

The Catholic Record.

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

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THE WAR.

The war in the East goes merrily on. The Filipinos are being inoculated with large doses of galling-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 billious, 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-called 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 the boys to get a grip on the world. Poverty is oftentimes 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 financial 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—fitting here and there gleaming and retelling, with never a thought of self-culture or of anything else save vocal exercise. What they do know they divulge—what they don't know they conjecture—what they cannot conjecture they fabricate. 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 and mysterious ways unknown to less gifted mortals of getting the news; and with their lurid imaginations and a knack begotten of repeated efforts, they could elaborate a hint into columns 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 serfdom 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 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 governmental 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 haul at the right moment, and there he stops.

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

life around us," says Bishop Spalding, "we shall fatally drift into a position of inferiority, and lose the power to 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 arise with the memories of saintly missionaries, and buoyed 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 kindred—to live surrounded by things that can not but be repugnant, and by suspicious and fickle populace—to work gladly and generously with the shadow of a cruel death at hand, calls for courage of a stronger and deeper mold. It is no wonder that Khartoum Gordon found none but the Catholic 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 sacrifice. But they cannot by their principles attain the heights that are so easy of ascent to the Catholic. Without doctrine, and without means to make anything or anyone holy, they have never yet succeeded in converting any heathen nation.

CATHOLIC FEDERATION.

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. There can be no valid objection against it. It is not for political purposes, as 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 are aims that cannot with any show of justice be viewed with suspicion or distrust.

It strikes us very forcibly that the Catholics of the United States should crystallize that scheme into an organization that will be permanent and that cannot be overlooked. Despite their protestations and their services, they have, notably in the formation of commissions to their new possessions, been walked over. We do not say that the President and his advisors were influenced by bigotry in the selection of the various gentlemen who are initiating 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 men who guide the destinies of the state are credited, and very properly, with a deep regard for the interests of true civilization. It reads very well and is calculated to give the youth of the country a high idea of civil dignities. But in the political game the winning factor is the ballot. Every turn of the wheel is for the purpose of catching the electorate. Hence, when those in power are confronted by a band of Catholics who exercise the franchise, federated to resent unjust interference and discrimination, they may think twice before turning the wheel injudiciously.

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 watchwords, but when unjust endeavors to interfere with the rights of conscience we should close up our ranks and be simply Catholics.

Again, Federation will take hold of the energy that is wasted on trifles and purify and direct it to noble ends. 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 God's kingdom on earth are crying out 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 certainly 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 resolutions is not the ultimate end of a Catholic society, we may say that our organizations have much to discard and much to learn.

We should like to be able to say that our societies are nurseries of ambition—homes of zeal and Catholic loyalty—places 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 enthusiasm, industry and tenacity are the essential conditions of success.

The project for Federation has received the strong approval of the Apostolic Delegate, Mgr. Martinielli. He says:

"Believing as I naturally and sincerely do, that Catholic interests are well worth protecting and promoting for the welfare of both of religion and of the civil society, and knowing the value of united effort for the protection of any interest, I do not fail to appreciate the importance and desirability of such a movement."

THE POPE ON ANARCHY AND SOCIALISM.

From his prison in the Vatican the Pope protests that society is in danger from the vile rabble, who are senseless in their hatred of Leo XIII as was the savage, howling mob of Jews who mocked the Founder of Christianity and cried aloud for His death. The Vicar of the Crucified is said to be preparing an encyclical letter, in which 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 intensely 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, if need be, will lay down his life for his flock.—American Herald.

PROTESTANTISM DECAYING IN NEW ENGLAND.

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

A party started last Sunday morning for a New Hampshire summer resort to attend church in a town several miles distant. The drive along shady roads, fragrant with the breath of the pine and hemlock, was endurable, not to say enjoyable, but this party was made up of honestly disposed religious people in the habit of going to church every Sunday the year through. They were not out for the ride only. But as they drew near their destination, they were surprised not to see any families or individuals wending their way to the sanctuary. Plenty of looters there were idling on the grass and awaiting the arrival of the next electric car, but not a sign of church-going or a silver psal from the belfry. The doors of the church edifice were closed and locked.

Inquiries revealed the fact that the minister was away on his vacation, and that none of the Protestant churches would have a morning service. Whereupon, Mr. Chesterfield:

"So the city people resumed their seats in 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 experience might have been duplicated on the same Sunday in a hundred towns in Massachusetts, New Hampshire, Vermont and Maine. The spiritual and moral dry rot which

is destroying the older element of the 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 appalling increase in juvenile crime, and in many cases the culprits are not the children of poverty, but the sons and daughters of parents who are infatuated with the world and "fashionable 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 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 holidays, 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, wholesome chastisement or correction when they need it, and round, suitable instruction 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 hostile attitude of State and denominational schools 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 centralizes 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 were in duty bound to supply the omission, though the teacher's supplement might outrage the most sacred feelings of Christianity. In the higher institutes of learning, whether of State origin or private foundation, infidelity is 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 intellectualty is as hollow as his pretensions to athletics. The air of these places is charged with derision of religion, if not with open hostility. The product of the public school makes very plastic material for the evolution of intellectual pride that becomes its own God, and whose creed is "non-serium."

It is no wonder since the only evidence of religion presented in the public schools are confined to a pedagogy that talks of "dark ages" and "medieval methods" and "narrow ecclesiasticism," or to open charges about the restrictions of the Roman 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 notice" of such attacks, lest it attract too much attention. The rest is easy; after awhile these pupils "take no notice" 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 recognize what will be the result of putting aside God from the order of influences that ought to shape men's lives. Take 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 missionaries have lost more than they have gained by the interference and protection of the powers. The very protection of the powers invests the missionaries with a foreign affiliation that renders them hateful to the Chinese.

Instead of entering upon their divinely 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 missionaries of France or Germany or England or America or any other country, but as the messengers of Christ—at home wherever duty calls them, and from the beginning, in all 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 Master. God alone is all powerful and irresistible. His messengers participate in His prerogatives—Catholic Universe.

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 pleasures it purchases. The Society of St. Vincent de Paul is the best known of the associations devoted to the relief of the suffering poor. The members of that society are tireless in their mission of mercy. It is a little over half a century 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 sufferings of others. A diligent and successful student, his tastes were manifestly literary and philosophical. Designated 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 embraced by the hostile and malignant influences of the period, and only his strong and earnest faith and piety saved 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 courage and fidelity of their convictions. Among these few faithful ones Ozanam was conspicuous, and his ardent and eloquent championship on every proper occasion, of his principles and convictions, constituted him naturally a leader, a rank to which his talent and abilities could not fail to raise him. Learned, logical and eloquent, he could hold his own in the debates 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 left 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 called 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. Bailly, a Catholic editor, who saw at a glance the value of the plan, and passed 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 embrace visits to the abodes of poverty, there to assist the sufferers by every means in their power. The members

were strangers in Paris, nor were they rich; but they desired to do good and God prospered their undertaking. Ozanam completed his legal studies in 1837, and began the practice of law. This proved ungenial. He recognized the 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. He resigned this position for a chair in the faculty of the Sorbonne. Nearly half 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. Incessant labor undermined his health; change of scene became necessary. But each resting place supplied new material for his grand projects, and even the wayides filled his imagination 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 it was impossible to return further than Marseille, 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 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 Beaupre.

The Misses Agnes and Constance Machon, 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, the pain has disappeared entirely, her sight is clear and perfect and the oculist declares the improvement to be most wonderful. Improvement in the health of Miss Agnes, 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 COURAGE.

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 it, and will be so until the "crack of doom." Is there a life so hopeless and miserable as not to be warmed by its smile? Is there a calamity so great 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 glids the world with its heaven born joy. Hope glids 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 Herald.

Humanity is never so beautiful as when praying for forgiveness or else forgiving another.—Richter.

AURELIA; OR, THE JEWS OF CAPEA GATE.

PART THIRD—THE VESTAL.

CHAPTER IX—Continued.

Cecilia, still sustained by her two companions, approached to deposit also her pious moment.

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

"Come with us," replied the centurion, too much absorbed in his grief to say more.

Gargès followed silently. When they arrived near the pontiff he was inviting Flavius Clemens and the young Caesars to join the other Christians in the agape.

"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."

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

When Flavius and his sons had taken leave of the pontiff, Olinthus introduced Gargès 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 rites."

"Which are better than ours," replied quickly Gargès, moved by Clement's address and this name of "son" which the venerable man had applied to him.

"But, my lord, I have called to see you upon a grave matter," he added. "Will you permit me to speak to you privately?"

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 litter. He made a motion as if to 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 hesitancy, . . . if they attempted to justify themselves, . . . they would be lost! . . . Let them approach the emperor, ignorant of this occasion. Their surprise and indignation will only have truer and more convincing accents."

He turned to Gargès. "You say, my son," he added, "that the emperor has read this letter? . . . How do you know?"

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."

Gargès promised to obey.

"My son," resumed the pontiff, in a solemn 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 day, as you have come to me. . . . Will you do then what I shall ask you?"

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

Gargès could not resist when one appealed to his heart.

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

Gargès bid farewell to the pontiff, and having joined his vesperils, returned with them to Rome.

CHAPTER X.

WEALTHY, BEAUTIFUL, GREAT, AND UNDAUNTED.

Whilst Domitian is marching against Lucius Antoninus, he shall go back to Cecilia's home, to find the divine Aurelia, of whom we had lost sight.

It was a few days after Cecilia's emancipation. Aurelia, alone in her cabinet, was reclining on rich cushions, playing listlessly with some flowers, which she took from a beautiful marble 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 arrival.

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 Pretor's tribunal she had seen Flavius Clemens and his two sons surrounded by the Christians, receiving their homages, and, in return, showering marks of sympathy upon these despised people.

lations established by constangnity between individuals designated ties very different from those known in the present time. With a little attention we discover in the writings of the old authors the absolute void of a Roman woman's life, and the forced solitude which surrounded her. We realize all the frivolity and idleness of that existence so forcibly styled mundus mulieribus. 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 portico, and which she reserved for evening wear; we might name the perfumes and cosmetics 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.

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, she gazes with astonishment upon the extravagant splendor of her cortège, when she repairs to 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; scarcely seems she know the sainted affection which unites beings in whose veins the same blood courses.

Cornelia, the mother of the Gracchi, so proud of her two sons whom she called her most precious jewels, presents a pure picture seldom reproduced in Roman history.

The matron, having a husband and children, felt necessarily some movement around her, but the motherless young girl, the orphan, still young, was truly alone in the world; she was as lost in the immensity 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 her soul.

It is Christianity which has created the intimacy of modern relations; it is religion which peopled the wilderness of the ancient world; it is through the emancipation of woman restored to her primitive equality with man that the politeness 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 often.

Woman, raised in her own eyes, returned to the joys of the family, delivered from the cares of loneliness, and now honored and loved, is no longer the implacable 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 husband nor her children were shielded from her fury. As for her slaves, the atrocities perpetrated by the matrons upon those wretched creatures surpassed 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 circumstances which had surrounded her infancy, made her an exception to the common rule. The Grand Vestal's friendship had developed the child's affectionate 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.

When she related from the Forum after Cecilia's emancipation, all her relations hastened to thank her for her generosity toward an obscure young girl she had returned to a father's embrace. She heard the touching expression of Cecilia's gratitude, and promised her friendship. Vespasian, her betrothed, called several times and mingled his loving praises with those of her relations; she conversed with him at length . . . and lost all hope!

"Always in tears! my dear and august ward," said Vibius Crispus, entering the room suddenly.

"Yes, Vibius, always in tears! . . . and they will not soon cease to flow," replied Aurelia, sorrowfully, and she made sign to her guardian to take a seat near her. "But, my dear guardian, I have 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 the Grand Vestal and my other relations of being Christians . . . But you would not have thought that Vespasian belongs to that sect!"

Vibius Crispus bounded with surprise from his seat, and repeated to her in a manly voice, "Did you not know the right or does not understand what he has heard?"

"Vespasian! . . . Your affianced husband . . . the heir of the empire . . . is a Christian?"

"Yes, guardian, it is not a dream . . . it is no 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 pontiff of the Christians?"

And Aurelia, hiding her face in her hands, sobbed bitterly.

Vibius Crispus walked about the room, plunged in deep thought, and uttering only incoherent words. He foresaw important events and fearful dangers.

"He must abandon that impious crew!" he said at last.

"He will not abandon it, dear guardian."

"But he can have the empire only at that price!"

"He will renounce the empire . . . he will give me up, if needs be!" he said to himself. "Yes, he said so!" . . . exclaimed the young girl, no longer weeping, no longer crushed under the weight of her sorrow, but standing erect, with 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 a little calm. As I have told you, I had surmised, from certain words of his, that Vespasian shared the ideas of Flavia Domitilla, and I had not, what happened in the Forum, where all the Christians saluted Flavius and his two sons as people salute only those who share their reflections and sentiments, could have left no doubt, I returned 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 dignities which awaits us . . . It seemed to me im-

possible that my cousin should refuse . . . He would, doubtless, renounce with joy, 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."

"Dear 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?"

"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 salvation of our brethren?"

"Yes, my dear Vespasian, what means this language? Have you a God other than mine?"

"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, could not overlook their children. . . . My dear Aurelia, I did not forget me either," said I, ironically. "By Jupiter! it is not her fault if I am not a Jewess also."

"Aurelia, Aurelia," said Vespasian sadly, "why defend yourself by invoking Jupiter? . . . Unfortunately, you are not a Christian, but you are worthy of becoming one, and if I believe the voice of my heart, you will be a Christian."

"Enough of this, dear Vespasian. . . . I do not suppose you have lost your mind to-day, and I am not going to let you grant me what I am going to ask you?"

"Yes, dear cousin, provided it is not contrary to my religion."

"Can you stifle that strange worship a religion?"

"It is the only true religion, dear Aurelia."

"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 his opinion.

"You see, guardian," said she, "that I put the question in the most direct form possible, and you refuse to answer me. . . . What! he exclaimed, "is it my dear Aurelia who makes such a request?"

"Vespasian," said I tenderly, "are you not a Caesar? And am I not your betrothed?"

"Aurelia," he replied impetuously, "do you love me as I love you?"

"Oh! I exclaimed, in a tone of reproach, "can you doubt it, dear Vespasian?"

"Well! dear cousin, instead of asking 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 amazed at his words, "it seems to me you are exchanging one part, . . . It is you, who should change. Come, give me an answer."

"Ah! what answer can I give you?"

"But, dear Vespasian, think of what will happen. . . . Flavia Domitilla has caused our marriage to be null and void."

"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!"

"How what does it matter? . . . In fact, you must be one or the other."

"Indeed! Vespasian," I exclaimed in a tone of doubt, "do you speak seriously?"

"Quite seriously, and with joy, dear cousin."

"And would you feel that joy also, if you knew that your betrothed cannot become your wife?"

"You are cruel, my dear Aurelia."

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!"

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 that she must say something, murmured in a low voice:

"These Christians are all alike. . . . Nothing can conquer them. . . . They trample upon everything."

"If there no more hope, then, dear guardian?" asked Aurelia in beseeching accents.

Vibius Crispus scarcely knew what to say. The selfish old courier 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 emperor must soon become aware of them. . . . Vibius was afraid!

"Dear ward, allow me time to reflect," said he in the most earnest 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 do not know what to advise. . . . Besides, nothing can be done at present. . . . We all 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!"

Vibius Crispus continued for some time to offer similar vague consolations to that poor wounded soul. But the emptiness of his words wearied Aurelia, who felt herself abandoned by the awkward and cowardly old egotist, her last resource in her loneliness. She made no effort to detain him when he rose to go.

She listened to the noise of his steps on 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.

She closed her eyes and remained thus for some time, rapt in thought. When at last she looked up, a young girl stood near her, contemplating her with tenderness, and afraid to disturb her rest, Aurelia uttered to herself, joyful cry, and sprang into the arms of Cecilia, for it was she who thus appeared to Vespasian's betrothed as merciful divinity.

CHAPTER XI.

AURELIA COMMENTS ON SAINT PAUL.

Aurelia showered caresses on Cecilia. She was happy to see this plebeian girl, this Christian slave who owed her her freedom. What motives actuated her in the grand patriotic, the betrothed of the Caesar Vespasian, to forget, and even to take this daughter of an humble tax-gatherer, whose name even was unknown to her a few days ago. And yet, it was his gentlest tone of voice that she greeted her.

"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 benefactress since the memorable scene of the last night. 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 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 and anxious greeting, "I need your guardian, Vibius here, 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, weary, unhappy. . . . But these are things which I cannot speak of, and which do not prevent me from loving you. Oh! how well I did to come to this moment!"

Aurelia would have felt embarrassed to repeat to the young girl the complaints she had confided to Vibius Crispus; she could 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 you content now that you have no longer to fear that real fear? Tell me, which has become of you?"

"Madam," said Cecilia, and her eyes beamed with gratitude, "my life will not be long enough to love you and bless you as I should. . . . My happiness will soon 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 confarreatio."

"Oh! madam," said Cecilia, smiling, "we Christians know nothing of these forms. We have our own. . . . It is at the foot of the altar, after the oblation of the sacrifice, that we will be united before the pontiff who will bless us."

"Tell me, Cecilia," asked Aurelia with a certain anxiety, "do the Christians want 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 flesh and blood, the wife flesh of her husband; the two make but one. . . . The husband 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 Cecilia, you can see on these sheets of papyrus, which the young patrician took and read with eager curiosity."

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

"Madam," continued Cecilia, whilst Aurelia was reading those precepts of Christian 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 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 singular question, and gazed with surprise 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 with great firmness:

"Olinthus and I are only betrothed, 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 Cecilia in the same earnest and solemn tone. "Even to save my life I would not renounce 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 question which interested her personally.

"Suppose," she resumed, "that you had to choose between Olinthus and your religion—what would you do?"

"Ah! this is a different thing," replied Cecilia quickly. "I would not choose Olinthus."

"Does not your law forbid the husband to abandon his wife, and the wife her husband?"

"Suppose you were already married, would you give up Olinthus?"

"Certainly, madam, if to keep Olinthus I had to renounce God. God is above Olinthus, and our law teaches us to sacrifice 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, "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?"

"When I was in Parnemon's hands. 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 brethren."

"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 the Christian soul often struggling with the dearest sentiments and conquering them by the holy austerity of duty. Cecilia, like her, was young, and loved with a pure and fervent affection, and yet she had sacrificed everything, her happiness, her dearer than life itself; and Aurelia remembered the bleeding scars left on the poor girl's delicate shoulders by the torturer's lash—touching proofs of her constancy.

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 Christian who will not compromise his conscience 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 wept silently with her. It was a touching picture. . . . Cecilia sobbed the young patrician, "this sorrow will kill me!"

"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 in this which frightens me since I know that he is a Christian. And then?"

Cecilia lavished her tender caresses upon the afflicted young girl, but hesitated to answer those pressing questions. "Tell me," resumed Aurelia, "would Olinthus have such contempt for your love?"

And who more than the young patrician 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.

Cecilia's marriage did not make her renounce the work of love and gratitude 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 pagan whose soul she wished to save.

TO BE CONTINUED.

THOUGHTS ON THE SACRED HEART.

The love of the Cross was the crowning 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 pride, 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 teaching 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 Mary.

The Sacred Heart of Jesus in the Eucharist is Our Captive. The Tabernacle 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 DECADENCE.

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 Church. For instance, all the Church property throughout Spain has been confiscated by different political parties about half a dozen times since the year 1700. About the middle of last century a special war was directed against the religious bodies, when the Jesuits were all thrown into prison and their property seized by the government. As late as the year 1834 all the Catholic schools and seminaries were suppressed, 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 religious principles of the French Court gained a mastery. The teachings of Voltaire guided for fifty years the policy of the Spanish Government. Hence, though the people were intensely Catholic, and most fervent and devout in their Catholic exercises the Government was in open hostility to the Church." Spain has been undergoing a systematic robbery for years. Whenever appropriations which would be for the betterment of the people have been made, the money, instead of being 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?

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

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Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisements must be paid in full before the paper can be stopped.

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

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain as ever, Yours faithfully in Jesus Christ, J. D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, 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 REPEALED.

The grievance of which the Right Rev. Mgr. Sbarretti and the people of Cuba complained so bitterly, that the decree issued last year in May, by General Brooke prohibiting ecclesiastical marriages, and recognizing only civil marriages, was against the conscience of the people and the usage of the United States themselves, has been remedied. 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 County Council elections had given rise to the expectation that the greatest Nationalist 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 that

"It had been the first in Ireland to declare that disunion was at an end, that the convention in Dublin has buried it, and that the march of the people over all the works and strongholds of their enemies would go forward from that day as it went forward in the past, and that no carrying, 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 to the King and court when assembled to celebrate the Druidical rites; but the burial of the Ark of the Covenant there is a mere fantasy, as all true archeologists are aware. The Anglo-Israel theory is founded upon just such

absurd arguments as were employed by the notorious Dr. Wilde, who asserted that the English word rectory is of Hebrew origin. The rooting up of a really historic mound to discover a fanciful antiquity is a barbarity worthy only of such archeologists as have maintained that England and Ireland were peopled by the lost tribes of Israel. Their learning is equalled only by Joe Smith who proved by his Mormon Bible that the lost Israelitish tribes settled in America.

The members of the Royal Archeological 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 is only one body of people more indolent than the Irish, namely, Irish-Americans. Is this true? And if so, what are we going to do 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 suppression 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 or by inclination, idle. Among those also who remain in the British Isles we find many who like the learned late Lord Kilowen take the highest rank in their professions, and in the military 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-Konny and others in South Africa are examples of Irish bravery and indefatigability.

As regards Irish Americans, it cannot 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 continent.

Many people are apt to accept as 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 saying" 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 regarding 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 correspondents 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.

On the 11th Inst. the new King of Italy, Victor Emmanuel III., took the formal oath before Parliament to maintain the constitution. The ceremony is said to have been exceedingly impressive, notwithstanding the mourning draperies with which the Senate Chamber was decorated, or, probably, the occasion which required these mourning accessories had much to do with increasing the solemnity of the scene, the benches and tribunes being covered with black, bordered with silver.

The Senators and Deputies, the representatives of foreign sovereigns, high officials of the State, and the diplomatic corps filled the Chamber.

His Majesty was accompanied by the Dukes of Aosta and Genoa, and the Count of Turin, and all along his route from the Quirinal to the Chamber of Deputies, the booming of cannon announced his progress.

His Majesty took the oath, and delivered 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 because 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 Anarchist 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 Italian. So, in my work, I shall be aided by my wife who, born of a strong race, will consecrate herself entirely to the country of her choice."

Queen Margherita is known to be a woman of fervent piety 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 into the Catholic Church, and guided 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 teaching 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 liberty 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 governments of Italy during the last thirty years, the position of the Holy Father has 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 ecclesiastical authorities for the good of the country, spiritual and temporal.

It is to be hoped also that measures will be taken for the suppression of the secret societies, the Mafia, the Anarchists, and others, by whatsoever name they may be called, which have already wrought so much evil. Until peace be restored between the Church and the State, these evils will not be repressed. But such a peace is impossible until the Government and the King work together in the fear of God and in the observance of God's law.

It is said that the present premier of Italy, Signor Sarocco, is a good Catholic, and that he has written volumes in defence of a thoroughly Christian education. If this be the case as it has been so for over thirty years, and

if the King is really endowed with the Christian sentiments which are implied in his words uttered at the inauguration, there is good hope for Italy's future.

DECLINE IN PROTESTANT CHURCH MEMBERSHIP.

During the past year many notes of alarm were uttered at the synods and conferences of Churches, to the effect that religious fervor is falling off rapidly and that there is a decline in membership. 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 religious 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 because 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, formerly 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 spiritual guides of the people, who now follow 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 immigration which is to a large extent Catholic, so that Catholics are actually taking 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 of northern New England 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 a gain 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 noticeable 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 yearning of humanity for the outward marks of respect, which nourish the spirit of reverence in the human soul, inasmuch 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 Boers, Chittina, and Ashantis, seems 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 Ritualistic practices in vogue in many Churches.

But if any persons imagined that the Low Church party had determined to

let their agitation drop, it appears that such a thought was a mistake.

Lord Portsmouth recently in the House of Peers, called attention once 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 "Ritualistic" 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 Ritualistic 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 position taken by Lord Salisbury and the Archbishop can stand the test of examination according to the rules of logic; but the arguments of Lord Portsmouth are quite as unsound as are those of his adversaries.

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 "Ritualistic" 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 is 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 recommendations.

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 employment 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 these adjuncts are not absolutely prohibited by the Church; hence they virtually admit that the clergy are free to use them if they see fit.

It can scarcely be said that the Bishops have done much towards putting down the practices complained of; 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 Elizabeth, 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 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 practice the whole question of the position of the Church establishment will be overhauled, and the result will be disestablishment. 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 felled; but we notice by the most recent English papers that another effort is to be made to secure a triumph for Kenistlive. 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 Kenistlive party. One half of this sum has already been raised, according to what is stated on the matter; but we very much doubt that the elections will so result that the Government will be forced to adopt the Portsmouth Kenistlive 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 it 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 Kenistlive champion, or the pseudo-successor of Augustine and Anselm, a respect for the laws of common politeness when they speak of the Catholic Church; nevertheless we shall remind them that such words as Ritualism and Romanism are undignified in the mouths of educated personages. These

are not terms which are acknowledged by the Catholic Church as applicable to her. But apart from this, the Catholic Church has nothing to do with the fanciful observances of those members of their own sect who travesty the beautiful symbolism of the Church of nineteen centuries. That symbolism is totally out of place in the Church of England, and it is indicative of small minds to persist in drawing red herrings over the track, when the question is not what are the usages of the Catholic 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 circumstances, is once again shown in the sudden passing of the great Lord Chief Justice, Charles Russell, of Killowen. The great man with no more consideration from the dread pale visitor 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, with imperial foot, kicks at the gates of the palace and the door of the shieling," wrote a great poet two thousand years ago. The "lean, abhorred monster" has not changed his methods 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 how before his stern brow as readily as the idiotic and the scolding. "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 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 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 qualifications for the title of Englishman; stranger, surely, for that of the English Lord Chief Justice-ship. England has had many men filling that exalted bench since the days of the so-called Reformation. Her Hales, her Mansfields, her Eldons, her Eccleburroughs, have transmitted precedent 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 Catholic 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 resort 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 Irish race in an age when the reputation 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 Pharaoh in the bright land of his nativity, and still, though with relaxed chain, holds her tight to her dreary chariot wheel.

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Not less remarkable to find such a man occupying the highest judicial seat in Protestant England, is it to discover 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 G. Parnell, against the infernal machinations of the London Times, and its miserable agent, the self-doomed Pigott.

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 which was awarded to him. He was a man of such high character and such high ability that his selection was a matter of course.

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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 scoundrel 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 palling sisters in the dawn. This fascination of style was but the outward expression of a judgment so sound on questions of law and ethics that all intellects confessed its power. His address in this country on "Arbitration" revealed the depth and range of his mental gifts, and the wonderful versatility of his genius as a lawyer.

The loss of this upright judge will 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 Catholic England. But as the lights drop out one by one from God's firmament, there is still the faint glow of the coming day to cheer the lonely watcher. So the sun of nearing Catholicity sends a precursory flash 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 set 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 person, prevented from assisting at Mass? One of the ten effects of excommunication is to deprive the excommunicated person of the right to assist at Mass. There are two classes of excommunicated: the vitandus—those to be avoided—and the toleratus—those who belong to the first class are prevented from assisting 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 "toleratus." There has always been a chaplain in the Quirinal—the king's palace—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 Quirinal chapel, 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 present? If the Jesuit believed he was "vitandus" 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 consult his own feelings.

But if the Jesuit was a pastor of souls, obliged to say Mass that his 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 Cathedral at Cleveland, Ohio.

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 Catholic 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 Confucius. From New York he went to Detroit, and becoming dissatisfied with the religion of his forefathers, for a short time he preached Protestantism to his countrymen.

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 Cleveland 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 uncomprehensible Chinaman 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 Cathedral, where the funeral services were held. Perhaps the old church had never held anything quite like it before. The Chinese societies of the city were present in a body. Their impressive 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 hearse out to St. John's cemetery, where the body of Dr. Chan, to his countrymen 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 Baltimore Catholic Mirror: He writes: "The education of youth is the pressing topic of our times. The Supreme Head of the Catholic Church has sounded the keynote. He points out the necessity of daily Christian instruction as the only effective safeguard for preserving the rising generation from the dangers which imperil their faith and morals."

The Bishops and clergy of Christendom 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 Catholic 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 educate, 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 religious 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," he says, "in the arts, is important; in religion, indispensable."

ADVANTAGES OF SECULAR EDUCATION.

God forbid that we should undervalue 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 universities of Europe. From the sixth to the sixteenth century, she labored with untiring zeal in establishing throughout Europe, free schools for the education of the masses. "Ignorance," says Pope Benedict XIV., "is the source of all evil, above all, among the working classes."

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 neglected, 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 knowledge they are likely afterwards to pursue. Then they can go forth into the world, girded 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 of 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, Communion 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 Elliott's permission, however, had to be obtained, and his answer to the letter requesting such permission is as follows: "I can not think that the Cuban teachers would take any interest in regard to total abstinence. They have no tendency to drink to excess, and can not understand it in others. The 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.

Dominicans says: "Considering the condition of intellectual and spiritual life among many Catholics in this country, we must realize how inadequate 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 factor 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 need—and need badly—to be roused to a 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 precept are to be kept like Sundays. Our duty on them is two fold. We must abstain from servile work and we must hear Mass. The obligation is divisible. If we cannot fulfill it in its entirety, we must fulfill it in part. Now, so far as abstention 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's wages, or the danger of losing his job, would be a grave inconvenience for a workman. But, if he cannot stop work, he must, unless excused for weighty reasons, hear Mass. Proper facility is given him for complying with this portion of his holy day obligations. The excuses that are commonly alleged to justify non-compliance are simply excuses. They are not weighty reasons. They are inspired by sloth. Despite our sympathy for the shop-girl and the factory hands and workers generally, we fail to see that the loss of an hour's sleep on five mornings' 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. Set your alarm clocks, good friends, and get up for the early Mass on holy-days if 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 a hour earlier. For the rest, remember the saying of "Poor Richard," "we shall all have plenty of time for sleep by and by."—Providence Visitor.

MORE THAN SUCCESSFUL.

A drizzling rain fell at intervals during the last part of the evening at the Garden Party in aid of St. Mary's Rectory. It did not, however, prevent a large attendance; and if it dampened some of the clothing of those present, it did not, seemingly, abate 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 inspiring strains of the 7th Battalion band an excellent literary and musical programme was rendered during the evening. It comprised vocal numbers by the Messrs. Rumball and Reynolds and Messrs. Reynolds, O'Neil, Birmingham and McKenough; 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. Those J. Murphy, Esq., as chairman proved himself the possessor of the readiness, tact, humor and necessary for the position, and contributed greatly to the pleasure of all present. His Lordship Bishop McEvoy proved his sympathy with the gathering and its object by a characteristically cheery message accompanied by a generous gift equally charitable. A message of good will and a liberal donation were received from Sir John Carling who illness prevented from being present. Thos. Coffey, Esq., of the CATHOLIC RECORD, who was absent from the city, was represented by a kindly letter enclosing a substantial contribution. Congratulations were made by Mayor Rumball and Major Beattie, what the members of the Committee of Management, P. P., who voiced the sentiments of 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 Battalion 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.

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 Leuehan, a Grey street "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, a valuable worker by Thos. Coffey, Esq., won by Mrs. McKenna, Hill street.

A RICHLY FRAMED "GROUP PHOTO" OF THE CLERGY OF THE DIOCESE, DONATED BY THE PASTOR, WON BY MRS. O'BRYNE, WELLINGTON STREET.

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

The first mentioned articles were won by Catholics, the three last mentioned by friendly adherents of other churches. Six young ladies interested themselves in disposing of the group photo won by Mrs. O'Bryne, the incentive being a similarly framed group to be awarded the competitor handing in the largest sum. Their combined efforts resulted in \$325.50. The largest individual effort was that of Miss Mary Connor, Grey street, amounting to \$115.00, to whom, of course, the prize was awarded.

The mass receipts are not, as yet, precisely known, but, to date, total upwards of \$850.00.

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 efforts—results, 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 Civiltà Cattolica under the pseudonym of "Neander Baraceni." His latest, however, is a thought, but always perfect in their Latin form and finish.

The most recent poem, which we take from the Civiltà Cattolica, runs as follows: first in the original and then down into English:

In Joannem Baptistam N., Iusto nomine, et in Ephebi curiam olim atatumum.

Rufus, voluptatum quid coeco in gurgite Arbore quid vitia carperet poma iuvant? Flore aevi in primo, salomon dicitur parvulus. Indole praestabat, moribus et niveis. Tum puber cupido scrutari, attingere verum, Ediditque artem pulcherrima et honesta sequi: Streuus in primis aequos inter ephebos Divinas cultor Religionis eras: A'que ipsa o' quibus laetitiam videri certa rostrum. At nunc quantum subis mutatus ab illo es! Virtutis veteris concidit omne decus. Degeneri affectu, miseroque cupido fractus, Sedari leni patris, sus amica luto. O Rufus, quid tibi, quae te demencia cepit? Adipis has sodas, haec sine stultus amas? Ah! facti pudeat! coeno caput exeret tandem: Ex aevi d'ans hoc corde lupum. Abonis? et vocem quae te compellat amice Ne pareas, surda respiciat aure miser? Exitum struis ipse tibi, ne fidei . . . profundum. Lupus praecituri volveris in barathrum: Atque Erebi in tenebris, ubi spes iam nulla salutat. Aeternum crucians praena luenda manet. Ah! Rufus, avertat triesta omnia candida Virgo. Neu miserum mater deperderisse statet. Ipsa adit miser, placidior arriat ore, Nutant praesens porrigat ipsa manum.

Translation.

Rufus, why art thou lost in pleasures' blind abyss? Why pluckest thou the glittering fruit from the forbidden tree? Why art thou, in thy first bloom, the sweet comfort of a parent's heart, in judgment and in virtues lily white thou art second to none. Then, in the Summer of youth, you longed to scale the heights of truth, and wrest the crown of true nobility. In the first rank among the fellows of thy day you walked, the defender undaunted of Holy Religion. And how often has not Mary, maiden betrothed with love, Babbled thee, prostrate at her altar, weaver of garlands of roses! But now, how suddenly art thou changed from what thou wert! 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 life, and as the swine didst wallow in the mire. O Rufus, tell me, what dread madness has seized thee? Satest thou on these dregs, and in thy folly canst thou love them, and in thy folly 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 away thy guilt. What! Refuse? Spurn the voice that warns thee, love in love? And, fool, close thine ears to correction? Thou art thine own great enemy, presume not overmuch! Even now I see thee driven heading to the sea, and struggling with the waves. And in the gloom of hell, where no hope of Heaven reigns, Suffering untold is thy portion forever and

Alas! I pray the Virgin undefiled to avert the threatening danger, And with a mother's love let not the wretched perish. 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.

So far as the foreign legations in Peking are concerned the agony is over. Peking was captured by the allied forces on Aug. 15th, in the face of an obstinate resistance on the part of the Chinese. Two telegrams to the United States Government announce the fact, one being from Admiral Remy at Taku, the other from Consul Fowler at Peking. It appears from Consul Fowler's despatch that the first news reports which state that the resistance was slight, were untrue. There are several gates leading into the city, and it appears that the Japanese entered by the eastern gates while the British and Americans gained an entrance on the south side. The legations were then immediately relieved from their precarious position. Down to the last moment, the attempts of the Chinese Imperial troops to massacre the foreigners taking refuge in the legations did not cease, but it is stated that the Empress and Prince Tuan, the chief of the Boxers, fled from the city on August 7, and are now at Hsianfu, with the whole Imperial household. It is said that the Japanese cavalry are now in pursuit of the Empress and her court.

The Russians and Japanese are highly praised for their heroic courage in fighting the Boxer forces, says that to the excellent scouting of the Russians and Japanese is due the rapid capture of the city. The Japanese bore the brunt of the battle at the capture of Peking, losing 100 men. The Chinese loss is reported at 300; that of the allies of the other nationalities is not stated.

The Chinese minister at Tokio telegraphs to Li-Hong-Chang in Japan is willing to use its good offices in favor of the Empress and Prince Tuan, but that the escape of Prince Tuan, Kang-Yi, Hang-Tung, and Chao-Shu-Chiao cannot be allowed. It is believed that all the

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 weak treaty chief of the Russian to Peking, is stated that two Chinese Generals, Lung Ma and Li Ping Heng, were wounded at the battle of Yangtzing. The Russians who were wounded in the battle, have captured New Chang have insisted their flag there, and propose to establish a provisional government. It is believed that they intend to occupy the province permanently, in a 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 the city surrendered was the effort to destroy all the foreigners abandoned. Then scores of Christians are still being reported from various points in the interior.

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

A GOOD SUGGESTION.

Editor CATHOLIC RECORD.—The suggestion thrown out in your "Archdiocese of Ottawa" column in your issue of 15th inst., as to the propriety of not the necessity of similar publications in the Historical Sketch of St. Patrick's, Ottawa, being the one alluded to in connection with the celebration of the centenary in Ontario, and the difficulties experienced, and happily overcome by the pioneer, is one I take to be well worthy of consideration of pastors and people throughout the province. The present, and the rising as well as the coming generations will be made aware of the many heavy sacrifices made and the troubles encountered by their sires in their endeavor to build up a better world on what in many instances was hostile soil. Such publications need not necessarily be bulky volumes, rather they should be as compact as possible, in a condensed form. The Very Rev. Dean Harris has done a noble work in his volume on the Catholic Church in the Niagara Peninsula; in the one just published in Ottawa, Mr. Casey has apparently entered fully into the early settlement of that part of the country. All then that would be needed would be, as I have said, a short history of each particular parish. I would further suggest that an undersending should be had as to the printing of those pamphlets, that they might be of uniform breadth and length, so that they appeared from time to time they might be bound up into volumes. Yours would form very interesting heir-looms to your relations.

August, 1900. N. X. X.

THE TRANSVAAL WAR.

The interest in the Transvaal operations has much declined since the development of the situation in China, which so much affects all Europe. Nevertheless there are still reports in the campaign which are of considerable importance so far as they are an indication whether or not the war there is to be protracted for any considerable time.

Dewet's army is supposed to consist of about 400 men, and from points in the north which Lord Roberts necessarily withdrew his army, the news comes that many of the burghers who had pledged themselves to neutrality and on that condition had been allowed to return to their farms, have taken up arms again, and joined Dewet's or Botha's forces. Lord Roberts has determined, in consequence, not to accept any more oaths of neutrality.

Last week it was reported that Dewet was so hemmed in that his escape was almost impossible. The apparent impossibility, however, is just what has happened. The British reports, under date Aug. 17, that the why Boer commander has probably escaped from the trap which was laid for him. He succeeded in escaping by dividing his force into small bodies. The advance of the British toward the last stronghold of the Boers, which was on Col. Hoare, who at one time was supposed to have been captured with his garrison at Eland's River, was not a prisoner, but stood a siege of about two weeks. He was relieved on the 16th inst. by Lord Kitchener, who reached him by a forced march.

The reported unsuccessful attempt to capture Lord Roberts, was a real plot. Lieut. Cordia, a young German, who has been naturalized as a citizen of the Transvaal, and was a volunteer artillery officer, conceived the plot as already detailed. It was the outcome of a mad, cup enthusiasm's brain. The plot was revealed by an accomplice named Dutot. Cordia is now being tried for the attempt. He is allowed counsel to defend himself.

The Free State is now reported to be entirely freed from armed Boers, and the British occupation complete. In the north-west of the Transvaal, however, both Botha and Dewet continue to give trouble by harassing the British at their most exposed points.

The capital of the Transvaal has been again removed, and has been officially proclaimed to be at Barberton. The British are now a few miles of Barberton, and we shall probably hear within a few days that the seat of Government 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 most, is a Catholic and Father O'Leary's the same; Our pride and our darling, our glory and our toast.

He'll teach us to live and how to die game. Here's health and long life to you, Father, av, The boldest 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 glory.

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

When the air is alive with a hail storm of lead, And its cover you are after, and little you'll get. They might be for all the cares pilots of bread: If you're his, he's beside you, and then you won't fret.

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

There's nobody like him so good and so great— Are ye homesick and sad the Father will cheer ye: He tells 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, Make you laugh with a jest, when you feel you're a bit blue. My word for it, lads, you're in a bad hole If Father O'Leary can't pull you safe through.

I'm a Protestant, but when my own time shall come, Perhaps on some battle-field stained and dreary. Till whisper my last faltering message for home In the ear of the best of friends, Father O'Leary.

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 Office Department, Ottawa, and of Mr. Thomas O'Leary of Chateaufort, Montreal; was born in Quebec city on the 23d June—Fest of St. S. Peter and Paul—1826 and was ordained to the priesthood by the late Cardinal, then Archbishop, Taschereau in the Basilica of that city in 1853 or 1854. He was Professor of English in the Seminary of Quebec for some years, and afterwards parish priest of St. Catherine's de Jacques Cartier; subsequently he was Professor in the College of Lewis, which position he held when he was appointed Chaplain to the first Canadian contingent for South Africa.

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XOIX.

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 insufficient. 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 defection 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 element. Yet, after all, if examined, what does this mean more than that the higher institutions, 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, his deflections from right have been more pernicious than those of any other human force? In other words, the brighter the light, the deeper the shadow. This was really no more than was proclaimed from the height of the apostolic chair in 1520, and that by a Pope who was at the same time Grand Inquisitor of Spain, a pledge that he was the mortal enemy of heresy.

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 those for warning, that government is to him divine and almighty. The other may heap up instances 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 what she deserves. It seems 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 compassion and meekness which the Popes were accustomed to use, although they became a fixed part of curialistic style, were by no means mere hollow formulas. They expressed and promoted a real sense, both of the authority and of the temptations of the papal office. "Peter and Paul, and their successors, with whose authority, we, though unworthy, are invested, are expressed at once a real dignity and a 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 saxon Protestantism did not win the day until Wycliffism had been extinguished, so that if Lollardism had any share in the final result, it was only as an indistinguishable ingredient, and not necessarily a very beneficial one. As it is, Anglo-American Protestantism is certainly not without a large share of charity and 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 Wycliffism had been extinguished, so that if Lollardism had any share in the final result, it was only as an indistinguishable ingredient, and not necessarily a very beneficial one. As it is, Anglo-American Protestantism is certainly not without a large share of charity and sympathy, in other words, can find in it no Christianity.

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FIVE-MINUTE SERMON.

Twelfth Sunday after Pentecost.

THE GOOD SAMARITAN.

"Go, and do thou in like manner." (Luke 10, 37.) "Go, and do thou in like manner," says our Divine Redeemer at the conclusion of this day's gospel. What should you do in like manner? You should practice charity and mercy towards those in need and misfortune. The Samaritan who had compassion on the bruised and a pagan and, yet, 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 Samaritan to assist him according to his power, and not to inquire first about his belief or nationality. My dear Christians, what an example that often put us to shame. We are not only brethren according to nature, but also according to the dictates of faith. We know that the holy gospel teaches 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 "thou art this shall all men know that you are my disciples." (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 still seeks his relatives for consolation and assistance, but alas, too often he is turned away with coldness, and must accept bitter scorn and undesired insult instead of assistance. Another, overcome by misfortune, with no food at home, with sick wife and children, comes to a rich neighbor imploring him with tears of anguish for help, but his distress is likened to with indifference and heartlessness. He hears: "Every one shall take care of himself, I have my own family to support, and you must take care of your own."

Beloved Brethren, is this Christian language? Did not the fraternalistic Calu 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 avaricious, and has their sordidness received even in this life its just reward. Certainly, for those who believe that these cruel, uncharitable men will go without punishment: God has enriched them, 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 the door of the rich, but the all holy and all just God inscribes that want of mercy and charity in the book of retribution. Almighty God frequently visits the hard-hearted miser with his punishment in time as well as in eternity. 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.

Christians, let us take this deeply to heart; let us not bring down the vengeance 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 done mercy; and mercy exalteth itself above judgment." (James 2:13) Why should we attach our hearts in so idolatrous a manner to the lifeless mammon; why do we fear to become poor by our sins, 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 vessels. For as you shall mete withal, it shall be measured to you again." (Luke 6:38) And already in the Old Testament, Almighty God has said: "He that giveth to the poor, shall not want; he that despiseth his entreaty, shall suffer indignance." (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.

What 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 what she deserves. It seems 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 compassion and meekness which the Popes were accustomed to use, although they became a fixed part of curialistic style, were by no means mere hollow formulas. They expressed and promoted a real sense, both of the authority and of the temptations of the papal office. "Peter and Paul, and their successors, with whose authority, we, though unworthy, are invested, are expressed at once a real dignity and a 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 saxon Protestantism did not win the day until Wycliffism had been extinguished, so that if Lollardism had any share in the final result, it was only as an indistinguishable ingredient, and not necessarily a very beneficial one. As it is, Anglo-American Protestantism is certainly not without a large share of charity and sympathy, in other words, can find in it no Christianity.

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WHATSOEVER YOU MAY ACCUMULATE.

Whatever you may accumulate, whether money, goods or precious things, death will take from you, but whatever you have given to the poor for the love of God, that you will take with you to eternity before the judgment-seat of the God of retribution, who assures us in the gospel that whatever we do to the least of His brethren, we do it to Himself. Oh, let us, therefore, be followers of the good Samaritan, by conferring benefits on those who are in need, when, and wheresoever we can, and in the solemn hour of death which decides our eternity, we shall experience to our great consolation and peace, what the great doctor of the Church St. Jerome, has said: "I do not remember ever hearing that any one died an unhappy death, who in life cheerfully gave to the poor. No, it is impossible that such a one should be lost, for he has too many intercessors before God." Amen.

IMITATION OF CHRIST.

The Advantage of Adversity.

It is good for us to have sometimes trouble 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 from men. When a man of good will is troubled or tempted, or afflicted with evil thoughts, then he better understandeth 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 he suffers. Then he is weary of living longer, and wisheth death to come, that he may be dissolved and be with Christ. Phil. 1:23.

Then also he will perceive that perfect security and full peace cannot be found in this world.

DISPEPSIA AND HEADACHE.

An Elderly Lady tells of her Cure Through the use of Dr. Williams' Pink Pills after a Severe Other Remedies had Failed. Dyspepsia causes more genuine distress than most diseases that afflict mankind. In this country from one cause or another, its victims are numbered by 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 taken. 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 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 most distressing headache. I suffered from terrible pains in the stomach, bloating and belching with me, and as a result to disengage myself from the run down, and at times I was unable to do even light housework. I am sure I tried a score of different medicines, but without success, and as I am sixty years of age, I had come to believe that it was hopeless to expect a 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 of 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 young. If your dealer does not keep these pills, they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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Dr. McTaggart's vegetable remedies for the liquor, tobacco, morphine and other drug habits are a faithful, safe, inexpensive home treatment. No hypodermic injections, no pain, no loss of time from business, and certainty of cure. Consultation or correspondence invited.

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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.

It 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 fear- less, 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 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 inter- ested in all.

"You American boys have great perseverance," was all that he said before I had finished.

"What do you expect to follow as a career?" was his next question.

"I hope to be a newspaper man," I said.

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 world and every person connected with it should be careful that his influ- ence is on the right side.

Newspapers can make wars and they can destroy 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- nate."

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 secre- tary 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 some- thing so touching about this last speech that I was almost overcome. The sur- roundings 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. Outside of this private room there seemed a different atmosphere. There 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 far, far from the world and worldly things.

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 have."

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

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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 longer swings, the hands no longer move, the clock stands still.—Long- fellow.

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 care- lessness 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 our opportunities? Seemingly they are providentially cast at our feet. The chance to do good seems so wholly within our reach that we think it safe to attend to other matters first. We delay for a moment, and, when we turn again, the opportunity is gone.— Canadian Churchman.

Golden Words from a Worker. Success does not run to meet you. It is you who must run to meet success. Persistent, earnest endeavor;

observance of all set rules of society, a willingness to imbibe 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 success- 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 Cali- fornia, who was for years the presi- dent 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 rigid as that in an army. If an employe willfully and deliberately disobeys orders, he should be dis- charged. If when caught in a mis- take he manifests no feeling, no regret, but takes it coolly and indiffer- ently, it shows that he has delib- erately trained his feelings to bear re- proof, and he is not to be trusted. If he shirks his duty and throws an un- fair proportion of the work upon others, he exhibits an unjust disposi- 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 strut.

"He will spend too much time on the streets, to show himself. If he is a fast young man in any way, he is un- worthy. If he expends all his salary and saves up nothing, he is unfit. It 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, econ- omical, 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 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 relations 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 intelli- gence 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 con- tinually adjust ourselves to the stand- point of others. Respect, considera- tion, frankness and courtesy are rarely lost when they are infused into our social and business relations. In the 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- fluence upon others.

Danger of Doubt. "When that splendid Catholic lay- man, 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- lent parents, who were both devout, practical Catholics, and, of course, naturally took his religion for granted. But he was a precocious young man of

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 im- portant 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 disposed. There is plenty of food for a disordered intellect influ- enced 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 dis- posed he can go on doubting, question- ing and puzzling himself forever. He may even doubt about the existence of God. But there is no merit in doubt- ing. 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 Christian- ity than there are in nature. You do not gain anything by discarding Christianity, on account of its myster- ies, and taking up with nature, which has just as great and even greater mysteries with no clue to rational ex- planation, while Christianity, as em- bodied in the traditional teaching of the Catholic Church, has a grand intel- lectual system, unique, harmonious, and bound together in all its parts by the most stringent and conclusive course of logical reasoning—a system which, in the progress of ages, has sat- isfied the greatest minds that have ever lived.

Doubt is generally the result of intel- lectual 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- 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 ques- tion 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 from being an accurate and reliable writer, and many of his reasonings against Christianity were purely 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 assailed by the demon of doubt. Even so illu- strious a man as Cardinal Wiseman, when a student in Rome distinguished for his remarkable talents, his pro- found learning and brilliant oratory, all at once found himself troubled with doubts about the faith. A man of his 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 England, stemming the tide of anti-Catholic pre- judice and reviving and establishing the old Church on a firm foundation.

Temptations to doubt are often ap- parently permitted to try our faith and test our fidelity. If through pride, or passion, or natural inclination we yield to doubts, 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 con- firmed and strengthened, and our faith will prove an anchor to the soul sure and steadfast and that entereth within the veil.

"Take Heed Will Surely Speed." Be sure to heed the first symptoms of indigestion, nervousness and impure blood, and thus avoid chronic dyspepsia, nervous prostration and all the evils produced by bad food. Hood's Sarsaparilla is your safe- guard. It quickly sets the stomach right, strengthens and quiets the nerves, purifies, enriches and vitalizes the blood and keeps up the health tone.

All liver ills are cured by Hood's Pills. MONEY SAVED and pain relieved by the leading household remedy, DR. THOMAS' ELECTRIC OIL—a small quantity of which usually suffices to cure a cough, head a sore, cut, bruise or sprain, relieve lambo, rheu- matism, neuralgia, excoriated nipples, or in- flamed breast.

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LITTLE FOLKS' ANNUAL 1900. Price Five Cents. This beautiful and attractive little Annual for Boys and Girls has just appeared for 1900, and is even more charming than the previous numbers. The frontispiece is "Bethle- hem—Jesus and His Blessed Mother in the town." "The Most Sacred Heart and the Saints of God" (illustrated); a delightful story from the pen of Sara Trainer Smith—the last one writ- ten by this gifted authoress before her death in May last—entitled "Old Jack's Eldest Boy" (illustrated); "Jesus Subject to His Parents" (illustrated); "The Rose of the Valley" (illus- trated); "The Little Doll" (illustrated); Hum- ous paragraphs for the little folk, as well as a large number of illustrated games, tricks and puzzles contribute to make this little book the best and cheapest we have ever read. Address Thos. Coffey, London, Ont.

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ARCHDIOCESE OF OTTAWA

His Grace Archbishop O'Connor Pays a Visit to the Central Prison and to the Mercer Reformatory.

Tuesday morning at 1:30 His Grace Archbishop O'Connor paid his first official visit to the Central Prison...

MERCER REFORMATORY.

His Grace, on leaving the Central Prison Sunday morning, went to the Mercer Reformatory...

Religious Reception at Loretto Abbey.

Who is that cometh up from the desert leaning on his beloved? These words of the Introit were sung at the religious reception...

ARCHDIOCESE OF OTTAWA

The retirement for the members of the Oblate Order took place in the Ottawa city work...

ARCHDIOCESE OF KINGSTON

Westport Separate School Breaks Its Record—Stands Higher Than Ever—Successful in High School Work.

The Catholic people of Westport have very eager reasons to feel exultant at the reports which reached them last Thursday...

DIocese of Hamilton

THE SOLEMNITY OF THE ASSUMPTION.

The Feast of the Assumption of the Blessed Virgin was solemnized in the cathedral on the 15th inst.

ARCHDIOCESE OF KINGSTON

Resolution of Condolence.

At a special meeting of St. Mary's Branch No. 2, E. A., the following resolution was unanimously adopted.

BRECHIN.

Opportunity for a Catholic Business Man.

Mrs. J. J. Bernard of this town is about to be elected to the Ottawa city council...

MARRIAGE

LAPLANTE DOYLE.

This morning a very pleasant event took place at the marriage of Miss Nellie Doyle...

OBITUARY.

Mrs. C. J. McPherson, Conn.

On Wednesday evening, August 1, Death's Angel recorded the closing chapter of another life...

Mrs. M. W. Waters, Ridgeway, Ont.

Died, at Ridgeway, on Tuesday, Aug. 7, 1900, after a very short illness from heart failure...

CONRAD DENISE, WALPOLE.

He is the 3rd inst. at Walpole Centre in the county of Hamilton...

Business Education—The Central Business College, Stratford, Ont.

Business Education—The Central Business College, Stratford, Ont., sends out very hard some prospects to all who are interested in securing a business education...

SERMON BY REV. J. B. COLLINS

St. Joseph's Church, Bracebridge, Aug. 5, 1900.

A large congregation assembled in St. Joseph's Church to assist at the musical Vespers to be given by J. Collins, Professor in Assumption College...

THE SERMON.

In taking a glance at the history of this world, we are struck by the fact that it is a world of pain and sorrow...

THE SERMON.

None have been more popular among their broad circle of young friends than Mr. John J. O'Reilly...

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dears in our minds and still better in our hearts.

HONOR WORTHILY RESTORED.

Farwell Presentation to Mrs. F. J. Gillespie, of Uptergrove.

Uptergrove, on Monday evening, was the scene of a very pleasant and enjoyable gathering...

THE SERMON.

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VOLUME XXII.

The Catholic Record

London, Saturday, September 1, 1900.

ROBERTS' RELINQUISHMENT.

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 Kandahar 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 strengthening 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 over-taxed brain, comes forward as a staunch advocate of Gating-gung 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 FILIPINOS.

The Rev. Henry Swift, Protestant chaplain of the 13th Infantry, who was in the Philippines, 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. Fraternity there is none. We can learn in these people more of tolerance or of absolute despairing unbelief."

Peterboro Business College

New Term Opens Sept. 4th. Increased attendance has compelled us to enlarge our premises...

LORETTO CONVERT.

This fine institution for young ladies, under the direction of the religious of the R. V., is situated in the beautiful town of Loretto, Ontario...

THE WESTERN FAIR.

This year's exhibition will surely be a record breaker. The many entries of live stock, and the display of agricultural products...

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