had followed her guardian's departure. She had now a loving heart to sympathize with and console her.

a loving heart to sympathize with and console her.

Cecilia's marriage did not make her renounce the work of love and gratifude she had undertaken. She pursued it with indefatigable devotion, and her gentle words, her modest virtues and great faith, had a blissful influence on the mind and heart of the young pages whose soul she neart of the young pagan whose soul she

TO BE CONTINUED.

#### THOUGHTS ON THE SACRED HEART.

The love of the Cross was the crown-

ing perfection of the Sacred Heart.

The Heart of Jesus wills that the hearts that are His should be detached from everything and from themselves. -Blessed Margaret Mary. Resignation in suffering is the way

to be pleasing and united to the Heart of Jesus. Ye who love truth will come to the

Heart of Jesus, because It is truth; ye who seek glory, because It is the principle thereof; ye also who fly to the battle, because heart has never conquered as the Heart of Jesus has done. -Mgr. Parq. Bishop of Algiers.

In that temple, in that Holy of Holies, in that Ark of the Covenant, I will adore and praise the name of the Lord, saying with David : "I have found my heart to pray to my God." And for me, I have found the Heart of my King, my Brother, my kind Friend Jesus. Shall I not then adore It?—St. Bernard. You will enter into the Heart of Jesus

as into a school in which you are one of His disciples. In this school is learned the science of pure love, which makes us forget all worldly sciences. You will listen attentively to the teach ing of your Master, Who says to you: "Learn of Me, for I am meek and humble of heart, and you shall find rest to your souls."—Blessed Margaret

The Sacred Heart of Jesus in the Eucharist is our Captive. The Taber-nacle is His prison and love is His chain.

My blood, my sufferings-love makes these goods common to us both, but generosity should be reciprocal; and I also desire to possess thee entirely, without reserve or division. On this day you will perform all your actions in the spirit of love.

#### THE LESSON OF SPAIN'S DECAD-ENCE.

In reply to the statement that the

decaying condition of Spain is due to

the influence of the Catholic Hierarchy,

and that all the present trouble came from that, Cardinal Moran, of Sydney,

said : "As a matter of fact, the decay

of that wonderful power of Spain dates

from the decline of its religious spirit. The height of Spain's glory was in the days of Charles V., when it was the most Catholic power in the world, but from the year 1700 up to the present, internal dissension and warring against the Church may be said to have been the distinctive feature of Spanish government. Whatever decay there is in Spain must be assigned to these political dissensions, and to constant combat against the Catholic Constant compat against the Catholic Church. For instance, all the Church property throughout Spain has been confiscated by different political parties about half ferent political parties about half dozen times since the year 1700. century a About the middle of last special war was directed against the religious bodies, when the Jesuits were all thrown into prison and their prop-erty seized by the government. As late as the year 1834 all the Catholic schools and seminaries were sup-pressed, and out of a Hierarchy of sixty Bishops about fifty were expelled from their sees and sent into banishment, while every penny of property belonging to the Church throughout Spain was appropriated for Government purposes. That does not seem to indicate that the Government of Spain is controlled by the Catholic Hierarchy. To account for that spirit of hostility to the Church in the Government of Spain one has only to look to the Bourbon dynasty which occupied the Spanish throne in 1700. With this French influence in Spain the irreligious principles of the French Court gained a mastery. The teachings of Volsuided for fifty years the policy Spanish Government. Hence, taire guided for fifty years the of the though the people were intensely Catholic, and most tervent and devout in their Catholic exercises the Government was in open hostility to the a systematic robbery for years. Whenever appropriations which would be for the betterment of the people have een made, the money, instead of be ing used for the purposes intended, has been pocketed by the unscrupulous God-denying politicians. With such men at the head of a Government, is it any wonder that the throne would totter?

HOW DOLAN SAVED THE TR

BY EDWARD J. JEIDELL. On the books and time tables company, "the Mixed Pickle," men along the line irreverently her, was known as " Passenger She was made up of a bination baggage and smoker, coaches and four immigrant car latter necessarily even more di ated and tottering than the fo Her engine, No. 426, a smallish considering the weight of the cars, was remarkable chiefly fo tremendous smoke stack-big a top and small at the bottom, an persistent inclination to lose co over the cars on a downgrade a haul them at nothing more th

Nevertheless Dolan loved her,

had opened and shut her throttle

snail's pace up grade.

ten years; had driven her th prairie fires and into snowd stood by her when she crashed th the rear of the mail, and more once had felt safe and secure i cab while the conductor and the the crew were fighting off the m men who had held her up. Her were loose, and she creaked whe started and mouned when she st But Dolan understood her ; and she would seem more sore than he would give her extra dose and an extra twist of the wrenc and there, and she would acknow the kindness by puffing more re ly and changing her piston less tively. And because Dolan stood her so well, old 426 continual "The Mixed Pickle" day day, leaving at 6:15 with unv regularity from two to three late. Her running time, al solemnly chronicled in fat blac upon the time-table, was lar matter of conjecture, from all of it may be gathered that one p little engine is no match for sev heavy lumbering cars, and th light and in bad condition besid No. 27's starting-point was a very slight prominence, and brought up with a jerk and a overworked machinery some

miles hence, at a place of equal tionable importance. like most mixed trains, on de one-horse Western roads, was a able enterprise, and though is as fervently blessed by tho ordered her running.
I rode on "The Mixed Pick cause my business was urgent, have waited for a better and mo fortable train would have ent

delay of several hours. Tolan's courtesy and his know the circumstance that I was acq with the road superintendent permitted to ride in the cab. Dolan had barely reached the and started to fill the cups on t side piston slide when Sam the telegraph operator, white a

eyed, rushed out upon the stat form and shouted : "For God's sake, Dolan! go going. There's a crazy lur hind you on a C., B. & Q corrunning her wild cat for a worth. Went crazy in t Kicked the fireman off! Wi For Heaven's sake, get a

in! For Heaven's sake, get a
"Can't!" gasped Dolan;
coaled yet!" You've got to! The c won't last mor'n a few miles run for it than lose your trai ing still ! Pull out, man ! I Here she comes. For God's s

About three miles up th around a wide, sweeping cur came into sight the form of a swiftly moving locomotive, h light reflecting thin rays rails which but a few secon were dark and lost in the glo Quick as thought the firem the rubber hose and Dolan ju-the cab, and, throwing over verse lever, backed for the tr

struck her with a jolt that cars windows rattle and ti axle spring screech, and sc lowing the brakeman, who coupling, to get clear of the opened the trottle wide. Luckily we are on a ra down grade, and "The Mixe got under way quickly. C guage showed 115 pounds, blew off at 135, and the firen to ply his shovel with a vim his fingers swell and his han Swaying and jolting and jun went thundering down the creasing our speed at every straining old 426 as she ha

strained in years. engine shook and trembled puffing sounded like a death oring of her cab qui groaned. "Dolan !" I coughed in " why didn't they throw the

"Ain't a switch for twer throw 'er !" he answered tw could understand, for the re the racket were so prodi speaking and hearing we operations.

"Wouldn't care," he jerks, "if I hadn't live Only immigrants—most of human beings they be, jer See if she's a gaining." I stepped down between

and the tender, and taking on the grab rails, leaned looked backward. There, mile behind "The Mixe rushed the spark-spitting Fury symbolized, and I fan see her mad engineer lear cab, and I prayed as I was the innocent and helpless I had hoped to see the smol

BY EDWARD J. JEIDELL

On the books and time tables of the company, "the Mixed Pickle," as the men along the line irreverently called her, was known as " Passenger Train She was made up of a combination baggage and smoker, two coaches and four immigrant cars, the latter necessarily even more dilapidated and tottering than the former. Her engine, No. 426, a smallish affair considering the weight of the seven cars, was remarkable chiefly for her endous smoke stack-big at the top and small at the bottom, and her persistent inclination to lose control over the cars on a downgrade and to haul them at nothing more than a snail's pace up grade.

Nevertheless Dolan loved her, for he had opened and shut her throttle fully ten years; had driven her through prairie fires and into snowdrifts stood by her when she crashed through the rear of the mail, and more than once had felt safe and secure in her cab while the conductor and the rest of the crew were fighting off the masked men who had held her up. Her bolts were loose, and she creaked when she started and moaned when she stopped But Dolan understood her; and when she would seem more sore than usual, he would give her extra dose of oil, and an extra twist of the wrench here and there, and she would acknowledge the kindness by puffing more resolute ly and changing her piston less plain tively. And because Dolan under stood her so well, old 426 continued to haul "The Mixed Pickle" day after day, leaving at 6:15 with unvarying regularity from two to three hours late. Her running time, although solemnly chronicled in fat black type upon the time-table, was largely a matter of conjecture, from all of which it may be gathered that one panting little engine is no match for seven big heavy lumbering cars, and light and in bad condition besides.

No. 27's starting-point was a town of very slight prominence, and she brought up with a jerk and a jar of overworked machinery some eighty miles hence, at a place of equally questionable importance. Withal No. like most mixed trains, on decidedly one horse Western roads, was a profitable enterprise, and though heartily cursed by those who ran her, she was as fervently blessed by those who

ordered her running.
I rode on "The Mixed Pickle" be cause my business was urgent, and to have waited for a better and more comfortable train would have entailed a delay of several hours. Through Dolan's courtesy and his knowledge of the circumstance that I was acquainted with the road superintendent, I was permitted to ride in the cab

Dolan had barely reached the ground and started to fill the cups on the right side piston slide when Sam Easton, the telegraph operator, white and wild eyed, rushed out upon the station platform and shouted :

" For God's sake, Dolan ! get 'er agoing. There's a crazy lunatic behind you on a C., B. & Q compound, running her wild cat for all she's worth. Went crazy in the cab. Kicked the fireman off! Wire's just For Heaven's sake, get a-going!"
Can't!" gasped Dolan; "ain't "Can't!" gasped Dolan; coaled yet!"

"You've got to! The compound won't last mor'n a few miles Better run for it than lose your train standing still! Pull out, man! Pull out! Here she comes. For God's sake pull out

About three miles up the track, around a wide, sweeping curve, there came into sight the form of a swaying, swiftly moving locomotive, her head light reflecting thin rays upon the rails which but a few seconds before were dark and lost in the gloaming.

Quick as thought the fireman drew the rubber hose and Dolan jumped into the cab, and, throwing over the re verse lever, backed for the train. He struck her with a jolt that made the cars windows rattle and the weary axle spring screech, and scarcely allowing the brakeman, who did the coupling, to get clear of the track, he opened the trottle wide.

Luckily we are on a rather steep down grade, and "The Mixed Pickle" got under way quickly. Our steam-guage showed 115 pounds, the safety blew off at 135, and the fireman began to ply his shovel with a vim that made his fingers swell and his hands blister Swaying and jolting and jumping, we went thundering down that hill, in-creasing our speed at every yard, and straining old 426 as she hadn't been The faithful little strained in years. engine shook and trembled and her puffing sounded like a death rattle and the flooring of her cab quivered and groaned.

Dolan!" I coughed into his ear, " why didn't they throw the compound track ?"

"Ain't a switch for twenty miles to throw 'er!" he answered twice before I could understand, for the rocking and the racket were so prodigious speaking and hearing were difficult operations.

operations.
"Wouldn't care," he added in jerks, "if I hadn't lives behind.
Only immigrants—most of em—but human beings they be, jest the same.

See if she's a gaining."

I stepped down between the engine and the tender, and taking a firm grip on the grab rails, leaned far out and looked backward. There, less than a looked backward. There, less than mile behind "The Mixed Pickle rushed the spark-spitting compound. Fury symbolized, and I fancied I could see her mad engineer lean out of the cab, and I prayed as I was looking for the innocent and helpless in the train.

HOW DOLAN SAVED THE TRAIN. clouds of white steam, which would have indicated that her stroke was not cut and that she would therefore soon exhaust her steam supply; but instead of clouds of steam the compound breathed only a thin, bluish vapor, which proved that she was cut close to the centre and was safe for a good, long run.

She's gaining !" I shouted to the fireman, and his energy increased. "She's gaining !" I screamed, as I climbed back into the cab, and Dolan's

face twitched a bit and grew a bit whiter. "Wouldn't care!" he jerked out, "if it warn't for the people behind. The women and the children."

Our steam guage now showed one hundred and thirty-five pounds of pressure. Dolan had nursed his engine going down the hill, and as we struck the level he opened the throttle wide again and our speed remained un-

The compound, I argued, no matter how carefully nursed by the madman in her cab, was sure to give out before long, her firebox being unfed, and her rate of speed one that must inevitably shake her fire to pieces. At the same time I knew that even under the given conditions she had some chance of beating us, four hundred and twenty-six being half her size and haul ing seven crowded cars besides. Yetthe possibility of a crash I dare not contemplate, so frightful did it seem, with the immigrant cars crowded with men women and children to their fullest capacity and more. Darkness was settling, and that darkness added to the horror of the scene which, my efforts to the contrary notwithstanding my imagination was relentlessly con juring up before my mind's eye.

The momentum that had carried u along after the rush down hill was spent, and the burden of panting old 426 thus multiplied, our speed was sensibly slackening. The steamsensibly slackening. The steam-guage, too, indicated a sinking of the pressure, and when, the water in the boiler being low, Dolan opened the injector, the needle was forced down to

120 pounds.
"See if she's a gaining now Dolan yelled, and again I stepped down and leaned far out. The compound was not gaining! We were hold ing our own. Her headlight had gone out-shaken out evidently, so prodigi ously did she rock -and the volume of shot upward from her stack betokened that her fire was more loose than be

I returned to the cab and reassured Dolan. He smiled grimly, and pointed to the gauge. The fresh water in the boller was quickly turning steam, and the pressure was rising. Things looked favorable. The chances were

on longer against us.

I was mumbling a fervid "Thank God!" when the fireman, his face very white and very drawn, poked his head into the cab and blurted out, in accents of agony :

Dolan, coal's out ! Dolan turned and his lips moved, but he articulated nothing. For an instant he remained motionless and speechless, and then at the top of his voice he shouted :—
"The baggage! Use the baggage!"

We understood. With an agility and a celerity born of desperation, the fireman and I made our way, over the swaying, pounding, stumbling tender, to the front platform of the baggage master, and we began - the fireman, the baggage master, his assistant and I-to heave over into the tender every bit of baggage we could lift or move The light trunks and the light boxes of against the door. The car had dropped merchandise went first, and as soon as farther and farther to the rear till its there were enough of them together the fireman clambered back on to the tender, sprinkled them with lubricating oil, cut them up with an axe, and stuffed them into the firebox.

Meanwhile the fire had sagged and our speed was again decreasing. We worked desperately, indefatigably, lifting heavy trunks and merchandis cases as though they were hand satchels and boxes, and throwing them over into the tender as though they were made of paper and hollow.

When the baggage car was practically emptied and every movable stick baggage was either already con sumed or awaited consumption in the tender. I returned to the engine, and once again leaning out, looked back It seemed to me that the compound was nearer than before and gaining; but I could not tell positively. At all events, she was still a good half mile to the rear. I entered the cab to look at the guage, and found that the press

ure was rising.
Old 426 was doing nobly, but it was evident that she could not continue much longer. A strong, pungent odor, emanating from somewhere neath the cab, told a story of hot bear ings, and the cylinders were spitting vater as the pistons moved in and out Her trembling had grown so violent that the water guage cocks would come open on their own account as often as they were shut on Dolan's, and her reverse lever was straining on the catch that held it close up to the center Her boiler was covered copiously with perspiration, and the guages on the patent eccentric lubricator in the cat

showed that all the oil was gone We reached an up grade and were slowing visibly. Dolan unhooked the reverse and gave her more stroke, but still she slowed. I was about to leave the cab again to see how the compound was doing, when Dolan clutched my

arm.
"Look!" he roared, pointing ahead, "the freight!"

Two or perhaps three miles up the track appeared two tiny moving lights, the tail lights of the fast freight. She should have been fully ten miles shead of us, even though I had hoped to see the smokestack emit | we were far ahead of our schedule, but | CURED.

she had evidently broken down some-where on the road between Black Gulch and Pine Hill, or had gotten stuck somehow and was behind time.

I felt a chili come over me, and then my head grew hot and throbbed. lunatic on a wideat compound a half mile behind and the fast freight, oblivious of everything, pounding along at moderate speed two miles ahead! It meant death to the immigrants or death to us; and I knew that Dolan's decision would mean the latter.

I half determined to jump, and hoped the fireman would do the same. Dolan I knew, would not so long as old were still grinding on 426's wheels the rails. I looked out the cab window and saw the telegraph poles fly past us, and I abandoned all ideas of jump-

ing.
I grew dizzy. A nerve racking fear assailed me. I believe, in fact, that fear made me lose my senses for a moment at least my thoughts jumbled, and the fireman says I assumed an attitude of supplication. Of this I was not conscious. All that I do remember is that I suddenly heard

"Cut off the rear car ! Don't stand there, you fool. Cut off the rear car! Move, for Heaven's sake, move!" It was an inspiration. His words had a magical effect; in an instant his meaning flashed upon me.
"Pull the bell-cord," he continued,

"and I'll shut off steam and as the cars bump draw the pin. Move! Move!"
I fairly slid off the cab, and with feverish haste crawled over the tender and jumped upon the baggage car platform. How I ever managed to make my way through that train, filled with panic stricken, praying, weeping foreigners, who crowded and jammed and choked the aisles, I do not know. I do remember striking men and knocking women right and left and trampling upon children Once, I recollect, train struck a sharp curve and lurched frightfully, and I fell in a heap on top of a woman who held a child close to her bosom and was pray-

ing between sobs in a foreign tongue. At last, after what seemed ages of suspense, I reached the last car, the conductor following close behind me. It was deserted, the immigrants, who had perceived their danger, having sought refuge in the cars ahead. threw myself down flat upon the platform and firmly grabbing the guard rail with one hand I reached for the pin with the other.
"Pull the cord!" I shouted to the

conductor. Dolan shut off steam and the cars at once bumped together, re leasing the strain on the pin. I gave a mighty pull, but I was too slow. The pin remained fast, and from the slight bound forward I knew that Dolan had again opened the throttle wide.

Pall it again. " Once more the steam was shut off, and once more the cars came together. I reached away over and half raised myself with the heave. I felt a burning sensation in my arm and shoulder. and when my hand shot upward it held in its grip the dust covered, rusty pin. I was too weak to rise, and there I re-

mained prostrate upon the platform. At once a gap opened between the train and the unoccupied car. Five yards, ten yards, twenty, thirty, fifty and less than one quarter of a mile behind I could see the thundering, leaping compound tearing away on the vibrating rails with unchecked fury. The conductor pulled me to my feet, and with a vague sensation of a racing pulse and difficulty in breathing, leaned contour became indistinct in the dark-Suddenly it rose into the airrose like a sentiment being in extreme agony-and ere the reverberations o the crash had died away, it toppled over on its side and upon it, crushing and rending it, tumbled the ponder ous C., B. & Q. compound, enveloped in a cloud of hissing, sizzling steam, ghastly, unshapely mass of overheated, twisted, distorted iron!

The conductor jumped for the bell-rope and gave the signal to stop. Dolan answered with a long grim howl from the whistle, and I could hear the grinding noise of the brakeshoe as they were pressed tightly against the smooth surface of the wheels. A couple of minutes later "The Mixed officially known as "Passen ger Train No. 27," came to a full stop. Less than two hundred yards ahead were the twinkling tail lights of the fast freight, whose engineer was whistling for "brakes," so that the crew could go back and ask the "Mixed Pickle" what it was all about.

Faithful old 426 was sending a thin, sickly little stream of steam upward from her safety, and her cylinders were covered with big drops of water, that looked for all the world like tears And sitting on the little step between

engine and tender I found Dolan, his head buried in his hands, and saying nothing.

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#### ST. ANTHONY'S BREAD.

A Franciscan's Masterly Reply to Oat b olie Critics of the Devotion

Clients of the "Wonder Worker of Padua" in this country will read with pleasure a masterly reply addressed by distinguished Franciscan priest in England to certain critics of the world wide devotion known as "St. Anthony's Bread." The criticism was started in the columns of the North-western Chronicle of St. Paul, Minn., and was quoted, with approving com ment, by the Weekly Register of London. The Franciscan's reply appears in the columns of the latter jour nal, issue of July 13. It is as follows Editor of the Weekly Register:

Sir-I have but this moment seen the strong words used by the Weekly Register of June 1 in connection with the devotion known as St. Anthony's Bread. As director of St. Anthony's Guild, established by the Franciscan Capuchin Fathers at Crawley, and now numbering about one hundred and twenty thousand registered members perhaps I may be allowed a word of reply to your surprising paragraph and the quotation it embodies from an American newspaper. Be it said at once that the object of our guild is, first, to spread devotion to St. Anthony of Padua, and, secondly, to distribut St. Anthony's bread to the poor. As such the guild has received the approbation of the Holy See, and its members granted diverse plenary and partial Indulgences

You speak of "the hysterical, not to say superstitious developments" attaching to the devotion of St. Anthony generally. If, sir, you or the writer in the Northwestern Chronicle found yourselves in epistolary contact with the daily increasing thousands of St. Anthony's clients, you would, I feel sure, on the strength of a little knowledge made greater, hesitate to call a world-wide devotional movement of mind and heart either hysterics or su perstition. In the absence of any definite statement as to what are inherited devotions," it is not easy for one to express intelligently his loyalty to them, each and all. But the phrase seems to savor of a nationalism that would admit of no devotion beyond the limits of the English Appendix to the Breviary, or else implies that while nature evolves, and thought progresses. devotion must stay where it was in the lavs " of our fathers."

But the main offense is St. Anthony's bread, and the "mercenary spirit" it is said to introduce into religion. It would be hazardous to deny that any devotion, "inherited" or not, ever known in Christianity has been without some abuses of varying degrees. And, probably, too, there may be inlividual cases among the clients of St Anthony where zeal or other cause give reasonable ground for adverse But the wholesale condemcomment. nation of St. Anthony's bread is not, therefore, either logical or just.

"This devotion," says the American journal, "seems concerned chiefly with temporal things." Does the writes obtemporal things." Does the writes object to the principle of praying for temporal blessings? Who then taught the world to say "Give us this day our daily bread?" Or does the word "chiefly "express the point of the objection? It were, indeed, literally preserves to place temporal concerns posterous to place temporal concerns before spiritual ones in a case of conflicting interests where one or the other has to be sacrificed. But is it true or fair to presume that petition ers for daily bread necessarily forget their souls? Saint differs from saint, even in heaven, as star from star, at Biblical and ecclesiastical history both show that angels and saints in the mysterious dispensation of Providence have been allotted definite and distinct ive charges. St. Anthony has been sought after for the alleviation of wants which he was characteristically generous in attending to during his earthly career, and if to day there predominance of petitions for temporal blessings, it only proves that behind the devotion to the Saint of Padua there is a need deep enough for brotherly sympathy and profounder, perhaps, than journalism has occasion

St. Anthony's Bread is said to teach

at best, "a selfish kind of charity, not spiritual, elevating nor Christian." think that to ask heaven for a favor and take it with what, if the saints may be believed, is very little gratitude, is much more selfish than to ask the favor and promise to think of your needy neighbor, by almsgiving, as God has thought of you. writer of the words "selfish charity" knows little of Christian theology and less of the psychology of man. For the former would warn him to consider long the Royal Prophet's words, Inclinavi cor meum ad faciendas justifi cationes tuas propter retributionem and the latter would teach him that the elimination of self in religion as re gards average human nature is and always will be vox, et praeterea nihil. "The healthy man of intellect," it is said, "cannot subscribe to practices which appear to him utterly childish. This is not to be wondered at consider ing that the so called healthy man of intellect is not as a rule a Christian, and is never devout, whether Christian or not. I use the words "healthy man of intellect" in the sense of the North-western Chronicle. And in any case He Who gave healthy intellects to men sald: "Unless you become as little children you shall not enter the kingheaven." One of the mos masculine intellects I ever had the honor of meeting was the late Mr. Coventry Patmore, and from his poem entitled "The Toys" your American confrere, sir, may learn a pretty lesson on the ineradicable childishness of hu man nature.

The notice in an English church that money received for St. Authony's Bread really goes to the poor " has un doubtedly a regrettable implication. It certainly would be a grave scandal if money given for bread for the poor were alienated for other purposes, however religious. But that is a matter which can surely be left to the con science and integrity of the clergy From the inception of St. Anthony's From the inception of St. Anthony's Guild at Crawley it has been found useful to insist on saying that when bread has been promised it must be honestly, honorably and with Francis can simplicity given to the poor. For this purpose we have always encour aged local branches the world over to have their own alms boxes, whence the poor may be helped by the parochial clergy who best know them. Nevertheless many people will persist in thinking their alms ought to go for the Church and its requirements, and hence the above notice may have served more purposes than one. The Northwestern Chronicle's reference to "boxes for the alms of the credulous and too little faith in God" seems to me to imply an accusation of silliness on the part of the faith ful and of money making on the part of accredited ministers of the sanctu ary, and such an accusation is scarce ly compatible with much faith either in God or in one's fellow-creatures unless it be faith that is only sounding

In fine, whatever mistakes may be made in isolated cases, the devotion to St. Anthony and the charity of his bread have a solid dogmatic basis, and speaking for ourselves and our 120,000 members, I beg leave to assure you, sir, that in our faith in the saints' power to obtain blessings, spiritual and temporal, great and small, and in our attempt to teach every one who receives of God to remember the needs of his neighbor, we are more philosophers of an experimental school than the "bedizened infants" of the North western Chronicle, or the soulless mercenaries one might picture from the denouncing language of the Week ly Register.

brass or a tinkling cymbal.

I am, sir, your servant in St. Francis, FATHER ANSELM, O. S. F. C.

LET THE MAN REFORM BEFORE MARRIAGE - "A girl should never marry a man that she may reform him," writes Margaret Sangster, in the Ladies' Home Journal. "If he is in need of reformation let him prove himself worthy by turning from evil and setting his face steadfastly and perseveringly to good before he asks a girl to surrender herself and her life to him. Nor should a girl be too impatient with father, mother and friends if they counsel delay in deciding a matter which is to influence her whole career and her lover's, when they, with clearer eyes than her own, perceive in him an unsuitability to her.

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Approved and recommended by the Archistops of Toronto, Kingston, Ottawa, and St. Studiece, the Bishops of Hamilton, Peterborough, and Ordensburg, N. Y., and the clergibrough of the Dominion.

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LETTER OF RECOMMENDATION.

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Ottawa, Canada, March 7th, 1900.
The Editor of THE CATHOLIC RECORD
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truly Catholic spirit pervades the whole.
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Blessing you, and wishing you success.

he faithful.

Believe me, to remain.

Yours faithfully in Jesus Christ,

†D. FALCONIO, Arch. of Larissa

Apost. Deleg.

Landon, Saturday. August 25, 1900 ANARCHISTS SUSPECTED.

The authorities at Brussels are much agitated by the fear that the shah of Persia, who is now visiting that city, is still in danger of being attacked by Anarchists, and the authorities are taking great precautions to avert any danger. The police keep a constant watch on all unknown visitors, as the movements of known Anarchists arouse suspicion.

AN OBNOXIOUS LAW RE-PEALED

The grievance of which the Right Rev. Mgr. Sbaretti and the people of Caba complained so bitterly, that the decree issued last year in May, by General Brooke prohibiting ecclesias tical marriages, and recognizing only civil marriages, was against the conscience of the people and the usage of the United States themselves, has been remedled. Governor General Wood, after listening to the complaint, and consulting both the ecclesiastical authorities and political leaders, repealed the obnoxious law, and from Monday of last week ecclesiastical marriages have the same legal effect as in the United States. This decree restores to the Church the privileges she possessed before the American occupation of the Island.

A UNITED IRISH PARTY.

The Nationalist party of Ireland are buckling on their armour for the battle of the next general election, and enter upon the fray with great confidence as to the result. The complete Nationalist victory throughout Ireland at the uncil elections had given rise to the expectation that the greatest National triumph ever achieved will be gained at the coming contest. as not only were the Nationalists victorious in their usual strongholds, but even in Ulster the Nationalists scored a decisive victory at the local elections, which gives promise of another triumph even in "the Black North ' when the Parliamentary elections are held. At a recent great meeting held in Cahir, Tipperary, Mr. John Dillon congratulated the assembled multitude

"It had been the first in Ireland to de re that dissention was at an end, that the vention in Dublin has buried it, and that the march of the people over all the work and pomps of their enemies would go for-ward from that day as it went forward in the ward from that day as it went forward in the past, and that no carping, no criticism no fault finding, would be tolerated, but that while all were welcome, irrespective of past differences, to join the National Army, the National Army would go on, no matter who stayed behind."

We are glad to observe that the reunion of the Irish parties promises to be permanent, as union is the only road to success.

VANDALISM ON THE HILL OF TARA

It appears that some Pickwickian antiquity hunters have been actually rooting up the historic Hill of Tara for the purpose of discovering the ancient Ark of the Covenant which some wise acres of the Anglo Israel school assert to have been buried there.

We have, indeed, certain knowledge that the great feast of the Irish Druids was held at the Hill of Tara, and that it was there that St. Patrick laid the foundation for the conversion of Ireland by announcing the Christian faith the occasion which required these and in the observance of God's law. to the King and court when assembled mourning accessories had much to do archeologists are aware. The Anglo-

serted that the English word rectory is of Hebrew origin. The rooting up of a really historic mound to discover a

worthy only of such archeologists as have maintained that England and Ireland were peopled by the lost tribes of Israel. Their learning is equalled Mormon Bible that the lost Israelitish tribes settled in America.

The members of the Royal Archeolo gical Society of England who recently visited Tara Hill have protested against the Vandalism of those who have been destroying the great mound.

TO CORRESPONDENTS.

IRISH NATIONAL CHARACTERISTICS. -'Irish-Canadian' says :

"I heard it said the other day that there only one body of people more indolent an the Irish, namely, Irish-Americans. Is its true? And if so, what are we going to about it?"

We have no hesitation in saying that the insinuation contained in the above so called saying is as false and slanderous as it is insulting to the Irish race.

We do not deny the stagnation of

business, which in Irish cities is visible to even the transient traveller; but this is the result not of Irish apathy or idleness, but of the bad legislation imposed on the nation by an alien Parliament which has for its aim the sunpression of all Irish industries. This has been proved over and over again by English and Irish statesmen, and is a truth which cannot be denied. The thousands of Irish workmen who go out of the country, to England and Scotland to find work which they cannot get in their own country is a proof that they are not naturally cr by inclination, idle. Among those also who remain in the British Isles we find many who like the learned late Lord Killowen take the highest rank in their professions, and in the mili tary professions we have Irishmen, both Catholic and Protestant, who have made themselves famous, and have brought glory to the British Empire by their bravery and skill, which are incompatible with the notion that the Irish race are naturally idle. General Roberts, French, Kelly Kenny and others in South Africa are examples of Irish bravery and indefatigability.

As regards Irish Americans, it can not be denied that Irish talent and energy have placed Irishmen in the front rank among men of business on this side of the Atlantic. There are scores of Irishmen, who, by their industry and energy have succeeded wonderfully in business in the United States and Canada, and we could mention many native Irishmen among the successful business men, and even among the millionaires of this conti-

Many people are apt to accept a gospel truth a saying which is uttered with brazen-facedness, such as that quoted by our correspondent; but this saying," if we can call a mere cynical utterance by the term "a saving whereas it has only the semblance of an aphorism, has not enough of even the appearance of truth in it to make it worthy of serious refutation.

Belonging to every nationality there are idlers, and likewise an industrious class, but we venture to assert that the Irish are equal to any for brilliancy of intellect and for industry.

SUBSCRIBER makes enquiry of us re garding the identity of one of our correspondents He should be aware that it is not the custom for newspapers to make known the names of contributors to their columns, unless the contributors themselves choose to attach their real signatures to their letters. Neither can we afford information which it is expected will assist in their identification.

Further, we have to remark that cor respondents who expect their letters to appear in our columns, should furnish us with their names and addresses, not necessarily for publication, but in testimony to their good faith. This, Subscriber has neglected to do.

THE NEW KING OF ITALY.

Oa the 11th inst. the new King of Italy, Victor Emmanuel III., took the ing draperies with which the Senate

silver.

absurd arguments as were employed representatives of foreign sovereigns, if the King is really endowed with the let their agitation drop, it appears that by the notorious Dr. Wilde, who as- high officials of the State, and the dip- Christain sentiments which are im- such a thought was a mistake. lomatic corps filled the Chamber.

Dukes of Aosta and Genoa, and the Italy's future. fanciful antiquity is a barbarity Count of Turin, and all along his route from the Quirinal to the Chamber of Daputies, the booming of cannon announced his progress.

His Majesty took the oath, and deonly by Joe Smith who proved by his livered an address, in which he referred to the universal mourning which had been manifested by all the Courts of Europe in consequence of the sad manner of his father's death, and expressed sentiments hopeful of a long continuance of peace, inasmuch as Italy is on terms of friendship with all foreign powers.

It is worthy of remark that not a word was uttered by the King expressive of abhorrence of the crime of the Anarchists which made the throne vacant. This could not have been be cause His Majesty himself has any sympathy with Anarchistic methods and principles, or with the assassins of his father; but it may have arisen from fear of vengeance by that unscrupulous association, a strong condemnation of which was looked for in the inaugural speech of the young king. It remains to be seen whether this silence was dictated by cowardice or prudence.

Victor Emmanuel III. declared that he ascends the throne without fear and with a knowledge of his rights and duties, and expressed the wish that Italy should place confidence in him, though the dubious manner in which this wish was expressed gave an air of sadness to his words, which evidently referred to the irreconcilable character of the opposition to all law and order manifested by his Anarchical enemies.

The King paid a well-deserved compliment to the Queen Mother, Margherita, saying :

"In his work, my father had the assistance of my august and venerated mother. It is she who engraved on my heart and spirit, the sentiment of my duty as a Prince and as an Isaian. So in my work, I shall be aided by my wife who, born of a strong race, will consecrate hersell entirely to the country of her choice."

Queen Margherita is known to be woman of fervent plety and strong faith, and she manifested frequently her noble qualities, as occasion required, and thereby was an influence for good on a government prone to irreligion. It is a hopeful sign that the new King recognizes the good and high qualities of such a mother. We hope this public recognition of his mother's virtues was not a mere compliment of the tongue, but that it will be reproduced in action, and that the new King will be a truly religious ruler, as his excellent mother is a religious woman. We feel confident also that the young

Queen of Italy, under the instruction she received when she was admitted by the good advice of the Queen-Mother, will be a suitable successor to the latter in the dignity to which she has attained. If our hopes are realized, and King Victor Emmanuel acts under the benign influence of these excellent ladies and co-operates with them in the desire of governing Italy well, we shall soon see a change for the better in the people he is to govern Under the influence of religious teach ing in the schools, the people of Italy will once more reach the high position they formerly held in the councils of the civilized world. The position of the Holy Father will also, in this case, be ameliorated, and he will enjoy the lib erty of action which belongs by right to the ruler of two hundred and fifty millions of souls spread throughout all the countries of the earth.

Under the successive government of Italy during the last thirty years, the position of the Holy Father ha been intolerable. We hope that this position will be substantially changed by an agreement acceptable to both parties concerned, and that the good government of the people of Italy may be assured by the working together of the civil and ecclesiastial authorities for the good of the country, spirit ual and temporal.

It is to be hoped also that measures will be taken for the suppression of the secret societies, the Mafians, the Anarchists, and others, by whatsoever name they may be called, which have formal oath before Parliament to main already wrought so much evil. Until tain the constitution. The ceremony peace be restored between the Church is said to have been exceedingly im- and the State, these evils will not be pressive, notwithstanding the mourn- repressed. But such a peace is impossible until the Government and the Chamber was decorated, or, probably, King work together in the fear of God

It is said that the present premier of to celebrate the Druidical rites; but the with increasing the solemnity of the Italy, Signor Saroco, is a good Cathburial of the Ark of the Covenant scene, the benches and tribunes being olic, and that he has written volumes there is a mere fantasy, as all true covered with black, bordered with in defence of a thoroughly Christian Churches. education. If this be the case as it

plied in his words uttered at the in-His Majesty was accompanied by the auguration, there is good hope for

> DECLINE IN PROTESTANT CHURCH MEMBERSHIP.

During the past year many notes of alarm were uttered at the syncds and conferences of Churches, to the effect that religious fervor is falling off rapidly and that there is a decline in nembership. Some of the religious papers have denied that there is any such decline, and have given figures showing a fair rate of increase; but the Christian Advocate, the leading organ of Methodism in the United States, acknowledges frankly that the decline is real, though it expresses the hope that the knowledge of the fact will lead to renewed activity in relig" ious circles, and that as in former similar circumstances, "the year of drought was succeeded by several years of extensive harvests," the same thing may happen again. The Advocate considers it to be a startling fact that the " Methodist Episcopal Church of the United States, with nearly three millions of communicants, and a vast army of Sunday school scholars, should add less than seven thousand to its membership in 1899," and that the number of "probationers" should show a decline of twenty-eight thousand five hundred and ninety-five in the same period.

The Advocate states plainly that while "the Conferences are steadily declining, population in the same territory is increasing, and that the cause of this is a growing indifference whereby districts are weakening. The districts are growing weaker be cause societies are becoming lifeless, and this fact is attributed to a growing listlessness among pastors and people.

Presbyterian and Baptist assemblies have made the same complaint, and by it we are reminded of the plain talk of Governor Rollins of New Hampshire who, over a year ago, declared that throughout New England, for merly the home of a fervently religious population, religion is certainly declining in the rural districts. A few months ago he said in an address before the Boston Ministers' Union :

"You clergymen are no longer the spirit Tou cierky men and a count of the religion of the newspapers. The ark has been overturned, the Bible account of creation denied, Jonah repudiated, and the anchor of the old faith has been pulled up before the sails are set for the new.

The Governor, in fact, is of the opinion that one of the causes of the decline of the sects is that the American population is itself dying out, and is only saved by the foreign immigra tion which is to a large extent Catholics, so that Catholics are actually takinto the Catholic Church, and guided ing the places of the descendants of the old Puritan settlers of the New England States. He says, in continuation :

The best blood of the country towns o "The best blood of the country towns of northern New Eogland has for generations been going to Boston and New York, leaving in some places only the weaklings to do the work in the old country home. These less energetic ones have intermarried till in one town I am acquainted with in Maine, there is an imbecile in almost every family. The increase of foreign population is again rather than a loss to the country town, for it brings in new blood, so greatly needed, and the people are usually strong Catholics, not irreligious, and their increase is a favorable element."

It has been said on the authority of detailed statistics that the decline is no iceable in the non-Ritualistic, or anti Ritualistic sects, while those sects, such as the Protestant Episcopal and Lutheran, which have preserved a certain amount of solemn ceremonial in their Church services, have experienced progress in their membership, instead of the falling off of which the non-Ritualistic sects complain.

It will be interesting to notice in the future how far this observation may prove correct; but we feel that there is a good deal of truth in it. By the uprooting of all those forms which gave an outward decorum to public worship violence was done to a natural vearning of humanity for the outward marks of respect, which nourish the spirit of reverence in the human soul. nasmuch as they are the external expression thereof.

LOW vs. HIGH CHURCHISM.

The stirring news which has been coming for some time past from the seats of the three wars in which Great Britain is engaged, namely, with the to be the chief of the influences which have caused a lull in the strife which at one time, and not very long ago, threatened even the existence of the Church of England, in regard to the

Asrael theory is founded upon just such The Senators and Deputies, the has been so for over thirty years, and Low Church party had determined to free to use them if they see fit.

more to this much-mooted matter, by requesting the Government to carry out the resolution passed by the House of Commons fifteen months ago to the effect that if the Bishops are not able to prevent the clergy from indulging in "Romish" practices, it would be the duty of Parliament to pass an act dealing with the matter.

The Archbishop of Canterbury replied warmly to these statements and insinuations. He remarked that Lord Portsmouth implied that the Bishops had neglected to take means to put a stop to the practices complained of, which he asserted not to be the case. He said that the Bishops are doing all in their power to stop those Ritualistic practices which might tend to introduce Romisk doctrine into the Church of England, and they had succeeded very well in so doing, as most of the clergy suspected of Ritualism had discontinued the practices complained of so far as they are opposed to the real usages of the Church of England. The Bishops had issued orders based upon the requirements of the Prayer-Book and the decisions of the Courts in regard to practices which are unlawful, and for the most part, their orders have been faithfully carried out. He added, however, that prudence, patience and forbearance should be shown by those who are at the helm managing the agitation against the Bishops and the Church. By prudent management more can be effected than by violent measures.

Lord Salisbury likewise took up the debate with a good deal of warmth, maintaining that the Church cannot be made Protestant by Act of Parliament, and that Lord Portsmouth is in error in supposing that this can be done. He rebuked Lord Portsmouth for implying that the matter is one for political jurisdiction.

It does not appear, indeed, that the osition taken by Lord Salisbury and the Archbishop can stand the test of examination according to the rules of ticethe whole question of the position of logic : but the arguments of Lord the Church establishment will be over-Portsmouth are quite as unsound as are those of his adversiaries. The Archbishop asserts that the

Bishops have done all they can do or should be expected to do in the matter: but though they have issued certain decisions against what they are pleased to call "Papal" or "Romish practices," it is clear to all that their decrees were not of the judicial character which deserves to command respect. They condemned "compulsory confession," it is true, but even the most advanced Ritualists never attempted to compel confession. They have pointed out that the priests of God have power to forgive sin. both according to Scripture, and the book of Common Prayer, and that as it not merely useful, but necessary for Christians to seek the forgiveness of their sins, they should make use of all the means left by Christ to obtain forgiveness. They have shown, what cannot be denied by any one who reads the Book of Common Prayer carefully, that the Church offers the Confession of sins, accompanied by priestly absolution, as a means by which sinners may be absolved "if their conscience is troubled with any weighty matter,' and have urged on their people this mode of obtaining peace with God. This is surely reasonable, if they are really priests possessing the authority which God conferred upon the pastors of His Church. Their error consists. not in urging the people to confess their sins to a priest, but in supposing that they are themselves priests having this power. Their error is to some extent pardonable, inasmuch as the Church and the Bishops contribute towards leading them into it by using the form of ordination prescribed in the Prayer. Book for the making of Priests. Thus both the Bishops and the High Church clergy are mistaken, but Lord Portsmouth is not a whit less so, as he too maintains the Prayer Book to be the authority which should be followed, while he sets at defiance its recommen-

In regard to the use of incense and altar lights, the Bishops have also Issued a manifesto the object of which is to diminish the extent of their em-Boers, Chinese, and Ashantis, seems ployment in Church ceremonial, but they have left to large a loophole for escape that their manifesto is without effect. But they profess to have studied the question carefully and to have arrived at the conclusion that mon politeness when they speak of the Ritualistic practices in vogue in many | these adjuncts are not absolutely prohibited by the Church; hence they But if any persons imagined that the virtually admit that the clergy are

It can scarcely be said that the Bishops have done much toward put-Lord Portsmouth recently in the ting down the practices complained of; House of Peers, called attention once but on the other hand, the Low Churchmen are unreasonable in insisting that the clergy who employ these aids to devotion should cease to use them. They are certainly not contrary to Scripture, inasmuch as their use under the old law, by command of God, is sufficient to establish their utility as aids to devotion.

> These are, certainly, not practices sinful in themselves, and those who think their use desirable should have the fullest liberty to employ them, if the Low Church people really believe what they so persistently maintain. that every Christian should follow his own conscientious interpretation of the Bible, as regards religious doctrine and observance. At all events it is not a very serious matter if these practices, which are certainly not condemned in Scripture or the Prayer-Book, are used for the decorous celebration of public worship. There can be no very great crime in following practices which, it is hoped, will have beneficial results if the practices are not essentially evil, as it is acknowledged to be the case in the present instance.

Lord Salisbury's position is also illogical in the contention that an Act of Parliament has no authority over the Church of England. That Church owes its existence as well as all its peculiarities of faith and discipline to Acts of Parliament passed in the reigns of Henry VIII. Edward VI. and Edzabeth, and why should not an Act of Parliament have force with it now?

The fact is the position of every party in that Church is illogical, whether that party be called High or Low or Broad. Error can never be based upon solid reasoning.

The reason on account of which both Lord Salisbury and the Archbishop of Canterbury wish to keep the matter out of Parliament must be evident to the most superficial observer. They fear that if legislation be employed to produce uniformity of belief and prachauled, and the result will be disestabishment. It is only by the patient endurance recommended by the Archbishop that the establishment can be maintained for a while.

For the present, at all events, the Parliamentary champions of Low-Churchism have been foiled; but we notice by the most recent English papers that another effort is to be made to secure a triumph for Kensitism. Lord Portsmouth and two other Peers have advertised over their own signatures that a public movement is to be inaugurated at once to raise £20,000 to influence the impending elections throughout Great Britain, in the interest of the Kensitite party. One half of this sum has already been raised, what is stated on the to matter; but we very much doubt that the elections will so result that the Government will be forced to adopt the Portsmouth Kensit policy. The resolution which the House of Commons passed in May 1899, threatening legislation against the Ritualists, is well known to have been merely a blind to throw dust into the eyes of the public, and to put off indefinitely a disagreeable and dangerous agitation. If this had not been the case, it would never have passed "by a unanimous vote" of the House, that is to say " without a division.

The true test of popular feeling was the vote of three hundred and ten against one hundred and fifty-six by which the second reading of the Church Discipline Bill was defeated the very evening when the menacing resolution was unanimously passed. Besides, it must be borne in mind that all that was threatened was that in case of the failure of the Bishops to maintain discipline, "further legislation will be required to maintain the existing laws of the Church and the realm."

All this is most charmingly indefinite; for the Ritualists maintain that the existing laws sustain them; and they have very good reason on their side, for the articles and liturgy of the Church of England were purposely made so plastic that they may be made to assume any desired shape, according to the sliding rule by means of which they are tested.

It would be too much to expect either from the Kensitite champion, or the pseudo-successor of Augustine and Anselm, a respect for the laws of com-Catholic Church: nevertheless we shall remind them that such words as Romish and Romanism are undignified in the mouths of educated personages. These

are not terms which are acknowledged | pri by the Catholic Church as applicable to her. But apart from this, the Cath olic Church has nothing to do with the fanciful observances of those members of their own sect who travesty the dre beautiful symbolism of the Church of nineteen centuries. That symbolism We is totally out of place in the Church of England, and it is indicative of small as minds to persist in drawing red herrings over the track, when the question is not what are the usages of the Catho lic Church, but how are their own internal squabbles to be settled.

#### ENGLANDS GREAT IRISH LAW LORD DEAD.

How terribly precarious is our tenure of life, even in the most fortunate in circumstances, is once again shown in the sudden passing of the great Lord Chief Justice, Charles Russell, of Killowen. The great meet with no more consideration from the dread pale vis itor than the poor wretch who sinks exhausted from painful labor in the bowels of the earth or plying the needle in a stifling garret. "Pale Death, in a stifling garret. "Pale Death, with impartial foot, kicks at the gates of the palace and the door of the shiel ing," wrote a great poet two thousand years ago. The "lean, abhorred nonster" has not changed his meth ods ever since ; the "spirit of the age has no concern for him. The young and beautiful move him not any more than the hideous and decrepit eyesores of humanity. The wisest and holiest bow before his stern beck as readily as the idiotic and the scoffing. Death. more truly than Love, is still the lord of all : for while many may escape the one, of all earth's myriads not a single one can hope to flee from the other. There is mourning all over England

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oft-misapplied term-great in mind, great in heart ; great in his erudition, great in his grasp of jurisprudence, great in his sympathies. But he was no Englishman. He was Irish to the backbone—Catholic to his innermost fibre. These are strange qualifiactions for the title of Englishman ; stranger. surely, for that of the English Lord Chief Justiceship. England has had many men filling that exalted bench since the days of the so called Reforma tion. Her Hales, her Mansfields, her Eldons, her Ellenboroughs, have trans mitted precedents and traditions in constitutional and criminal law which have at once proved the bulwark of the British constitution and the safeguard of the prisoner at the bar, for all time. But not since More's time has a Catho lic Chief Justice sat upon the bench which once dared to send to prison the heir apparent and once sent the sheriff to batter down the gates of King's prison and bring forth one immured there on the King's writ, for that the House of Commons commanded it under the law of Habeas Corpus. England's Lord Chief Justice holds a higher place under the constitution than even England's Lord Chancellor: for while the latter is, by fiction of law, the keeper of the sovereign's conscience -truly a sinecure office in too many cases-the former is, in the last resor the keeper of the national constitution -very often the most delicate and perilous of trusts. And what a tribute to the genius and character of the e in an age when the tion of the English Bar was at its zenith, the highest honor it can hold out as a prize to lofty ambition should have been accorded to a scion of the race which for three cen turies England persecuted in body and soul, tearing from his lips the cup of salvation and from his eyes the light of learning! As the Catholic and the Irishman Lord Russell was thus the avenger of his race, in a measure. He personified the intellect that was kept in darkness and the spiritual life that was quenched in despair, in many and many an Irish home : and from

Lord Russell belonged to an intensely Catholic family. He was nephew, on the parental side to the eminen Dr. Charles Russell, president of Maynooth College for many years. He was brother to the Rev. Matthew Russell, St J., of Gardiner Street Church, Dub. lin, editor of the Irish Monthly, and to the no less eminent and saintly Sister Mary Baptist Russell. The Russells settled for six hundred years in Ireland, had maintained their Catholicity all through the centuries of persecution. Their escutcheon in that respect

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Not less remarkable to find such a man occupying the highest judicial seat in Protestant England, is it to dis cover also that he was a thorough believer in and advocate of Home Rule for Ireland. Lord Russell had never wavered in his devotion to that principle. Down to the day of his death he was as ardent a believer in it as in the heyday of his youth. His greatest forensic triumph was won, indeed, as an advocate defending the great spokesman of Home Rule, the late his gitted Mr. Parnell, against the infernal machinations of the London Times, and its miserable agent, the self-

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for Lord Russell. He is spoken of by the press on two continents as the great Englishman. Great he undoubtedly was, in the highest sense of that oft-misapplied term-great in mind, great in heart; great in his crudition, great in his grasp of jurisprudence, great in his sympathies. But he was He was Irish to the no Englishman. He was Irish to the backbone—Catholic to his innermost fibre. These are strange qualifiactions for the title of Englishman : stranger. surely, for that of the English Lord Chief Justiceship. England has had many men filling that exalted bench since the days of the so called Reforma Her Hales, her Mansfields, her Eldons, her Ellenboroughs, have transprecedents and traditions in constitutional and criminal law which have at once proved the bulwark of the British constitution and the safeguard of the prisoner at the bar, for all time. But not since More's time has a Catho lic Chief Justice sat upon the bench which once dared to send to prison the heir apparent and once sent the sheriff to batter down the gates of King's prison and bring forth one immured there on the King's writ, for that the House of Commons commanded it under the law of Habeas Corpus. England's Lord Chief Justice holds a higher place under the constitution than even England's Lord Chancellor; for while the latter is, by fiction of law, the "keeper of the sovereign's conscience -truly a sinecure office in too many cases - the former is. in the last resor the keeper of the national constitution -very often the most delicate and perilous of trusts. And what a tribute to the genius and character of the in an age when the renute. tion of the English Bar was at its zenith, the highest honor it can hold out as a prize to lofty ambition should have been accorded to a scion of the race which for three centuries England persecuted in body and soul, tearing from his lips the cup of salvation and from his eyes the light of learning! As the Catholic and the Irishman Lord Russell was thus the avenger of his race, in a measure. He personified the intellect that was kept in darkness and the spiritual life that was quenched in despair, in many and many an Irish home; and from his high dais looked down a perpetual rebuke, like that of an accusing angel upon the accursed spirit that essayed the role of Pharoah in the bright land of his nativity, and still, though with relaxed chain, holds her tight to her

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No greater mistake could be entertained than a belief that any influence save that of sheer personal superiority had any part in the selection of this great Irishman for the highest legal

prize in the English Olympic. From his boyhood young Russell's career, whether in an attorney's office or at the bar, was one of meteoric brilliancy Whether defending the Catholic Mrs Yelverton against the Protestant scoun. whose name she claimed, or the Irish Home Rule party against the elephantine calumnies of Sir Richard Webster, his logic and eloquence were as much above those of his opponents as the morning star's sheen beyond that of its paling sisters in the dawn. This fascination of style was but the outward expression of a judgment so sound on questions of law and ethica that all intellects confessed its power His address in this country on tration " revealed the depth and range of his mental gifts, and the wonderfu versatility of his genins as a lawyer.

The loss of this upright judge fall more heavily on Ireland than on any other part of the civilized world In the Home Rule controversy he was a sure pillar of strength, should the question ever come to the stage of arranging delicate international details A sore loss, too, will he prove to Cath olic England. But as the lights drop out one by one from God's firmament there is still the faint glow of the com ing day to cheer the lonely watcher. So the sun of nearing Catholicity sends a precurser flush already over the English sky, and the spirit of Ireland though bowed is as yet unbroken. And so, while we pray for the great dead Lord Chief Justice we shall hope that the sun of justice may soon se right all things that he left unsettled and the paths of Catholic Ireland be henceforth peace. - Catholic Union and Times.

#### KING HUMBERT.

A correspondent asks: Was King Humbert, as an excommunicated per

son, prevented from assisting at Mass mourning all over England One of the ten effects of excommuni cation is to deprive the excommunicat ed person of the right to assist at Mass There are two classes of excommunicat ed ; the vitandi-those to be avoidedand the tolerated. Those who belong to the first class are prevented from assist ing at Mass by the fact that no priest is allowed to celebrate Mass in their presence. The second class have not the right to attend Mass, as members of the church have. But should they go to Mass the priest may ignore their presence as he may ignore the presence of non Catholics and members of forbidden secret societies, and even infidels and pagans.

If King Humbert was "vitandus Mass could not be celebrated in his presence, and consequently he would be prevented from assisting at Mass. But we think he belonged to the second class of excommunicated, the "tolerati." There has always been a chap-There has always been a chaplain in the Quirinal-the king's pal ace-chaplain to the queen.

Do you know if at any time during his reign he ever assisted at Mass We have heard it said that he frequently assisted in the Onirinal chanel and at the anniversary Requiem Mass for his father, Victor Emmanuel, in the Church of the Martyrs-the Pantheon, where he is now buried.

Could a Jesuit refuse to say Mass, knowing that he, Humbert, was pres

If the Jesuit believed he was " vitan dus" he would have to refuse. If he believed the king to be "toleratus" he would be free to ignore his presence and proceed without reference to him. But could he refuse to say Mass in his presence? That depends. If the Jesuit is not bound to say Mass at any particular time or place he could decline to say Mass in presence of the king or any one else. It is a case in which he can consuit his own feelings. It is a case in

But if the Jesuit was a pastor of souls, obliged to say Mass that his souls, colleged to say mass that me people might have an opportunity of fulfilling the obligation of hearing Mass on Sunday, we do not think he would be justified in refusing to say Mass because the king was present said king assumed to be "toleratus."

N. Y. Freeman's Journal.

### A CHINESE CATHOLIC.

Dr. Chan Buried From the Cathedra

From the Catholic Universe, Cleveland. Rather an interesting was Dr. Joseph Chan, or Chin Win King, as his countrymen called him, the well-known Catholic Celestial who died on Tuesday morning at St. Alexis' Hospital. For one thing, he was the only Chinese physician in the city, having, in addition to his Chinese degree, a graduating diploma from the Western Reserve Medical College. For another thing, he was a Catholic, and a Cath olic Chinaman is unusual in this part of the country. He came to America from the Flowery Kingdom many years ago, strong in the tenets of Con Kingdom many fucius. From New York he went to Detroit, and becoming dissatisfied with the religion of his forefathers, for a short time he preached Protestantism

But Protestantism, he found, was no more satisfying than his native faith, so finally he embraced Catholicity. Then Dr. Chan cut off his queue, that unpardonable sin for a Chinaman, and about six years ago he came to Cleve-

land and began to practice medicine.
Now the Cleveland Chinamen looked askance at the queueless Chan, with his strange faith and his advanced ideas. And they showed their disapproval of him after their own fashion, and succeeded in making a good deal of trouble, in various ways, for the un-comprehensible Chinamen who had departed from the traditions of their sacred ancestors. But Chan went his way as serenely as possible. He knew the curative properties of many Orient-

al herbs, and he succeeded in making his living and becoming better known in the city than any of his race. But with his death all the old strifes

were forgotten, and the Celestials of Cleveland at once arranged to make his funeral an event in Chinese circles. It was a strange assembly that gathered Thursday afternoon in the Cath edral, where the funeral services were Perhaps the old church had never held anything quite like it before. The Chinese societies of the city were present in a body. Their impassive faces lighted up with a gleam of interest as they stolidly watched the Catholic burial rites performed over the remains of their countryman. When the Church service was over, they trudged quietly behind the hears out to St. John's cemetery, where the body of Dr. Chan, to his Chin Win King, was laid where all are of a common country and where all races rest at last.

#### CHRISTIAN EDUCATION.

Cardinal Gibbons Sounds a Timely Note of Warning.

Cardinal Gibbons has a timely word on "Christian Education" in the Bal timore Catholic Mirror: He writes: The education of youth is the en-

The Sugrossing topic of our times. preme Head of the Catholic Church has sounded the keynote. He points out the necessity of daily Christian instruc tion as the only effectual safeguard for preserving the rising generation from the dangers which imperil their faith and morals.

The Bishops and clergy of Christen dom re echo the voice of the Holy Father. It may be safely asserted that the future status of Catholicity in the United States is to be determined by the success or failure of our day schools, and that the ratio of our Cath olic population in the coming generation will be in mathematical proportion to the number and patronage of our parochial institutions of learning.

THE VITAL QUESTION OF THE DAY is not "How shall we preserve the sheep of the fold?" but " How shall we shelter the lambs?" Shall they be poisoned by the unhealthy pastures which are so temptingly placed before them, or shall their tender souls be nourished under the guidance of those who are their divinely constituted shepherds? I am persuaded that the popular errors now existing in reference to education arise from an incorrect notion of that term. To edu cate, means to bring out, to develop the intellectual, moral and religious faculties of the soul. An education, therefore, which improves only the mind, to the neglect of moral and re ligious training is, at best, but an imperfect and mutilated system. Even according to Webster's definition, to educate is to "instill into the mind principles of art, science, morals, religion and behavior." "To educate," "in the arts, is important in religion, indispensable.

ADVANTAGES OF SECULAR EDUCATION God forbid that we should under value the importance and advantages of secular education, of which the Catholic Church has always been the fostering mother and munificent patroness. She founded and endowed the famous universities of Oxford. Cambridge, Paris, Padua, Bologna, and nearly all the other great univers ities of Europe. From the sixth to the sixteenth century, she labored with untiring zeal in establishing through out Europe, free schools fo tion of the masses. "Ignorance," says Pope Benedict XIV., "is the source of tion of the masses. all evil, above all, among the working

Parents in having the minds of their children well stored with useful knowledge, bequeath to them a legacy far more precious than gold or silver

Young men who fall heirs to rich estates, but whose education is neg-lected, seldom reflect credit on their families or country. Their riches are too frequently a stumbling-block in their way, an excuse for idleness, and an endless source of temptation.

THE DUTY OF PARENTS.

Parents should endeavor, as far as circumstances allow, to secure for their children a solid and practical course of instruction; to develop their minds and hearts; to make them especially familiar with those branches of knowl edge they are likely afterwards to pur Then they can go forth into the world, girted with a well furnished mind and great confidence in God. They are armed with a lever by which they can elevate themselves in the social circle and become useful members of society.

### THANKSGIVING.

To return thanks to God for all His blessings should be the daily offering of every Christian, but mostly so those who have been granted special favors in answer to their prayers. It is one of the few and special features of the League of the Sacred Heart to teach this spirit of thanksgiving and it appoints the 1st day of each month for that special purpose, and the prayers, Communions and Masses of the thirty million members are all offered on that day in thanksgiving for all the favors received, and especially for those obtained through the prayers of the League.

There were ten lepers cleansed by our Lord, and only one returned to give thanks. It is the same now. Not even one in ten who has received favors, thinks of returning thanks. Let us at least strive to be counted among those who return to give thanks and let us try and show by our lives that we are truly grateful for the many benefits showered upon us daily.

### THE TEMPERATE CUBAN.

A Non Catholic temperance organization of Cambridge wished to have some of the Cuban teachers attend a meeting on Sunday. President Eliot's permission, however, had to be obtained, and his answer to the letter rebuesting such permission is as follows I can not think that the Cuban teachers would take any interest in re gard to total abstinence. They have no tendency to drink to excess, and can not understand it in others. The can not understand it in others. vice against which you contend is not practiced among them. Our people have much to learn from them on that subject; but they can get nothing but a warning from us.'

#### THE PRESS AN IMPORTANT FACTOR.

Dominicana says: "Considering the condition of intellectual and spirit ual life among many Catholics in this country, we must realize how inade is the school, and, in a manner, how helpless is the pulpit. Therefore do we turn to the Christian home as an essential element in the education, the intellectual and spiritual development of the children of the faith, and as an important facter in the discharge of this sacred duty incumbent on parents, we must reckon seriously with the work of the Catholic press.

#### THE HOLY-DAY MASS.

A great many of our people needneed badly-to be roused to a and sense of their duty on holy days.

The Holy See, taking into account

social conditions in this country, imposes only six holy-days on American Catholics. Now, the law of the Church regularly ordains that feasts of pre cept are to be kept like Sundays. duty on them is two fold. We must abstain from servile work and we mus hear Mass. The obligation is divis ible. If we cannot fulfil it in its entirety, we must fulfill it in part. Now, so far as abstinence from labor is concerned, the Church - kindly mother that she is-expects it from no man whose station in life is such that he cannot, without great inconvenience. observe it. The sacrifice of a day wages, or the danger of losing his job, would be a grave inconvenience for a workingman. But, if he cannot stop work, he must, unless excused for weighty reasons, hear Mass. Proper is given him for complying facility with this portion of his holy day obli gations. The excuses that are commonly alleged to justify non-compli-ance are simply excuses. They are not weighty reasons. They are inspired by sloth. Despite our sympathy for the shop-girl and factory hands and workers generally, we fail to see that the loss of an hour's sleep on five morning's out of three hundred and sixty-five, is a hardship serious enough to justify them in ignoring a serious law. Many of these people make no difficulty about staying up till midnight or later, whenever there is question of amusement, and turn out for work next day as usual. Se your alarm clocks, good friends, and get up for the early Mass on holy-days you cannot attend a later one. Don't be too lenient with your young people. If you think they need full measure of sleep, have them retire an hour earlier. For the rest, remember the saying of "Poor Richard," "we shall all have plenty of time for sleep - Providence Visitor.

### MORE THAN SUCCESSFUL.

A drizzling rain fell at intervals during the early part of the evening set apart for the Garden Party in aid of St. Mary's Rectory. It did not, however, prevent a large attendance; and if it dampened somewhat the clothing of those present, it did not, seemingly, so affect their enthusiasm or lessen their generosity.

The stage and booths and grounds generally were made very attractive by an effective arrangement of flags, bunting, Chinese lanterns and well placed arc-lights.

In addition to the inspiriting strains of the

ive arrangement of flags, bunting, Chinese lanterns and well placed arc-lights.

In addition to the inspiriting strains of the 7th Battalion band an excellent literary and musical programme was rendered during the evening. It comprised vocal numbers by the Misses Rumball and Reynolds and Messrs, Reynolds, O'Neil, Birmingham and McKeough; recitations by Mr. Mackenzie and the Sacred Heart School Club; a cornet solo by Mr. St. George and a selection by the 7th Battalion Brass Quartette — Mr. Hubert Traher acting as accompanist. Thos. J. Murphy, Esq., as chairman proved himself the possessor of the readiness, tact, humor and voice necessary for the position, and contributed greatly to the pleasure of all present. His Lordship Bishop McEvay proved his sympathy with the gathering and its object by a characteristically cheery message accompanied by a generous gift equally characteristic. A message of good will and a liberal donation were received from Sir John Carling whom illness prevented from being present. Thos. Coffey, Esq., of the Cartholic Record, who was absent from the city, was represented by a kindly letter enclosing a substantial contribution. Congratulatory addresses were made by Mayor Rumball and Major Bastie. tulatory addresses were made by Mayor Rumball and Major Beattie, M. P., who voiced the sentiments of the many prominent citizens on the grounds.

many prominent citizens on the grounds.

As the evening was well advanced when the programme was ended and the weather somewhat unfavorable it was deemed advisable to postpone the drawing for the various prizes until Friday evening.

The announcement that the ladies and gentlemen who had rendered the programme had very graciously placed themselves again at the disposal of the Committee of Management and that the 7th Battalian band, with the kind permission of Col. Smith and the officers of the regiment, had offered its gratuitous services, drew a large attendance and resulted in a very enjoyable and profitable evening.

evening.

The manner in which the drawings were conducted gave perfect satisfaction to all and resulted as follows:

1. Sofa Pillow, donated by Mrs. Jamieson, won by Louie Lenehan, a Grey street "tot."

"tot."

2. A Doll, handsomely costumed, donated by "Wood's Fair," the heart's desire of every "tot" on the grounds, fell to the paternal hands of Mr. J. E. Costello, Clarence street.

3. "Pearls of Catholic Truth." a valuable work donated by Thos. Coffey, E:q., won by Mrs. McKenna, Hill street.

4. A richly framed "Group Photo" of the clergy of the diocese, donated by the paster, won by Mrs. O'Byrne, Wellington street.

street.

5. Gentleman's Slippers, donated by Jos. Cook, Esq., won by Mrs. Mall, South street, 6. Silk Umbrella, donated by A. Screaton & Co., won by Mr. Mahler, Simcoe street, 7. Gold Watch, donated by the parish, won by Mrs. Church, Maitland street.

The four first mentioned articles were won by Catholics, the three last mentioned by friendly adherents of other churches.

Six young ladies, interested thousands in

Six young ladies interested the disposing of chances on the group by Mrs. O Byrne, the incentive b ilarly framed group to be awarded the petitor handing in the largest sum. combined efforts resulted in \$325.50. combined efforts resulted in \$325.50. The largest individual effort was that of Miss Mary Connor, Grey street, amounting to \$113.00, to whom, of course, the prize was awarded.

warded.
The gross receipts are not, as yet, precise y known, but, to date, total apwards of

The RECORD is requested by the committee in charge to express how fully the people of "St. Mary's" appreciate the good will and generosity and patronage, on the part of all classes, of which they have been the recipients-and the RECORD in turn congratulates the good people of "St. Mary's upon the splendid results of their recent effortsresults, we believe, hitherto unequalled by any similar effort made in the city.

#### LATEST POEM OF POPE LEO XIII. It is Dedicated to " John Baptist N ....

Under the Pseudonym of "Rufus a Student.

As is well known, the Holy Father for years published his poems in the Civilia Cattolica under the pseudonym of "Neander Heraculeus," mostly distichs full of thought, but always perfect in their Latin form and finish.

The most recent poem, which we take from the Calo. The most recent poem, which we take from the Cologne People's Journal, runs as follows; first in the original and then done into English:

In Joannem Baptistam N.— tecto nomine Rufum Ephebei cuiusdam olim **a**tumnum.

Rufe, voluptatum quid coeco in gurgite

Rufe, voluptatum quid coeco in gurgite mergi;
Arbore quid vetita carpere poma iuvat? Flore avei in primo, solamon dulce parentum, Indole praestabas, moribus et niveis, Tum puber cupide scrutari, attingere verum, Totusque ardebas pulchra et honesta sequi; Strenuus in primis aequenevos inter ephebos Divinae cultor Religionis eras: A'que ipsa o quoties te vidit serta rosarum Ante aras pronum nectere Virgo suas! A' nunc o quantum subile mutatus ab illo es! Virtutis veteris concidit omne decas. Degeneri affectu, misercque cupidiue fractus

Poegeneri affectu, miseroque cupidine fractus Foedari heu! pateris, sus ut amica luto. O Rufe infelix, quae te dementia cepit! Appetis has sordes, haeccine stullus amas? Ah! facti pudeat! coeno canut exaga tre. facti pudeat! coeno caput exsere

From what thou wert! the changed Virtue's once honored crown and peace are cast to the dust,

A prey to shameless love, and the base desire of gain;

Then, alas' didst walk to the slough of sin and as the swine didst wallow in the mire.

sin and as the swine didst wallow in the mire.

O, Rufus, tell me, what dread madness has seized thee?

Seekest thou these dregs, and in thy folly canst thou love them?

Have done with the shameful deeds of the

past.
Once more arise from the mire of sin;
And, weeping from thy heart of hearts, wash

And, weeping from thy heart of nearts, wash away thy guilt, What! Refuse? Spurn the voice that warns thee in love? And, poor fool, close thine ears to correc-Thou art thine own great enemy, pre

sume not overmuch! Even now I see thee driven headlong to deep destruction;
And in the gloom of hell, where no hope of

Heaven reigns, Suffering untold is thy portion forever and ever. Alas! I pray the Virgin undefiled to avert

the threatening danger, And with a mother's love let not the wretched May she hover near the weary, may she

smile with gracious love,
And to the faltering extend her helping
hand. -N. Y. Freeman's Journal.

### IN CHINA.

IN CHINA.

So far as the foreign legations in Pekin are concerned, the agony is over. Pekin was captured by the allied forces on Aug. 15th, in the face of an obstined forces on Aug. 15th, in the face of an obstined forces on Aug. 15th, in the face of an obstined forces on Aug. 15th, in the face of an obstined forces on the part of the Chinese. Two telegrams to the United States Government announce the fact, one being from Admiral announce the fact, one being from Admiral announce the fact, one being from Admiral tannounce the fact, one was slight, were wrong.

There are several gates leading into the city, and it appears that the Japanese entered by the eastern gates while the British and Americans general are the second of the fact of the

allied powers are disposed to insist upon the punishment of the leaders in the atrocities,

allied powers are disposed to insist upon the punishment of the leaders in the atrocities, even if it be necessary to pursue them all through China.

The previous news of the week treats chiefly of the advance to Pekin. It states that two Chinese Generals, Lung Ma and Li-Ping Heng, were wounded at the battle of Yangtuing.

The Russians who were already reported to have captured New Chang have hoisted their flag there, and propose to establish a provisional government. It is believed that they intend to occupy the province permanently, in which case the occupation may precipitate at least a partial partition of the Chinese Empire.

The attacks of the Chinese upon the legations were continued even to the last moment, and not till the city surrendered was the effort to desirvy all the foreigners abandoned. Then the Chinese assailants fied in a panic. Masacres of Christians are still being reported from various points in the 'interior.

The German press exhibit considerable surprise that the allies could capture Pekin before the arrival of Count. Waldereec, the selected "Commander in chief" of the allies. As he left Berlin only at the end of last week, it is not at all unikely that the whole trouble may be settled long before this arrival at the scene of action.

From Port Arthur, there is also news of a

of action.

From Port Arthur, there is also news of a Russian success, the town of Haicheng having been captured, though defended by 5,000 Chinese, who were defeated with a loss of between 300 and 400 men and 2 out of 8 guns. Chingan Pass was also captured by the Russians after another severe battle.

There is another severe coming through Chinese channels to Hong Kong, that the Empress Dowager received the allies in a friendly way, sending a guard of honor to conduct them from the gates into the city. This is not credited.

#### A GOOD SUGGESTION.

Editor CATHOLIC RECORD.—The suggestion thrown out in your "Archdiocese of Ottawa" columns in your issue of 18th Inst, as to "the propriety, if not the necessity of similar table interest of the state of the propriety, if not the necessity of similar table interest of the Historical Sketon of St. Patrick's, Ottawa, being the one tillude of yin connection with the establishment of parishes in Ontario, and the difficulties (see proposed, and happily) overcee by the pioneers, "is one I take to be well worthy the consideration of pastors and people through out the province. The present and the rising as well as the coming generations will thus be made aware of the many heavy serfifices made and the troubles encountered by their sires in their endeavor to lift aloft the Sign of Salvation on what in many instances was hostile soil. Such publications and the rise services the proposed of t August, 1900.

#### THE TRANSVAAL WAR.

The interest in the Transvaal operations has nation in China, which so much affects all Europe. Nevertheless there are still incidents in the campaign which are of considerable im-

Appetis has sordes, haeccine stulus amas?
Ah! facti pudeat! coeno caput exsere tandem:
Ex imo deflens elue corde luem.
Abouis? et vocem quae te compellat amice
Ne pareas, surda respuis aure miser?
Exitum struis ipse tibi, ne fide!

profundum
Lapsu praecipiti volveris in barathrum:
Atque Erebi in tenebris, ubi spes iam nulla salutis,
Aeternum crucians poena luenda manet.
Al: precor, avertat triste omen candida
Virgo,
Neu miserum mater deperlisse sinat.
Ipsa adsit misero, placidoque arrideat ore,
Nutanti praesens porrigat Ipsa manum.

Translatton.

Translatt

The British are now within

### be at Barberton. The British are now within a few miles of Barberton, and we shall probably hear within a few days that the seat of Govern ment has been again removed. FATHER O'LEARY.

(From a lad at the front, with apologies to the author of "Father O'Flynn.") I'm a Protestant bred, but the man I love Is a Papist and Father O'Leary's the same; Our pride and our darling, our glory and

toast, He'll teach us to live and how to die game. Here's 'health and long life to you, Father avic, The noblest of themes for song or for story;
For never a day are you sorry or sick
But march with your lads to death or to

There's nobody like him so good and so great!
Are you homesick and sad the Father will cheerlye;
He toils for our welfare both early and late—
Three cheers for the best of mon, Father O'Leary.

When the air is alive with a hail storm of And its cover you are after, and little you'll night be for all he cares pellets of bread; your're hit, he's beside you, and then you

How he's escaped the Lord only knows. The chances he takes would turn grey your hair.
To tend us 'mid murderous fire of our foes,
The V. C. he's won ten times over I'll

There's nobody like him, so good and so great— Are ye homesick and sad the Father will cheer ye: He toils for our welfare both early and late— Three cheers for the best of men, Father O Leary.

He will care for your body, he will care for your soul, your soul, and you have you soul, a when you feel a bit blue.

My word for it, lads, you're in a bad hole It Father O'Leary can't pull you safe through,

I'm a Protestant, but when my own time shall

Perhaps on some battle-field blood stained and dreary and dreary
and dreary
and dreary
last faltering message for home
In the ear of the best of friends, Father
O'Leary.

-D, C. Campbell in "Events." -D, C. Campbell in "Events."

Note,—The Rev. Peter M. O'Leary, son of the late Mr. Maurice O'Leary, for many years, up to the time of his death, one of the City Assessors in Quebec; brother of Mr. James M. O'Leary of the Post O'Bie Department, Ottawa, and of Mr. Thomas O'Leary of Chateau Ramesay, Montreal; was born in Quebec city on the 20th June-Feast of S. S. Peter and Paul—1857, and was ordained to the priesthood by the late Cardinal, then Archbishop, Taschereau in the Basilica of that city in 1875 or 1876. He was Professor of English in the Seninary of Quebec for some years, and afterwards parish priest of St. Catherine's de Jacques Cartier; subsequently he was Professor in the College of Levis, which position he held when he was appointed Chaplain to the first Canadian contingent for South Africa.

Sacred Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XCIX. The Broad Church views, which, of late years, have begun to prevail more and more in Protestant scholarship, concerning the polity of the Church, will be pronounced by Catholics insuf-Yet they will allow that they are much more agreeable than the old torrent of abuse against the Pope as Antichrist. Indeed, these Broad-Church views will be found by Catholic scholars sound and encouraging for a final understanding as far as they go. They will own that it is much better to treat the Papacy as a development of Divine Providence which, at least for many ages, worked on the whole for the good of the Church, than to treat it

as having been from the first a defec-tion from the mind of Christ. It is true, even such Protestant scholars sometimes say things that at first appear to Catholics hardly less offensive than the ravings of Luther. Thus Doctor Schaff says that the Papacy always involved an anti Christian ele-ment. Yet, after all, if examined, what does this mean more than that the higher an institution is, in the Church, and the more powerful for good, then, by that very fact, being administered by sinful men, and sometimes, in God's permissive providence, having, like the high priesthood of old, even fallen into the hands of wicked men, its deflections from right have been more pernicious than those of any other human force? In other words, the brighter the light, the deeper the This was really no more than shadow. This was really no more than was proclaimed from the height of the lic chair in 1520, and that by a Pope who was at the same time Grand Inquisitor of Spain, a pledge that he

Two historians of civil government may both describe with great severity and in large detail the faults and vices of civil rulers. Yet the one may show that he only notes these for warning, that government is to him divine and in its essence immutable. The other may heap up instance on instance of evil government, for the evident end of breaking down government altogether. The one may write like a Fenelon, the other like a Prince Kropotkin. Every one will praise the former except a tyrant like Louis the Fourteenth. Every one will oppose the latter that values ordered society.

Why was it (a point not sufficiently noted, even by Catholics) that of old Rome suffered, indeed welcomed, I may even say invited, the severest animadversions from holy men and women, from a Bernard, or a Catherine of Siena, or a Brigitta? It seems to me that here is a matter in which Rome has not received, even from her own people, all the honor she deserves. ms to me that as we examine the Middle Ages we shall come more and more to be of Middle Ages we shall come more and more to be of Milman's opinion, that the phrases of Christian ompassion and meekness which the Popes were accustomed to use, although they became a fixed part
of curialistic style, were by
no means mere hollow
They expressed and
promoted
real sense, both of the a real sense, both of the authority and of the temptations of the office. "Peter and Paul, and their successors, with whose authority, real humility. The notion of the medieval popes as unapproachable self-sufficient hierarchs, whom no one might admonish that valued his own safety. is a Protestant delusion. It does not answer to historical fact, least of all in the case of the greatest Popes, of a Gregory VII. or an Innocent III. Among the more notable pontiffs perhaps Boniface VIII. may be thought to come the nearest to the portrait, yet I can not easily believe that it applies even to him, in view of the long and cautious self-restraint which he observed towards the provocations of Philip the Fair, and in view of the dignity of his end, which drew out even from his enemy Dante a paean of religious admiration.

Why was it that the Popes oon

demned and excommunicated Wycliffe, among other reasons for the severity of his language towards them, while at the same time, in the case of his contemporary, the great Swedish princess Brigitta, whose language towards the Pepes and the priesthood seems to have been more unrestrained, more nearly vituperative, than that o the vicar of Lutterworth, they could not wait even twenty years before raising her to the honors of the altars Evidently because her wounds had been those of a friend; Wycliffe's those of a deadly enemy. Purifica-tion was her aim, and to that they gladly submitted themselves. Utter ruin was his, to which it would have een dreadful recreancy in them to yield, in order to give victory to a system to which the great Protestant scholar, Bishop Stubbs, finds, politisomething hardly distinguish able from socialism, while religiously he can find in it neither charity nor sympathy; in other words, can find in it no Christianity.

We have been much too hasty in hailing Wycliffe as a forerunner of the Reformation. We ought to thank God that Anglo Saxon Protestantism did not win the day until Wyclifflam had been exterminated, so that if Lollard-ism had any share in the final result, it was only as an indistinguishable ingredient, and not necessarily a very beneficial one. As it is, Angle-American Protestantism is certainly not without a large share of charity and sympathy, though Catholics will expels all impurities from the blood. BECYCLISTS, young or old, should carry a bottle of Pain-Killer in their saddle bags, and sympathy, though Catholics will expels all impurities from the blood.

tell us that we might have a great deal more of them without being the worse for it, which no doubt is very true. Dean Stanley does not hold that

Dean Stanley does not Christ explicitly instituted the Papacy, or that Peter did so. Yet he treats the Papacy as having been, through Peter, the special inheritrix of Christ's promise of stability to His Church. Stanley holds that when the Roman Bishops ascribed to their See an eminent measure of the firmness of that Rock on which, in Peter, the Lord declared that He would build His Church, they were not guilty of mere arrogance, but were expressing a providential and mighty fact. As Doctor Schaff once emphatically said to me, "It was of

Both these eminent historians held Both these eminent historians held that the Popes, in their claims, had gone beyond Christ's promise to Peter, and beyond their own connection with Peter. They held that in time the primacy was rather a reminiscence than a living force, and that the final detachment of the northern races from it was morally a very different thing. it was morally a very different thing from what it would have been in the time of their spiritual childhood. Of course this view is wholly incompatible with Roman Catholic orthodoxy as defined in 1870 Yet of course the most that could be required of Protestant scholars was that they should be-come more appreciative of the elder Catholicism than at first. Even in our own century there have been Catholic writers, for instance, a Franz Baader, who have viewed the Papacy rather as a providential development than as a biblical appointment. these writers lived and died in full communion with the Church. They were not yet required to subscribe to any particular theory of origin, so long as they yielded canonical obedi-ence in fact. That so many Protestant historians are now as near on this side to Catholicism as a Franz Baader is a pledge, I do not say of any speedy reunion-for they are in no way dissatisfied with their own position—but certainly of very much kindlier mutual relations that such as were possible under Luther or Flacius Illyricus or Doctor George Miller.

With a purpose of returning to this general question of the present atti-tude of educated Protestantism (at least Anglo American Protestantism towards Roman Catholicism, I wish now only to say, in preparation for my next paper, that the frame of mind in Protestant scholars will be found towards the peculiar usages of the Roman See will be fundamentally different from that of men who are always ocking and prying in every corner for footsteps and defilements of anti-We will consider some of the peculiar Papal usages.

CHARLES C. STARBUCK. Andover, Mass,

"WHY I AM A CATHOLIC."

An Eloquent Priest Lectures in the Congregational Church, Cincinnati.

In the Congregational Church, Cincinnati, recently, Rev. Thomas Mc-Grady, of Bellevue, Ky., lectured on the subject "Why I Am a Catholic."

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crowded to its utmost capacity by the culture and intellect of the Queen City, for apart from Father McGrady's high reputation as an orator, the situation possessed an element of unusual interest—a Catholic clergyman glving from a Protestant pulpit, to a Protestant we, though unworthy, are invested," congregation, his reasons for his pro-expressed at once a real dignity and a fession of shows how his bigotry and intolerance are loosening their grasp on the minds of our American people; it speaks volumes for the liberal spirit of the pastor

of the Vine Street Congregational Church, the Rev. Mr. Bigelow. "Father McGrady's presentation of his subject was a masterpiece of logic, framed in beautiful oratory. From the common Christian acceptance of the Bible, he proceeded to prove, clearly and conclusively, that the Church founded by Jesus Christ is the Catholic Church, and that only by the profession of its doctrine can man act consistently with reason. The lecture consumed fully one hour and a half and it was listened to with rapt attention, and when it concluded in an elequent peroration the great concourse of people rose in a body to congratulate the reverend speaker on his masterful effort. Then the pastor, Rev. Bigelow, com-mented on Father McGrady's defense of the Church in beautiful and touching words, saying that the past history

of Catholicism was radiant with glory and he felt that her future would be brighter even than her past. "It is pleasing to note that each year Father McGrady's fame as an orator is meeting with wider recognition, and he stands to day the most popular speaker in America, if we except a few whose profession is the platform. A Catholic said to the writer, after the lecture Sunday night, that he had heard Father Tom Burke, and declared that Father McGrady surprised the renowned Dominican orator. Father McGrady is a native of that State whose name their great and gifted sons have made synonymous with oratory, Kentucky, and of an ancestry that gave an Edmund Burke and an Oliver Goldsmith to English letters. His natural gifts he has improved by constant

study. "In non-Catholic circles he is whole apostolate in himself, as his numeroms converts to the Church testify.

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FIVE - MINUTES', SERMON. Twelfth Sunday after Pentecost

THE GOOD SAMARITAN.

"Go, and do thou in like manner." (Luke 10, "Go, and do thou in like manner, says our Divine Redeemer at the con clusion of this day's gospel. What should you do in like manner? You should practice charity and mercy to-wards those in need and misfortune. The Samaritan who had compassion on the bruised and wounded traveller, was not a Jew, but a pagan and, yet, as soon as he saw the unfortunate man he was moved with compassion. He immediately approached him, bound up his wounds, having poured in wine and oil to assuage the pain and to strengthen the wounded man. Then he placed him on his own beast, brought him to an inn, and at his own expense had him cared for. Whence did this pagan learn charitable love towards this unfortunate traveller? Not from the written law of God, for he did not know it, but from the law of nature which God has planted in our hearts, and which commands us to love all men. The wounded man was a human being, in extreme necessity. This was sufficient to induce the Sam aritan to assist him according to his power, and not to inquire first about his belief or nationality. My dear Christians, what an example that will often put us to shame. only brethren according to nature, but also ascording to the dictates of faith. We know that the holy gospel teacher that the love and mercy which we show to the poor is shown to Christ. We have the emphatic commandment of our Lord Jesus Christ: "Thou shalt love thy neighbor as thyself," for "by this shall all men know that you are my disciples, if you have love one for another." (John 13, 35) And yet there are so many Christians who are cold and indifferent in this respect. They wish to know nothing of love and charity toward the poor and needy. Many an unfortunate, in the greatest poverty first seeks his relatives for conolation and assistance, but alas, too often he is turned away with coldness, and must accept bitter scorn and un deserved insult instead of assistance Another, overcome by misfortune, with no food at home, with sick wife and

> port, and you must take care of your Beloved Brethren, is this Christian language? Did not the fratricide Cain exclaim: "Am I my brother's keeper?" "Shall I then take my bread and my water and the flesh of my cattle which I have killed for my shearers and give to men whom I know not?" 1 Kings 25, 11. This has been at all times the language of the avarcious, and has their sordidness re ceived even in this life its just aeserts? Certainly, for do not believe that these cruel, uncharitable men will go without punishment; God has enriched them with the goods of this world, but with hard heartedness they turn away and refuse to come to the relief of their poor brethren. The needy, in sadness and vexation, leave loor of the rich, but the all holy and all just God inscribes that want of mercy and charity in the book of re-tribution. Almighty God frequently visits the hard hearted miser with his nunishment in time as ity. He often sends him accidents, sickness, misfortunes in house and family, to let him know that he has not the sole propriety, but only the use of his goods and riches, for which he must pay the interest to the poor and needy of this world.

children, comes to a rich neighbor im-

ploring him with tears of anguish for

help, but his distress is listened to with indifference and heartlessness. He

himself, I have my own family to sup

hears:

"Every one shall take care of

Dear Christians, let us take this deeply to heart ; let us not bring down engeance of God upon us, by our want of charity and mercy to the poor. "For judgment without mercy" says St. James, "to him that hath not above judgment." (James 2, 13) self above judgment." Why should we attach our hearts in so idolatrous a manner to the lifeless nammon; why do we fear to become poor by our alms, when Jesus promises us in the gospel: "Give, and it shall be given to you: good measure and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again." (Luke 6, 38) And already in the Old Testament, Al mighty God has said : " He that giveth to the poor, shall not want; he that despiseth his entreaty, shall suffer indigence." (Prov. 28 27) Oa, never fear that by your charity you will become paupers. To give to the poor does not mean to deprive yourselves, to rob yourselves; it means rather to make yourselves rich ; rich in life by the blessing of God who returns with a hundred fold; rich in death by the mercy which God will show in judgment, and rich hereafter by the plenitude of eternal goods.

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IMITATION OF CHRIST.

The Advantage of Adversity.

It is good for us to have sometimes troubles and adversities; for they make a man enter into himself, that he may know that he is in a state of banishment, and may not place his hopes in anything of this world.

It is good that we sometimes suffer contradictions, and that men have an evil or imperfect opinion of us even when we do and intend well.

These things are often helps to humility, and defend us from vain glory. For then we better run to God, our inward witness, when outwardly we are despised by men and little credit is

given to us.

Therefore should a man establish himself in such manner in God, as to have no need of seeking many comforts When a man of good will is troubled

or tempted, or afflicted with evil thoughts, then he better understand eth what need he hath of God, without whom he findeth he cannot do any good.

Then also he laments, he sighs and prays, by reason of the miseries which e suffers. Then is he weary of living longer, and wisheth death to come, that he may

be dissolved and be with Christ .-Phil. 1. 23. Then also he wil perceiveth that

perfect security and full peace cannot be found in this world.

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An Elderly Lady tells of her Cure Through the use of Dr. Williams Pink Pills after a Score of Other Remedies had Failed. Dyspepsia causes more genuine dis

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mankind. In this country from one cause or another, its victims are numby the hundreds of thousands, and those afflicted always feel tired, worn out and miserable, and are subject to fits of melancholy or ill temper without apparent cause. It is obvious that the human body, in order to perform its functions, must be properly nourished, and this cannot be done when the food is improperly digested. Those who suffer from indigestion should exercise care as to diet, and only easily digested foods should be But more than this is required -the blood needs attention in order that the stomach may be strengthened, and the secretion of the gastric juices properly carried on. There is no other medicine offered the public that There is no will act so promptly and effectively as Dr. Williams' Pink Pills. Proof of this is given in the case of Mrs. F. X Doddridge, St. Sauveur, Que. In conversation with a reporter, Mrs. Doddridge said : "For quite a number of years I have been a terrible sufferer from dyspepsia, accompanied by the sick headaches that almost invariably come with this trouble. I suffered come with this troute. I suitable from terrible pains in the stomach, bloating and belching wind. All food seemed to disagree with me, and as a result of the trouble, I was very much run down, and at times I was unable to do even light housework. I am sure I tried a score of different medisure 1 tried a score of different medi-cines, but without success, and as I am sixty years of age, I had come to be-lieve that it was hopeless to expect a cure. A friend who had used Dr. cure. A friend who had used Dr. Williams' Pink Pills with good results, urged me to try this medicine, and my husband brought home a couple o boxes. Before they were finished, I felt much better, and we then got another half dozen boxes, and these have completely restored my health and I not only feel better than I have done for years, but actually feel younger. I very cheerfully recom mend Dr. William's Pink Pills to sim-

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#### OUR BOYS AND GIRLS.

A Young Boy Interviews His Holiness-From the Catholic Universe of Cleveland, Ohio, (August 10) we copy the following interesting and graphic account of an enterprising American boy's interview with the Holy Father depicts a beautiful and lovable side of the Pontiff's character, which will appeal, not only to the boys and girls, but to the older folk as well.

The boy interviewer was Harry Steele Morrison. He is a typical fearstrong-purposed American lad and he has succeeded in gaining audi ences with most of the rulers and great men of the world. But you will like to hear the account of this most interesting of all audiences in his own

"If you go to Rome now I think ! can promise you an audience with the Pope." So said a friend to me in Paris. I looked at her in surprise. I would rather have an audience

with him than anv man on earth," I said. " but I am afraid it is imposible,

said, "but I am atraid it is imposible, now that he is so old."
"Not at all impossible," said my friend. "He is old, of course, and worn out with innumerable applications for audiences, but I am sure he would see you, an American boy, rather than any great ecclesiastic. You will be very foolish if you don't make the effort. He has been receiving pilgrims all summer, and will be very glad to talk with you and have you tell him how you have succeeded in interviewing the Kings and Queens

So the boy interviewer started for Rome and bore the letter his friend had given him to the Pope's secretary. He describes his progress through the great rooms of the Vatican to the sec-

"At a flat topped desk sat a small man, who asked me in English to have a seat. Then he began to question me. "You must tell me your his tory," he said. "I have no doubt, from what Mrs. X says, that it is very interesting." I told him that this was my second trip alone to Europe and I had been fortunate enough to have secured audiences with some of the great men and women of Europe. It Mr. Gladstone, and then said that was very anxious to see this other "Grand Old Man." The secretary seemed much interested in what I said

"When I had finished he looked at "I have no doubt that you wil succeed where many others hav failed," he said, "just on account of your age and the experiences you have had. I will see that the subject is brought to the attention of His Holi ness, and if you will come back her early in the morning I will be able t let you know what your prospects are. I was at the great palace again a

the appointed hour, and was this tim directly taken to the reception-room I sat there in suspense for some time but soon the secretary entered. H face was beaming, so I thought hust have good news. And he did 'I have just come from His Holines and he desires that you be brought when you come.' I was glad of, course. "But I am not dressed, exclaimed. I had not expected th the audience would take place so soo so I had come in a suit which w somewhat the worse for wear. "You" dressed well enough," said the secr "He will like you better ju as you are, and will be interested your story. Just be as natural possible, and don't be afraid to spea

His Holiness is very kind." I knew that. One can tell it fro "You must be just natural and boyish as you can," secretary said again, as he conduct me to the audience chamber. must remember that His Holiness receiving you because you are a b and because you are a delegate from

foreign country.

I was a little nervous, of course, as soon as I stepped inside the cha ber and saw the small, white hair figure of the Pope seated there I all my nervousness and felt a revence instead. He seemed a very the man to be so great, but I could see a the firm lines about his mouth and strong expression in his eyes, wh denote the strength there is in t frame. He seemed almost a mass white as he sat there in a great his backed chair, with a litter of par

before him on a table.

The only other color was the red his garments. His skin and h were snow white.

He looked up when we entered think I have never seen a more cha ing expression on any face than on his. He seemed fairly to bean me. I advanced close to his chair bowed low. "So you are an American boy?
id in slow, pure English. "I

said in slow, pure English. "I very glad to see you. I don't bel I have had an American boy cal me for a long, long time, and I very fond of boys and of America have had many Americans to see this spring and summer. Many l dreds of them came over on one and they were all in St. Peter's day. It was a great compliment to that they had come so far, and it compliment to me that you have so far. They tell me you have many famous men and women."
"Yes," I replied, "but I w
rather see you than any kin
queen." And the good Pope se

again in his kindly way.

The Pope learned back dreamil the great chair with his hands for in his lap. "You have seen r

in his lap. "You have seen rathings that I have never seen, said. "It is a great thing for a y man to travel. It gives him tideas and a wonderful knowledge

#### OUR BOYS AND GIRLS.

A Young Boy Interviews His Holiness From the Catholic Universe of Cleveland, Ohio, (August 10) we copy the following interesting and graphic account of an enterprising American boy's interview with the Holy Father. depicts a beautiful and lovable side of the Pontiff's character, which will appeal, not only to the boys and girls, but to the older folk as well.

The boy interviewer was Harry Steele Morrison. He is a typical fearless, strong-purposed American lad, and he has succeeded in gaining audi ences with most of the rulers and great men of the world. But you will like to hear the account of this most interesting of all audiences in his own

"If you go to Rome now I think I can promise you an audience with the Pope." So said a friend to me in Paris. I looked at her in surprise.

I would rather have an audience with him than any man on earth," I said, "but I am afraid it is imposible,

"Not at all impossible," said my lend. "He is old, of course, and friend. worn out with innumerable applications for audiences, but I am sure he would see you, an American boy, rather than any great ecclesiastic. You will be very foolish if you don't make the effort. He has been receiving pilgrims all summer, and will be very glad to talk with you and have you tell him how you have succeeded in interviewing the Kings and Queens

So the boy interviewer started for Rome and bore the letter his friend had given him to the Pope's secretary. He describes his progress through the great rooms of the Vatican to the sec-

" At a flat topped desk sat a small man, who asked me in English to have a seat. Then he began to question me. "You must tell me your his tory," he said. "I have no doubt, from what Mrs. X says, that it is very interesting." I told him that this was my second trip alone to Europe and I had been fortunate anough to have had been fortunate enough to have secured audiences with some of the great men and women of Europe. I told him how I had succeeded in seeing Gladstone, and then said that I was very anxious to see this other "Grand Old Man." The secretary seemed much interested in what I said.

"When I had finished he looked at "I have no doubt that you will succeed where many others have failed," he said, "just on account of your age and the experiences you have had. I will see that the subject is brought to the attention of His Holiness, and if you will come back here early in the morning I will be able to

let you know what your prospects are."
"I was at the great palace again at the appointed hour, and was this time directly taken to the reception room. I sat there in suspense for some time, but soon the secretary entered. His face was beaming, so I thought he must have good news. And he did. 'I have just come from His Holiness, and he desires that you be brought in when you come. I was glad of, of course. "But I am not dressed," I exclaimed. I had not expected that the audience would take place so soon, so I had come in a suit which was somewhat the worse for wear. "You're dressed well enough," said the secretary. "He will like you better just as you are, and will be interested in your story. Just be as natural as possible, and don't be afraid to speak. His Holiness is very kind." I knew that. One can tell it from his picture. "You must be just as

natural and boyish as you can," the secretary said again, as he conducted me to the audience chamber. "You must remember that His Holiness is receiving you because you are a boy and because you are a delegate from a foreign country."

I was a little nervous, of course, but as soon as I stepped inside the chamber and saw the small, white haired figure of the Pope seated there I lost all my nervousness and felt a rever-ence instead. He seemed a very tiny man to be so great, but I could see also the firm lines about his mouth and the strong expression in his eyes, which denote the strength there is in that frame. He seemed almost a mass of white as he sat there in a great highbacked chair, with a litter of papers

before him on a table.

The only other color was the red of his garments. His skin and hair were snow white.

He looked up when we entered. I think I have never seen a more charming expression on any face than was He seemed fairly to beam on on his. me. I advanced close to his chair and

bowed low.

So you are an American boy?" he said in slow, pure English. "I am very glad to see you. I don't believe I have had an American boy call on me for a long, long time, and I am very fond of boys and of America. I have had many Americans to see me this spring and summer. Many hundreds of them came over on one ship, and they were all in St. Peter's one day. It was a great compliment to me that they had come so far, and it is a compliment to me that you have come

The Pope learned back dreamily in the great chair with his hands folded in his lap. "You have seen many canadian Churchman." the great chair with his hands folded in his lap. "You have seen many things that I have never seen," he said. "It is a great thing for a young man to travel. It gives him broad ideas and a wonderful knowledge of the said." It is a great thing for a young man to travel. The gives him broad ideas and a wonderful knowledge of the said. "It is you who must run to meet success. Persistent, earnest endeavor; with doubts about his religion. He had been very carefully educated and in each town in Ontario who would like to make from Twenty to the Hundred Bottom instructed in his religion. He had been very carefully educated and in each town in Ontario who would like to make from Twenty to the Hundred Bottom who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the Hundred Bottom was a free cash town in Ontario who would like to make from Twenty to the flue that the particular state of the first that it is fall by cash take from Twenty to the flue that the particular state of the particular state of the flue that the particular state of the flue that the particular state of th

the world. I advise all my young friends to see as much of the world as they can while they are young, because they will be later obliged to rest in one place. Do you not feel that your travel is an education for you?"

"Oh, yes, indeed," I said. "I am sure it is the best education I could

"But you must have another kind of education with it, said the Pope. "You must know something of books. Can you write Latin?"

I had to confess that I could. "You should study it, then. It is a wonderful training for a young man's mind.

His Holiness then asked me to tell him something of the people whom I have interviewed and of the ways in which I succeeded in seeing them. He seemed vastly amused at some things that I said, and was much interested in all.

"You American boys have great was all that he said perseverance, when I had finished.
"What do you expect to follow as

career?" was his next question. "I hope to be a newspaper man," I

His Holiness hesitated before reply ing. "That is a good career if you follow it properly," he said, "but a writer for the press has nowadays great responsibility. The press is a powerful agency for good and evil in the press and a solution of the press of the press of the press of the pressure connected. the world and every person connected with it should be careful that his influence is on the right side. News pagers can make wars and they can destroy character, but they can also prevent war and bring about justice, It is a wonderful thing to think of, the power of the press.'

"There are many wars just now," said I, hoping that he would have something to say in regard to them.

The Pope sighed.
"Yes," he said, in a low voice,
"Very many. It is very unfortu-

And that was all he had to say on the subject. He turned to his table and began to examine some of the papers there, so I looked at the sec-retary to see whether it wasn't time to leave. He nodded, so I turned to go. "Now, you must be going, must you?" said the Pope, speaking more brightly than at any previous moment of the interview.

"Yes sir," I said.
"Well, I am very glad you came,"
he continued, "and I know you will
never forget what I have said to you. It is not likely that we will see each other again, so you must do your best to live a good man. When I can feel that I have helped any young man I

am happy. Have I helped you?"
I could only bow. There was something so touching about this last speech that I was almost overcome. The surroundings seemed hardly to be of earth; certainly they were different from any I had ever seen before. The Bible pictures on the walls, the great cross at the end of the room, and lastly the figure of the Pope himself, seemed to make the whole scene supernatural. It seemed to me that the light of heaven already shone in the face of Leo XIII., and when I bent my head to receive his blessing it was with great feeling.

The occasion was the most solemn of my life. Oatside of this private room there seemed a different atmosphere. Tnere was somewhat of a bustle in the near-by hallways and movement all about. With the Pope all had been still and quiet, and I could not help thinking of the life which is lived daily by this wonderful man in white, so from the world and worldly things.

### CHATS WITH YOUNG MEN.

The every-day cares and duties, which men call drudgery, are the weights and counterpoises of the clock of time, giving its pendulum a true vibration and its hands a regular motion; and when they cease to hang from the wheels the pendulum no from the wheels the pendulum no longer swings, the hands no longer move, the clock stands still.—Longfellow.

A Move in the Right Direction.

The action of a few large firms in proclaiming that they will not employ men or boys who smoke cigarettes, is certainly a move in the right direction. Had they included intoxicating liquors, the step would be still better. The men who run our cars, trains and steamboats, in which so many persons travel, should always be temperate. If such were the case, we would not hear of so many accidents due to carelessness and inattention. — Sacred Heart Review.

Lost Opportunities. A lesson we all need to learn is to grasp opportunities the instant they appear. A person was walking along the sea shore, gathering the treasures which were left on the sand. He was searching in a dreamy way, listlessly looking here and there. Suddenly the waves left at his feet a shell more beautiful than any he had found. "That shell is safe enough," he said:
"I can pick it up at my leisure."
But, as he waited, a higher wave swept along the beach, recaptured the shell, and bore it back to the bosom of the ocean. Is not that like many of so far. They tell me you have seen many famous men and women."

"Yes," I replied, "but I would rather see you than any king or queen." And the good Pope smiled to attend to other matters first. We

observance of all set rules of society, a willingness to imbibe knowledge and information, alertness, affability, willingness to imbide knowledge and information, alertness, affability, pleasantness and tact, are necessary qualities. Education should not stop after you leave school or college. One forms his ideas early, but the ideas of others are valuable. It is not always the original man who is most successful but the one who is able to cull the ful, but the one who is able to cull the best ideas from everyone with whom he comes in contact. There is always something that you can learn from others that is valuable in your line. Always be conscious that you are a man, and that you are expected to live up to the best that is in you.

Employees to be distrusted. The late Governor Burnett, of Calident of a bank, once expressed this opinion of clerks, which has in it several excellent hints for the young men of to-day :

"The discipline in a bank must be as right as that in an army. If an employee willfully and deliberately disobeys orders, he should be discharged. If when caught in a mistake he manifests no feeling, no regret, but takes it cooly and indif-ferently, it shows that he has deliberately trained his feelings to bear re-proof, and he is not to be trusted. If e shirks his duty and throws an unfair proportion of the work upon others, he exhibits an unjust disp tion, and should be discharged. If he is late in coming to the bank, so as just to save his time, he should be watched. If he is too fond of display, and carries a little cane for show, you had better conclude-

Little cane, Little brain; Little work And big shirk.

"He will spend too much time on the streets, to show himself. If he is a fast young man in any way, he is unworthy. If he expends all his salary and saves up nothing, he is unfit. will do him no good to increase his salary, because he will be just as poor at the end of the year as he was at the beginning. In fact, an increase of compensation is a positive injury to him, because it increases his fast

habits in proportion.

"But a young man of correct habits, pleasant manners, fair health, and good temper, who saves a portion of his income, may be safely trusted. To bear the continual strain of good economy is a clear proof of integrity, sound common sense, and self-control. Occasionally a young man may be found who is competent, sober, economical, and industrious, and who will yet steal from sheer avarice; but such cases are rare. An inordinate love of pleasure is the ruin of many a young man. Extravagance in dress and living is the great besetting sin of the times in almost every portion of the world.

The Value of Frankness. There is no safety in the practical dealings in life between men like clear, distinct, persistent frank ness. The man who has nothing to conceal and who conceals nothing never has to make any explanations, and he secures that confidence which protects him from the suspicion that he is holding anything back which might influence the decision of the person with whom he is dealing. It is taken for granted that he has stated his whole position without reservation. We are constantly tempted to desert this high plane of action because other people do not meet us on it; but our relations with others ought not to be determined by their attitude toward us; they ought to be determined by doubts about the faith. A man of his our own individual convictions. It ought to make no difference how we are treated by others so far as justice, frankness, and courtesy are con-cerned. It is astonishing how the crabbed temper yields when it is treated with uniform courtesy and consideration; how the secretive spirit gives way when it is met by perfect frankness; how the impatient temper is quieted and calmed by patience and forbearance. When we carry ourselves steadily in all our re-lations with others, we dispose at once of half the difficulties which are likely to rise, and avoid almost entirely those misunderstandings which are the beginnings of estrangement. We are often tempted to deal with small people on the plane of their intelligence rather than on the plane of our own convictions, and every time we do this we make a blunder. Such people, treated on a high plane, are materially helped to stand on that plane. They are not slow to discern the respect that is paid them, and they must be exceptionally bad if they are not influenced by it. It is far better, as a matter of policy, if for no higher reason, to treat others steadily from a standpoint which we have taken as the result of conviction than to continually adjust ourselves to the stand point of others. Respect, consideration, frankness and courtesy are rarely lost when they are infused into our social and business relations. In the

fluence upon others. Danger of Doubt.

exact degree in which we are governed

by these qualities and express them do

we make ourselves not only effective, but distinctly uplifting in our in-

When that splendid Catholic layman, Frederick Ozanam, who founded the Society of St. Vincent de Paul, was seventeen years old, he was assailed with doubts about his religion. He had been very carefully educated and instructed in his religion by his excel-

brilliant talents, high inspirations and lofty ideals, and all at once he was sur-prised to find himself questioning the foundations of his faith. He was not naturally inclined to doubt. He did not want to give up his faith; on the contrary, he clung to it with great tenacity. After battling with his doubts for some time he resolved to go to a learned and devout priest who had the reputation of being a profound philosopher and theologian. This good priest very soon satisfied his doubts and from that time he commenced that brilliant career of faith, devotion and practical charity which has rendered him famous throughout the world, and which will carry his name down to future generations as one of the great

est benefactors of mankind. The example of this admirable young layman furnishes a very important lesson, peculiarly adapted to the present time, when a disposition to skepticism and doubt is so generally prevalent. The lesson is that doubt is more a matter of the will than of the intellect. It is easy to doubt for one who is so dispesed. There is plenty of food for a disordered intellect influenced by a will biased by intellectual pride and self-indulgence. The world is full of mysteries which puzzle the proudest intellect. If a man is so disposed he can go on doubting, question. ing and puzzling himself forever. He may even doubt about the existence of But there is no merit in doubt-Some men seem to be proud of their doubting, but it is no evidence of

intellectual superiority.

Doubters and skeptics complain of mysteries in Christianity, but there are no greater mysteries in Christianity than there are in nature. You do not gain anything by discarding Christianity, on account of its mysteries, and taking up with nature, which has just as great and even greater mysteries with no clue to rational explanation, while Christianity, as embodied in the traditional teaching of the Catholic Church, has a grand intellectual system, unique, harmonious, and bound together in all its parts b the most stringent and conclusive course of logical reasoning—a system which, in the progress of ages, has satisfied the greatest minds that have

Doubt is generally the result of in tellectual pride or want of sufficient knowledge of the true teaching of Christianity. Some are more inclined to doubt than others. In fact, some seem almost to have been born with a skeptical spirit. The celebrated French writer, Renan, was a remark The celebrated able instance of this. He was educated by the Jesuits, who are among the ablest reasoners and most profound philosophers and theologians in the world. Yet he seemed to be possessed with a skeptical spirit from the start. His intellectual pride led him to question even the most fundamental and universally accepted truths. They could make nothing of him and could only predict a brilliant but erratic career for the young man, which he only too surely fulfilled. Spite of his brilliant writing, his fascinating style and great show of learning, he was far being an accurate and reliable writer, and many of his reasonings against Christianity were puerile in the extreme, unworthy a schoolboy of

common intelligence.

For the encouragement of us weaker Christians we may remember that even good and holy men have been assaulted by the demon of doubt. Even so illustrious a man as Cardinal Wiseman, when a student in Rome distinguished for his remarkable talents, his pro found learning and brilliant oratory, energy and rare talents, of course, could not rest until he had gone over the ground with the greatest thorough ness. The result was what might have been expected. His doubts vanished and the influence of his deep convic tion was shown in the wonderful work which he accomplished in Eugland, stemming the tide of anti-Catholic pre

judice and reviving and establishing the old Church on a firm foundation. Temptations to doubt are often apparently permitted to try our faith and test our fidelity. If through pride, or passion, or natural inclination we yield to doubts, dwell upon and enyield to doubts, dwell upon and the courage them, we shall inevitably be led into skepticism and infidelity. If, on the other hand, we reject and abhor them as a temptation of the great enemy of our souls; if, like Ozanam and Wiseman, we cling to our faith, take pains to satisfy and banish our doubts, we shall be confirmed and strengthened, and our faith will prove an anchor to the soul sure and steadfast and that entereth within the veil.

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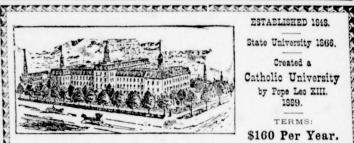
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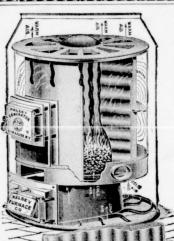
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, S. J.

Tuesday morning at 7.39 His Grace Arch bishop(o'Connor paid has first official visit to the Central Prison. His Grace was accompanied by the chaplain, father Walsh, C. S. B. and by two young cleir of Roach. His Grace was recompanied by the chaplain, father Walsh, C. S. B. and by two young cleir of the Basilian Order, Messra-V. Murphy and W. Brach. His Grace was received at the through the Basilian Order, Messra-V. Murphy and who the State of the Walsh of the Basilian Order, Messra-V. Murphy and the father by Serge. Lyons, deputed for the purpose by Warden Gilmore, who himsel melay only in a state of convalence, was thanked to the honors of the Installation. When everything was in readiness Berge. When severything was in readiness Berge. The work of the Carlot of the Parameter of the chape. His Grace celebrated Mass His Grace, in a few well chosen words and with the theory of the prisoners were then admitted to the sacred rite of confirmation. His Grace next addressed them a second time on the obligations incurred by the gifts of the Holy Ghost, which they had just received; the exacted obedience and respect toward the prison authorities, and showed the men the means hy which in their future life they could

wice.

Mercer reformatory.

His Grace, on leaving the Central Prison Sunday morning, went to the Mercer Reformatory, which institution he reached about 9.20. Everything being in readiness. His Grace as scelebrated at 10 ciolock, the usual hour, by the chapiain, Father Walsh, C. S. B. His Grace was attended in the sanctuary by Father Mungoven, C. S. B., of St. Michael's College. When the proper time was reached His Grace administered holy Communion to twenty-three of the termination of Mass the candidates for confirmation (six of the girls from the Children's Refuge and three women of the Mercer) were ranged before the sanctuary pails, when His Grace, in a mild and gentle way, questioned them on their knowledge of the principal points of our Holy Faith. His Grace seemed pleased with their replies, and immediately proceeded to administer confirmation. This being finished, the Archbishop addressed the children in his usual touching and paternal manner and begged them to be faithful to prayer, the regular reception of the sacraments and the avoidance of even the appearance of evening the remainder of their lives the gifts of the Holy Ghost, of which they had just become the remainder of their lives the gifts of the Holy Ghost, of which they had just become the recipients. His Grace then imparting a final benediction, withdrew with his attendants to the superintendent's parlor, where a breakfast, offered by Mrs. O'Relly, having been partaken offered by Mrs. O'Relly, having been partaken offered by Mrs. O'Relly, having been partaken of the contract of the contra MERCER REFORMATORY.

by our Bessed Mother's Assumption. It was a fit occasion for these daughters of Mary to testify their love for her and her Son by consecrating their lives to His service. Both angels and men were interested in this event, whichlamarked a special era in the lives of their children. The Reverend Father very happily slunded to the interest taken in this ceremony by the Chief Superiors at present far across the Atlantic, who no doubt, assisting at it in spirit, would participate in the loy of the newly received. He quoted many of the newly received. He quoted many of the price of the control one: "Be thought for the spirit one in the low of the control one: "Be thought for the collection on the new religious first owners then celebrated by Rev. Wm. McCanto two works God's benediction on the new religious by the collection of the newly the following names: Miss Mary Wagner, in religion Sister M. Narcisse; Miss Ellen Loyle, in religion Sister M. Narcisse; Miss Ellen Loyle, in religion Sister M. Paschal; Miss Ellen Doyle, in religion Sister M. Paschal; and Miss Mary McCarthy, in religion Sister Rita; Miss Emily Lypett, in religion Sister Rita; Miss Emily

#### ARCHDIOCESE OF KINGSTON. Westport Separate School Breaks Its Record Stands Higer Than Ever-Successful in High School Work.

Record—Stands Higer Than Ever—Successful in High School Work.

The Catholic people of Westport have very cogent reasons to feel exultant at the reports which reached them last Thursday of the brilliant work of their school at the recent Departmental examinations. After having waited calmy for several weeks their patience was rewarded with more abundance than they had dared to desire. Teachers and examiners gen erally allow that satisfactory work is being done in a school which can pass fifty per cent. of its candidates at any one public examination. Many strong schools in the eastern district did not attain even so high a standing as that, some claiming that the papers were unusually severe, and others that they went outside the subject matter of the text book. No doubt the grammar and composition papers were stiff and perplexing in both classes; and that is as it should be, for those two subjects, important as they are, have been treated with indifference, sometimes with total disregard even by persons from whom we should expect accuracy. Comparatively the entrance examination was more searching than the Junior matriculation or leaving, and beside there was more of it. Now under these circumstances it redounds to the credit and talent of the pupils, who succeeded, that they were able to obtain even a pass in such a trying ordeal. Fifty per cent, is required for a pass in the Junior Leaving, and forty per cent, for Matriculation. St. Edward's school sent up seven candidates for Junior leaving and all of them succeeded. This means a success measured by one hundred per cent, for the school. We should like to ascertain how many other schools, Public or Separate, in the Province have achieved similar results, of course bearing in mind that it is essential to compare also the number passed with the average daily attendance and the strength of the teaching staff. It would be manifestly unfair for a big school with a long array of teachers and a numerous attendance to claim a laurel wreath for having passed two or thr

five per cent, succeed at the examination, and in addition to this secured the distinction of having won the two district medals. These are most gratifying averages, and far over steps the best record hitherto established by

The Very Rev. J. J. Swift, of Troy, N. Y., Vicar-General of the diocese of Albany, spent a few days in Kingston visiting his relatives. Rev. Arthur Staley of St. Michael's college, Toronto, is scending his vacation in Kingston, His brother, Mr. Louis Staley, has been appoint-ed Prefect in L'Assumption, college, Sandwich, Assum a successful in comment recention, was

Father Killeen s picnic at Toledo takes place Rev. Father T. J. Spratt has announced his annual picnic at Wolfe Island for Wednesday. 22nd inst. This is always a most successful social event and attracts a large number from

the city.

Dr. Ryan and family are spending a few weeks at Old Orchard Beach.

The many friends of the Hon. Senator Sullivan will be glad to learn that he is much improved in health. He returned from Ottawa in fairly good health where he had been attending to his duties towards the close of the session.

ing to his duties towards the close of the session.

The improvements in and around the Church of the Holy Name at Cushendall, inaugurated by the zeaious and devoted pastor, Rev. Father Collins, are nearing completion. The roof of the new sacristy is on and the architect, Mr. Smith, has seen his plans carried out fully and in a workmanlike manner. When completed the recent improvements will be a great addition and add much to the appearance of the church. The Mission of Cushendall with Glenburnie attached is in a flourishing condition, and the carnest and self-sacrificing labors of the devoted pastors are seconded by a willing and devoted people. This mission inaugurated by Rev. Father Kehoe, the present rector of St. Mary's Catherlal, under the late Archishop Cleary, owes its present flourishing condition to the unwaried call and devotion of the present pastor. Father Collins. His earnest labors in the Cathedral and in the mission of Trevelyan are well remembered.

has been visiting in New York and Pennsylvania, has returned home.

Al the recent entrance examinations the success of so many pupils from the Separate schools, under the Sisters of Loretto, the Sisters of Notre Dame and the Sisters of Charity, has been most gratifying.

### ARCHDIOCESE OF OTTAWA.

The retreat for the members of the Oblate The Children of Mary of St, Brigid's parish held their third annual picnic to Chelsea on Wednesday of last week. Four railway cars carried them there and back. Over three hundred attended.

Rev. Father Champ, an Assyrian priest for the Assyrian

Rev., Father Champ, an Assyrian priest from Montreal, preached a retreat for the Assyrian residents of this city last week. There was a good attendance in the Basilica. The church of St. Francis de Sales, Gatineau Point, is about to be finished in the interior. A Lawn Social in aid of the funds was held on the church grounds on Sunday evening last.

### DIOCESE OF HAMILTON.

THE SOLEMNITY OF THE ASSUMPTION. The Soleman of the Blessed Virgin was solemnized in the cathedral on the 19th inst. Solemn High Mass was sung by Father Donovan, assisted by Rev. Jos. Croften as deacon, and Father Holden as subdeacon. Rev. Dr. Walter preached. His Lordship was

resent.
The Rev. Father Gregory O'Brien, Passionst, of Baltimore, Md., preached at the cathedral on 12th inst. His subject was Charity.

#### EBA Resolution of Condolence.

At a special meeting of St. Mary's Branch So. 24, E. B. A., the following resolution was manianously adopted; Whereas it has pleased Almighty God in His pilipite wisdom to remove by death Whereas it has pleased Almighty God in His Infinite wisdom to remove by death, our worthy Bro. James Tranor, Be it resolved, that while we bow with submission to the will of Divine Providence, we tender to his bereaved widow our sincere sympathy in this her hour of affliction. Resolved also that a copy of this resolution be spread on the minutes sent to the widow of our latebrother and sent to the G.S. T. May be rest in peace!

### BRECHIN.

Opportunity for a Catholic Business

Mrs. J. J. Bernard of this town is about to dispose of her business and is prepared to nego-tiate with parties who desire to go into the general store business. Her husband, the late Mr. Bernard, carried Her husband, the late Mr. Bernard, carried on business here for over twenty five years. Fine store, dwelling, stable, orchard and every convenience, all in an excellent state of repair. Stock will be sold at a rate on the dollar. Premises can be rented or sold. Telephone and post office attached. Catholic church, resident priest, endowed Separate school. Brechin is situated on Midland Railway, fitteen miles from Orillia. Good farming country. Address, Mrs. J. J. Bernard, Brechin. There are also several farms for sale in the neighborhood. For information regarding terms address Rev. Kenneth McRae, Brechin.

#### MARRIAGE.

st. Mary's cathedral, the occasion bein arriage of Miss Nellie Doyle, Ridea to Mr. Louis Laplante, formerly of Quebec. The ceremony was narray LAPLANTE DOYLE.

O'REILLY ROWAN.

None have been more popular among their broad circle of young friends than Mr. John J. O'Reilly, a prosperous and esteemed young farmer of Quyon, and Miss Katie Rowan, soungest daughter of John Rowan, Esq.. Fitzroy, Ont., who were united in the holy bonds of matrimony, on Aug, 15th, in the Catholic church at Fitzroy. Many and earnest were the petitions for the young couple's success and happiness in the new sphere into which they entered last Wednesday. Precisely at 9 a. m., the wedding party, with relatives and friends entered the church, where the impressive ceremony was performed by the pastor, Rev. Father Laven.

The bride looked charming gowned in blue organdie, trimmed with ribbons and wore a white hat, she was assisted by her sister, Miss Mary, who was attired in a simular costume.

The duties of groomsman were ably performed by Mr. J. B. O'Reilly, brother of the groom. At the conclusion of the ceremony the bridal party repaired to the home of the bride's father, where a sumptuous repast was partaken of, and a few hours of social entertainment was spent, after which the happy young couple, accompanied by their many friends, drove to their future home at Quyon, where a grand reception was held in the evening. A proof of the bride's popularity was the magnificent array of presents, an entire room being given up to their display,many coming a long distance. We are pleased to know that the young couple are going to remain in our midst and hope they may pass through this world with flowers ever strewn in their pathway.

#### OBITUARY.

MRS. C. J. McPHERSON, CONN. On Wednesday evening, August 1, Death's Angel recorded the closing chapter of another, bright and useful earthly life, in the person of Mrs. C. J. McPherson, Conn, which we have every confidence will be continued in a glorious and happy eternity for the beloved departed.

McPherson, known in early life a

MR. JOHN HURLEY, STRATFORD.

ville, but about forty years ago moved to Strat-ford, where he has since been in service of the Grand Trunk Railway Company, occuping the position of section foreman for about thirty-five years. About five years ago he was taken sick with an attack of pneumonia, and since that time has been gradually decreasing in strength, and unable to work. Mr. Hurley was strength, and unable to work. Mr. Hurley was much esteemed in Stratford as a good, practical Catholic. He was for eighteen years a member of the C. M. B. A. He raised a large family of twelve children, all of whom are living but one, a daugher who died about two years ago. Mr. Hurley was about sixty-six years old at the time of his death. The family have the sympathy of the community in the loss of a kind husband and father.

May his soul rest in peace!

Mrs. WATERS, RIGGETOWN,
Died, at Ridgetown, on Tuesday, Aug. 7,

MRS. WATERS, RIDGETOWN,
Died, at Ridgetown, on Tuesday, Aug. 7,
1900, after a very short illness from heart failure, Mrs. Emma Teresa Waters, wife of the
editor of the Standard in her twenty-sixth year.
A loving husband, two young children, her
parents, brothers and sisters, and a large number of sorrowing friends mourn her early
death.

death.

According to her usual custom, she had received the Blessed Sacrament on the Friday previous (ist Friday) she was prepared for death by her pastor. Rev. Father Boubat. She died commending herself to the Blessed Virgin, who was her model in life.

Many prayers and Masses are being offered up for her soul.

For the sorrowing hand.

up for her soul.

For the sorrowing husband and family great sympathy is felt in this their hour of grief.

May she rest in peace!

May she rest in peace!

Coenellus Devine, Walfole.

On the 3rd instant at Walpole Centre in the county of Haldimand there died Cornelius Devine one of the pioneers of that township, at the ripe old age of seventy-seven years. Nearlyfifty of which were speat on the farmfrom which he was buried on Sunday the 5th instant. He was born in Toronto township in 1823 and came to Walpole about 1850 and was one of the first half dozen settlers who with their axes conquered the forest for themselves and their families.

dirst half dozen settlers who with their axes conquered the forest for themselves and their families.

The deceased married early in life Ellen Riley of Toronto townshin, and they had ten children only six of whom survive him, the last to die being Thomas P. who died less than four months ago in Detroit under peculiarly pathetic circumstances, an event which wrung the deceased's already weakened heart. His surviving children are Mary and William, still at home, Maggie, wife of Wm. Start. Kate, wife of Martin Murphy, and Nell, all of Walpole, and Belle in religion Sister Delphine of the Sisters of St. Joseph.

The deceased was a man of sterling honesty. He was warm-hearted and very hospitable. He was eaclous in the practice of his religion, a great supporter of the church. St. Anne's, Walpole, was built on his farm. The esteem in which he was held was testified by the numerously attended funeral, probably the largest ever seen at St. Anne's church. A rare and graceful feature of which was the presence of the minister and congregation of the neighboring Presbyterian church, service being omitted that Sunday afternoon, as a tribute to the memory of this highly respected Catholic.

Requiescat in pace?

are also several farms for sale in the neighborhood. For information regarding terms address Rev, Kenneth McRae, Brechin.

The range of most men in life is so limited that very few have the opportunity of being great.

The range of most men of the composition of the composition of the composition of the composition. The Fall Term opens on Tuesday, Sept. 4th.

#### SERMON BY REV. J. B. COLLINS. dears in our minds and still better in our hearts, "Holy Mary Mother of God pray for us to night and at the hour of our death. Amen." St. Joseph's Church, Bracebridge, Aug

A large congregation assembled in St Joseph's Church to assist at the musical Verpers and to listen to Rev. J. B. Collins' Processor in Assumption College, Sandwich praises of Mary the Mother of God. Father Collins is a pleasing sneaker and therefore hel an appreciative audience. He spoke thus. The singing was exceptionally good, whice speaks voitimes in praise of Miss Ward, A. T. C. M. for the marked improvement the chol has made under her conductorship. Messri Trainor, McDermott, and Arbie took the Verper Solos, while Misses Malone and Huber sang in soft measured voices their due. "Fading, Still Fading." Mr. Trainor's "O Satutaris," by L. Bordese, was truly devotional while Miss Ward's contraite solo, "Come Uni Me," was rendered in a magnificent voice and gave expression to the sentiments containe in the sacred hymn. Miss Cadotte presided a theoryan and to say the music was good seen

THE SERMON.

uon of Christianity, and especially by a particular fact, which I am going to bring before you to-night.

When our Blessed Lord was about to quit this world and to go out of it, when He was hanging on the heights of Calvary's cross He looked down upon the world and He saw standing near the cross His Mother, and being in suffering on that cross, and being pained at the fact of having to leave His Mother, He speaks to her, and He speaks to ber, and He speaks to ber, and He speaks to ber, and He speaks in St. John, and through St. John to us; and He says, 'Behold thy Mother.' Therefore honoring her in a special manner by making her the Mother of His Church, the Mother of His faithful here below, and from that moment she became the Mother of all the faithful. She became our special Mother in the holy system of Christianity in the hearts of the faithful, in the bright glow of Heaven. Above Mary is a companion of ours. She and her dear Son go together there, blended together by a union which no power can separate. And my brethren, if the world to-day dishonors the Mother of God while pretending to honor her Divine Son, it is our duty to protest against the sacrilege as an outrage against holiest feelings, the deepest feelings of human nature. It is our duty to protest against that, and to show by our conduct that we recognize the words of Jesus Christ when He said, "Behold thy Mother." When Almighty God destined to come into this world He came to us to redeem us through the instruentality of woman, and though we are

Always in fact, but from time to time the Heart of Jesus Christ.

Always in fact, but from time to time the Church points out certain mysteries in order to show us that she is worthy of the honor which Almighty God has given to her. The world looks upon notoriety, wealth and comfort: those three things are what the world world seeks and places before it, but if we look into the life of our Blessed Mother we will see that her life was a life of obscurity. She from time to time appears upon the scene of the public life of our Blessed Lord, but after a white she sinks back into that obscurity which she loves very much. Her life was a life of mortification even in Nazareth. When she was enjoying the company of her divine Son, and she could see the sacrilise which was made of that precious blood of her Divine Son, what comfort had she! Her life was a life of suffering that gained for her so high a place in the king dom of her Divine Son. She has passed away from this world. We look up to her and we admire the beauty of her countenance. But, my bretheren, let us not look to that just merely to please our own fancy. Let us look up to her as an instrument whereby we may seek salvation. We look up to her and we admire the beauty of her countenance. But, my brethere, let us not look to that just merely to please our own fancy. Let us look up to her as an instrument whereby we may seek salvation. She has passed away and my seek salvation. We look up to her and we say that the same her and the chief of the read of the saints, and which her and the same her with an honor greater than any of the saints, and which has shonored her. He has honored her with an honor greater than any of the saints, and which is given her as an intercessor, and let us look in a solve the during life, and He loves her throughout all cternity. But when He came upon the heights of Calvary's Cross and was about to quit this world. He said, "Behold thy Mother." She is our Mother: and what is our mother? What is the love of the said her bear to the sai

HONOR WORTHILY BESTOWED. Farewell Presentation to Mrs. F. J.

Gillespie, of Uptergrove.

Uptergrove, on Monday evening, was the scene of a very pieasant any enjoyable gathering, when the ladies of the neighborhood as the state of the st n: Mrs. F. J. Gillespie, Uptergrove :

lin:

Mrs. F. J. Gillespie, Uptergrove:

Dear Madam—Your approaching departure from our midst affords us a fitting opportunity of giving expression to the long cherished feel ings of love and esteem entertained for you by your many friends in Uptergrove and vicinity. You have been born, raised and educated amongst us and your kindness of heart, charitable disposition, and Christian virtues have endeared you to us. We therefore keenly feel and regret the parting, and fully appreciate the fact that your absence from our social gatherings will create a vacancy that cannot easily be filled. Whilst in your own household you have proved yourself a true, faithful and exemplary wife, a kind, loving, indukent and Christian mother, you have also been foremost in all works of charity, and everything appertaining to the comfort and welfare of the poor, the sick and afflicted. Pray accept this silver service as an earnest of our love, affection and lasting friendship, accompanied by our best wishes for the happiness of yourself, husband and family May your years be many, and strewn with pieasures, and when in the fulness of time you neet the eternal decree, may the choicest blessing of heaven be your lot—the reward of a well spent, devout, pious and Christian life. Farewell. Signed on behalf of the ladies of Uptergrove, Mrs. John Doyle, Miss M Timlin, Mrs. Josen Pox. Mrs. John Surah, Mrs. Hobonald, Mrs. John Clarke, Mrs. Geo. Mrs. Ambon. Mrs. Has. Mrs. Chas. Thompson. Mrs. Ed. Gettings, Miss Kong, Mrs. Arch. McDonald, Mrs. John Clarke, Mrs. Geo. Mrs. Arch. McDonald, Mrs. John Clarke, Mrs. Geo. Mrs. Arch. McDonald, Mrs. John Healey, Mrs. Arch brance, and the people of Mara for their many tokens of friendship which they had furnshed to him and his family during their residence in Uptergrove. He trusted if any of the people of North Ontario ever visited Oshawa, that they would call on him, and they could always depend on a real nighland welcome. Shortcomplimetary speeches were made by Rev. Father Whitney, Messrs. Geo. McCormick, M. P., Peter Thompson and Joseph Fox, and Dr. McDonell closed that part of the proceedings with a tribute from Orillia to the good qualities of Mr. and Mrs Gillespie.

A nice lunch of sandwiches, cake and tea was served by the ladies, and when all had eaten and were filled, the floor was cleared for dancing, which was kept up until morning to the music of Fortier's orchestra.

Much regret is felt at the departure of Mr. Gillespie and his family from Uptergrove, as it will make a great vacancy in the social and business life of the village. That they have many warm friends there is not only testified by the handsome present now given be Mrs. Gillespie, but by the many marks of esteem rendered Mr. Gillespie, In 1881 the people of Mara presented him with a handsome gold watch, and in 1895 when he retired from municipal politics, he was made the recipient of a banquet, an illuminated address and a purse of \$200, by the ratepayers. Two weeks ago they again testified their appreciation of his good qualities, by presenting him with a gold headed cane, with many wishes for his prosperity in his new field of labor at Oshawa.

The silver service was purchased from the well-known firm of W. S. Frost & Co., of

### LAWN SOCIAL

The annual lawn social of St. John's church was held on Monday evening on the Presbytery grounds and a very pleasant time was spent by the large number present. The Citizens' Silver Band furnished music for the evening's entertainment. Lunch was served on the grounds Miss Minnie Morgan rendered a solo. A recitation by two young ladies from Melancthon was very much appreciated. Mr. J. E. Richards of McFarland & Richards, favored the audience with an excellent recitation. In all a good programme was rendered and a very enjoyable evening was spent. The receipts of the evening were about \$50.—Dundalk Herald,

### A FINE RECORD.

The Central Business College. Toronto, closes its school year this month showing a registra-tion of over six hundred students representing every province in the Dominion as well as Newtoundland, Bermudas, Jamaica and

tation of this school which seems to possess superior equipment and faculities for doing effective work and for preparing its students for a successful future.

This college employs a staff of ten regular teachers, with three assistants during the heavy term, and includes in its furnishings sixty typewriting machines, and is in every way worthy the consideration of anyone who thinks of spending a term in a school of this kind. The Fall Term opens Sept th as per Adv. in this issue,

THE WESTERN FAIR.

This year's exhibition will surely be a record breaker. The many entries of live stock, agricultural and horticulture products and improved sciences in mechanical arts goes to show that in popularity the old "Western" holds its own. Among the many new and interesting exhibits is that of the Canadian Pacific Railway who are making a very elaborate display of paintings and photographs, also a fine exhibit of the seeds and grasses of the Dominion, the selection of some ranging from the Atlantic to the Pacific most artistically arranged, the whole exhibit requiring a wall space of 1500 square feet. The Canada Atlantic Railway also gives a novel display of miniature passenger train running, and live Beavers in beaver run, large aquarian filled with the fish of Canadian waters; this will be very attractive as well as instructive. Not many of the present generation have ever seen the Beaver in his natural element. The special attractions are on a scale never before attempted. No one should miss seeing the gorgeous display of fireworks including the representation of the siege of Mafeking.

The usual provisions have been made for handling the crowds. Better train arrangements have been made this year than ever before, larger crowds than ever are assured, THE WESTERN FAIR.

### MARRIAGE.

O'LEARY-SEED - At All Saints Church, Strathroy, by Rev. Father McKeon, George A. O'Leary, Railway Mail Clerk, of Courtright, to Margaret E. T. Seed, of Strathroy.

### MARKET REPORTS.

LONDON. LoxDon,
London, Aug. 23.—Grain, per cental—Wheat
new, \$1.00 to \$1.05; wheat, old, \$1.05 to \$1.10;
oats. new, \$0 to \$5.0; oats, old, \$0 to \$6; peas,
\$1.00 to \$1.15; beans, per bushel, \$1.25 to \$1940;
barley, \$5c to \$1.00; corn. 75 to \$0c.; rye, \$1.00;
buckwheat, \$1.00 to \$1.20.
Farm Produce — Hay, new, \$1.50 to \$3.00;
\$4.00 to \$6.50.

\$5.00 to \$6.50.

Live, \$5cek Live, bean, \$5.50 to \$1.00;
\$5.00 to \$5.50.

straw, per load, \$3.00 to \$4.00; straw, per ton, \$6.00 to \$6.50.

Live Stock — Live hogs, \$5.75; pigs, pair \$3.00 to \$5.00; export cattle, \$4.50 to \$5.iambs, each, \$4.50 to \$5.00.

Dairy Produce—Eggs, fresh laid, per dozen, 12 to 12½c; eggs, basket lots, 11 to 1½c; butter, best rolls, 20 to 22c; butter, best crocks, 18 to 20c; butter, store lots, 15 to 17c; butter, creamery, 22 to 24c; cheese, pound, wholesale, 10 to 11c; cheese, pound, retail, 13 to 14c; honey, per pound, 10 to 14c; lard, per pound, wholesale, 9 to 9½c; lard, per pound, retail, 10c.

Poultry—Ducks, dressed per pair, 65 to 70c; owls, per pair, (undressed) 30 to 50c; fowls, per pair (fressed) 40 to 50c; spring chickens, (undressed) 85 to 70c; spring chickens, (undressed) 40 to 50c; spring chickens, (undressed) 40 to 50c; per 10c; fowls, per pair (fressed) 40 to 50c; beef, heifers and steers, \$5.50 to \$6.00; vesi, by carcass, \$5.00 to \$6.00; lamb, untrop, by carcass, \$5.00 to \$6.00; lamb, untrop, and the per pair straws and the per pa

by lb., 10 to 10 c.; lambs by the carrass \$4 50 to

86.60; lamb, by the quarter, \$1.00 to \$1.50.

Toronto, Aug. 23.—Wheat dull and unchanged: old white and red quoted at 67c, west, new is quoted at 68c. Wost, there is no demand for goose 1 18 50. Wost, there is no demand for goose 1 18 50. Wost, there is no demand for goose 1 18 50. Wost, there is no demand for goose 1 18 50. Wost, there is no demand for goose 1 18 50. Wost, there is no demand for goose 1 18 50. Wost, there is no demand for goose 1 18 50. Wost, there is no demand for goose 1 18 50. Wost, the good for the good for the good for good

TORONTO.

Toronto, Aug. 23. — The following is the range of quotations at Western cattle market this property. range of quotations at western cattle marked this morning; per cwt., \$4.25 to \$5.00; butcher choice, do., \$4.00 to \$4.25; butcher, medium to good, \$3.25 to \$3.30; butcher, inferior, \$2.75 to \$3.15; stockers, per cwt., \$3 to \$3.50; export bulls, per cwt., \$3 to \$4. Sheep and lambs—Sheep, per cwt., \$3.60 to export bulls, per cwt., \$3 to \$4. Sheep and lambs—Sheep, per cwt., \$3.60 to \$4.00; spring lambs, each, \$3.00 to \$4.75; bucks, per cwt., \$2.50 to \$3.00.

Milkers and Calves,—Cows, each, \$25 to \$5.0; calves, each, \$2 to \$5.0;

Hogs—Choice hogs, per cwt., \$6 to \$6.25; light hogs, per cwt., \$5.00 to \$5.35; heavy hogs, per cwt., \$5.12 to \$5.374; sows, \$3.25 to \$3.50; stags, \$2.00 to \$2.50.

Stags, \$2.00 to \$2.50.

East Buffalo, N. Y., Aug. 23 — Cattle—No fresh offerings; moderate demand. Calves—Choice to extra, \$7.25 to \$7.50; good to choice, \$6.75 to \$7.25. Sheep and lambs slow: lambs, choice to extra, \$5.75 to \$6. good to choice, \$5.50 to \$7.55; mixed sheep, \$1 to \$1.25; year-lings, \$4.50 to \$4.75; wethers, \$4.25 to \$4.75; close dull. Hogs fairly steady; Yorkers, \$5.55 to \$5.60; heavy, \$5.50 to a shade higher; mixed, \$5.51; roughly, \$4.70 to \$4.81; stags, \$3.50 to \$4; closed dull.

#### Peterboro Business College New Term Opens Sept. 4th.

increased attendance has compelled us to covide more accommodation. Send for handsome new circular giving full particulars. Peterboro, Ont.

W. PRINGLE,
Principal.

### LORETTO CONVENT.

GUELPH, ONT.

This fine institution for young ladies, under the direction of the religious of the I.B. V., is beautifully situated on an eminence commanding a charming view of the city, the river and surrounding country, and affords superior educational advantages, classical, scientific and commercial. Music, drawing and painting taught according to the most advanced methods. For catalogue address:

MOTHER SUPERIOR. Information regarding the efficiency of the institution may be obtained from the Jesuib Fathers of this city.

### SERVANT WANTED.

WANTED A GOOD GENERAL SERVANT having a knowledge of cooking. Apply to Mrs. Coff-y, 562 Wellington St., or CATHOLIC Except office.

### TEACHERS WANTED.

MALE TEACHER HOLDING SECOND-M class certificate, wanted for Almonte Separate School. Duties to commence the 12th of S-ptember. Application, stating salary and references, will be received until 21st of August, W. H. Stafford, Almonte, Onc. 1139 2

WANTED A LADY TEACHER FOR ABOUT ten or twelve children, at Trembiayville in the unorganized district of Michipicoten, Lake Superior. Applicants should be able to teach music, furnish references, and mention salary warted including board and lodging. More details by correspondence. Address.

JOSEPH TREMELAY, contractor 1146-3. Michipicoten Harbor, Ont,

TEACHER WANTED FOR S. S. NO. 2 Brudenell, for the remainder of the year; duties to commence immediately. Second class, male; must be capable of handling a jr. leaving class. Apply stating salary, references etc. to James Costello, Secy-Treas., Brudenell Ont. 1140-1

Costello, Secy-Treas., Brudenen Ont.

WANTED FOR FERGUS SEPARATE
School. A female teacher, holding a
third or second-class certificate. Duties
light, as attendance is very small. Salary
\$200 per annum Apply at once to the Secretary, W. Fitzpatrick, Box 35, Fergus, Ont.
1139 2

TEACHER WANTED FOR THE PEM-broke Separate School. A male or female teacher, holding a second-class certificate, for the position of second assistant of male depart-ment. Duties to commence its September next. Applicants to state salary, qualification and experience, and furnish testimonials. A. J. Fortier, Secretary.

Catholic Prayer Books. Rosaries, Crucifixes, Scapplars, Religious Pictures, Statuary and Church Ornaments Educational works. Mail orders receive prompt attention. D & J SADLIER & CO. Montreal.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Post Office, &c., at Sarnia, Ont.," will be received at this office until Saturday. Ist Sept., 1990, inclusively, for the erection of a building for Post Office, &c., Sarnia, Ont., according to plans and sre eiffection to be seen on application to Mr. John B. Watson, Front St., Sarnia, and at the Department of Public Works, Ottawa.

Persons tendering are notified that tenders will not be considered unless made on the form supplied and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10p. c.) of the amount of the tender which will be forfeited if the party decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be re urned.

The Department does not bind itself to ac-

the tender be not accepted the cheque will be re-urned.

The Department does not bind itself to accept the lowest or any tender.

JOS. R. ROY.

Department of Public Works.

Ottawa, Aug. 18th. 1900.

Newspapers inserting this advertisement without authority from the Department will not be paid for it.

VOLUME XXII.

### The Catholic Record

London, Saturday, September 1, 1900. ROBERTS' RELINGUISHMENT.

Report has it that Lord Roberts will relinquish the command in South Africa to some less prominent general. We hope it is true. The soldier who went from Cabul to Kandahore should be given some better occupation than chasing Boer farmers.

#### A GOOD EXAMPLE.

The career of the late Lord Russell shows what persistent labor can accomplish. Gifted undoubtedly with magnificent talents he neglected no opportunity of developing and strengthen ing them. He was proud of his Irish blood-devoted to his faith-a gentleman always, kind and considerate, with high thoughts seated in a heart of courtesy.

EMPEROR WILLIAM AND THE CHINESE.

William of Germany is nothing if not versatile. He paints and writes dramas, and then, to relieve his overtaxed brain, comes forward as a It was staunch advocate of Gatling gun ment is Christianity. He believes that the best Chinaman is a dead one.

We wonder if there will be enough Chinamen left above ground to purchase the cunning little idols that are manufactured for them by some good Christians of Birmingham.

REV. MR. SWIFT ON THE FIL-IPINOS.

The Rev. Henry Swift, Protestant chaplain of the 13th Infantry, who was in the Philipines, sees no reason why the natives should be disturbed.

He says:

"I judge from what I can observe that religion powerfully affects the private life in the direction of morality, especially as regards purity and honesty in their business transactions. Protanity there is none. We can learn from these people more of naive and active faith than we can give to them. Their church going contrasts with our homestaying. Their reverence will show well beside our profane uses of the sacred names of God and Jesus. There is so much here that should make us humble. Shall we disturb them? And shall a hundred denominations pouring in introduce to them the blessings of sectarianism and of unhappy divisions of Christendom, the source among ourselves of so much indifference and contempt for religion, or of absolute and despairing unbelief?"

This, while not pleasant reading for the imperialists, reflects great credit on Rev. Mr. Swift's honesty. The Filipino is not so progressive as his benevolent assimilator, but in all that indu makes for high and enduring civilization he has nothing to learn. Davoted to his Church, pure in his domestic and business relations, he can teach the invaders some much results. invaders some much needed lessons.

We wonder what a Filipino would say were he to happen upon Thomas lieve Nelson Page's arraignment of the Newport frequenters who pose as the exemplars of American culture. He calls them a little set of gilded imitators of foreign fashions who fall into the ditch of folly and profligacy and who mistake notoriety for fame, brazenness for splendor, and prominence for exalta-

THE PRINCIPLES THAT RE-GENERATE THE WORLD.

We are heartsick of the ever-recurring phrase, "New methods for new conditions." Because the world is growing older well must, have newfangled schemes in order to do good work. Thus we prattle and dabble in this and that, expending betimes a prodigious amount of energy in doing little or nothing.

To do good, work we must have sound principles. When we open the wondrous records of the heroes of the Church we are astounded that, with a dearth of all that the world deems necessary for success, they accomplished so much. And they could do the same even in our generation. They would have a different garbi and phraseology, but the principles which directed their work would remain unchanged. Instead of endless, speculation they kept their eyes upon the Master and learned from Him the secret of enduring success. They were mocked at and ridiculed, to but the seed sown by their faithful fra hands yielded an abundant harvest. | car What they preached they lived. bu Poverty and humility were not merely | con words to gild a discourse, but were for | be them the basic principles of right liv- ion ing. Anyone, therefore, who may In



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