

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

PREPARING FOR DEATH.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 6, 1902

VOLUME XXIV.

The Catholic Record.

LONDON, SATURDAY, SEPT. 6, 1902.

THE OLD POLICY RENEWED.

It would be hard to find a more ignoble spectacle than that given by France in its propaganda against Catholic schools. Men and women who have given their best to the country are cast out from their holdings, because, as Cardinal Richard said, the instruction given in their school is disappearing. We are beginning to in keeping with the principles of the recognize in a practical way that Catholic Faith and because the Free- the upbuilding of character and intelmasons declare that every Christian lect calls for men drilled in method idea shall be eliminated from the edu- and observation and discernment cation of the young.

by petty officials. A conscience- cated, is a menace to the school-Voltaire, not with polished epigram, but have been quick to see this, and to with the bayonet of the soldier. It is guard against it by the establishment of the old policy over again. But it is Normal schools and by a renewed inwell to remember that t' is policy, which terest in the science of education. made the mob who would not obey the And, judging by the enthusiasm authority of the Church put up barri- manifested at recent educational meetcades and follow blindly the fortunes ings, we may hope to wave histories of of Napoleon, did not realize the hopes pedagogy from Catholic pens. In this of its framers and exponents.

manding him to take part in closing tory. the schools at Ploerinal. French mothers seek to stay the remorseless progress of the Ministry. But it all Take, for instance, Compayre's His-seems too late. For some time past has tory of Pedagogy which is enjoined as are there not, who never think of this men who have nothing in sympathy not the historian. with the things that have made France glorious in history should rouse them their strength.

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A PARISIAN YARN.

too much absinthe in his travels. Perhis gray matter or a too confiding man-

PEDAGOGY. We are glad to notice that Catholic educators are turning their attention to the subject of pedagogy. True they have done so in the past, but not to the

extent demanded by its importance. The wonder is that any man is found Outside the religious orders we have willing to assume the onerous duties of displayed but little energy in this the profession. When we consider matter, and, as a result, have deprived the a great many of our teachers of the the care and patience, the sympathy special training which stands for efficiency and success. tious, it is well not to be parsimoni-

The idea that anyone can teach is to it. "And behold, a dead man was carried out." (Luke 7, 12.) of human nature. An untrained Christian mothers are mocked teacher, however highly certificlique takes up the work of room. Our brethren over the border the tolling for you and the stiffened body is placed in the gloomy vault to be the of your soul? we have a paucity of material in Eng-

There are murmurs of opposition from lish. We have works, and to spare, different quarters and protests from from non-Catholic sources, but they, different quarters and protests from the dowered with the approval of life! Oh, hour in which our lot will be decided for all eternity! Who Remy, refuses to obey an order com- of critics, are far from being satisfac-

A BIGOTED WORK.

the atmosphere been surcharged with a text book in some sections of Canada. hatred of Christianity. Prominent men This work is bitterly anti-Catholic. It hoped that the chivalry and faith of is but a bit of special pleading. The ness banish every temptation to sin, France would cleanse and sweeten it, idea that Catholic educators are inferior but it is still there, and more menacing to all others runs through it from cover than ever. But it may help the Catho- to cover. The efforts of the Church revelation lics to understand that the storm may towards the improvement of the human break at any moment and they must de- mind are either unnoticed or treated vise some means of protecting them- contemptuously, and, when too obvious speakable shame of being dominated by in words which betray the partizan but

THE AUTHORITIES RESPONSIBLE that where and how, the time and eircumstances of dying, are for us a

them to bring into play their full voting been called to this matter—and they as unknown to us as the weather of the future. When shall I die ? asks force. It has given them a magnificent have shrugged their shoulders and rallying cry and an opportunity to show made vague promises. But nothing has the future. When shall I die ? asks St. Francis de Sales. Will it be after many years, or only a few months, this been done to remove it from the list of

They know, or should know, that Compayre's work is not a history but a bigoted attack on truth woo of a whole sterilized the weal or We have been sent a screed on the but a bigoted attack on truth wee of a whole eternity, a Heaven with wickedness of Paris. It is written by and a misrepresentation of facts which an ocean of bliss and happiness, proa Canadian who appears to have taken attest how much the advancement of intellect owes to the fostering care of haps the climate played pranks with the Church. How comes it, then, that the Most High, in the state of mortal the book is retained? Is it in the in- sin-what an important and sacred afner incited a Parisian cabby to stock terests of common citizenship that non him with a choice selection of yarns. Catholics should be helped and en-We might say more, but the weather is hot and moreover noticing the crudities of a delver in mud puddles is not a pleasant task. However, we are sorry for him, for a tourist from a back-one who is supposed to be enlightened? sorry for him, for a tourist from a back woods district is apt to get perplexed and to acquire information about things that are not so on his first visit to a great city. He should save up and go again and discover that some tourists again again and discover that some tourists again a

beggarly pittance. And this is what we do ask. We have no hesi-tancy in according due remuneration to many who are in our pay but we to many who are in our pay, but we grow querulous when called upon to

deal justly with the schoolmaster. THE "CHRISTIAN REGISTER

importance of its work ; of the profound subject of mysticism. It asserts that "the mystic and attention given it by the conscien- find religion in its (religion's) forms, ous with those who devote themselves thoroughly a mystic, churchly routine becomes repulsive to him''; that he "puts aside the creed and ritual, is not satisfied with the Bible or any other holy book." It even goes so far as to declare that the mystic "does not What took place in the city of Naim What took place in the city of Naim with the dead youth, will sooner or later also happen to each of us. A day and an hour will come when this frail body will decay and in us be fulfilled as to declare that the myster does not need a mediator between God and himself, when he can hold constant, loving communion, with the Father he ever loves and trusts."

the Creator's sentence in Paradise: "Dust thou art, and into dust shalt thou return." And when the bell is apprehensions on the part of our contemporary, we have only to turn to two of the best known mystical writers, -St. Teresa, and her co-laborer, St. John of the Cross. Steps have already been taken to obtain for the latter the food of worms, the prey of corruption, what in the meantime will have become of your soul? It has already passed special title of Universal Doctor of myspassed tical theology. So far is he from putting aside creed and ritual, that he through the dreaded portal of eternity, has seen the countenance of the divine Judge, has heard the sentence, the ir-We must be guided in all things by

revocable decision for Heaven or hell. eternal salvation or eternal damnation. Oh, most sacred, most dreadful hour the teaching of Christ and His Church, and thereby seek the remedy for all our spiritual ignorances and infirmities. It is thus that we shall obtain abundant would not always tremblingly think of relief, and all that goes beyond this, this great hour of decision! Who

would not prepare for it in all earnest-ness of soul, that it may not be a fatal As to the notion that churchly routine becomes repulsive to the mys-tic, and that he is likely to turn with repugnance from its rituals, and is not satisfied with the Bible or any other hour, nay, who even drive from their minds all remembrance of it, so much so holy book, we must state, on the conness banish every temptation to sin, they would most assuredly become the greatest of saints! that if they would with equal earnesta daily and integral part of the routine life of St. Teresa's severely contem-Truly, were we to know by divine revelation, when that critical hour would strike for us, it would neverthe-less be inexcusable folly not to prepare Breviary; and that she herself once for it; for according to God's will, every day of our life should abound said that for one rubric of the Church vise some means of protecting them-selves from its fury. Surely the un-to be ignored altogether, are alluded to case, we might, even in our last mo-ments, repair by a worthy confession her own testimony as to the value placed by her on holy water, the ordinary holy water, so usual and familiar an that which we neglected. But alas ! object in our Catholic churches and among our Catholic people: "I have tried it many times. Nothing

y are er of is like the power of holy water to drive asks atter then, must be very great. For myself, This I experience a very particular and very then best primed if called upon to pay a dollar annually for a Catholic news-paper. Do these young men think they are fulfiling their duty to the Church and the solution of the solution of the solution of the solution to pay the solution of the solution the solution of the solution of the solution of the solution of the solution the solution of the solution the solution of th week or perhaps this very day? This is known to God alone. I know only that sensible consolation whenever I take it; ordinarily I feel quite a renewel of my whole being, and an interior pleasure, which strengthens my whole soul. This vided I die adorned with sanctifying grace, a hell with its never ending mis-

words were these, that she thanked God she died a child of His Holy Catholic Church.

But what would these heroic and fair must be the preparation for a happy death ! Not without reason does our saintly mystics have felt in their loyal absolutely devoted to Jesus hearts so Christ, their treasure and their joy, had so revolting an accusation been made against them as this, that they did not accept Christ as all-sufficient, reason does He call death a thief, nor need a mediator between God and themselves? Let us hear St. John of

teries hidden in Him: 'in W the Apostle, 'are hid all the

THE CATHOLIC PRESS.

Editor CATHOLIC RECORD : Dear Sir,-I have little time or ability to write for newspapers, and if I were to fill a column of the RECORD I could not hope to make it more interest ng or instructive than it is already AND MYSTICISM. Ing or instructive than it is already. What I have to say to-day is more in the nature of a complaint against the apathy of our Catholic people—young and old, male and female—in promoting the spread of Catholic newspape does not Catholic literature. One would natur-'s) forms, ally think that in this land, which is supposed to be cultured and intelligent, find religion in its (religion's) forms, any times that the supposed to be cultured and intelligent, is also working to juvenite corruptions from its rituals"; that, "if he is that no Catholic house could be found it is the secular press. Similar results without at least one Catholic news are bound to follow the promise uous paper. But, sad to say, how many so-reading of the daily paper. Made up paper. But, sad to say, how many so-called Catholic families have no such source of enlightenment and instruc-

> calling themselves Catholies who turn their backs to the missionary and de-spise his counsels and instruction? The least that can be said of them, is that they are spineless Catholics, who know and care little for the faith they profess.

Several years ago — I was quite a young man then — boarding in a so-called Catholic family. I was a regular subscriber to that grand old Catholic newspaper, The New York Freeman's Journal, edited at that time by the late lamented James A. McMaster, whose lamented James A. McMaster, whose vigorous and learned editorials should be an inspiration to every Catholic. No other Catholic paper came into the house. You will say, perhaps, there must have been a regular scramble for The Freeman. No. I was the only one who read it. The members of the family read all the latest 10 cent novels, and could impart lessons on the latest read all the latest 10 cent novels, and could impart lessons on the latest fashions, daneing, music and eti-quette, but they had no use for Mr. McMaster's brilliant writings, and they were contemptuously thrown aside. If we look around us to-day we will find the men and women who nover will find the men and women who never read a Catholic newspaper are weak-minded, weak-kneed Catholics who are cent. Catholicism has grown 12.9 per religion, and who have neither voice rotation communicants have grown nor pen to defend the Church, and who 6.1 are always finding fault with every move-ment gotten up by the priest for the benefit of the congregation to which they are an encumbrance. We see Catholic young men who think nothing of wasting a quarter or two each day on cigars or something more dangerous, who would feel that they were hope-

society. No good can come to society or the Church from "baswood" Catholics? The Catholic who has no use for Separate schools, who never responds is not an illasion, I have experienced it a great many times, and I have made a very serious study of it." very serious study of it." At her saintly death, among her last words were these, that she thanked with his criticism and faultfinding—is generally the one who never sup-Catholic newspaper or buys olic book. The tastes and a Catholie book. The aspirations of too many of our young men are running in a pernicious groove. They care little for the example they show their neighbor and are seen too show then about the street corners, and the idiots. He has no respect saloon. What we want is some influence to rouse them up to a sense of

the Cross: "If thou desirest to learn of God secret things, fix thine eyes upon Christ, and thou wilt find the profoundest mys-teries hidden in Him: 'in Whom,'said the Apostle, 'are hid all the treasures 'cossfully established by Rev. Dr. 'Thed are indefatigable workers both in 'in Whom,' said the perance societies on the line so suc-cessfully established by Rev. Dr. ge.'' O'Brien of Peterborough, is a question

"Cheap literature, which can now be secured for one or two cents, evil as-sociations and lack of proper training and attention on the part of parents, are responsible." This is a serious in-dictment, but it is the truth. It is a brief summary of the causes, but it covers the entire field. It is made by a man who stands without a peer in his business and in consequence his opinbusiness and in consequence ion carries the greatest weight.

Books, however, are not the only channel through which perversion flows. There is another contributing cause too infrequently considered, but which scandals, dirtier as it is of filthy auches, murders, suicides and crimirope Leo, the renowned Pontif, who so gloriously rules the Universal Church, twhose every word is a word of wisdom, says the Catholic Press is a missionary throughout the world. What must we think of men and women calling themselves Catholies who turn that our childhood is becoming corrupted and our jails filling up with juvenile desperadoes? A wise super-vision over both is the only remedy for the evil.—Church Progress.

Great Catholic Growth.

In the Evangelist, of New York, as undensed for Public Opinion, Rev. Walter Laidlaw makes a surprising admission by stating:

Protestant communicants have grown 6.1 per cent. less than population. "Throughout Greater New York the

Roman Church claims 954,602 persons, and the Protestant communicant membership is 332,546. Of the entire popu-lation of New York at the time of the federal census, viz., 3,437,202 persons, the Federation of Churches estimates the Federation of Churches estimates that 1,206,955 were practical or heredi-tary Roman Catholics; 589,012 Hebrows, the balance actual or potential Pro-testants, making a potential Protestant population of 1,632,335.

THE FRENCH PEASANTRY.

The peasantry of France are clean, The peasantry of Prance are clean, tidy, and confortable, dressed in blouses, strong shoes or sabots, and neatly patched trousers, with an air of natural breeding. In some of the de-partments the laborers resemble wellto-do farmers : in the mountain districts they are rougher and of a sturdier build, more mistrustful of strangers. The farmer's life presents m interesting points than that the *hooercan*. Ask him what more what he thinks of politics, and he will tell you he has nothing to do with tricksters : modern woman, nor the idea of her entering the liberal professions. The peasant women are a happy lot, cheertheir responsibilities. Whether this can best be done by the ful, pleasant, and tidy, neatly but inex-

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isian.

AN UNRELIABLE WORK.

We take occasion to again caution our readers against purchasing Appletons Cyclopaedia and Atlas. In a previous issue we referred to the article in the Messenger which showed that the Cyclopaedia was, despite its pretences to impartiality, untrustorthy and unfair in dealing with Catholic questions.

Apart from its anti-Catholic animus. it is, we are assured, out of date and poorly revised. So far the Appletonshave manifested no desire to have it rewritten. Its numerous errors have been pointed out to them, but it is still on the market. To withdraw it would entail financial loss, but in return they would convince the public of their fairmindedness-a valuable asset of any eliminate it from our text-books and so mercantile house. Some glib agents may tell our readers that the Appletons were willing to correct errors providing the necessary data were furnished them. This is absolutely false. They could have had all the information necessary, and their assertion to the contrary is merely a cowardly method to get a section of the public to condone their unpardonable fault against accepted standards of scholarship. It should be our duty to see that it does not get into our

are responsible for the black marks which is the badge of the incompetent that are put to the credit of the Par- they have not the sureness of vision

> are recreant to their responsibilities. They may pose as broad object to any educator lending his cooperation to a crusade of misrepresentation. His duty is to break down and not build up barriers between creed and creed and to keep his school room untainted from the breath of bigotry. see the records of our men of learning

through the eyes of a hate-driven Frenchman. We object to Catholics being forced for the time being to regard a congeries of misrepresentations The Book That Most Influenced Himas a history of pedagogy. And, finally, we hope that those concerned will place their broad-mindedness beyond

to enter the teaching field. We are speaking of the Public schools. We Blessed Virgin, purchased by young give bigger salaries to many civic millight that to our teachers. We may officials than to our teachers. We may talk, of course, about teaching being its own reward, but so long as to be set right in his faith. coal and gas and food cost money the recruits for it will be few and not of the

appeals to prejudice and an inaccuracy which is the badge of the incompetent they have not the sureness of vision which befits educational chiefs. And by permitting it to prey upon the minds of the inexperienced they recreant to their responsibili-

and woe, if I depart an enemy of

for which we must give an account before the judgment-seat of God ? Well, then, minded, but the retention of Compayre is damning evidence to the contrary. We want justice on this point. We holy penitential zeal, whereby we re-pair the past and cancel our purgatorian debts. What will fill us at death with happy consolation and peace? Is it not a rich treasure of virtues, which we practiced, of good works which we accomplished ? Well, then, let us We object to non-Catholics having to gather a rich treasure by a life of innoence and fidelity to God, and the angel of death will be for us not a messenger of horror, but a welcome conductor to our true, eternal home in heaven.

Sir Frank Burnand, the Catholic edi-tor of "Punch," who was recently ed, is, of course, a professional While not a controversalist, he knighted, joker. all doubt. INSUFFICIENTLY REMUNERATED Here in Canada we do not offer sufficient inducements to men of talent has, in his own genial way, done much most influenced him was one that he had never read. It was a treatise on the as an evil Popish thing, and sent the young man to a learned Anglican Bishop The good having finished, said : "Now I explain the Roman position." " He who allows himself everything that is permitted, is very near to that which is forbidden.—St.Augustine. He eration in the twill be lew and not of the first quality. It is absurd to ask a man to prepare himself for teach-ing and to rest contented with a on Cardinal Manning and "He called

of wisdom and knowledge.'

And again:-"If thou desirest other visions and revelations, divine or bodily, look upon His sacred humanity, and thou wilt find there more than can ever enter into thy thoughts, for in Him dwelleth all the fulness of the Godhead corporally."

And again :-"There is no progress but in the imi-tation of Christ, Who is the way, the truth, and the life."

And once again: "God Himself is mine and for me, because Christ is mine, and all for me." And St. Teresa teaches : "Let us take no new untrodden paths

in search of repose, but let us follow the old ones traced by our Saviour and pur-sued by the saints. These are no other than the paths of the Cross and mortification; otherwise we shall not find Jesus Christ. . . Our works are of no value if they be not united to the merits of Jesus Christ. . . . We shall follow no other path but that of Jesus Christ, even though we be at the pinnacle of contemplation."

We commend these quotations to the Register's careful consideration. It is ndeed true that the mystic may at times enter into phases of the spiritual life when all sense even of his own bodily needs, of pain or hunger, or of the pres ence of any human being, may be lost in his complete absorption in spiritual things. This is, however, only part of mysticism, and very This is, however, only a small far from being the most important part. sibly it may have been through an im-perfect knowledge of such phases as these that the Register's misapprehensions have arisen .- Sacred Heart Review.

If a letter should come to you from an emperor or a king, you would not rest until you had possession of it. What, then, are the lives of the saints but the Word of God and a letter which He sends to His creatures?-St. ing and to rest contented with a on Cardinal Manning, and was shortly Gregory he Great.

which I think might be discussed with cruel, however, that women well rofit. CATHOLIC. Belleville, Sept. 1st, 1902. profit.

AN AWFUL SHOWING.

Repeatedly have we pleaded with parents to have a close watch upon what their children read. Time and again have we entreated for a rigid scrutiny of their book companions. It is a mat ter of the gravest importance because of the serious consequences which re-sult. It is likewise a matter which cannot be urged too often or too forcibly. More boys ate contaminated to-day by bad reading than by other causes. All who have studied the question will readily admit the fact. Even parents

themselves will confess its truth. fortunately, however, most of them be-lieve that it applies to all children but their own. And here is where the mis-

take is made. No doubt the fathers and mothers of the thirty-one boys under fifteen con-fined in our city jail last week thought the same way. But how false the supposition. The figures quoted prove it. Think of it. Thirty one boys under fifteen years of age held in custody of the law awaiting trial on charges of common theft, robbery, burglary and assault to kill. Nearly one-sixth of all the inmates of the jail. Three of them under ten and four only eleven years old. An awful showing!

old. An awful showing! But how came they there? What is the cause of this wholesale juvenile de-pravity? Two words tell the story— bad books. Through their influence we are rearing a corrupted childhood. would be tiresome to count the times we have so spoken. In confirmation of its truth, however, we now have the unimpeachable testimony of a man, whose with crime and long official experience with crime and criminals makes all denial impossible. In explanation of this startling in-Detectives Desmond thus sums it up: transformed, transfigured. erease of crime among boys, Chief of

vanced in years should be forced to labor in the fields, as they do very commonly. There is no more very commonly. There is no more pleasing sight than to stop and watch these peasant people when gathered to-gether to participate in their innocent amusements. Their frankness, open-ness, and great good cheer are refresh-ing. The thrift and industry of this class is one of the principal resources of the wealth of France; it was thanks to their savings that France was enabled to pay off so speedily the German war indemnity."—The Catholic World Magazine for September.

An Athletic Priest.

The "Avvenire di Sardegna" relates The "Avvenire disardegna" relates an extraordinary feat of strength and daring, the hero of which was a priest, the Rev. Benevento Casti, of Villasor, in Sardina. On the 29th ultimo the reverend gentleman was proceeding from his housy to the village church, when he heard loud cries for help from a field adjoining the road. He imme-diately ran to the spot, and found that an infuriated bull was trampling upon and goring an unfortunate farm hand. hesitation, Without a moment's plucky priest jumped over the fence, and, renewing the famous episode in "Quo Vadis," he literally "seized the bull by the horns" and held the brute firmly pinned to the ground until asist-ance arrived. But for his timely inter-vention, the infuriated animal would have certainly despatched its victim.

What we wish to do for our fellowcreatures we must do first for our-selves. We can give nothing save what God has already given us. We must become good before we can make them good, and wise before we can make can make them wise .- Charles Kingsley.

We want more than deliverance from sin and temptation; we want to

HEART AND SOUL. BY HENRIETTA DANA SKINNER, AUTHOR OF

CHAPTER I.

noble, young Augustin Fremont straightway fell in love, and brought her as his bride to his West-Indian

home. After the massacre, my mother's father sailed for the island of Cuba to

He must have tried to keep from

the neighboring hamlets of Creuse and Grosse Pointe.

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CHAPTER II.

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try and recover the bodies of his mur-dered relatives. A trembling, half-starved mullatto came forward with a The opening of this twentieth cen-tury finds me with but one more decade of the allotted span of life. I have finliving white child in his arms, unexof the allotted span of life. I have life ished my sixtieth year, and I know not if another shall be added to the tale. I know not how I stand before God or man-whether I am most saint or sin-ner, whether I am most hero or coward, whether my neighbor holds me in rever-incent, whether the pectedly rescued from the general slaughter, and my grandfather hurried me away to his northern home at H tramck, on the outskirts of Detroit. ence or in secret contempt, whether the wife of my bosom has found her idol of with the scenes of my haby hood. No books, no pictures of trop of clay that is already gold, or of clay that is already since tered. I know not even whether I have the approval or the condemnation of my own conscience I only know that God is, that I myself am, that death will be, ical life were in the house; no portrait of my mother adorned its walls. Had it -God have mercy on my soul ! But life is full and real, the instinct

self-preservation is strong. Until a day of death comes, I live, and I Until the day of death comes, I no, all love life. Surely, if God gives me life, I do not wrong to love it. But I have not lived my life alone. Its thread is woven with the web of the lives of others. Will these others be witne for or against me at the latter day, and who are they ?

As the years pass in review through their dark faces roused no repulsion in my bosom. But the negro type was fat-ally associated with the nightmare hormy remembrance I come to the opening my remembrance 1 come to the opening tragedy. Very vague, very indistinct, is my childish recollection of our *caletal* in Cuba, until we reach the bloody day that delaged my infant soul in horror rors of my childhood. There was much visiting in those days between Detroiters and their Canadian neighbors acro never to be effaced. I seem to see my he river. Only the width of the noble young mother floating in some dreamy strait lay between us and the po sions of Her Britannic Majesty, an haze, a vision of spreading muslin skirts hands and tender kisses. Thear faintly hands and tender kisses. Thear faintly her silvery laugh and my father's voice cially the towns of Detroit, and Sandwich were almost as one. Am-herstburg, at the mouth of the river, saying, fondly, "You are as much a baby as he!" I seem to see wide verandas, long vistas of stately avenues herstourg, at the mouth of the river, though farther removed, was the prin-cipal Canadian port of entry for the large steamboats that plied Lake Erie from Ohio and New York ports, and and groves of royal palms and mourn-ful cocoa-trees, of shady plantain and as also, though less closely, connec stiff, decorous orange, and underneath the clinging flowery vines of the coffeethe charging howery thes of the conce-berry. Everywhere negro slaves are seen—a swarm of black faces. Friend-ly and kind these faces appear at first, but that view is quickly obscured. / best remember my father on horseback, in white linen suit and straw hat, cigar in mouth. I can yet feel his strong hands, as he lifts me up in the air and tosses me high above his head. Then comes the dreadful day that obliterates comes the dreadful day that obstrates every other memory. My father dashes up the veranda steps, pale, hatless catches me up from the floor, and thrusts me into the arms of a mulatto attendant, crying, "Save him if you can; I must protect his mother!" I only know that we crouched in hiding, the mulatto's hand tight over my everythe known from from greenming aloud mouth to keep me from screaming aloud in my terror, and his voice hissing into ar, "Hush ! hush ! or they will kill Nearer and nearer came horrible cries, the roar of enraged human Black faces, distorted by every worst passion, surged around us; cruel, bloody hands killed and destroyed. My father stood before my mother's door, a pistol in one han l, a sabre in the other. I see him still, ghastly, with streaming wounds and dilated eyes, his clothe torn from his body, till overborne and foully murdered. I see one burly negro holding aloft my infant sister's white form on the end of his machete; I hear terrible, heartrending screams in a woman's voice. It comes from my mother's room, but I cannot recognize the tone, and my baby eyes were spared the sight of her end. Oh, those hideous black faces, jeering now, till they catch sight of two armed figures—my grand-father, still in the prime of life, and his overseer. Then come a mighty roar, a rush, groans and curses the two figures fall even as my father fell, and the maniac crew, with a yell of tri-umph, presses on and on till beyond my sight, and we are left cowering in

sight, and we are left covering in our hiding-place, siek with horror and fear. Of what happened after this I recol-lect nothing till I found myself trans-planted to my new home in the North-west. Many years later, when hunting the shelves of a library for information lac, Dabuisson, and especially Celoron about my native isle, I learned of an de Bienville, had converted the military insurrection of slaves in a portion of post and trading-station at Fort Pont-

names-the Julie, Archange, Felice, Victoire, Fifine, Fanchette of the girls, or Pierre, Francois, Antoine, or Gas-pard of the boys-being united to sturdy Scotch or broad English patrony-Franks, the Janes, Mariant, and Sarahs, were annexed to genuine French sur-

The French farms, with their orchards and gardens and stately shade trees, ran back from the river's edge in strips thern home at Hamof greater or less width for a distance of three miles through woods and of three miles through woods and meadows to the unbroken forest, which ne everything that I could associate had formerly stretched to the water, but had been gradually cleared by the My industry of the early pioneers. My grandfather's farm lay about two miles to the east of the east of the city in the Had it been for the terrors that haunted village of Hamtramck, on the Cote du me in my dreams, and in the hours be-tween waking and sleeping, I should Nord, as the northern shore of the river lying between Detroit and Lake have had no suspicion of any life but that of the Northwest. It was not till Sainte-Claire was called. The house was a simple, rambling frame structure, I was about twelve years of age that I standing under the shade of fine elm again saw the countenance of a negro. Indians I was familiar with, for most of and maple trees at the head of a lawn the labor on our farms and gardens was which was intersected by the turnpike done by Indians and half-breeds from oad to the hamlet of Grosse Pointe on Lake Sainte Claire. Across the lay the orchard, stretching to the Across the road l'Anse row strip of sand washed by the northern fishermen and trappers had first trught me to handle boat and gun and rod, and arm of the Detroit River, at that point divided into two wide flowing streams by the regal, forest-crowned Belle Isle, Queen of the Detroit, surveying from her river throne the commerce of the Great Lakes as its fleets pass by her From the portals, doing her homage. upper windows of the house we could see, across six miles of level farm lands lying to the east, the opal waters of Lake Sainte-Claire, so baptized, on the feast of the virgin Clara of Assisi, Windso the gallant La Salle on his adventur bus voyage in the Griffin through the water, of the Great Lakes in 1679 Behind the house, for half a mile back towards the forest, lay our kitchen-garden and corn-fields, tilled by Ingarden and corn-fields, tilled by In-dian half-breeds, and the stables, dairy, with Detroit life. It was while at the latter place one day that I heard mysand hen-house, in charge of a youn French farmer and his thrifty wife. terious whisperings about "fugitives," "the Underground Railroad," "Ohio bloodhounds," and other strange exlittle too thrifty I sometimes suspected the young woman to be, for it was marpressions, and soon after, going down to us how the couple were able to put the wharf with my friends, I s w a num-ber of men landing from the Sandusky by money to buy patches of land here and there, to build cottages which they steamer, and in their midst the face of a negro. A horrible feeling of loathing let out to working-men's families at goodly rents, and finally to become over me, of physical repulsion an dealers in real estate, while my a deathly sickness. I nearly fainted under the stress of emotion and ghastgrandfather, with all his economies, was barely able to make his expenses out of ly recollection, and for many sleepless nights I was held in its grasp of terror

My education was neither wide deep, but it has served me. In the summer it was carried on chiefly at the It seems strange to me, at this distance of time, that I confided in no one, asked boat-house at the foot of the orchard, where I studied under the instruction no questions ; but I believe this strange silence about nocturnal fears is a phe-nomenon of childhood. I began, how of Indian fishermen and French hunter and trappers the fine arts of swimming. diving, boating and fishing. In the marshes of Belle Isle I learned to fish ever, secretly to haunt libraries and to search in cyclopædias and geographies for information about the negro race, for muskalonge and bass and whitefish at the Sainte-Claire Flates, across the and there I came across the detailed ac-count of the massacre at the Fremont lake, and in the forests of Grosse Ile I plantation, every word of which vividly learned to handle a gun, to distinguish recalled the scenes of terror that haunt-ed my memory. It was almost a relief the notes of the birds, and to know the varieties of trees and wild flowers to know for a certainty that these hid-eous visions of the night were no super-natural obsession, but merely the infrom our young farmer I learned th vagaries of hens and pigs and cattle, the management of horses, the care of fruits, flowers, and grains ; from the old oluntary recalling of a forgotten horror. An intense hatred of the colored French women in the neighboring farm race, a burning desire for revenge cottages I learned the wonderful legends of the "Nain Rouge," the "Loup took complete possession of my boyish soul. As soon as I was grown I would Garou," and other choice bits from their repertory of folk-lore, as well as my ed plantation, I would hunt the chansons de voageurs and folk-songs of the habitans, and heard reup the murderers of my parents and have them tortured with every fiendish citals of the adventures of fur-traders contrivance that ingenious cruelty could devise, and thus repay upon a and coureurs de bois, of military com-mandants and Jesuit missionaries. hated race the mental suffering of Other tales of local history I gathered from the Indians and half-breeds. Twice a week I galloped into Detroit on my rough Canadian pony and was in-structed in Latin, sacred history, and The Detroit of my childhood was a history, and catechism by one of the Belgian prie at St. Anne's. The cold wint brought other accomplishments; sno well-wooded, straggling city of between thirty and forty thousand inhabitants, a winters of magnified village, prosperous

shoeing, skating, and ice-boating I soon became proficient in ; and in stormy weather, or during the long winter rs (who under de la Mothe-Cadilevenings, my grandfather taught me to fence and box, to play billiards and Well and carefully did he drill me in my French, lest I should

hood, but left its impression upon my whole life. I was about ten years of age the blissful summer when Alexandrine Chabert came across my path as an angel from heaven. She was a year and a half older than I, but at that age we did not feel the difference. We read Cooper's tales together; we sat upon the beach hand-in-hand and repeated the legends of the habitans, or talked over the future, when we did chateau in France with our thirteen children. Our first quarrel arose over the name of the youngest, which I desired should be Arabella, while Alix which I expressed a preference for the name of Hildegarde. We did not speak to each Hildegarde. other for a fortnight after this agreement of tastes, and much of the angelic illusion was dispelled. But before long I worshipped her as madly as ever, though I was destined much from this attachment, destined to suffe for Alix was now beginning to mark the differ-ence in our ages and to show a decided preference for boys of more advanced I felt this keenly, but I knew intages and was determined to my advantages and was win glory in her eyes. In some athletic contests between the Hamtramck and Windsor lads I came off victorious both in the running and swimming matches. We had laid out all our pocket-money on the prizes, and that which fell to m was a gilt affair which we considered the acme of art. My first thought was to display it to Alexandrine. She was walking with Montgomerie Moir, a youth for whom I had a hearty detestation forever after, for he was witness of her indifferent glance and heard her

ontemptuous exclamation, "What a tawdry thing!

I said noth The spell was broken. g, but wandered disconsolately home ward with my poor, despised reward, and, stealing down to the boat-house ier, dropped my hard-won but now valueless prize into the placidly flowng, heaven-blue waters of the Detroit. It was not till many days after that my grandfather learned, through little Stephanie Chabert (Etienette, as she was called in the local French diminutive), Alix's baby sister and his especial t. that I had won the coveted decora-Well, Roderic, my boy, why haven't

you shown me the famous prize ?" he asked. "Etienette tells me that you won it. Do you think the old man ha lost his interest in your young sports just because he has the rheumatism and nnot compete with you ?'

"I can't show it to you. Pepe," I stammered; "I chucked it into the 'cause - 'cause Alix Chabert river, 'cause --didn't like it.''

My grandfather threw himself back in his chair, roaring with laughter, and I rushed out of the room bursting with anger and mortification. Never again tell him the secrets of my Inos if I had to seal them with my heart

But Alix was kindly in the main, and my attachment endured. I was useful to her in many ways, for I was proud to do her services which her brothers corned. Her father trusted me im plicitly in the management of a boat, and in view of my youth thought it quite proper, when Alix was sixteen, that I should sail her down the river to the hops at Fort Wayne or to the archeryparties and lawn-teas at Windsor and Sandwich. There was much visiting in those days between Detroit and the garrison at Fort Wayne, four miles below the city. The young officers were in great demand at Detroit entertainments, and the young ladies of Detroit and Hamtramck were eagerly sought after at the military balls and festivit-ies at the post. As a result our pretty Alix's sixteenth summer was a gav one and I and my small batwing boat, l'In-vincible Malbrouck, were held high in

her gracious favor. We were returning one evening from an afternoon fete at Grosse Pointe, where some of the leading Detroit fam-ilies had lately established summer residences, when the exquisite beauty of the evening tempted us to land on the eastern extremity of Belle Isle, where the waters of Lake Sainte-Claire narrow down into the Detroit. through its deep, stately channel on their way to Lake Erie and beyond, in their long, ocean-bound march through half a continent. We drew up our boat on the soft strip of sand that girdles the island. The sun had gone down over the fair, distant eity behind us, its last rays touching the fleecy clouds above with a rosy flush. The enormous disk of the full moon was glowing on the horizon's edge, just resting a moment on the pearly lake before beginning its upward heavenly course. The sunset breeze sighed softly through the branches of the stately pines at whose feet we were sitting. Save for that mournful sound, all was tranquil and calm, and I felt myself infinitely blessed as I gazed up into Alix's countenance. seemed to me that her gray eyes had a new softness in them, that the pink color came and went more easily in downy cheeks, her sweet face, in its frame of fluffy hair, dimpled more tenderly. A shy smile quivered on her lips as she hummed softly to herself the words of an old Canadian " Chant du

the Christian soldier and the Christian My affection for you seems now to me the most creditable of my life. Would that I had loved as unselfishly those it effect so signal a revolution as in the formation of Christian philanthropy.

that I was destined to win! The sincerity of my vow was to be put to a test without delay. After a to view the poor, helpless and suffering, under Pagan and Christian civilization, few moments of delicious silence, Alix turned to me with beaming eyes and to behold the spirit of Christ passing along the wayside of human history, blushing cheeks. "Eric," she asked, "do you not see bending. good Samaritan-like, over

that the knight has come?" that the knight has come? I started up stupidly. "Night? Why, Alix, the evening has hardly be-gun. There are hours of twilight yet." gun. There are hours of thing seems to "Ah, you dull boy! Yet it seems to

institutions for their permanent cure be too dark for you to see!" Then her meaning dawned on me, and a great weakness and coldness came the Lord shall return in the end, He me. My heart palpitated till a shall pay whatever is over and above to the caretakers of wounded humanity. deathly feeling seized me. She did not notice my agitation, but began to chatnate under Pagan civilization, we need ter gayly of her happiness, of the not take examples from the rude, un-taught children of the forest, who are officer who was so strong and gallant, of how she adored army life, and how he was coming for her at Christmas to alled the barbarians of antiquity ; but carry her off to an Eastern post, and to look to the polished, educated, high how she would marry at seventeen the grandmother for whom she had Rome. classic nations of antiquity many glor-ions natural qualities. Their learning, been named.

As she chatted on, happily, foolishly, military prowess, exalted patriotism, their cultivation of the arts, and their I had time to recollect myself. I knew that I must accept the inevitable, that had always foreseen this. sake her young knight must be sacred to me, and she must never guess my ve, which should henceforth be rigid concealed. It was hard, at fifteen, feel that life held no more hopes for me, but with a full heart I renewed the vow so lately spoken to devote myself to her happiness, cost what it might. The rosy flush had died away from the sky, the lake was gray and dull, a

ity should be immediately put to death. He claimed the children as the property level black cloud cut like a sword across the golden disk of the risen moon. of the State, and treated them as su The heavy dews chilled the evening air. Infanticide was not uncommon in Greece. In Rome the fourth of the twelve "Tables of the Law" enacted Alix shivered a little and glanced about her. I pressed her hand and wished her that the father should have the right of life, death and sale of his child, and it with as cheerful an accent as could summon, but a solemn silence fell between us, and at last she rose to go. also decreed that the deform should be put to death. I started slowly and sadly to push out Such was the state of the world. when a voice was heard from obscure Palestine. It was but the feeble cry of

I started slowly and saily to plan out the boat from the sand, when suddenly she gave a little gasping cry. "The moon! Eric, Eric! look at the moon!" she whispered, hoarsely. The sharp black cloud that cleft it,

thunder-tones throughout the universe, nd which had looked like a sword, now and to awaken and purify the echoes spread and grew grayer, larger, fainter. hem. It was the deep, solemn protest assumed a shape like that of a canoe, and moved northward, slowly at first, till it had passed clear across the face ism of infanticide. "Suffer the little children to come to Me, and forbid them not, for of such is the Kingdom of the moon, then more swiftly, grow-ing ever larger and more shadowy, and , and ing ever more rapidly northward.

" Do you not hear the dog barking ? of Heaven." sinners with gentle pity ; He ci from the cross to His Heavenly creamed Alix, clutching my bared a with her little icy hands. Her face was for mercy on those who mock and crucify Him. But when He speaks of ghastly white and her teeth chatter-ing. "Listen! it is the Phantom ng. "Listen! It is the never luntsman's hound! Will he never those who by word or deed stop? See, it is moving northwardoul of only one of His little benediction becomes a maledictic and the scandalizer of childhood, li northward. It is the Spectral Hunt Oh, my God !'

She fell on her knees sobbing, and I withering curse ; " woe to the man that shall scandalize one of those little ones. felt the chills that the supernatural causes rushing up and down my spine It were better for him that a mill-stone and into the roots of my hair. teeth began to chatter uncontrollably, should be hanged around his neck he should be drowned in the depths of and water pressed from my eyes. of us had not heard of the Chasse Galthe sea. Great has always been the care of the ere, the Phantom Chase, the Ghostly Huntsman and his dog who haunt the the Christian Church for holy child-hood. For centuries she had to fight lake, sailing ever northward through the air in their spectral canoe, mani-festing themselves when death is near to us or to these we here 2 lone for these little ones of Christ Child-murder was so common that it re-quired her entire power to abolish it. to us or to those we love ? I, too, went down on my knees, and

Even as late as the year 546 and 589 of the Christian era we find her in the Councils of Lerida and Toledo enacting clasped each other like frightened children, and with staring eyes and penalties against child murder. We see this care throughout all the ages of shuddering frames watched the Shape as it travelled on, growing more and more gray and shadowy, yet ever more and history in the numerous lying-in hos pitals and orphan asylums ore to our strained vision in the like But behold a picture that will vividss of the Spectral Huntsman's boat, show you the value Christianity set the figure of a dog outlined in the prow upon childhood! It is a cold winter's man's form crouching in the stern, morning, but a few hours after mid-night, in the deserted, snow-covered streets of the great city of Paris; the while across lake and forest over the evening air was borne the baying of und, fainter and farther off, until it gay revelers of last night are asleep; vanished into ceased, and the Shape val mist over la Cote du Nord! but see the form that stalks around the by-streets, lanes and alleys like a spirit TO BE CONTINUED. of ill-omen; see that woman shivering with the cold, and her soul shivering

CHRISTIAN CIVILIZATION. ARCHBISHOP RYAN.

-<u>I</u>.

trate. She gazes around to be certain that to one sees her nor thinks that the no one sees withering glance of our Common Parent is upon her. Nervously, she draws from beneath her shaw! the concealed offspring of her sin. She looks at its face for the last moment with the glare of a maniac, for with all her crimes is a mother. She leaves it in the snow to perish, and flies. The child weeps, and soon the chill of death will stop its young heart's pulsations. Behold that tottering old man of seventy winters. He takes the child in his arms, lifts his eyes to Heaven, thanks God, and thinks of the Infant in Bethlehem, on that cold December night, when "there was no room for Him in the inn." He is the Priest of Christianity, the true philan thropist, the great-hearted Vincent de Paul. He takes the child home to his Sisters of Charity, in whose virginal bosoms throb mothers' hearts.

with a moral chill of the terrible

natural crime she is about to perpe-

SEPTEMBER

MIRACLE OF Its Circumstance

When a writer tel that every comment understand correctly a passage in one of Catholic reader is a skeptical as to the discovery. There making such a cla meaning of some w eaning of some ways the Prophets t the corruptions of here admitted much exegetical we tative. But the in Gospels is not bese culty. Moreover, s early Fathers, the weighed and learned and devout reverence that it se for the present day interpretation of a ally the case, too, planations proceed of the critical school reduce the miracul Gospels to a minim not be devoid readers to give som markable article wh January number of t he cure of the sid at the pool in the I John tells us had Bethsaida-or as is ten, Bethesda.

Although the aut Father Van Bebber pretation of the c miracle which is to pletely new, his wo is inspired by no criticism. Indeed, the future no comm whether he agree Father Van Bebbe be able to leave

The first questi on this subject is with is the chara which St. John de in the pool prev miracle. An opin ground that the the Evangelist w but were the effec mineral spring po medicinal propert count much freq and infirm of Je is comparatively first propounded ers; it was accep the last century lic commentato weight. Color the fact that, as will be aware, the stated that the tr was due to the o is absent in many and is regarded as mber of the mo Hence it is no sma discussion of the Van Bebber that ly from the stat the disputed w quires whether miraculous healin the uncontested r tive, and with su

There can be li right in his concl is quite untenabl overwhelming te of Jerusalem poss a single spring of fountain of Silo tioned in the pressly declares nly fount within Bell. Jud. 5, 9, be cited as a wit of the siege (H tions as a circu the beleaguered

the walls-thus

tion that one, a

The pilgrim An tale to tell :

vivam non habe tem " (De Loci

indeed is the sta

the present day. theory cite the e

mittent "Fount

its behalf. But

the main feeder

moreover, no one it any healing

ists, it is tru

Temple area a called Aire es S

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ve referred is

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Jews he promise

tural features

worthy of note, narrative he do

able to gather fro

SEPTEMBER 6, 1902.

wounded and robbed sufferers of our

race under Paganism, and not only

pouring into their wounds the strength-ening oil and wine, but also bearing the sufferers to the inn-that is, founding

To see the condition of the unfortu

cultured nations of Greece and me. I am far from denying to these

spirit of material progress, are unques-

Yet Aristotle tells us it was a com

mon practice in his day for parents to

expose their children to death. This

was punishment as now, but it was

public, recognized, legalized act. One of the laws of Lycurgus commanded

that all children born with any deform

Child, but it was to reverberate in

the seven-hilled city. It was the of infancy from the stable of Beth

Child-God against the

He pardons the greatest

barren fig tree, falls beneath His

It was the cry

was no secret crime for which

ous natural qualities.

tioned, and unquestionable.

Cuba during the year 1844. A full ac count was given in grewsome detail of the massacre at the Selva Alegre plantation, in which perished Augustin Fremont, E-q., formerly of South Caro-lina, his wife and baby, his aged father and his overseer. Only one member of the family survived, it stated—an infant boy, hidden for days by a faithful attendant. This massacre was recorded as an instance of special ingratitude and bloodthirstiness on the part of the misguided blacks, the Fremont planta-tion having been noted for the kind f its slaves and the benevolent, paternal character of its administration

It was well for my development into healthy boyhood that I was removed far from the scenes of my infancy and its melancholy associations to a totally dissimilar climate and surroundings. My grandfather Fremont was a Caro Huguenot, who, having married : West-Indian heiress, had settled on her property in Cuba. His eldes son returned to Carolina, but the youngest son, my father, was educated in France and Spain, and was wholly a Cuban in all his interests. The daughter of the house was sent for the purpose of learn-ing English, to the Visitation Convent at Georgetown, where she formed an ardent friendship with pretty Felice de Macarty, the grand-daughter of the Marquis de Macarty, a French-Irish refugee at the court of Louis XVL., who had come to America with Lafay ette and De Kalb during the Revolution tionary struggle. A son of the old Franco-Hibernian nobleman had thought well to follow in his father's footsteps in the days when the French Revolution made it too hot for artistocrats in Paris, and, attracted by its French his tory and atmosphere to that part of the annexed Northwest Territory newly which lay on the banks of the Detroit had settled there, fought under General St. Clair in the War of 1812, and identihed himself with the French element of nea himsen whit the French element of Detroit by marrying the daughter of one of its prosperous land-owners and gentlemen farmers, old Felix Belancour de Saint Pierre, dit Grandehamp. de Saint Pierre, dit Grandehamp With pretty Felice de Belancour Mac arty, the daughter of this emigrant

chartrain into a colony, the largest settled community of the Northwest) had intermingled more or less with that of the later Scotch Devadian emigrants who had established themselves there during the British ocupation of the colony from 1762 to 796. After its cession to the United States, at this latter date, can ie the reat movement of New England bioneers to the Northwest, and in time this new strain allied itself to the older French and Scotch elements, and the own grew slowly and surely with the growth of the Northwest and the comerce of the Great Lakes. At the time of which I write the era of manufactures had not commenced, the great

i myself

nflux of immigration that was to come with the opening up of the lumber trade in northern Michigan and the mining industry in the Upper Peninsula had not yet begun. We were still chiefly an agricultural and trading community and garrison town. If the New Eng-land and Scotch-Canadian element predominated in the commercial sphere, it was the French spirit that still held sway in the social world and was a strong influence in public life. Men of French names, or at least of French de cent, held the highest positions in the French priest, civic life of the city ; a French priest, Pere Gabriel Richard, had been the first representative of the new state in the national Congress ; French was still spoken exclusively by many of the older generation and heard at every turning a streets and market-places. We listened to French sermons every Sunday in old, historie St. Anne's Church as had our fathers before us for a hundred and fifty years, while the vivac ity, hospitality, and easy sociability of he French spirit was the gracious in-neritance of Detroit social life, though this spirit was perhaps somewhat ag-gressive in its nationality, holding it self to represent the aristocracy of the town, regarding with suspicion the newer elements fast coming to the front, and measuring all others by their share or lack of the possession of French antecedents. The alliance of Scotch and English with the French stock was curiously represented by the intermixt-ure of family names. French baptismal

acquire the Cavadian patois. Together read the French classics, and I was obliged to copy at length what were considered in his youth models of elegant letter-writing, and to memorize and declaim masterpieces of prose and verse with the proper Parisian modula tions of his day. I taught myself geography from a large globe, and his-tory from Mayor's Histories and Voyages, in old-fashioned duodecimos, and from Scott's and Cooper's novels, which borrowed from our neighbor, Dr. Chabert, for my grandfather admitted othing to his shelves in the way fiction save Miss Edgeworth's Irish stories and the novels of Lever Gerald Griffin.

In other matters besides French my andfather was a severe drill-master He had been educated in his boyhood or the engineer corps in a French itary school, and was proud of his knowledge of geometry and mechanics and of his skill in draughtsmanship. To his joy my tastes conformed to his; prospective drawing became my passion. s quick at mathematics and physics and the favorite occupation of my idle nours was to construct on paper mag ificent bridges and docks and marvel ous aqueducts and roads and fortifica-Railroads, too, were my delight and my table was littered with sketches and plans of the structures that were to nefit mankind and incidentally to vin me undying fame.

There was no female influence in my nome life. I had dreams of a mother's kiss, and when the world went wrong with me I would shut myself up and sob for my mother and my baby sister. But mothers and sisters of my boy friends were somehow different from n th oman of my dreams, and it seemed to me sacrilegious to suppose that my mother could ever have scolded me and made me fetch or carry for her as did the mother of William Laubepine, nor could the little sister of my dreams have called me a torment and hoped the day would soon come for me to go to board-ing-school, as did the Sisters of Francois and Emile McNiff. Yet the love of one woman influenced not only my boy-

Voyageur :' " Par derrier' chez ma tante Il y a un boisjoli; Le rossignol y chante Et le jour et la nuit.

(Behind my aont's cottage There is a pretty grove Where the nightingale sings By night and by day.)

"Gai lon, la. gai le rosier, Du joli mois de mai !

" Il chante pour ces dames Qui n'ont pas de mari ; It ne chante pas pour moi Car j'en ai un joli !

(Sings for the old maids Who have not a husband; But he does not sing for ma For I have a fine one!)

" Gai. lon, la, gai le rosier, Du joli mois de mai !"

I did not deceive myself. I knew well that I could never be more to Alix than her young school-boy brother, her childhood's playmate, but as I gazed up at her I vowed silently before Heaven that henceforth my life should be conse-crated to her happiness without hope of reward. Oh, pretty Alix! pretty Alix! Christian citizen, the Christian artist,

Civilization is a very general and omewhat vague term, and various definitions and descriptions of it have been given. I think, with Edmund Burke, that the essence of civilization consists in the spirit of a gentleman and in the spirit of religion that is, the union of all that is noble and sacred in religion, with all that is gentle and strong in our humanity. Emerson says: "The truest test of civilization is not the census, not the size of cities, nor the crops, but the kind of a man a country turns out.'

Christianity is Christ continued, and its civilization is His continue fluence on the outside world. I think best test of the civilization of an individual, or of a nation, is unselfishness, and the best test of unselfishness is care for the poor and oppressed of our race. Mr. Lecky complains of this age as defective in the spirit of selfsa rifice.

The spirit of self-sacrifice is essen tial to the continued existence of civil-ized society. Each man must pay a little of personal comfort to the gen-eral fund of society. Selfishness led to the fall of pagan civilization and threatwe have to appreciate fully the con-

nection between Christianity and the eivilization to which it has given name to see that this civilization is based on, and motived by, great Christian doc-trines, which, if weakened or denied, will weaken or ruin the great super-structure itself, and send us back not merely to pagan civilization, but much

farther. The morality and public conscience which Christianity has produced will influence men for a time after they shall have ceased to believe, but this

influence must be temporary. Christianity is a fact in the history of the human race, the most mysterious in

its nature, the most stupendous and universal in its effects. Christianity re-fashioned the whole being of man, politically and socially, as well as re-ligiously. It formed not only the It formed not only igiously.

Thus what Christ commenced, Christianity perpetuates. The child is the image of God, undimmed by sin. Its soul is of priceless value, no matter how deformed its body, or how impure the blood that courses through its veins. Its body came from its parents, but that soul came out from the Heaven of God, and is destined to return to its portals, and to adore God with His angels and its angels, "who always see

attention of his well-known cur From this great truth His face." From this great truth springs a principle of Christian civilizatine. But, indeed. tion, which must ever protect child hood. Let unbelief deny it, and let if carefully seru the supposition men act out this unbelief, and we shall most clearly im in time return to the barbarism of Pagan civilization. As great principles ly took place ; our Lord vin act themselves out into great instituhimself witness covery of those tions, so it is true that he who would strike down the principle must also crush the institution and rob childhood were the first t of its loving protectors .- The Republic,

It is unneces consideration not speak of "bubbling up he tells us of a of the watersdirectly incald theory propos we have consid ufficient to n Evangelist is here an account of the most ex The miracul

Boston. Valuable Advice to Mothers.

Valuable Advice to Mothers. If your child comes in from play coughing or showing evidences of an approaching aitach of Grippe. Sore Throat, or sickness of any kind, first thing get out your bottle of NERVIINE, Rub the chest and neck with Nerviline, and give internal doses of ten drops of Nerviline sweetened water every two hours. This will pevent any serious trouble No limiment or plan neliever equals Polson's Nerviline, which is a necessity in every household. Luge bottles cost only 25c.

MIRACLE OF BETHESDA. Its Circumstances Considered.

When a writer tells us that hitherto that every commentator has failed to understand correctly the meaning of a passage in one of the Gospels, the Catholic reader is apt to be somewhat skeptical as to the value of the alleged overy. There is less hazard in ting such a claim where it is the ning of some words in the Pealer making meaning or the Prophets that is in question. or the respects that is in question. The obscurity of the poetic style and the corruptions of the Hebrew text are here admitted by all to render much exegetical work merely tenta-But the interpretation of th tative. Gospels is not beset by the same difficulty. Moreover, since the days of the early Fathers, their every word has been weighed and pondered by the culty. learned and devout with such care and reverence that it seems almost incred-able that it should have been reserved for the present day to find out the true interpretation of a passage. It is usually the case, too, that these novel explanations proceed from some adherant of the critical school whose object it to reduce the miraculous element in the Gospels to a minimum. It may there-fore not be devoid of interest to our readers to give some account of a re-markable article which appeared in the January number of the Theologische Quartaltschrift of this year dealing with the cure of the sick man by Our Lord at the pool in the Probatica, which St. John tells us had acquired the Bethsaida-or as is more correctly written, Bethesda.

Although the author of this article-Father Van Bebber-proposes an interpretation of the circumstances of the pretation of the circumstances of the miracle which is to a large extent com-pletely new, his work, as will be seen, is inspired by no spirit of destructive criticism. Indeed, we believe that for the future no commentator on St. John, whether he agree or disagree with Father Van Bebber's conclusions, will Father he able to leave his views unconsidered.

The first question which any writer on this subject is called on to doal with is the character of the healings which St. John describes as occurring in the pool previous to our Lord's miracle. An opinion has lately gained ground that the events described by the Evangelist were not miraculous, but were the effect of an intermittent mineral spring possessed of powerful medicinal properties, and on that account much frequented by the sick and infirm of Jerusalem. This view is comparatively modern, and was first propounded by Protestant writ-ors, it was accorded however, during first propounded by Protestant which ers; it was accepted, however, during the last century by several Catho lie commentators of considerable weight. Color is lent to it by the fact that, as most of our readers will be aware, the verse in which it is stated that the troubling of the water was due to the operation of an angel is absent in many of the best MSS., and is regarded as spurious by a large of the most competent critics. Hence it is no small advantage to the discussion of the passage by Father Van Bebber that he prescinds entirely from the statements contained in the disputed words, and simply in quires whether this theory of non-miraculous healings is consistent with the uncontested portion of the narrative, and with such evidence as we are able to gather from other sources. There can be little doubt that he is

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right in his conclusion that the theory is quite untenable. There is, in fact, overwhelming testimony that the city of Jerusalem possessed at all times but a single spring of any importance—the fountain of Siloe so frequently mentioned in the Bible. Josephus ex-pressly declares this to have been the only fount within the walls of the city Bell. Jud. 5, 9, 4). Tacitus also may be cited as a witness, as in his account of the siege (Hist, 5, 11, 4) he mentions as a circumstance favorable to the beleaguered population their pos-session of a perennial fountain within the walls-thus asserting by implicathe walls—thus asserting by implica-tion that one, and one only, existed. The pilgrim Antoninus has the same tale to tell: "Hiersolyma aquam vivam non habet praeter Siloam fon-tem" (De Locis Sanctis, c. 16). Nor indeed is the state of things different at the present day. The defenders of the the present day. The defenders of the theory cite the existence of the inter-mittent "Fountain of the Virgin" on its backful Det the form its behalf. But this fountain is, in fact the main feeder of the waters of Siloam; moreover, no one has ever attributed to it any healing properties. There ex-ists, it is true, to the west of the Temple area an underground spring called Aire es Schrifa. It is, however, quite insignificant, and through the Mohammedans attribute to it curative powers, there does not seem any evi-dence that they are justified in doing so. The statement of Josephile under the which we referred is of special importance. For there can be no doubt that had a fountain of mineral waters existed in his day, he must have mentioned it. In the introduction to his Wars of the Jews he promises to mention such na-tural features of the country as are worthy of note, and in the course of his narrative he does not fail to call the attention of his readers to the various well-known curative springs of Palestine. But, indeed, the words of St. John if carefully scrutinized, utterly exclude the supposition of natural causes. They most clearly imply that the cures actually took place ; the reply of the sick man o our Lord virtually affirms that he had himself witnessed the instantaneous re-covery of those who from time to time were the first to enter the water. It is unnecessary to weigh the further consideration that the Evangelist does not speak of a "spring" nor of the "bubbling up" of the water, but that he tells us of a pool and of the troubling of the read Deliverer. of the waters-expressions which seem directly incalculated to contradict the theory proposed. The evidence which we have considered above is more than sufficient to make it clear that if the Evangelist is to be believed we have here an account not of a natural phe-nomenon but of an outburst or miracles of the most extraordinary nature.

the Sabbath and on the Sabbath alone. Such is the conclusion which Father Van Bebber draws from the fact that the sick man had found no one to aid him to reach the water at the critical moment. The Jews had never ceased to practice the virtue of charity : and it is incredible that a man whose prolonged illness was such as to make him an object deserving of special commiseration should have found no one to render him the assistance needful, unless there had been some cause making it impossible for such help to be given. Now we know for such help to be given. Now we know that the day on which the cure annually took place was the Sabbath; since this formed the ground of the complaint of the Jews against Our Lord. Hence the law of Sabbath observance affords an adequate explanation why the sick man should on that day have been left unaided notwithstanding the fact that there was "a multitude standing in that place." But had the miracles occurred on other days be sides the Sabbath he would doubtless have renounced his useless efforts and waited for a day on which the assist ance of some charitable person might give him hope of a successful issue Again it would appear that it was not on the ordinarily weekly Sabbaths that the cures took place, but only on those which were marked as festivals of the Jewish worship. We have the evi-dence not merely of the Talmud but of dence not merely of the Talmud but of Tertullian that Jewish custom forbade bathing on the Sabbath. Festival Sabbaths were, however, not subject to many of the minute restrictions which by Joid detemp had negociable the Jewish doctors had prescribed for the weekly day of rest, and we may well suppose that this was one of the points It is indeed rendered practically cer-tain that this must have been the case,

since we find that "the Jews "-in other words, members of the Pharisaic narty-were present on the occasion of the miracles. Had the day been one on which the prohibition held good, no prospect of a cure would have induced to permit their afflicted fellowcountrymen to plunge into the healing waters.

Nor are these the only results which our author's analysis arrives at. We learn from V. 3 that the sick were lying in the porches when the miracle was worked. Here, he tells us, we have an indication that the troubling of the waters did not take place at a single fixed spot in the pool, but at points previously undetermined. Had it been otherwise the sick would almost certainly have taken their positions in some definite order, either ording to the length of time during which they had waited or on other recognized principle of edure. The circumstances that they simply pay in the porches round the pool can only have arised from the their being ignorant of the spot where the moving of the waters would oc-Further, the answer made by cur. the sick man to Our Lord would appear to show that the movement had occurred several times in his immediate vicinity, as though the author of the miracle regarded him as in a s cial degree an object of pity. Hi words, "when I am coming down," im His ply that infirm as he was he had never heless more than once hoped to be the first to reach the water. This not have been the case unless the This could urhance had occurred close to where his bed lay. It is not hard for us so see a good reason why this favor should have been showed to him, for the ex-traordinary length of his illness probably distinguished him among all the other sick who were present as a fit re-cipient of the divine bounty. It is true that he was not destined to be healed by the waters of the pool-a yet more signal favor was reserved for him. But these signs of God's pity were not with-

THE CATHOLIC RECORD.

theory. But we hope that this brief abstract may suffice to give our readers some idea of the conclusions to which a close analysis of the Sacred Text has led our author. His interpretation of St. John's words is, as we said, in many respects completely new, yet it certain. respects completely new, yet it certain-ly seems to provide for the first time a olution to many, if not to all, of the difficult problems contained in what is confessedly one of the most perplexing incidents related in the Gospel narrative .--- London Tablet.

AT THE ELEVENTH HOUR. BY ANNA C. MINOGUE.

Over the little Southern town lay the languour and sultry stillness of a mid-summer afternoon. The shutters of the dwelling-houses, that stood back from the streets in ample, flower-dotted yards, were tightly closed, as the occu-pants sought relief from the day's exhausticn in the customary siesta ; and though the store doors stood open, the proprietors and their clerks dozed behind the counters. At one corner on the main street, rose a building more pretentious than its neighbors—a white, quaint, homelike building, although the sign above the portal proclaimed it to be a hotel. On the sidewalk, in the

deep shade thrown by the hotel, stood a row of chairs, now occupied by men, whom business or inclination kept awake. Some were farmers, some pro-tessional men, but all were politicians, awake. and, notwithstanding the temperature, conversation did not flag. Over the deserted street sounded the fall of a firm step. It brought a lull to the conversation as the disputants

turned their eyes in the direction of the pedestrian, and they did not resume their discussion when they saw the Doctor approaching with bent head. "Miss Esther must be worse." said one, softly, and at the words a middle-

aged man, sitting near the doorway, moved uneasily on his chair. "How's she this evenin', Doctah ?" queried the speaker, as the physician

ame up to the line of chairs. The loctor shook his head, and they saw doctor that his face was grave.

"Sinking fast! She will not live through the night!" and as he spoke, involuntarily his eyes singled out the man near the door. With the passing of the Doctor, a hush fell over the men and before the mind of each rose a recol-lection of the tall, heautiful woman lection of the tall, beautiful woman, who, in a little cottage, a few blocks away, was pitting her poor remnant of igth against fell disease. They had no doubt as to the victor. For long time they had known that Esthe For a Donnelly's days were numbered. Still, the acute realization that her last one was slipping from her filled them with Grim thought, that one hour of the night, for whose cool relief they were longing, brought to her a sumenter another world! The man at the doorway again moved in his chair. A gray had displaced the ruddy glow of health on his face. There was film before his clear eyes. Presently he rose and entered the house. "Wonder if this doesn't hurt Jerry a

remarked one of the men. little ? "Looks so," responded his nearest neighbor. "Reck'n if he had it all to

do over again he'd do it differently." "Hang it!" exclaimed another, but in a low voice. "A woman mustn't ex-

curtailed account of it would do poor on his way home after a night's carcurtailed account of it would do poor justice to the chain of reasoning de-veloped in it. It must be sufficient to say that all who care to read it will probably pronounce it to be one of the most suggestive pieces of New Testa-ment exegesis that has been published in recent years. Even in our treatment of the first portion of Father Van Beb-ber's article the limits of space have compelled us to omit several interesting considerations tending to confirm his theory. But we hope that this brief abstract may suffice to give our readers

was his own now ; so were a number other pieces of real estate in the little town, while his bank account ran into town, while his bank as. Yes, he had the tens of thousands. Yes, he had had

done well in not heeding Esther' squeamish notions, yet-O, those rar evenings of the long ago, when his day's work over, he hurried across the green, shadowed fields to talk to Esther! O, those happy hours spent together ! O, those dreams, on his homeward walk, of their tranquil lives. He threw back his right arm as if to strike down mem ory, and hurried downstairs to the bar room. The bartender was playing cards with a friend at a table, and continued the game after a familiar nod toward his employer. His companion's back was turned toward Jerry, but the sight of the slender figure and black head sent a chill to his heart. How often Will Donnelly had sat in that chair before that table, with his black head thus bent, as he intently studied the cards in his hand! It always sent that sen-sation to his heart when he thought of Will Donnelly, for conscience had an uncomfortable way of whispering a dire-ful accusation. The liquor he handed cross the polished counter had sent many a young life to destruction; but he held himself blameless, since in their

ases he was but following the demands of trade. In the case of Esther's prother he was animated by a desire for revenge. And he had had it ! Yes, he had come a suppliant to him, and, n the richly furnished parlor upstairs he had pleaded with him to save her brother; but he had said, "Marry me, Esther, and Will shall never taste liquor again !" She had replied : "Ouit setting whisky, and I will!" He shud-dered now, remembering how he had mocked her with his harsh words and cruel laugh. How could he have been so brutal to a creature so gentle as Esther !

A customer entered and called for a drink. Mechanically he filled the glass and pushed it toward the man and forgot to take the money offered in exchange.

The town was too small for them not to meet. They encountered each other on the streets ; they saw each other in the church ; they were thrown together at the houses of common friends; but only once afterwards did a word pass between them. Appalled by the dreari-ness of his present, the utter loneliness of his future, he had stolen to her little cottage one evening, the time the honeysuckle blooms sweetest in Ken-tucky. Oh, the fragrance of the honey-Suckles, clamoring over her low door. She was alone among her flowers. He told her that he had come to say he would do her bidding, if she would for-give him and come to him. She had re-plied that his money was blood-money, the price of souls. If he would give it over to the women he had beggared, the children he had defrauded, and go back to farm-work she would marry him. But he had turned on his heel and left her with curses on his lips.

Now, Esther was dying ! He went to window and gazed on the hot, life-s street. The building opposite was the less street. The building opposite was for sale. This morning he had intended

these signs of God's pity were not with-out their result. By directing the at-tention of all to this man the way for Our Lord's miracle was prepared. The piteous state of the sufferer, and the apparent impossibility of his obtaining relief became matters of public knowl-edge. Hence, when he was seen to have been restored to health at the night. She had loved him and he had broken her heart! He had blighted han will do the woman he loves. dishonorable, for the woman he loves. "And some of them will do the dis-honorable, too !" supplemented another. honorable, too !" supplemented another. honorable, too !" supplemented another. honorable, too !" supplemented another. Still he stood, gazing upon it, street. Still he stood, gazing upon it, and no one disturbed him. Early in the evening he told the night-clerk he could go home, and through the long hours Jerry served his customers himself. When the last debauched creature had reeled away, debauched creature had recreat away, he sat on alone. The gray of dawn began to dispel the night shadows; still he waited. Somewhere a lusty cock announced the coming of another day; yet he stirred not. Then, he heard a footfall on the pavement. Was heard a footfall on the pavement. Was it some one coming to say that she was dead? Dead! He caught up his hat dead? Dead! He caught up his hat and fiel from the place. His feet car-ried him to her white cottage. Its door stood ajar. He crept in like a thief. She was lying on the bed, near the open window. Her clasped hands rested on the outside of the white coverlid, and the face above already showed the calm of approaching death. In a chair near the other window, worn out with her long vigil, sat the nurse asleep. As he crept to the bed, the great dark eyes opened full upon him, the pale lips moved. "At last !" she said.

long time unknown. But gradually it heaked out that previous to his departure he bestowed large sums upon poor women whose husbands and sons had been among his best customers, settling the money in such a way that the in-ebriates could have none of it for the continuance of their evil habit ; while the parish priest, returning from a re treat which he had made at a Benedic tine monastery, related to some friends that walking one day over the monks farm he thought he recognized a familia face among the laboring Brothers. he advanced, and before the monk of A turn away, he caught a good view of the face, and saw that the bent, rapidly-aging man was Jerry.—Our Lady of

IMITATION OF CHRIST.

Good Counsel.

That it is Sweet to Serve God, Despising This World. Thou are truly my Lord, and I am thy poor servant, who am bound with all my strength to serve Thee at dought never to grow weary of praising thee. This is my will, this is my desire; and whatever is wanting to me do thou

vouchsafe to supply. It is a great honor, a great glory to serve thee, and to despise all things for

thee For they, who willingly subject them-selves to Thy most holy service, will

have a great grace. They will find the most sweet conso lations of the Holy Ghost, who for the love of thee have east away all carnal

alights. They will gain great freedom of mind, who for Thy name enter upon the narrow way and neglect all worldly care. O pleasant and delightful service of God, which makes a man truly free and

O sacred state of religious bondage, which makes men equal to Angels, pleasing to God, terrible to the devils, and commendable to all the faithful. O service, worthy to be embraced and always to be wished for, which leads to the Supreme Good, and pro-

cures a joy that will never end.

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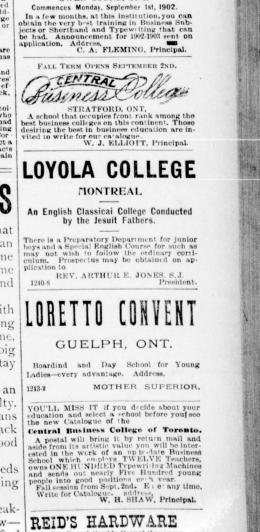
Are Nature's Cure for Chidren's Ailments.

Medicines containing opiates should never be given to children — little or big. When you use Baby's Own Tablets for your little ones you have a pos-itive guarantee that they contain neither opiate nor harmful drug. They are good for all children from the smallest, weakest infant to the well grown child. These Tablets quickly grown child. These fables quickly relieve and positively cure all stomach and bowel troubles, simple fevers, troubles while teething, etc. They always do good, and can never do the slightest harm. For very small infants Prush the Tablets to a powder. Mrs. P. J. Latham, Chatham, Ont., says:---"My baby took very sick. His tongue was coated, his breath offensive and he could not retain food on his stomach. He also had diarrhoea for four or five days and grew very thin and pale. We gave him medicine but nothing helped him until we gave him Baby neiped nim until we give nim baby s Own Tablets. After giving him the first dose he began to improve and in three days he was quite well. He be-gan to gain fiesh and is now a fat, healthy boy. I am more than pleased with the Tablets as I think they saved my baby's life."

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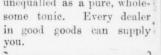


back of head is dangerous. It slowly but surely weakens the intellectual powers, impairs the vitality and will. Headache is sometimes from the eyes but more frequently is caused by a disordered condition of the stomach and digestive organs. Do not suffer. The pain can be cured by the harmless remedy Abbey's Effervescent Salt It never loses its effect. Cures by driving out the poison, and does not simply deaden the pain as do so many preparations containing narcotics. Abbey's in the morning will make you well and keep you well. CARLING'S PORTER is unequalled as a pure, whole-

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FALL TERM at the-

word of Jesus of Nazareth, the miracle gained immediate and universal notoriety, and it was beyond the power of any to question its reality.

We are now in a position to under-stand the relation of the Bethesda miracles to those of Our Lord, and to show acles to those of Our Lord, and to show how, so far from tending to lessen the value of Our Lord's miracles as a proof His claims, they, in fact attested His Mes-siahship with a force that was absolute-ly overwhelming. The Bethesda mir-acles has been recognized in Jerusalem as of Divine origin. This appears from the fact that as we have seen, the the fact that, as we have seen, the Pharisees were present at the pool; they could not have countenanced the they could not have contremanced the popular belief that it was the scene of divine interference with the course of nature had they not themselves been satisfied as to the character of the events. The very name "Bethesda" seems to show the same. It seems al-most cortain that the Surian varian is most certain that the Syrian version is right in understanding this name to represent the Aramaic "Beth-chesda" (Hebrew, Beth-hachesed) the house of grace. The word chesed is the term specially employed to denote the favors shown by Jehovah to His chosen people shown by Jehovah to His chosen people; and "Bethesda" would thus signify and "Betnesda" would thus signify that the Jews recognized in the mir-acles a new manifestation of God's peculiar love to their nation. Under peculiar love to their nation. Under these circumstances it can hardly be doubted that they must have seen in them a fulfilment of the Messianic prophesy, "Then shall the eyes of the blind be opened, and the ears of the deat shall be unstopped: then shall the deat shart be unscopped : then shart the lame man leap as a hart and the tongue of the dumb shall be free: for waters are broken out in the desert and streams in the wilderness " (Isaias 35, 5, 6), and have believed that they portended the immediate coming of the looked-for

Such, in brief outline, is the account Such, in prior outline, is the account of the miracle presented to us by the writer of whom we are speaking. The further part of this paper dealing with the subsequent discourse of Our Lord as understood in the fresh light thrown on the event is even more interaction

"So am I !" returned he. "And it wasn't much she asked of him," went on the sad-faced man, not heeding the last words. "She only heeding the last words. She only asked him not to become a whisky-seller. I know the story, for he was working on my farm at the time. When old man Donnelly died and left his motherless children to the care of Esther, the oldest of the family, Jerry, Estner, the oldest of the family, Jerry, who was a chivalrous young fellow, would go over, after work, to give Esther what assistance he could. He always had a long head, and, acting ac-cording to his advice, she managed the farm and made more money off of it than her father had ever been able to than her father had ever been able to do. She was as pretty a girl as ever stood in shoe leather, and as good. Of course, she grew to love him, and he returned here affective in returned her affection in a way. He had saved some money, and when I found out how matters stood between the young couple, I offered to rent him that hundred acres of my land that ad-joined the Donnelly place, for a merely nominal sum. At this juncture, Baley wanted somebody to take the bar of this hotel, and the devil put it into Jerry' head to let farming go and enter the whisky business. I begged the young fellow not to do it, and one of her sisters told me afterwards that Esther went down on her knees and pleaded with him to let the whisky traffic alone, but it was all useless. The engagement was broken off, in consequence. He went behind the bar and she remained went behind the bar and sue remained on the farm. She educated her three sisters for school-teachers. There was one boy, the youngest of the family. It was her intention to make a farmer of him. But he inherited his father's

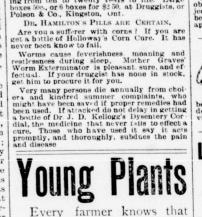
liking for liquor, and —well, I don't like to charge a man with a crime, yet I can't but think that Jerry helped to increase that fatal inheritance. Yo know how he went, from bad to worse You

"Esther! my love! Esther, forgive me!" he moaned, falling on his knees, and laying his age-smitten face on her bosom. She weakly lifted one hand and laid it on his head.

id it on his head. "I forgive you, Jerry!" she whis-ered. "You did not see until now pered. that it was wrong. Now—" He lifted his head and looked down into the death-dimmed eyes. "Now, Esther, I will do your bid-ding! Say once more you forgive

"I love you !" she answered.

Though this happened eighteen years ago, the gossips of that little town will still tell you how on the day of Esther Donnelly's death, Jerry closed his barroom immediately after the funeral, dis-posed of all his property, and in the



Every farmer knows that some plants grow better than others. Soil may be the same and seed may seem the same but some plants are weak and others strong.

And that's the way with children. They are like young plants. Same food, same home same care but some grow big and strong while others stay small and weak.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Te the Editor of The Carnola, March 7th, 1900. London, Ohl: Dear Sir: Forasome time past I have read your estimable paper. The CATHOLIC RECORD, and cougra'sulate you upon the manner in which it is published. Its main and form are both good: and a "ruly Calolic spirit pervades the whole. Theorem, with pleasure, I can recommend Blegging you, and wighter

Believe me, to remain g you, and when and solution and the second second

LONDON, SATURDAY, SEPT. 6, 1902.

MORGANATIC MARRIAGES.

We have received from the Rev. Charles C. Starbuck of Andover, Mass., approbation of the whole American a communication in which he takes exception to our statements, 1st, that constancy in regard to the sacredmorganatic marriages resulted in Ger- ness of the marriage bond, in many from Luther's license to polygamy spite of the fact that the Amerigranted in 1539 to Philip, Landgrave of can laws on the subject of marri-Hesse, and that these marriages are age and divorce are very lax. practically a concubinage.

In reference to this our respected rick William III. of Prussia was concorrespondent says that the scandal cerned in the early part of the last given by the Landgrave Philip's bigamy century was only one of many instances was so great that no German Prince or of morganatic marriages which illustrate noble has ever ventured to imitate it. our position. There can be no doubt On the other hand, morganatic mar- that Luther's general lax teaching on riages have been very common in Gerthe subject of marriage, and particularmany, Italy and Russia, and are just as ly the permission given to the Lan. frequent among Catholics as among grave of Hesse, are in a great degree the Protestants, and in both religions are cause of the lax views prevailing in

sanctioned alike civilly and religiously. Germany in this matter. We had in view the morganatic mar-

riages contracted under the laws of THE IRISH QUESTION AND THE Germany in what we said on this subject. These marriages are usually contracted with the understanding and expresses much pleasure at the under the expressed or implied condition that they are to be no obstacle to wonderfully prosperous condition of the future marriage of the princes or Ireland owing to the handsome treat ment accorded to the country by the nobles contracting them to persons of their own degree. In these cases only Government during recent years. It the second marriage is regarded as giv- declares that its statements on this point have been a revelation to many ing full matrimonial rights to the wife, who must be of equal rank with the of its readers, insomuch that "the husband in order to be admitted to the people across the line," that is to say, full rights of a wife. Inequality of conthe people of the United States, "have dition, which in the law on this subject been fed on falsehood and misrepresenis styled "unebenburtigkeit," is not estation for years in all matters concernsential, however, to a morganatic maring what is called 'the Irish question.' riage, but it may be made between per-Politicians and papers have lived on sons of equal rank, usually for the pursuch falsehood, and even now, while the pose of not prejudicing the children of emancipation of the United States press a first marriage by giving full rights to has progressed somewhat, political and religious considerations cause them to those of the second, whether the first wife be living or dead. Thus, also, it fear the result of telling the truth when will be seen that the morganatic mar- they know it; and I (the Mail and Em-

riage is sometimes the last contracted. pire editor) give many of them credit It is clear that such a marriage as for not knowing the truth, and largely this is truly a concubinage, whether believing much of the blatherskite they the morganatic marriage be entered pen." into under these conditions in the first It is surely a piece of unmitigated or last place. If it be in the second effrontery on the part of the writer of place the case is clear, for at least one the above to speak thus coolly of crass of the persons who contracts the marriignorance and wanton dishonesty of the age is already validly married, and whole press of the United States. That therefore cannot marry again while the press has certainly as secure means of wife or husband is living ; but it is information of the condition of Ireland. usually the wife who is of inferior or of any other country for that matter, as the Mail and Empire, and for honesty rank. If the morganatic marriage be the will undoubtedly compare favorably first contracted, and the condition be with the last mentioned journal. annexed that the marriage shall be From our previous article regarding only for a time, or that it shall not excertain comments of the Mail and Empire in reference to the ill-treatment of clude a second marriage to a person of higher rank, which second shall be rethe nuns in France, a fair judgment can garded as a full marriage, there is a be formed of that journal's honesty, and condition which theologians term "a dishonest indeed would be the press of shameful condition which is repugnant America if it did not excel the Mail and to the essence of marriage." Concern- Empire in the qualities of truth and ing such a marriage as this, Cardinal honest /. It is admitted that the press of the de Lugo says : United States is of one accord in its " A marriage cannot be valid unless the internal consent be sufficiently exstatements to the effect that Ireland has pressed outwardly by words or signs. But in the case in point, (that is, when been and is still misgoverned. It is not either ignorance or the wilful looking at a condition is expressed which is con-trary to the essential ends of marriage,) the consent is not expressed, but rather things through distorted spectacles that leads the press of America to take the opposite is signified. Therefore the marriage cannot be held to be valid." this view of the case, but the strong facts which cannot be disguised, much In this matter all Catholic theologians less concealed from observant investiare agreed. Thus Gury, explaining the gators. The writer of the Mail and Empire's

no marriages of this kind have ever they also to be regarded as so many they also to be regarded as so many would surely have been more that to the punishment of Dreyfus. Many who will take up the reins of Governthey in it simply for the payment which first instance while they were there, in-Rev. Dr. Starbuck tells us that "the is attached to their work? If the state- stead of destroying their work, and thus men who loved their country, believed rent opinion that M. Waldeck-Rous-

only difference between them (morgan- ment be true of Ireland there is no reason to suppose that Canadians are any atic marriages) and other marriages is more anxious for the welfare of their covered. that by the terms of the civil contract country, and we do not hesitate to call the wife and children do not share the the Mail and Empire's sneer a slander rank or estates of the father. The

on the whole Irish people. The Irish Nationalist members re ceive a small stipend from the Parliathat no way concerns the Church. It mentary fund, but that is not more than lies wholly within the competence of sufficient to cover their expenses and to enable them to do the work which the

We admit fully that a marriage thus people of Ireland expect them to percontracted without the abominable con- form, which is to guard Irish interests dition already referred to, would be a in the British Parliament.

There is this difference between valid marriage, but it is not of such a marriage as this that we were treating Great Britain and Canada, that the British legislators receive no pay. when we spoke of the German morgan-Under these circumstances, unless pay atic marriages as marriage contracts were given in some form, the Irish which must be regarded as repugnant Nationalists would be under the necesto Christianity; though they are regarded as lawful in a country in which sity of selecting for their representatives the rich landlords who would only it is held that the State can lay down such conditions as it deems proper for misrepresent them in the House of Com mons; for these landlords would be the only persons who could afford to take

The occasion which led us to make seats in the House. It is for this reaour remarks on the subject of morganson that the Parliamentary fund has atic marriages was the rumored proposal been established that a small but sufficof the Crown Prince of Germany to an ient indemnity be given to the less American young lady to contract such wealthy class of Irishmen who will faira marriage. We highly approved of her ly represent the people, but there is no rejection of such an offer, if it be true more fear that Irishmen will seek to go the offer was made. The young lady's to Parliament for the sake of " earning firmness, we are sure, will also meet the a loafing living" than there is that Canadians will do so, and to assert this people, who cannot refuse to admire as the Mail and Empire does is an in-

sult to Irelaud and her people. We do admit that the legislation of recent years has made Ireland more prosperous; but there was much more

room for improvement in Ireland in this respect than for any other civilized country in the world. There still remains much to be done before Ireland can be truly a prosperous country. The right of the people to the soil must be recognized before it can be termed Empire makes it part of its policy to prosperous: the enormous overtaxation which at present exists must be corrected : the Catholic population must be admitted to representation in public offices, and especially to the judiciary,

The Mail and Empire article declares This is the readiest and best test of the paternal character of the governof the British Empire has prospered, but Ireland has progressed backward. Her condition is one that nothing but Home Rule will remedy, that thereby been the victim of famine, the people have been forced to leave it to make a are therefore hostile to the Republic." living for themselves, and they have Is that not enough? been thrown into prison dungeons for

edy for the evils which afflicted the country; and, on the other hand, the

planation, and we can safely say that become members of Parliament? Are their expulsion from the country. It priests believed him to be guilty, but as has been accomplished, M. Combes, it would surely have been more wise to priests or as Catholics, none desired is said, will resign. It is not yet known obliging them to begin over when the that the traitor should be duly punished, seau, having had the dirty work permistake which was made has been dis- but infidels like Henri Rochefort were formed by his catspaw, which he was

> THE MAIL AND EMPIRE AND THE FRENCH NUNS. religious zeal and convictions were con-

In other columns in this issue of the cerned. But there is no reason to suppose that they condemned Dreyfus behim solely as a traitor. We have ourselves our own opinion

> cannot believe that the high officers adroitly shifting the blame for what has who constituted the two courts which been done upon other shoulders, M. condemned the accused committed per- Waldeck-Rousseau will pose before the jury and injustice because the accused people as the innocent Pilate who was a Jew. But be our opinion of the dramatically washed his hands before matter correct or not, it should be no the Jewish populace to show that he reason why in a supposedly free coun. was not responsible for the blood of the try we should be subjected to persecu- Saviour of mankind Whom he adtion on account thereof; much less mitted to be innocent of any crime. that the persecution should be extend- though he delivered Him up to His ed to ladies or children who might take enemies to be crucified. This tragedy our advice on educational matters. is re-enacted by Messrs. Waldeck-The injustice of the Mail and Empire's Rousseau and Combes, but surely the editor is therefore both glaring and French people will not be so stupid as

heartless. Mr. Goldwin Smith is of similar ders than those of the two premiers who

this matter, and of course what we have said of the latter applies for the most their day of triumph in France, and part also to the former.

In addition, Mr. Smith adds the following reason for the persecution of the toward the close of the eighteenth cennuns. He says :

" It is to be remembered that evi- 1870 and 1871, but the Atheistic dence has been adduced of abuses in nunnery schools, which are accused of maltreating young girls, cruelly over orking the labor, and afterwards turning them adrift.'

The meanest way in which a grave accusation can be made is by insinuation instead of positive assertion, and this is the mode which Mr. Smith chooses to adopt. He dare not assert what he here insinuates, because he knows well he would be convicted of slander.

The nuns of France are not very difparents of the highest respectability in ient victory was gained. It required Ontario who know how nunnery schools are conducted, for the Protestant Combes and Waldeck-Rousseau have mothers of families have in many instances been educated by nuns, and they would not now send their daughters to any boarding schools except such as are conducted by nuns. If Mr. the government will be taken out of the Smith's insinuations were true they hands into which the reins have fallen. would not be thus disposed ; so we A rousing of the people from their leave this standing testimony of these apathy is all that is required Protestant ladies in regard to the sort to accomplish the needed change; of education given in nunnery schools but to rouse them a leader as an offset to Mr. Smith's cowardly in- of energy is wanted. The Count sinuation that the teachers of the 2,500 de Mun is as staunch a leader as nuns' schools which have been recently could be asked for at the present criticlosed by Premier M. Combes were cal juncture; but he cannot succeed guilty of cruelly treating the girls unless he show energy and ability to with whose education they were lead as well as an attractive personalcharged.

is specific in Mr. Smith's insinuations, will produce the required leader, and that even in the symposium furnished that the cause of religion will be triby the editor of the Mail and Empire, umphant before long. one of the correspondents quoted makes

volcano of excitement, and that even those who have no religion themselves

FRANCE.

M. Waldeck-Rousseau evidently had

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as zealous in this contention as any not courageous enough to do himself, Catholics, whether priests or laics, and will next resume the reins of governthe army officers who condemned Drey- ment, and will again be Premier, acfus were a mixed court so far as their cepting as an accomplished fact what M.

Combes has done. The only crimes of which the banished nuns stand accused is that of teaching cause he was a Jew. They regarded to the children under their care that there is a God Whom they should serve. Such teaching is unacceptable to the regarding the guilt of Dreyfus. We Voltarians who now rule France, and by

to place the guilt on any other shoul

opinion with the editor of the Mail on have accomplished the patent plot. Infidelity and Atheism had before

> sadly were the people pupished for their apathy in permitting it, especially tury and during the Paris Commune of regime was very short on both these occasions, and we may expect the same m for the profits of their thing to occur again; but in the meantime the country will suffer until the spirit of the Vendeans and Bretons and the other staunch Catholics of the Republic shall be once more aroused to assert that France is a Catholic country at heart, and that the religion of the

people must be respected by the rulers of the nation. The Government has secured a transitory majority of the Chamber of Deputies through the recent elections; but not one-half of the electors cast their votes, and this is why the transsome such act of tyranny as Messrs. perpetrated to open the eyes of the people to the character of their rulers. but now that this is made evident, we cannot but entertain a confidence that ity and an amiability of character. It is refutation enough for whatever We have confidence that the occasion

In another column will be found an the statement that Paris is now a article copied from the Toronto Saturday Review which gives a graphic pic- SEPTEM

THE PRESIDI

It is more that a discussion some American whether Preside thirsty militari In a speech d

the cadets at dent dropped soldier must fight: he must do not want t with him if he The saying 1 strued as to m be anxious to pick up a qua

pretext: and Roosevelt's op his advice, th shocking to Cl events Mr. W feated twice i Presidency, h on the matter words quoted brutal gospel

tinues: "If a good

fight, then it administration good soldiers ith influence into them a ness for blood really means expect that has on ever illustrie of a new regin nd in the a ments and th will be disca ovel substit

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lace in a scl be anxious We conceiv anxious to fi Roosevelt's s interpreted that the so and anxious United State be preparing wise. We a more modera dent's words as a one-eve all human castle. We has overshot issue for the We do not b bloodthirstin is the univer standing that

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country must make its own laws as we of every nationality who believe in the do in Canada before it can be prosper- Catholic religion. that for the last fifty years Ireland has regular symposium of opinions belying been treated "admirably" by Great the French nuns, derived from Mr. Britain. So admirable has been this Goldwin Smith, and others who are

treatment that precisely during that noted for hostility against the Catholic period of half a century she has Church; and these are quoted gleefully dwindled down by half her population. as confirming the opinions of the editor. In the extract above given he admits that the treatment of the banished nuns, ment of the country. Every other part driven from their school-houses, and summarily forced to leave the country, appears to some people harsh: aye, perhaps in a few instances it was "a harsh proceeding." But there was a she may choose the proper remedy her- valid excuse for all this! "The free self and apply it. The country has schools are controlled by the priests, and the priests are monarchists, and

According to this sage writer, having honestly sought to obtain a rem-Republic, it is the duty of the small majority of the people who happen to control the government for the time tenantry have been evicted most cruelbeing, to banish all who do not agree

CATHOLIC RECORD will be found two articles one under the title "The Persecution of the Nuns in France," and the other entitled "Republican Toleration," taken from the Toronto Saturday Review of Ang. 2. The senseless bigotry of the Toronto Mail and Empire in treating of the same subject stands in striking contrast to the fairness of the Saturday Review ;

but after all that the Mail and Empire's bigotry can conjure up to charge against the persecuted ladies its charges of crime against them amount to no more than that " they are under the direct control of the priests, who as a body are hostile to the Republic and favor a monarchical re-

storation." In the issue of that journal of date August 23 we find the following re-

marks : "No doubt the enforcement of the Association's Law in France appears to me people a harsh proceeding ; perin some cases it is a harsh prohaps the But, remember eeding. chools in France are under the direct control of the priests : the priests as a

body are hostile to the Republic a Monarchical restoration. During the Dreylus trouble the Church k an anti-Hebrew stand which came near wrecking the Republic. The present struggle is one between Church and State which, in fact, shall govern. in my (the editor's) Hence there is opinion, no doubt as to how our sympa thies should go in the matter. country can be free where any po

where any power dominates but the civil power. The plain fact is this : the Mail and pander to the Orange lodges, and it keeps an editorial column for the express purpose of making the most uncouth and slanderous charges against the Catholic Church, and of vilifying ferent from those of this country,

according to their numbers, and the Irishmen, French Canadians and people and there are scores of Protestant In its issue of August 23, from which the above extract is taken, there is a

teaching of the whole Church, says :

" Is a marriage valid when entered into under a shameful condition ?" No: if the condition be re · Ans.

pugnant to the substance or essence of narriage. Three ways in which this repugnance

may exist are then enumerated, the second being "a condition excluding fidelity or perpetuity in the marriage." Such a condition exists in the morganatic marriages which have been contracted in Germany from time to time, Our meaning in the statement that into political life. If Irishmen do so as

these morganatic marriages are contrary a mode of "gaining a loafing living," to God's law will be clear from this ex- why do our Canadian statesmen seek to much good which was interrupted by not greatly to be wondered at if some to be roasted, and now that the work power, dignity and gracefulness.

editorial adds that "The Irish people in the mass are better off to-day than they have ever been before. They will continue to prosper if only left alone :

but they are an excitable and emotional people, too easily played upon by a few unscrupulous demagogues who enter politics as an easy means of gaining a loafing living." The writer of the above has surely a

unique appreciation of why men enter

ly from their lands, and deprived of their improvements in order that the wealthy landlords might increase their wealth while the general population tical persecution rage against the guilty were left to starve.

These are some of the evils under who are suspected of being under their which Ireland has been ground down, influence are equally wicked and deand these things have been seen by the serving of punishment. It is surely a strange doctrine to be inculcated in the American press and severely commented on. It is for this that the Mail columns of the loyal Mail and Empire. and Empire accuses that press of ignorthat monarchical proclivities are crimes ance and dishonesty. The charge would be more true if made against the very individual who has brought forward so ridiculous an accusation.

Be it remembered that we do not charge the whole British population Republican haters of all monarchy who with the desire to tyrannize over Ireland. Gladstone proved the fact that a large percentage of the population are willing to do justice to Ireland ; but

that percentage has not yet gained control of the Government so as to give that justice which ought to be accorded freely, and which the people of Englane are at this moment willing to give to the conquered Boers. Why should not similar advantages be now offered to suffering Ireland? If this were done, Ireland would be at once peaceful, prosperous and loyal, and there would be occasion for the sneers of the Mail and Empire against the people for their discontent against alien misgovernment.

RETURNING TO PORTUGAL.

It is a fact worth noting that while the French Government is busy in expelling religious orders from the country, Don Carlos, the King of Portugal, has given to the Franciscan priests and nuns who were last year expelled from

that kingdom, permission to return and again take up the works in which they were engaged. This is an admission that these religious orders were doing

with them throughout in their political see with anger the trembling Sisters and religious-or rather anti-religious being marched through the streets with views ! And not only should the politheir little pupils trying to say a last good bye while the women are shouting monarchists, but ladies and children

Vivent les Soeurs, Vive la Liberte-Long live the Sisters, (Nuns), long live liberty; and at all the big cosmopolitan hotels the expelled Sisters are cheered frantically, handkerchiefs waved, and flowers thrown to them." These are the persecuted ladies whom

of so dark a hue that the fact of their Mr. Goldwin Smith would have us beexistence in the minds of one class of lieve to be justly punished criminals. people in a foreign country is a suffic-We leave it to our readers to supply the iently hideous crime that we should at name besides coward which Mr. Smith once give our sympathies to the Red has earned for himself by his insinuated

slanders. are persecuting the suspected monarchists! And it is somewhat ludicrous that advice should be seriously given to the loyal Orangemen of Ontario to set the sails of their sympathies in the same direction with those of the Mail from Paris that M. Combes, the Preand Empire's editor in his new zeal for mier, who has become known as the

red-hot Republican principles. But it is not because the priests and nuns are monarchists, but because they are Catholic priests and nuns that they are thus deemed by the Mail and Em- position as leader of the Government, pire to be worthy of persecution. A after having accomplished the dirty new motive for persecuting them is add- work which was assigned to him by the ed by this vigorous Republican, namely, former Premier, M. Waldeck-Rousseau. that during the Dreyfus prosecution the Church took an anti-Hebrew stand not the courage or animal ferocity to do which came near wrecking the Repub- what was assigned to and accomplished reported. What we have said above is,

lic. Again how much zeal is displayed by M. Combes. He was astute enough for the maintenance of the Republic! to foresee that having succeeded in in this one particular, even should the But it is misplaced. The Church did pushing through the Chamber of De- resignation be a false piece of intellinot take an anti-Hebrew stand. Many puties an iniquitous bill, he would incur gence. people were convinced that Dreyfus much odium in putting it into exwas guilty of the treason of which he ecution, and the task was transferred

was accused, and he was so regarded to M. Combes, whose chief trait is by two lawfully constituted courts-marknown to be brutality in his opposition tial, and the highest officers of the toreligion. He was a fit man to pull away State held him to be guilty altogether from the fire the hot chestnuts which independently of his Judaism. It is M. Waldeck-Rousseau had placed there

ture of the situation which we strongly recommend to the careful consideration of our readers.

It is a mistake to suppose that the Catholic people of France are against the Republic as such, but they must be against the present Republican Government. M. Combes well knew the long. ing of the French people for a stable Republic, and so he has endeavored to throw discredit upon the religious sentiment of the country by asserting that the recent movement in favor of religion is a monarchical movement. It may come to that in the ond, if the Republic should prove itself to be essentially irreligious, but it is not so now. The Pope himself advised Catholics to accept the Republic with confidence, and PERSECUTION OF THE NUNS IN as a rule they have done so, and though there are still Catholic monarchists in the country they do not constitute the The unexpected intelligence comes main body of the Catholics. In asserting this to be the case, M. Combes has asserted what he knows to be a falsechevalier who has waged a relentless hood, hoping that the falsehood may war upon 4,000 devoted ladies who have been engaged in teaching 150,000 help his cause. Herein lies the whole French children, is about to resign his

secret of his recent despotic utterances, given out in the name of liberty. We have written the above on the supposition that the report of the resignation of Premier Combes is true. As it has not been confirmed by more recent despatches, the fact may not be as

however, applicable to his case, except

Only he who has sorrowed most deeply can know the real worth of words of sympathy in sorrow; but the testimony of such souls ought to incite us to the free expression of our sympathy with the sorrowing without any fear of intrusion thereby. Three things to admire-intellectual

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THE PRESIDENTIAL CAMPAIGN.

It is more amusing than alarming that a discussion is now going on in some American papers on the question whether President Roosevelt is a bloodthirsty militarist.

In a speech delivered recently before the cadets at West Point, the President dropped the expression " a good soldier must not only be willing to fight: he must be anxious to fight. I do not want to have anything to do with him if he is not."

The saying might certainly be so construed as to mean that a soldier should be anxious to shed blood, and ready to pick up a quarrel on the most trivial pretext; and if this were President Roosevelt's opinion, and the meaning of his advice, the expression should be shocking to Christian morality. At all events Mr. William Bryan, who was defeated twice ia his candidatures for the Presidency, has put this interpretation on the matter, and he stigmatizes the words quoted as "the bloody and brutal gospel of imperialism." He continues:

"If a good soldier must be anxious to fight, then it naturally follows that an administration which desires to develop good soldiers should surround cadets with influences calculated to infuse with influences calculated to infuse into them a fighting spirit—an eager-ness for bloodletting. If the President really means what he says, we may expect that his second term—if he has one—will be made for-ever illustrions by the inauguration of a new regime at the military academy and in the army. The Ten Command-ments and the Sermon on the Mount will be discarded, and the yellow-back ments and the Sermon on the Mount will be discarded, and the yellow-back novel substituted for them; for 'Thou shalt not kill,' and 'Blessed are the peacemakers' could have no proper place in a school designed to train men to be anxious to fight.'' We conceive that Mr. Bryan is over-

anxious to find some flaw in President Roosevelt's sayings. The words can be Roosevelt's sayings. The words can be interpreted more mildly as meaning that the soldiers should be ready and anxious to meet the enemies of the United States when they are known to be preparing hostilities, but not other-wise. We are desirous of putting this wise. We are desirous of putting this more moderate meaning on the President's words, as we do not regard him as a one-eyed ogre who wishes to eat "I know baings who has by his all human beings who pass by his castle. We presume that Mr. Bryan has overshot the mark in seeking for an at once as the most galling despotism. has overshot the mark in seeking for an issue for the next Presidential election. We do not believe that the President's bloodthirstiness will be an issue; for it is the universal opinion that notwithis the universal opinion that notwithstanding that he has proved himself to be a good soldier, he is an able and might be a good soldier, he is an able and small competitive system it requires very little demand to induce some one be a good soldier, he is an able and amiable President, truly loving his country, and by no means anxious to plunge it into a disastrous war. Even the Democratic papers do not Even the Democratic papers do not

catch votes with. Even if the words had no other meaning than a bloody one, it would be regarded merely as an after dinner slip of the tongue, which would be pardonable, as the speech was an extemporaneous one.

Ex-Senator Chandler of New Hampshire declares that there is a weak spot also in Mr. Bryan's armor, as there is no doubt much of the democratic vote will be the "result of negro disfran-chisement and intimidation, by lynch-ing and otherwise. Why does not Mr. Bryan denounce this as bloodthirsti-ness too?" shire declares that there is a weak spot

SOCIALISM APPLIED. (From

"Socialism, Its Economic Aspect," by Rev. W. J. Poland, S J.) Now, for a practical view of the oper-ation of the fundamental principle, let us suppose the socialistic state to be agreed upon, and an effort set on foot to ut it into running order. There are three things which we may conceive to be necessary for the very existence and continuance of a civil community along those lines of material civilization with which no one would be willing to dis-pense. These three things are, briefly: freedom of individual demand, a more or less determinate unit measure of value for the purposes of exchange, and freedom of the individual to choose an No one accustomed to the present material civilization will be willing to change it for a new order of things, un-less under that new order he shall be able to provide himself with what he needs, or thinks he needs, as easily as at present; unless he shall have some measure of value and medium of exchange no less convenient than the article which we now call money; and unless he shall have at least the same chance which he now has to select his occupation and to vary the same.

In the present advanced stage of material civilization, these three things are necessary as stimulus or aid to the development of individual capac-ity. Now, it has never been demonstrated that a state founded on the fundamental tenet of socialism can snpply these three needs of the individual in the modern civilization.

Take first the case of the supply for every individual demand. First and emost before all things, what the collectivist state will have to do will be to regulate supply according while to regulate supply according to demand. And if that state is to be a success, the supply must be regulated even b ster than it is to day. We must understand at the outset that in the new state the entire production, the kind and amount produced, and the distribution of all things, in all places, for all emergencies, will necessarily have to be managed by bureaus or committees. It is hardly possible for a human intellect to conceive the enorgovernmental machinery which will be required for this one function of these and everything absolutely that is used and is called for, and of every-

a liberation, it will be an enslavement; instead of securing freedom it will open

express any approval of Mr. Bryan's the mechanic; but it matters much to character sketch of the President. It is looked upon as a very poor bait to is looked upon as a very poor bait to is descent the set of the set gate, is a primary essential in the material benefits which man is to draw gate, from civil society. I can always have my demand supplied when there is an my demand supplied when there is an individual personal profit to be made by supplying the demand. But where governmental machinery will have to be moved in order to carry out my odd idea-which to me is a very bright one

THE CATHOLIC RECORD.

pass on the needs of the people. men and saleswomen would not care what you asked for in return for your what you asked for in return for your.

certificate of a day's labor. They could have no interest in pleasing you. You would have no chance to toss up the goods on the counters two or three times a week. You would have to know precisely what you wanted when you wandered into the dull warehouse on a bright afternoon. The markets and shops of of to-day are merely a consequence of competitive production. In the mere not read nor the English language state there would be no occasion for them. There would be no page adver-tisements of startling bargains in the Sunday newspapers. There could be no advertisements at all. There would be no bargains, for there would be no rival establishments. The newspapers You would have no chance to toss rival establishments. The newspapers would be no power in trade or polities. There would be no trade. Polities rival show rooms and warehouses and those obsolete terms, wholesale and re-teal.

those obsolete terms, wholesale and re-tail. Where, then, would the interest of the individual be supposed to come in ? In this simply, as we have stated, that every man would be supposed to obtain a wage that would be considered to represent the full value of his labor. And this leads us to speak of what we placed as a second requisite in the

placed as a second requisite in the modern civilized state, namely, some approximately fixed and determinable health so characteristic of the race.

Approximately fixed and determinate init measure of value for the purpose of exchange. In the new state there could be no real money, as we understand the term. With us real money is both measure of value and medium of exchange. In the ow state the two functions of measure of value and medium of exchange. In the ow state the two functions of measure the advantage of the stranger who goes among the strange of the stranger who goes among the strange of the stranger who goes among the stranger who goes among the stranger who goes among the stranger who goes among the stranger who goes the s of the commerated according to his contribution in labor to the general store or service. Flabor itself, in some way or other, would necessarily have to be the measure of value. The medium of exchange, then, since the labor or the product could not be passed around, would needs have to be a certificate could not be in the form of gold or silver or anything which might have its sown value, as a commodity, over an above the labor represented. In the socialistic state, then, the measure of value would be the labor contributed is the certificate of labor would be the labor contributed. This certificate sown value, as a commodity, over an above the labor represented. In the socialistic state, then, the measure of value would be the labor contributed is measure of value would be the labor contributed is measure of value would be the labor contributed is measure of value would be the labor contributed is the socialistic state, then, the measure of value would be the labor contributed is measure of value would be the labor contributed is measure of value would be the labor contributed is measure of value would be the labor contributed is measure of value would be the labor contributed is measure of value would be the labor contributed is measure of value would be the labor contributed is the specialistic state, then, the measure of value would be the labor contributed is the specialistic state of the specialistic state of the specialistic state. The measure of value would be the labor contributed is the specialistic state of the specialistic state is the specialistic state ispecialistic state is the specialistic state is the specialisti own value, as a commodity, over and above the labor represented. In the socialistic state, then, the measure of value would be the labor contributed; and the certificate of labor would be the medium for the purchase of the common

ervice The labor hour as the standard measure of value is, indeed, the pivot of the whole socialistic scheme. But it is a pivot which will support nothing; and any scheme which attempts to turn upon it must go to pieces from a thou-sand and one disasters. Moreover, after going through the long and laborious and specious discussions of Marx and other socialistic Solons, we discover that it is precisely this solitary, fundamental, essential basis and support of the whole super-structure that they

BISHOP FEEHAN AND FATHER RYAN.

have failed to determine and that they

do not dare to determine.

Scattered throughout the country may be found a few survivors of the Army of the Cumberland who were in Nashville at the time Father Feehan, afterward Archbishop Feehan, was consecrated Bishop of the Tennessee cap-ital. The Civil War was over then and the only Catholic church in the city was the Cathedral. The church had been seized in 1864 by the federal army and used as a military hospital, and for some time the Catholic residents of the city had to cross the Cumberland river bridge and attend Mass in a little cheard in a suburban town. However, chapel in a suburban town. However

A QUAINT VILLAGE Glandorf Ohio, is an Entirely Catholic Community-Its People all Germans.

There is one village in the United States entirely Catholic, which no mod-"There was dead silence in that con-

vent parlor. But when the emaciated white hand of the Sister was raised for the benediction the stillness was broken by a deep sob. I looked around and noticed a non-commissioned officer all in tears. He was utterly unable to master his emotion. "My God! My God! My God!" he murmared as he rubbed his

eyes. ""Where do you wish to go, my Sisters?' asked Commissioner Moerdes. 'I have orders to place myself at your disposal for the execution of whatever ision you may take. 'The Mother Superior looked at him

for an instant straight in the eyes. 'We are going to our proper place, to the church,' she said.

Then all the nuns slowly moved out and went to the church. The convent was sealed.

HOLY CROSS MISSION. Koserefsky P. O., Alaska, June 1, '02. Dear CATHOLC RECOND—The Alaska Mission of the Yukon finds itself in sore need of help owing to a devastat-ing plague which has raged among the Esquimaux and which in a short time carried off one-half of the native popu-lation. It would take too long to de-seribe the tale of horror witnessed by the missionaries during the plague. the missionaries during the plague. like to see him, etc. After much waste Suffice it to say that the well ones fled of time she came to the point. She with a nedium of exchange. In the new state the two functions of money would have to be disturbed. They could not be combined in the same article or instrument. As each member of the community would be supposed to be remunerated according to his contri-thation in labor to the general store or business. Nowhere can be found a more devout religious people. They are of the Catholic faith and possess one of the finest church buildings in northwestern business to the general store or of the community would be supposed to business. Nowhere can be found a more the Catholic faith and possess one of the finest church buildings in northwestern business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the general store or of the community would be supposed to business to the star store or of the community would be supposed to business to the star store or of the size star store

the work of the farm connected is looked after by the Sisters. people of the parish are very for the conversion of these natives, I am yours very sincerely in the Sacred Heart of Jesus, REV. J. L. LUCCHESI, S. J.

Contributions may be sent directly to above address, or to Rev. J. M. Piet, S. J., Gonzaga College, Spokane,

Wash. DECLINE OF PROTESTANTISM.

Etats Unis, telling how the convent school of St. Julien, in Landerneau, Finistere, France, was forcibly closed, describes the entire population of the place as turning out in defence of the Sisters. Mounted gendarmes, rein-Rev. Robert Morris Raab Declares the Present Protestant Policy Ruinous.

The Rev. Mr. Raab takes a very pesorced by some regular troops, were the simistic view of the outlook of Protest-antism in America. "The purpose of instruments used by the authorities in effecting this odious act, and they were this paper," he says in the Homiletic Review, "is to criticize the abuse of resisted by the people so fiercely that a fight ensued in which many were in-jured, the soldiers using the butt ends religion by religionists, to show by a simple process of reasoning that the present policy of Protestantism in this of their guns with much unnecessary brutality to force a way through the ountry, if persisted in, must wreck it as a system." The first count in his indictment is

"At last the convent gate was cleared, but one young girl stood in front of it with folded arms. The the reaction against dogmatic teaching during the last decade. "To some this may appear to be clear gain for Pro-testantism. Without arguing this point in detail, two facts show that this loss of the source in the source of deca crowd shouted to her to get away. Her answer was, 'No!' Then with her little white hands she clasped the bars of the gate. The soldiers halted in detail, two facts show that this loss front of her for a moment, but at last one of them approached and tore her hands from the bars. Then she was a room off the vestibule stood the members of the society to whom the estate program of the vestibule stood the members of the society to whom the estate is this: the doctrines concerning which Protestants speak with equivocation are basic doctrines in their system." Another point of weakness is a substituting of a faith in the material for faith in the supernatural. "Product by nineteen yards wide and is product by the window, Commissioner Moerdes said, "Open the door, or if you don't, I will give the order to batter it down!"
""Answer, 'No!' said the Mother Superior. I obeyed. Then a man, who was evidently selected from one of the worst sacialistic nests of the society set of the worst sacialistic nests of the society is with meaning ability of a preacher is, with meaning ability of a society of the worst sacialistic nests of the society is a state of the society is a society of the worst sacialistic nests of the society is a society of the worst sacialistic nests of the society is a society of the worst sacialistic nests of the society is a society of the worst sacialistic nests of the society is a society of the worst sacialistic nests of the society is a society of the worst sacialistic nests of the society is a society of the worst sacialistic nests of the society of the worst sacialistic nests of the society of the society of the worst sacialistic nests of the society of the true, that have received wide currency

parlor the scene was dramatic. In a semicircle they all knelt down in front of the Mother Superior. "Betore bidding you farewell,' said the old Sister, 'I wish to pray with you for the last time and to give you my blowing. religious life, will be forced into the path of positive reform.

.

.... A Clerical Joker.

Pere Monsabre may approximately be alled the Father Burke of France. He s just as fond of a joke as way his fam-ous Irish brother. He once had to preach a charity sermon in a little provincial town, where he was not known to any of the priests. On arriving at the presbytery he put on a very coarse accent, and, in very ungrammatical language, informed those who had ex-pected him that Pere Monsabrewas not

mained obdurate to all appeals. "He'd do his best," he said, "but they must be sure to give him a good breakfast beforehand." He kept up the joke

we, was given up to vanity. That very tte, morning she had looked into her looking ead glass and yielded to the temptation of

looked at her and

"Well, my child," he replied, "you can go away in peace, for to mistake is

The Middle Ages are a fruitful source of non-Catholic misconception and mis-statement. Some of our esteemed separated brethren, says the Sacred Heart Review, are firmly convinced that noth-ing except what was dark and evil existed in those times. Of course they are wrong; and, as the world grows older, religious bigotry dies out and more exact research is made in the an-

more exact research is made in the an-nals of the Middle Ages; facts surppis-ingly to the credit of those days are brought out. Here, for instance, is a statement from a recent number of the National Hospital Record, showing

National Hospital Regord, showing what enlightened ideas prevailed in the Middle Ages regarding hospitals: The hospitals founded in France in the Middle Ages were a hobby of the great lords to whom they owe their origin, and they surprise one by the collectened view manifested in their enlightened views manifested in their construction. Built on a scale not inferior to that on which the great churches and abbeys of the period were planned, they form a marked contrast to the hospitals of the seventeenth and eighteenth centuries. They were lofty, well-lighted and of massive construction and the internal fittings were almost luxurious. Unlike the terrible state of things at

the Hotel Dieu in Paris in the eight-teenth century, where several patients occupied one bed, the beds were placed in cubicles with wooden partitions, and were each occupied by one patient only. In that at Tonnere, a gallery ran around the ward, from which the cubicles could be overlooked by the attendants, and which sheltered the

well, so the superior had sent him to preach in his place. The poor priests were in despair; they offered him every inducement for his return to Paris. He, of course, re-mained obdurate to all appeals. "He'd

thinking herself pretty. Pere Monsabre looked a said, quietly: "Is that all?" "That's all."

not a sin.'

HOSPITALS IN THE MIDDLE AGES.

raphic picve strongly nsideration se that the are against

an Governw the long. or a stable leavored to igious senterting that vor of relignt. It may he Republic sentially irnow. The olics to acfidence, and and though narchists in nstitute the In assert-Combes has be a false. sehood may s the whole

utterances, berty. bove on the of the resigis true. As by more reay not be as aid above is, case, except n should the e of intelli-

rowed most worth of ow; but the of to incite of our sym-without any

-intellectual ulness.

One Remedy For Socialism.

mands of the employed. The com-mendation which Leo XIII. has lately

given to the work of special retreats

workingmen in France and Belgium,

should prompt our pastors and mission-

aries to provide for their special needs

in our country, and they can perhaps do so more effectively, since they have the opportunity of addressing all con-cerned at one and the same time, work-

man, legislator and employer. -- Mes-

senger Sacred Heart.

where.

mands

It is not possible, and it may not be so necessary in this country as it is in France, Belgium, Austria and Italy, to gather together bodies of workingm to make retreats in houses specially founded for this purpose. The evils of socialism in these countries make it im-perative that the clergy should with-draw the workingmen entirely from its atmosphere, or go into their shops or meeting rooms in order to meet and convince them of its dangers and of the need of religion as a true remedy for the disorders its leaders magnify and deplore. Usually in our churches em-ployer and employee meet together for the same services, though in some prospective progress, but also the ac-tual contentment of the community; parts of our own country pastors would need to meet the men in their for there can be no contentment in a community when the individ-ual is prevented from spending his earnshops and lodge rooms, as they rarely come to church or receive the instrucings upon the things which he happens tion they most need. One thing, how-ever, can and should be done every-

to fancy. It is a patent fact that in the social-In the missions and retreats istic programmes this difficulty of supply to demand has never been satisfactorily which are preached publicly in our churches from time to time, it is imporin our or honestly discussed. There is abuntant to dwell upon the Christian prindant promise to the proletaire of magni-ficent festivals, excursions, pageants, ciples which should regulate a life of labor-submission to God's will, paconcerts, which every one will be ob-liged to take in the crowd. But no re-gard is shown for that domestic exclustience, industry, honesty, sobriety and a true spirit of brotherly love. These the conditions without which the of entertainment and that solution of labor, or any other problem, is impossible; they are the quiet relaxation which we all know form the true enjoyment of the better virtues which compel legislator and capitalist to respect the proper depart of the community.

Under this new system, we have to recognize, there will be no usury, no recognize, there will be no usury, no private monopoly. There will be no tenancy or leases, no renting of houses, no real estate accents no real estate agents, no mortgages, no stocks or stock exchanges. There will be no display made by competitors in show windows, no trading of any kind, show windows, no trading of any kind, no coinage of money, no silver question. Money means private capital that can ly be introduced into private enterprise for private gain. There could be no private enterprises. There would be only bureaus and committees to decide upon the production and transport of

which now attend the passage of a law through a city council. It is necessary to keep this point in mind, that, in the new state, the total population must inevitably be at the mercy of a ruling committee and of a system of committees, and that it is only through the good will of the com-mittee that an individual can have done for himself what he pleases and when he nitice that an individual can have done for himself what he pleases and when he pleases. In the suppression of free de-mands, therefore, by the elimination of free production, an insuperable ob-stacle is put to the development of in-dividuality and to the practical, un-dividuality and to the practical, unstacle is put to the development of in-dividuality and to the practical, un-trammeled exercise of that inventive spirit upon which the purely material progress of a community depends. The new system thus affects not merely the prospective progress, but also the ac-prospective progress, but also the achalo about the sunny South and its con quered heroes that will endure so long as brave men and virtuous women live to repeat to their children "The Con-quered Banner" and the "Sword of Lee." These two we regard as the most striking of Father Ryan's poems. Bishop Feehan compassionately re-moved the irksome parish duties from his beloved priest and allowed the dying poet to finish his days in the work which has placed him in the foremost ranks of American poets. We believe Father Ryan died before Bishop Feehan was transferred to the archdiocese

Prelate and poet-priest have Chicago. Prelate an gone to their reward. The writer, who was a printer's ap prentice at the time, put "The Con-quered Banner" in type from the orig-inal manuscript. It was first published in the Nashville Gazette, one of whose proprietors was a devaut Catholic. Intermountain Catholic.

To many what a beautiful surprise it ll be to meet in heaven those whom never expected to see there. Sure-God's mercies are above all His orks.—Faber. "'No.' "No.' To many what a beautiful surprise it will be to meet in heaven those whom we never expected to see there. Sureworks.-Faber.

My crown is in my heart, not on my head, not decked with diamonds and Indian stones, not to be seen. My crown is called content; a crown it is A nabit of thinking generously and only bureaus and committees to decide indian stones, not to be seen. My is the power of transforming one's life. It goods, according to the judgment which that seldom King's enjoy.—Shakes-the the committees would be pleased to peare.

strict in their church duties.

HOW ONE FRENCH CONVENT

WAS CLOSED.

A correspondent of the Courier des

The correspondent goes on :

crowd.

he worst sacialistic nests of the arsenal of Brest, advanced with a crowbar and began to batter down the door. For minutes he worked at it furiously. But the door was too solid for him. In a rage the fellow struck the window with his crowbar and sent a shower of broken glass among the Sisters. 'Open the door,' should Moerdes, 'we are

unable to open it ! You will find it more difficult than to knock down women with the butts of guns,' was the answer which he received. Then the work was resumed and at last the door was broken down. The Commissioners entered and were brought into the parlor. One of of them sat down at a table while the other read the decree. On the right stood the mem-bers of the council; on the left a company of gendarmes and in the centre the Mother Superior and her two assistants. When the decree was read the Superio handed me a sheet of paper and asked me to give it to Moerdes.

"'The Mother Superior,' said I to him, 'refuses to sign your proces verbal, unless you attach to it her protest in extenso.' The protest was attached to the document, and then the old Sister in a trembling hand and in large letters such as one might find in the copy book of the children whom she taught, signed, Marie Leontine Jestin.' "Sister,' said the Commissioner,

will you promise not to bring any more convent teachers into this establish-

"Well, Sisters,' said Moerdes, 'I must proceed with the expulsion and seal up the place.' "The other Sisters were sent for.

They all came down weeping like children. . . When they entered the face trickery in the name of religion as steets and sinful amusements less."

ortant que And the lack of appreciation ability. of the humble and untutored, with an enlarged appreciation of the wealthy, is a growing weakness among Protest-

The old distinction between the Church and the world is growing dim. "It is a growing reproach to Protest-

antism that it is treating as religious men who are not religious and are known to be the opposite. This is a surrender of the fundamental doctrine of Protestantism, that religion is matter of personal choice and experi-ence, and can never be ascribed to a man who persists in badness. Greed, oppression, unscriptural divorce, wide-spread indifference to alcoholism, polit-ical corruption, exposure of the human form beyond the limits of modesty (as at the theater), Sabbath desceration, are tolerated and sometimes indulged in by members of Protestant churches.

Radical attacks on the Bible under the guise of scientific investigation are tolerated. "It is a fact, too patent to require proof, that Protestantism is doomed, if the Bible is untrust worthy. The defense of Protestantism worthy. The defense of Protestantism can never proceed on the ground of speculation; for speculation is oftener atheistic than theistic. The whole right of Protestantism, to exist as a stem of doctrine is derived from the Bible and defended by the Bible. Now for Protestants to support men in attack ing the Scriptures is to lend aid to their own overthrow.

The Church stands in great need of a "thorough-going reformation." "A worldly, half-paralyzed Church, led by ministers who do not know what to preach, will fall short of changing the moral complexion of the world. The

weakened condition of the ministry is quite as pathetic as that of the churches. We may really indulge the

hope that men will so sicken of this sur-

stand forth most prominently. Among those scenes is the one which we call evening prayer. The day for the child is over; all the little pleasures, the little fears and the pains that seemed so sharp are over; the sunshine of the day has gone, and with the coming of night comes bed-time and the evening prayer. Somehow, the prayer of the child is not quite like the prayers of later years. The child's prayer is real; God for it is a good and loving and very real Father, and the prayer that goes forth to Him is the prayer of His own child to its Father. The evening prayer is beauti-ful, and beautiful will be the child into whose heart its words find an everlasting resting-place.-New World.

Reforming the Reformation. L'ving Church (Protestant Episcopalian).

A curious and grimly humorous coin-cidence is presented by the reading, in the London Letter this week, of the very hesitating approval given by the Bishop of Exeter to the erection of a Calvary Group-Our Lord on the Cross with St. Mary and St. John on either sid ----on the roodscreen of a church in his diocese, when we have only just read in the secular papers the report by cable that the King has ordered that a similar group be placed in Westminster Abbey as a memorial of his coronation. We do not indeed know from the reports yet at hand what is the exact place of that memorial, whether on the screen or elsewhere. We shall await the fuller report with interest. The place, however, is of little importance,

compared with the memorial itself. Will the Protestant objectors, we wonder, maintain that their King is foreing "idolatry" upon the land? Truly, the world moves.

----" If parents would make home more pleasant for their boys and girls, the children would love home more, and the

THE TRUTH ABOUT THE CATH-OLIC CHURCH.

of neighborhood, that Holy Cross is a Jesuit college, could not, to save his neck, produce this obnoxious tenet from

a Jesuit, if there were fifty instances. Accordingly, he absolves himself from all obligation of showing that Jesuits have ever written that the end justifies

the means, by saying that the thing has been taught so often by them as to make

futile the attempt of the Order to deny it. Here he is safe. When an imbecile, liar and ignoramus writes for fools, liars

and ignoramuses, the farther he strays

from the truth the more completely im-pregnable he is. So for the present we will leave him and his wretched crew to

stew in their own juice, and turn to those that use the intellect of human

eings. Professor John Huber, in his book on

the Order, is embarrassed where to find this proposition, but he cites something which under all the circumstances he

thinks may not unreasonably be taken

Such ill-considered expressions can

The old Catholics, naturally, are at

The sentence is in

CHARLES C. STARBUCK.

OUR IDEALS.

BY W. N. HOLMES.

minds a vista of great possibilities. To

have a conception of a perfect man or perfect woman is not sufficient, how-

ever; we should also have an unquench-

able desire and ambition to become per-

fect mentally and physically as nearly as possible. To do this it is necessary

consciousness, thereby making them a part of our life. onstantly keep our ideals before our

As the mental faculties in their action create all our ideals, we need but cultivate the specific faculttes

which will make our ideals more perfect.

our ideals will soon reach a higher

which

be found in any school of ethical writ-

ers.

TA PROTESTANT THEOLOGIAN. CCIV.

When Professor Foster, following the learned Lutheran theologian Delitzsch. quoted a somewhat extended passage as from the introduction to the Unam Sanc tam, I, of course, never having read the full text of the bull, had no warrant to oppose myself to so learned a scholar as Delitzsch, who assures us that he copies from the original. The passage, it is true, seemed to travel extravagantly beyond the record, to have little perbeyond the record, to have hade per-tinency to the proper purpose of the bull. However, I could not say into what exuberances of disquisition Pope Boniface might have been led by his extreme exasperation against Philip the Fair. Therefore I naturally accepted

as meaning something like it. An Eng-lish Jesuit, indeed, quotes a colleague the quotation as genuine. Genuine or spurious, it can not, as we have seen, be cathedratic. To be who, in his zeal for some entirely sound sure, Foster, whose purpose absolutely requires that it should be, declares that it is, in utter contempt of nearly the proposition, has very nearly tumbled over into this pit. And such occasional it is, in utter comtempt of nearly the universal body of Catholic divines. approaches of unadvised controversy are thus far all that can be hunted up. However, the rest of us, not being en dowed with such sublime gifts of theo-logical self-confidence, have not the boldness to contradict almost the united

The old Catholics, naturally, are at present peculiarly strenuous in contro-versy with Rome and the Jesuits. Some years ago a German Old Catholic quoted the very sentence from a Ger-man Jesuit : "The morality of the end boldness to contradict almost the united schola theologorum. Nevertheless, the passage, though not binding on faith, yet, if really found in the introduction to a decree of the faith, must be construed to agree with the doctrine of the Church. Otherwise, we should make out Boniface VIII to have been a mublic heretic. determines the morality of the means." Unluckily the book had gone out of VIII. to have been a public heretic, which no one pretends. I therefore gave a possible interpretation, by no means very natural or probable, yet print, and he could not verify the cita-tion. Lately, however, it has turned up again, and there, sure enough, are the words in black and white: "The morality of the end determines the mor-ality of the means." Now at last,— can it be doubted ?—we are safe in port conceivable . Otherwise we should have the Pope flatly contradicting, as **Poster**, in his innocent ignorance, sup-poses him to do, the Canon Law, in its declaration (see the Regesta of Inno-declaration (see the Regesta of Innoour righteousness. Alas, as Dante says, "I have seen a bark, after safely cent III.) that it is not dying excom-municate which of itself sends a man to traversing the wide sea, go down at the perdition, but dying excommunicate impenitent.

harbor's mouth." The sendence as a the book, unquestionably, but only as a the book, unquestionably. The Index. The However, interpretation, natural or blundering summary of the Index. The text to which it refers is this: "An act is good when the end is good, the non-natural, has turned out quite superfluous. The editor of the Review hav-ing purused the bull as given in extenso means are good, and the circumstances are good. If one of these conditions fails, the whole is evil." Baronius in his great work reports to me that there is no such passage as that adduced by Delitzsch. President What can be done with so disappoint-ing a body? However, let not the faithful be too disconsolate. They of Boston College, has Mullan, S. J., of Boston College, has also been kind enough to go through the bull as found in the Eullarium itsurely do not think that the resource self, and discovers that the only words of the introduction bearing on the matof the Father of Lies are exhausted ter at all are these: "As the faith re-quires, we are compelled to believe and hold one Holy Catholic Church, likeyet.

Andover, Mass. wise Apostolic, and we firmly believe her and ingenuously confess her; out-side of which there is neither salvation, nor remission of sins. Here, we see, is no mention, as in Using the word "ideal," not as some thing visionary or unreal, but as "the conception of a thing in its most perfect state," and making curselves the ob-Foster, of heretics or schismatics, Jews, Saracens or heathen, or reception into the visible fold before the hour of ject of this conception, we open to our

death, nothing except the declaration that for salvation it is necessary to be in the Catholic Church. She had, from of old, distinguished between her body and her soul, and Boniface says nothing in contradiction of this immemorial teaching, on which, however, he has no occasion to dwell, as no one could imagine it applicable to contumacious rebellion from the very midst of her ac-knowledged communion. If Philip was really a rebel at this time (as to which I give no opinion) of course he was a conscious and guilty rebel. At the last the evil king became spiritually a parricide.

Let us individually find out Are we to suppose then that Delitzsch faculties in our mental constitution need cultivation and which need rehas been imposed on by a forgery? I think not. The passage seems to be straining, and then act accordingly, and written in all good faith. There is nothing in it of the clumsy malice of plane. spurious Jesuit oath, the

T. Christian

As the noblest and highest creature of the spurious sacerdotal oath, as the nonlest and nglest creature of the spurious sacerdotal oath, in the universe, ought we not be ashamed to blame heredity, environ woluntary ignoramus and slanderer, J. T. Christian. The author is evidently selves for our shortcomings, our weak T. Christian. The author is evidently a sincere Catholic, but of a narrow and nesses, our failures. Are we not as men and women, capable of harness we not,

The

THE CATHOLIC RECORD.

to the

And

bilities can also be overcome if you work hard enough. Brace up; make

up your mind to be stronger than your environment. Get out of it if no duty

is holding you; if it is necessary that you stay in your present unfavorable environment, change it. Perhaps it is

only your view of it that is wrong, and your environment to another would be

the means of improvement, calling out

your best mental and physical powers. Never for one moment dwell on the

thought that circumstances are again

you. Quit your whining, and use the strength, wasted in telling and think

ing about your troubles, in efforts to overcome them. Be patient, keep your ambition fixed on improvement-learn.

study, think, concentrate on whateve

study, think, concentrate on whatever you do, aim at perfection, and with every step forward the seemingly im-possible will become easy, and your life will become filled out with the pleasure of hencedee and outputs. This is turn

of knowledge and culture. This in ture

means an intense desire to help others to lead a happier life, which happiness

like the boomerang, returns to th sender, but unlike it, leaves its impres

FIVE-MINUTES SERMON.

Seventeenth Sunday After Pentecost.

"Jesus said to him: Thou shall love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind."-(St. Matt. xxii. 37.)

What do people of the world appear

to love the most? It is money. And why money more than anything else?

temporal goods and advantages.

heart on money and treasures.

God had intended us for this world He

would not have had an adequate motive

From all this it follows that we mus

for creating us at all.

to receive this answer.

is demanding an answer.

WHY WE SHOULD LOVE GOD.

sion on everyone in its path.

persistence. So-called mental impossi- A PROTESTANT AT THE POPE'S MASS

Baron Otto von Piorten describes his npressions while assisting at be's Mass, "At his entrance into Vatican his heart 'hardens' at the the Vatican sight of all the splendor. In the plain chapel he, with his wife, seeks a rearmost pew to avoid having to kneel. But as Leo XIII., bent forward and leaning upon two priests, enters and greets the assemblage with a mild and smile he sinks upon his right knee. 'Before this man it causes no wrench to one's self-respect. It were well if no man had to bow before any one less worthy. The Pope kneels down and prays Through the breathless silence of the congregation a sound penetrates; slowly, growing firmer, gaining strength as it were from the words of the prayer, the words are uttered with deepest expression of a contrite heart: mea culpa. ea maxima cul pa !

'That came home to me like a per sonal revelation. Those words came from the inmost heart, or else every thing is a lie here below. . . Yes thing is a lie here below. . Yes, yes, nostra culpa, a voice cried within me, and my head fell forward till I could see nothing more. And then I felt something in the corners of my eyes that I had not felt there for a long, long time. Long a side long time. I cast a side ong glance at my wife, who was kneeling by me, to see whether I was shamed before her. I saw enough. Two Protestants, who were weeping !" During the progress of the Mass he feels as though he had never heard Mass before, as if now for the first time he understood the deep

Because with money they can procure what they desire, houses, lands, clothing, good fare, to journey around where particularly; it is accompanied by an they will, to amuse themselves, etc. Money represents to them all sorts of ndescribably mild smile of the shining blue-grey eyes. "If it depended on him, on this old, kind-hearted, truly But money cannot buy happiness; that is, true, real happiness. It canpious man, there would be peace on earth." The baron did not take part in the audience which followed, but he saw that no one came away unconsoled; he saw in spirit how the endless procesnot buy health, it cannot buy long life, it cannot buy peace and contentment of mind. The rich man sion of griet-burdened humanity passes must part with all temporal goods in a short time, as the apostle says: "We brought nothing in this world and before him who is willing to give courage and hope to all that they may bear their burdens. And he would not tire till his arms would sink nerveless to his certainly we can carry nothing out." To love riches with his whole heart is a foolish thing. "Blessed is the man who has not gone after gold, nor set his sides; and as long as they could would these kindly lips try to speak soothing words, and these eyes consoling glances. No! God is our only treasure. He is the infinite, boundless good. All that "The impression can never be obliterated : the Pope's Mass will remain un forgotten by the Protestant." is good or beautiful or desirable flows from Him as from its source, and apart from Him there is nothing good, beauti-

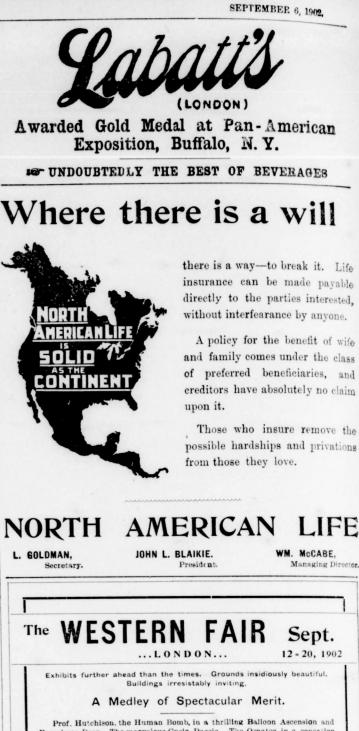
Dooley on Reformers.

ful, or desireable. And He is the eternal good. This happiness which He offers us is not a puff of wind which Dunne, in his Dooley papers, often tells much truth as well as causes laughter. The other day Mr. Hennessey asked asses away, but will last for ever. It death finds us in the state of grace and Martin Dooley why reform administra-tions, municipal, state or national, nearfriendship with God, we will possess. without fear or loss, superabundant riches, joy, and happiness for the ly always fail.

"I'll tell ye,' said Mr. Dooley. 'I tell ye ivrything an' I'll tell ye this. ountless ages of eternity. This is what we are created for. If In th' first place, 'tis a gr-reat mistake to think that annywan ra-aly wants to rayform. Ye niver heerd iv a man rayformin' himsilf. He'll rayform other people gladly. He likes to do it. But obey the commandment: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." God is entitled to he hasn't power to resist what th' pa-pers calls th' blandishments iv th' our love, for He is our creator, "in whom we live and move and have our being, without whom and His upholding timpter. An' that's thruer in politics

hand we would vanish away into nothing ness." He is entitled to our love be-cause He is our last end and supreme od. God is the only worthy object of the love of a reasonable and immortal soul made to His own image and likeness. This is the dictate of our own good sense. If every one stops to question his own right reason he cannot fail How shall we fulfil this great com-

gard to their duties and very zealous Healthy reforms are right, but may civilization long be delivered from the they owe to religion. the more they be-lieve themselves to be indebted to their immature, one-idead quacks who have never shown any remarkable aptitude for having a business of their own and country .- Montesquien.



Parachule Drop. The marvelous Cycle Dazzle. The Osnatos in a sensation novelty. The great Gay, the H indcuif King. The Olifans, Continental Eccen-triques. Manning and Du Crow, famous Monopedes. Bosa Naynon, with her troupe of Trained Tropical Birds. The Bard Bros., Acrobatic Wonders. Chrissie M. Jones, Cornet Virtuoso. Magnificent Pyrotechnics and many other features. Special train service over all lines.

Prize Lists, Maps, Programmes and information for the asking from LT .- COL. W. M. GART HORE, J. A. NELLES. President. Oh how compassionate and consoling O'KEHFE'S is God to those whose hearts are op pressed and who have recourse to Him with confidence! Men are cold, critical Liquid Extract of Mal

> If you do not enjo your meals and do no sleep well, you need O'Keefe's Liquid Extract of Malt -The Diastase in the Malt aids digestion, and the Hops insures sound sleep. One bottle every two

days in doses of

glassful after each me

and at bed-time will re store your appetite, giv

you refreshing sleep and

build up your general

health.

W. LLOXD WOOD, Wholesale Dragie General Agent, TORONTO

SEPTEM

SICL BY FRA

" There goe Siclone CI Middleton. train-master's gineers. He w strikers, and r on the Sante vals Duck ge scenes of his men who surre ly odds with ough now th ous Duck-sit new men and on the West F " Do you re asked Duck, c

office. " Remembe anybody who "I fired pa walked just was quicker. don't know w now," he co around ninety-pound stone culvert

great for sno

The cuts ma

ers. No wo haul such t Schley and I miles an hour "When I road-bed was lumps were culverts ; fif fence west plains black never closed hiss of the s worse than t knew when bunch of cri

> whenever th chuck full train ploug made a path the steers v take the mid and string about fast so hour! You cylinders sp yell-sort spow-drifts. " One day west on 59, matter we coming aga bunch of c west of the When we been a thou around th used to be a said they any rate. every direc see. ... Hold them out,' " ' That 4 Get after do.' He never thou jack-bar an "The f lazy, but h hit him. spect me, the broad whacked a head dowr the ties ; at once ; i the jack-b and about

run so : y ers on my Siclone h them, I'd world. I went clea Siclone o smoke-sta way, he s and kept thought

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meaning of its parts. The Pope's benediction touches him L. GOLDMAN, One must admit that Finley Peter

a healthy man'll niver rayform while he has th' strength. A man doesn't ray-form till his will has been impaired so thin annywhere else.' Another reason lies in the fact that many reformers are very earnest, very impractical people. They can see merit only in their own notions. They cannot

See that they are warped and one sided. They want instantly to make the world as it ought to be, not as it can be made. Whenever they get into power they push matters so far that sensible people begin a reaction in self-defense. Then the reformers stand disgraced where they expected to win immortal fame. mandment? This is the question of questions, which should be now before

The love of God is not precisely the sensible affection such as we feel to our relations and friends here on the earth. hinding it as they ought. It is somewhat



literalistic temper, who puts into the words of Boniface meanings that are not in them. He is such a man as Manning and Ward declared that the English Catholics of 1860 were. The gloss has then at some time been ignorantly confounded with the text, and Delitzsch seems to have copied from such a corrupted source. Nothing can countervail this presumption except the production, from an authentic Bullarium, of these word as Foster actually gives them. Either there has been an ignorant enlarge-ment or a careless mutilation of the ment or a careless mutilation of the Bull. Present evidence speaks for the former. There is another passage which has been run after as continually as the pot of gold at the end of the rainbow, and with about as small a present prospect of overtaking it. It is the famous proposition, supposed to be discoverable among the writings of the Jesuits

The end sanctifies the me It is a mistake, although Dr. Johnson urges it against the character of Sin Andrew Aguecheek, to suppose that there cannot be anything really comical in pure fatuity. There cannot be a more utterly fatuous book than Lans-Romanism and the Republic, ing's at the book is running over with com yet the bo Even its pervading wicked ness, its unremitting endeavor to con mess, its interneting interior to com-firm Luther's teaching, that the com-mandment: "Thou shalt not bear false witness against thy neighbor," does not bind toward the Catholics, cannot take away the drollery from the thing take away the drollery from the thing. The wickedness is too feeble to lead itself to deep indignation. J. T. Chris-tian's book now, published by the Southern Baptists, is deeply devilish. It might easily, on occasion, issue i murder or in massacre. But no on on. issue in can imagine anything tragic coming out of Lansing's feeble maunderings except, indeed, as an idiot might know better than to throw a lighter match into a powder magazine.

Mental imbecility sometimes has very droll cunning, and for its ow monkeyish purposes may be shrewder than intellect. Lansing, being chal lenged to show where a Jesuit has writ-ten that the end sanctifies the means and knowing nothing about anything not even having found out after month

ing nearly all nature's power and have it do our bidding, able to master al animals, qualified to delve into the systeries of nature, and by a daily equisition of knowledge, added to the mysteries of nature, and by experience gleaned from the brightest minds in all the past ages, enhance our knowledge and power to an extent un-

dreamt of even fifty years ago? Too long have we considered our-selves weak, helpless mortals, incapable serves weak, helpless mortals, incapable of reaching a state of mind and body which may be termed approximately perfect. Let us throw aside this thought, let us believe in our ability to become better and better in char-acter, and keep this ideal before us until the end of our days. We can then be satisfied that we are doing the work for which we have been placed on earth, and leave it better because we ave lived in it.

What does it mean to become perfect Does it mean to improve our desire for money, for honor, for fame, for selfish

power, for selfish pleasure? No, no emphatically NO. To become perfect means to become more loving, more sympathetic, more reverent, more hopeful, more conscientious, more courage more moral, more self-reliant, mor self-controlled, more helpful, more tol-erant, more spiritual, more tactful, more agreeable, more thoughtful, more con-siderate, more learned, more cheerful nore sincere, more cultured, more faith ful, more appreciative of the beautiful to become less fitful, less conceited ess quarrelsome, less subject to anger, less stubborn, less grasping, less sub-ject to our appetites, less impulsive, ject to our appetites, ss revengeful, less fearful, less regard

ful of petty censure, less fault-finding. In a few words, to become perfect we must strive to attain the highest and best qualities of character that the rreatest and best men and women of al ges possessed. Now comes that weather-stained and " But environ

noth-eaten excuse: "But environ-ment and circumstances are against ue." To use a pertinent slang phrase: "Forget it; forget it." It is simply n acknowledgment of your weakness What were insurmountable difficulties physically to the majority of people have been overcome by a few who had auflicient strength, self-confidence and

Our affections are not always under our control. We have never seen God, and only know what He is by what He has revealed. This affectionate love we can only have as far as He imparts it to us. It is not what He demands of us. What is this love? St. John answers this question. "This is the love of

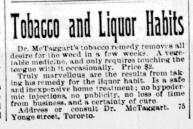
God, that we keep His Commandments. The love of God consists in true heart felt obedience. We must be disposed to keep His Commandments and all of them. If we are fully, earnestly disoosed to do this then we fulfil the great commandment to love God. No matter now great may be our temptations of now great a sacrifice it may involve, we must be disposed to obey the com mandments. Let us not rest satisfied : moment until we find ourselves solidly grounded in these dispositions; and if we find ourselves weak or wavering, let us pray, and never cease praying. God will help us, and we shall be able to say

with St. Paul, " I can do all things in Christ who strengtheneth me," and with St. Anthony who, sorely afflicted, exclaimed, " Let God arise, and all His enemies shall be scattered and they that hate Him shall flee before Hin.'

> Behold what this adorable Heart reuires of its friends : Poverty in intention, humility in operation, p in object.-Bl. Margaret Mary. purity

Thee alone, O my God ! Thee alone does my soul desire and my heart knows no peace unless it rests in Thy Sacred Heart !--St. Catharine of Sienna.

The least things done for the love of Our Divine Master may be full in His sight of the richest and sweetest merit and the greatest things we may do or suffer, and if they are not done in charity, are, as the Apostle says, worth nothing.



Some have said that the Christian resignificant that, given a choice, the ligion, by representing heaven to

Bourke Cockran on Happiness.

"What Constitutes Real Happiness' is the subject which Mr. Bourke Cock an, with a good deal of wisdom and inds in a New York paper ight, expounds in a New York pape "What is Happiness?" he asks.

"Is it fame? "Some wise men hold that fame is posthumuous and notoriety contem-poraneous. * * * * To be gazed at in the street or in a public conveyance in the street or in a public conveyance soon palls upon the mind; from being a ource of satisfaction it becomes a source of embarrassment. The prominence which has cost a life-time of industry and self-denial to acquire can be forfeited in a moment by an ill-considered act or maladroit expression.

a maladroit expression. "Is power happiness? * * * Ask the possessor of it, and he will tell you that it is an obstacle to all content-

nent. * * * Is knowledge happiness? The utmost that a life devoted to study can hope to accomplish is to discover the fountain of knowledge; not one of us can

rountain of knowledge, not one of us can ever hope to slake his thirst at it. "Is wealth happiness? Look at those who possess it and tell me if you think they are a happy race. * * * I have heard of jolly beggars, but no one has ever heard of joly millionaires. * * * The cripple sometimes smiles on the bed to which he is chained. * * * It is

as natural for a workman to sing while the object of his labor assumes a form in which it will be at once the monument of his industry and the source of his wages, as it is for a mother to sing over the cradle of the child she has borne.

But who ever heard of a millionaire singing a comic song or whistling a merry tune as he clips coupons in a subterranean cell? From a somewhat extensive observation of life I can say with perfect sincerity that in my judg ment hopeless misery exists nowhere except among the idle rich. * *

Happiness consists, not in our possess-ion, but in ourselves; not in what we have but what we are. * * * "

DR. HAMILTON'S PILLS ARE MILD.

significant that, given a choice, the might by the rogues in office rather than the eranks.—Catholic Telegraph. Bourke Cockran on Happiness. we can only reach heaven by fulfilling our duties to society and our country. Experience teaches us enough who the truest patriots , those who believe in a God and in a future life, are mater-ialists who believe neither in heaven nor hell .- Bergier.

They Father Consumption

and severe ; God bears all, He has pity

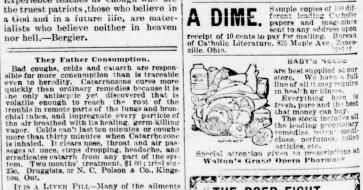
on all, He is inexhaustible in goodness,

The disciples of Jesus Christ will be

citizens infinitely enlightened with re-

to fulfill them ; the more they think that

in patience, in gentleness.



2xc. Druggists, or N. C. Poison & Co., Kinge-ton, Ont. Iton, Ont. Iton, Diverse 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 sating and drinking. This accounts for the great many liver regulators now pressed on the attention of sufferers. Of these there is none superior to Parmelee's Vacetable Pills. Their operation though gentle is effective, and the most delicate can use them. TESTED BY TIME -In his justly-celebrated Pills Dr. Parmelee has given to the world one of the most unique medicines offered to the public in late years. Prepared to weet the want for a pill which, could be taken without A TOTAL TRACTOR THE BOER FIGHT FOR FREEDOM. By MICHAEL DAVITT. 603 pp., profusely illustrated, with map. This is the first authentic history the Boer War." Price (Special) \$2.25 Express paid. This bit ratio is as given to be work of the public in late years. Prepared to use this want for a pill which could be taken withou nausea, and that would purge without pain, it has met all requirements in that direction, and it is in general use not only because of these two qualities, but because it is known to po-sess alterative and curative powers which place it in the front rank of medicines. It may he only a triling cold but neglect i BLAKE'S WEST SIDE BOOKSTORE 602 OTTEEN STEER 602 QUEEN WEST, TOBONTO. Poone Park 832. ANANANANANANANANANA ALCOHOL AND DRUG USERS.

It may be only a trilling cold, but neglect it and it will fasten its fangs in your lungs, and you will cool be carried to an untimely grave. In this country we have sudden changes and must expect to have coughs and colds. We cannot avoid them but we can effect a cure by using Bickle's Anti-Consumptive Syrue, the Victims of the above habits will be inusing Bickle's Anti-Consumptive Syrup, the medicine that has never been known to fail in curing coughs colds, bronchitis and all affec-tions of the throat, lungs and chest. A GOOD NAME IS TO BE PRIZED — There have been imitations of Dr. Thomas' Eslectric Oil which may have been injurina to its good name, but if so, the injury has only been tem-porary. Goodness must always come to the f ont and throw into the shadow that which is worthless. So it has been with Eclectric Oil no imitation can maintain itself against the genuine article. terested in the discovery of a harmless antidote which quickly and permanently removes all desire for liquor and drugs. This medicine has been publicly endorsed before Congress of Bishops and at Father before Congress of Bishops and at Fatnel Matthew's Anniversaries, also by Clergy, men from their pulpits and by temperance societies of all denominations. Interested persons can obtain full particulars from Mr. Dixon. 81 Willcor St., Toronto, Canada. the coa They w Siclone When answere " WI Bucks. " Bu sisted ! " St don't i some a It w plains his na why i eous. " I dropp man a alway seeme

any e

Charles Transaction

SEPTEMBER 6, 1902.

THE CATHOLIC RECORD.

SICLONE CLARK. BY FRARK H. SPEARMAN.

" There goes a fellow that walks like "There goes a teriow that waiks like Siclone Clark," exclaimed Duck Middleton. Duck was sitting in the train-master's office with a group of en-gineers. He was one of the black-listed strikers, and runs an engine now down on the Sante Fe. But at long intervals Duck gets back to revisit the scenes of his early triumphs. The men who surrounded him were at deadmen who surrounded him were at dead-ly odds with Duck and his chuns, though now the ancient enmities seem forgotten, and Duck-the once feroci-ous Duck-sits occasionally among the new men and gossips about early days on the West End. on the West End. "Do you remember Siclone, Reed?" asked Duck, calling to me in the private

office. "Remember him?" Iechoed. "Did anybody who ever knew Siclone forget

"' Hold on, Siclone, and I'll chase

them out,' I said. " ' That's the stuff, Duck,' says he.

place where we couldn't see a thing.

ound up our ball of yarn in a minute

Often and often Siclone would go into his division without a dry thread on

him. "Those were different days," mused the grizzled striker. "The old boys are scattered now all over this broad land. The strike did it; and you fel-be the scan. But what I won-

lows have the snap. But what I won-der, often and often, is whether Siclone is really alive or not."

I.

boys who helped Harvey Reynolds and Ed Banks save 59 at Griffin the night

They were both taken into the service ;

Siclone, after a while, went to wiping. When Bucks asked his name, Siclone

sisted Bucks. "Stands for Cyclone, I reckon; don'tit?" retorted the cowboy, with

some annoyance. It was not usual in those days on the

" S. Clark.'

answered,

Bucks. "S. Clark."

e coal-train ran down from Ogalalla.

him?" "I fired passenger for Sielone twenty years ago," resumed Duck. "He walked just like that fellow; only he was quicker. I reekon you fellows

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le every two ter each me l-time will re appetite, give hing sleep and

Bucks was believed to have second sight when he named the hair-brained fireman. He could get up a storm juicker than any man on the division, and, if he felt so disposed, stop one In spite of his eccentricities, which

Though—who can term to any been just to his liking. The strike was the worst thing that ever happened to Siclone. He was one of those big-hearted, violent fellows who went into it loaded with enthuswho went into it loaded with entities iasm. He had nothing to gain by it; at least, nothing to speak of. But the idea that somebody on the East End needed their help led men like Sielone in and they thought it a cinch that company would have to take them all back.

The consequence was that, when we staggered along without them, men like Siclone, easily aroused, naturally of violent passions, and with no self-restraint. stopped at nothing to cripple the ser-vice. And they looked on the men who took their places as entitled neither to liberty nor life.

was quicker. I recent you have here don't know what a snap you have here new," he continued, addressing the new around him. "Track fenced; When our new men began coming when our new men began coming from the Reading to replace the strik-ors, every one wondered who would get Sielone Clark's engine, the 313. Si-clone had gently sworn to kill the first man who took out the 313—and bar nomen around him. "Track lended; ninety-pound rails; steel bridges; stone culverts; slag ballast; sky-scrap-ers. No wonder you get chances to haul such nobs as Lilioukalani and Schley and Dewey, and cut out ninety Schley and Dewey, and cut out ninety miles an hour on tangents. "When I was firing for Siclone the road-bed was just off the scrapers; the dumps were soft; pile bridges; paper culverts; fifty-six-pound rails; not a fence west of Buffalo. gap, and the plains black with Texas steers. We body Whatever others thought of Siclone's

vaporings, they counted for a good deal on the West End; nobody wanted trouble with him.

Even Neighbor, who feared no man, sort of let the 313 lay in her stall as long as possible, after the trouble benever closed our cylinder cocks; the hiss of the steam frightened the cattle gan

Nothing was said about it. Threats cannot be taken cognizance of official-ly; we were bombarded with threats all worse than the whistle, and we never knew when we were going to find a bunch of critters on the track. the time; they had long since ceased to move us. Yet Siclone's engine stayed The first winter I came out was great for snow, and I was a tenderfoot. The cuts made good wind-breaks, and

in the round-house. in the round-house. Then, after Foley and McTerza and Sinclair, came Fitzpatrick from the East. McTerza was put on the mails, and, coming down one day on the White Flyer, he blew a cylinder-head out of whenever there was a norther they were chuck fall of eattle. Every time a train ploughed through the snow it made a path on the track. Whenever the steers wanted to move they would the 416. take the middle of the track single file,

and string out mile after mile. Talk out when she came stumping in on one about fast schedules and ninety miles an pair of drivers—for we were using engines worse than horseflesh then. But of course the 416 was put out. The only gig left in the house was the hour! You had to poke along with your cylinders spitting, and just whistle and yell—sort of blow them off into the

ow-drifts. "One day Siclone and $\overline{\mathbf{I}}$ were going I imagine Neighbor felt the finger of fate in it. The mail had to go. The time had come for the 313; he ordered west on 59, and we were late ; for that matter we were always late. Simpson coming against us on 60 had caught a

" ' That's the stuff, Duck,' says he. ' Get after them and see what you can do.' He looked kind of queer, but I never thought anything. I picked up a jack-bar and started up the track. " The first fellow I tackled looked lazy, but he started full quick when I hit him. Then he turned around to in-spect me, and I noticed his horns were the broad-gauge variety. While I

Fitzpatrick shifted to the other leg. "Did he say what I would be doing while this was going on?" Something in Fitzpatrick's manner made Neighbor laugh. Other things crowded in and no more was said. No more was thought in fact. The 313 rolled as kindly for Fitzpatrick as for Siclone, and the new engineer, a quiet fellow like Foley, only a good bit heavier, went on and off her with never a word for anybody.

head down and began to snort and paw the ties; then they all began to bellow at once; it looked smoky. I dropped the jack-bar and started for the engine, with it. He discovered his change just as Fitz got out of his chair. Siclone came back, replaced the hat on the table—it had Fitzpatrick's name pasted

"Is your name Fitzpatrick?"

"Mine is Clark."

ever tried to chase range foot again. "In the spring we got the rains; not but, cloud-bursts. continued Siclone.

It seemed for the moment he stood ally understood that the sudden disappearance was one of Siclone's freaks. If the ex-cowboy had so determined he would not have hidden to keep out of anybody's way. I have sometimes ponthere the crowd would go mad. there the crowd would go mad. The shock and the shouting seemed to con-fuse him; it may have been the hot air cook his breath. They yelled to him to jump; but he swayed uncertainly. Once, an instant after that, he was seen lered whether shame hadn't something to do with it. His tremendous physical strength was fit for so much better to look down; then he drew back from the casement. I never saw him again. The flames wrapped the building in a things than beating other men that maybe he, himself, sort of realized it after the storm had passed. yellow fury; by daylight the big bar-racks were a smouldering pile of ruins. So little water was thrown that it was Down east of the depot grounds at McCloud stands, or stood, a great barn-like hotel, built in boom days, and long nearly nightfall before we could get in to the wreck. The tragedy had blotted out the feud between the strikers and

easy stages. It was nicknamed the barracks. Many railroad men boarded there, and the new engineers liked it because it was close to the round-house and away from the strikers. were in the ruins.

Fitzpatrick, while we were search-ing, called continually for Siclone Clark. We didn't tell him the truth; racks, and Holmes Kay, one of our stan surgeons, was given charge of the case; a trained nurse was provided besides. Nobody thought the injured man would live. But atter every care was given him, we turned our attention to the Clark. We didn't tell him the truth ; indeed, we didn't know it ; nor do we yet know it. Every brace, every beam, every brick was taken from the charred pile. Every foot of cinders, every handful of ashes sifted ; but of a human The 313, whether it happens so, or whether Neighbor thought it well to being the searchers found never a trace. Not a bone, not a key, not a knife, not a button which could be identified as his. Like the smoke which swallowed him up, he had disappeared completely drop the disputed machine temporarily, was not taken out again for three weeks. She was looked on as a hoodoo, and nobody wanted her. Foley refused point-blank one day to take her, claim-ing that he had troubles of his own. Is he alive

Is he alive ? I cannot tell.

But this I know. Years afterwards Sidney Blair, head Then, one day, something happened to McTerza's engine; we were stranded for a locomotive, and the 313 was brought out for McTerza; he didn't

The

Meantime nothing had been seen or heard of Siclone. That, in fact, was the reason Neighbor urged for using his en-gine; but it seemed as if every time

ind, moreover, frightfully scarred. He was silent and inclined to be mo-

at first, but after he learned Blair was through he forgot to turn off the lamp under his coffee-tank. It over-heated the counter, and in a few miuutes rose at first, but after he learned Blar was from McCloud he unbent a bit, and after a time began asking questions which indicated a surprising familiarity with the northen country and with our road. In particular, this man asked what had become of Bucks, and, when told what a big railroad man he had asserted, with a sudden bitterarouse the guests. There were at least fifty people asleep in the house, travelling and railway men. Being a wooden building it was a quick prey, and in an incred-ibiy short time the flames were leaping through the second-story windows. When I got down men were jumping in every direction from the burning hotel. Railroaders swarmed around. grown, asserted, with a statute bister ness and without in any way leading up to it, that with Bucks on the West End there never would have been a strike. Sitting at their camp-fire while their crews mingled, Blair noticed in the icker of the blaze how seamed the throat and breast of the cattleman were; even his sinewy forearms were drawn out of shape. He asked, too, whether Blair recollected the night the barracks

ourued; but Blair at that time was east burued; but Blair at that time was east of the river, and so explained, though he related to the cowboy incidents of the fire which he had heard, among others the story of Fitzpatrick and Siopportunity was there were many pretty rescues, until the flames, shoot-ing up, cut off the stairs, and left the helpers nothing for it but to stand and watch the destruction of the long, clone Clark. "And Fitzpatrick is alive and Siclone

is dead," said Blair, in conclusion. But the cowboy disputed him. "You mean Clark is alive and Fitz-

patrick is dead," said he. "No," contended Sidney, "Fitzpat-"No," contended Statey, the now. rick is running an engine up there now. But rick is running an engine up tatto how I saw him within three months. But the cowbay was loath to conviction. Next morning their trails forked. The foreman seemed disinclined to part Everybody had forgotten Fitzpatrick and his nurse. Behind, as the flames lighted the opening, we could see the nurse struggling to get him to the win-dow. It was plain that the engineer was in no condition to help himself; the two men were in deadly peril; a great or wont up. from the surveyors, and while the bunch from the surveyors, and while the bunch was starting he rode a long way with Blair, talking in a random way. Then, suddenly wheeling, he waved a good-bye with his heavy Stetson and gallop-ing hard, was soon lost to the north in the ruts of the Yellow Grass. When Blair came in he told Neighbor and me about it. Blair had never seen Siclone Clark, and so was no indge as great cry went up. The crowd swarmed like ants around

and me about it. Built had hever seen Siclone Clark, and so was no judge as to his identity; but Neighbor believes yet that Blair camped that night way down in the Panhandle with no other than the cowboy engineer.

to the south end; a dozen men called for ladders; but there were no ladders. They called for volunteers to go in after the two men; but the stairs were long since a furnace. There were men in plenty to take any kind of chance, how plenty to take any kind of chance, how-ever slight, but no chance offered. The nurse ran to and from the win-dow, seeking a loop-hole for escape. Fitzpatrick dragged himself higher on the casement to get out of the smoke which rolled over him in choking humse and looked down on the crowd. Once again, that only two years ago, something came back to us. Holmes Kay, one of our staff of sur-geons, the man, in fact, who took care of Fitzpatrick, enlisted in Illinois and went with the First to Cuba. They



be a great day in McCloud. On that FATHERKOENIGS FREE A Valuable Book on Ner-voir Black day Fitzpatrick will have to take down the little tablet which he placed in the brick facade of the hotel which new stands on the site of the old barracks. For, as that tablet now stands, it is sacred to the memory of Siclone Clark.

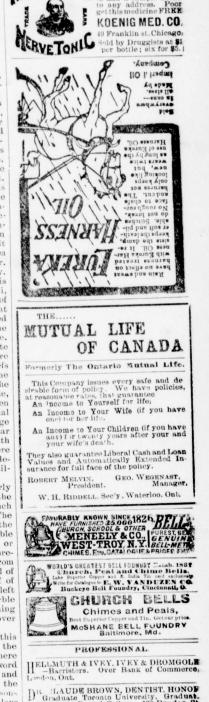
AT ST. IGNATIUS' TOMB.

The Calendar of St. Ignatius' Church, New York City, has the following article : Since 1699 the body of St. Ignatius

ticle : summing a line, looking then, as we are looking yet, for a coast outlet. He took only a travelling camp with him, travelling in the lightest kind of order, camping often with the cattle order, camping often with the cattle order an advoss order, camping often when a series of the most beautiful altar in Rome. One night, away down in the Pan-handle, they fell in with an outfit driv-ing a bunch of steers up the Yellow Grass trail. Blair noted that the fore-man was a character. A man of few words, but of great muscular strength; word, norecover, frightfully scarred. tius at the Gesu. For majesty of de sign, for exquisite finish of workman-ship and richness of materials it can hardly be surpassed. One has to visit it over and over again before a just ider can be formed of its unrivaled splendor. The steps leading up to it are porphyry. The predella where the priest stands is of rich inlaid work (agates, lapis, lazuli porphyry, etc.,) the gift of Philip II. of Spain. The four fluted columns that support the entablature are of gilded bronze lined with lapis lazuli; the bases and capitals are also of bronze The pilasters are of black and white marble, the pedestals and entablature of verde antico, adorned with reliefs and foliated ornaments of bronze. The The summit is crowned by the figures of the three Divine Persons in white marble three Divine Persons in white marbies, encircled by rays of glory. Between the figures representing the Eternal Father and the Divine Son is a large globe of lapsis lazuli. Above the altar is a richly decorated niche lined with lapsis lazuli and alabastro antico, where stands the figure of St. Ignatius de-signed by Le Gros, surrounded by sil-

signed by Le Gros, surrounded by sil-ver statues of angels. The statue of the saint was formerly of silver, but melted down to pay the enormous tribute exacted by the French after the treaty of Tolentino. The present statue, which is a copy of the original one, is of stucco, the chasuble being of silver. On the plinths or pedestals of the column are six basre-lia's in bronze, representing scenes from liefs in bronze, representing scenes from the life of the saint. In the panel of the reredos is a large bronze relief of the rerectors is a large bronze renter of rare beauty. On the right and left sides of the altar are two noble marble groups representing faith enlightening the world and religion triumphing over heresy. After gazing for a while at all this

splendor, the eye again rests on the bronze shrine beneath the altar where bronze samme beneath the attar where lie the great saint, whose watchword was "The Greater Glory of God," and who is justly reckoned as one of the greatest, noblest and most valuant sons of the Church. Through his marvelous ability and burning zeal the Church ability and burning Zear the Church has been powerfully protected against the assaults of heresy; the hordes of Lutheranism and Calvinism, which threatened southera Europe, were beaton heals, their programs in control central Europe was arrested ; the losses suffered



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1 11 11/ 11

heavier, went on and of her with never a word for anybody. One day Fitzpatrick dropped into a barber shop to get shaved. In the next chair lay Siclone Clark. Siclone got through first, and, stepping over to the table to get his hat, picked up Fitz-patrick's, by mistake, and walked out with it. Ha discovered his chance inst

in the crown—took up his own hat, and, as Fitz reached for his, looked at him.

breaths. "Yes, sir.

succenter channel i tried to ethno the smoke-stack; but he was excited. Any-way, he stood out there with a shovel and kept the whole bunch off me. I thought they would kill him; but I sound tried to choose range steers on Fitzpatrick put on his hat. "You're running the 313, I believe ?

the 313 went out it brought out Siclone, the 313 went out it brought out Siclone, not to speak of worse things. That morning about three o'clock the unlucky engine was coupled on to the White Flyer. The night boy at the barracks always got up a hot lunch for the incoming and outgoing crews on the mail run, and that morning when he

like it a bit.

lyer, he blew a cylinder-head out of he 416. Fitzpatrick was waiting to take her the wood-work was ablaze. If the frightened boy had emptied the coffee on the counter he could have put the fire out ; but instead he ran out to give

the alarm, and started up-stairs to

time had come for the way of the burning the would kill the man that took her ont," said Neighbor, sort of incidentally, as Fitz stood by waiting for her to steam. That means me," said bunch of cattle in the rock-cut, just west of the Sappie, and killed a couple. When we got there there must have when we got there there must have been a thousand head of steers mousing around the dead ones. Siclone—he used to be a cowboy, you know—Siclone said they were holding a wake. At any rate, they were still coming from every direction and as far as you could see

'itzpatrick. "' I suppose it does." "Whose engine is it?" "Sielone Clark's." Fitzpatrick shifted to the other leg.

rambling building. Half a dozen of us looked from the dispatchers' offices in the second story of the depot. We

had agreed that the people were all ont, when Foley below gave a cry and pointed to the south gable. Away up

under the eaves at the third-story win-dow we saw a face—it was Fitzpatrick. Everybody had forgotten Fitzpatrick

the broad-gauge variety. While I whacked another the first one put his

and about fifty of them started for m and about fifty of them started for me. "I never had an idea steers could run so: you could have played check-ers on my heels all the way back. If Siclone hadn't come out and jollied them, I'd never have got back in the world. I just jumped the pilot and went clear over against the boilerhead. Siclone claimed I tried to climb the smoke-stack - but he was excited. Any-

Everyone in the shop caught their

a favorite resting-place for invalids and travellers en route to California by easy stages. It was nicknamed the and away from the strikers. Fitzpatrick, without a whine or a complaint, was put to bed in the bar-racks, and Holmes Kay, one of our staff

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like you get now, but cloud-bursts. The section men were good fellows, only sometimes we would get into a storm Yes, sir."

" That's my engine." "I thought it belonged to the com-

miles from a section gang and strike a will the man that takes her out before this trouble is settled," said Siclone, " Then Siclone would stop the train, take a bar, and get down ahead and sound the road-bed. Many and many a wash-out he struck that way which would have wrecked our train and

Fitzpatrick met him steadily. "If you'll let me know when it takes place, I'll try and be there."

"I don't jump on any man without fair warning; any of the boys will tell you that," continued Siclone. "Maybe you didn't know my word was out ? Fitzpatrick hesitated. "I'm no " I'm not looking for trouble with any man," he looking for trouble with any man," he replied, guardedly. "But since you're disposed to be fair about notice, it's only fair to you to say that I did know your word was out." "Still you took her?"

"It was my orders?" "My word is out; the boys know it

Siclone Clark was one of the two cow-

s good. I don't jump any man without fair warning. I know you now, Fitz-patrick, and the next time I see you, " and without more ado Silook out," and without more ado clone walked out of the shop greatly the relief of the barber, if not of Fitz. Fitzpatrick may have wiped a little Fitzpatrics may note whom a non-sweat from his face; but he said noth-ing — only walked down to the round-house and took out the 313 as usual for

What's your full name ?" asked A week passed before the two men his run. ' But what does S. stand for ?'' per-

met again. One night Siclone with a crowd of the strikers ran into half a dozen of the new men, Fitzpatrick among them, and there was a riot. was Siclone's time to carry out his in-tention, for Fitzpatrick would have scorned to try to get away. No tree ever breasted a tornado more sturdily than the Irish engineer withstood Siclone; but when Ed Banks got there

plains to press a man too closely about his name. There might be reasons why it would not be esteemed court-"I reckon it do," replied Bucks, dropping into Siclone's grammer; and without a quiver he registered the new man as Siclone Clark; and his checks with his wrecking crew and straight-ened things out, Fitzpatrick was picked up for dead. That night Siclone dis-

appeared. Warrants were gotten out and search-The name always read that way. The name seemed to fit; he adopted it without any objection ; and, after everybody came to know him, it fitted so well that

which folled over that in enough bursts, and looked down on the crowd. They begged him to jump—held out their arms frantically. The two men again side by side waved a hand; it looked like a farewell. There was no calling from them, no appeal. The pany." Maybe it does; but I've agreed to nurse would not desert his charge, and

to the south end; a dozen men called

we saw it all. Suddenly there was a cry below, keener than the confused shouting of the crowd, and one running forward parted the men at the front and, clearing the fence, jumped into the yard under the

burning gable. Before people recognized him a lariat Before people recognized him a lariat was swinging over his head—it was Sielone Clark. The rope left his arm like a slung-shot and flew straight at Fitzpatrick. Not seeing, or confused, he missed it, and the rope, with a groan from the crowd, settled back. The agile cowboy caught it again into a loop and shot it unward, that time fairloop and shot it upward, that time fair-

loop and shot to upward, that the func-ly over Fitzpatrick's head. "Make fast !" roared Siclone. Fitz-patrick shouted back, and the two men above drew taut. Hand over hand Siclone Clark crept up, like a monkey, Sielone Clark crept up, like a monkey, bracing his feet against the smoking elapboards, edging away from the vomiting windows, swinging on the single strand of horse-hair, and followed

by a hundred prayers unsaid. Men who didn't know what tears were tried to cry out to keep the choising from their throats. It seemed an age before he covered the last five feet, and the men above caught frantically at

Drawing himself over the casement. his hands. he was lost with them a moment ; then, from behind a burst of smoke, they saw from behind a burst of smoke, they saw him rigging a maverick saddle on Fitz-patrick; saw Fitzpatrick lifted by Clark and the nurse over the sill, lowered like a wooden tie, whirling and swinging, down into twenty arms be-low. Before the trainmen had got the lowere for the marker following. engineer loose, the nurse, following, slid like a cat down the incline; but not an instant too soon. A tongue of flame lit the gable from below and licked the horse-hair up into a curling, frizzling thread; and Siclone stood alone in the

got in front of Santiago just after the hard fighting of July 1st, and Holmes was detailed for hospital work among who had suffered Roosevelt's men, severely the day before.

One of the wounded, a sargeant, had sustained a gunshot wound in the jaw, and in the confusion had received scant attention. Kay took hold of him, He was a cowboy, like most of the rough-riders, and after his jaw was dressed Kay made some remark about the hot fire they had been through before the

block-h "I've been through a hotter before I ever saw Cuba," answered the rough-rider, as well as he could through his bandages. The remark directed Kay's attention to the condition of his breast and neck, which were a mass of scars. "Where are you from?" ask asked Holmes.

" Everywhere."

"Where did you get burned that way?

Out on the plains."

"How?" But the poor fellow went off into a But the poor fellow went off into a delirium, and to the surgeon's amaze-ment began repeating train orders. Kay was paralyzed at the way he talked our lingo—and a cow-boy. When he left the wounded man for the night he left the wounded man for the hight he resolved to question him more closely the next day; but the next day orders came to rejoin his regiment at the trenches. The surrender shifted things

about, and Kay, though he made re-peated inquiry, never saw the man again. Neighbor, when he heard the story,

was only confirmed in his belief that the rough-rider was Siclone Clark. I give you the tales as they came to me, and for what you may make of them. I myself believe that if Siclone Clark

is still alive he will one day come back to where he was best known and, in spite of his faults, best liked. talk of him out there as they do of old

man Sankey. I say I believe if he lives he will one day come back. The day he does will

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Meets on the 2nd and ith Thursday of every month, at 8 o'clock at their hall, on Albion Block, Richmond Street, T. J. O'Meara, Free-tient, F. Boyle, Secretary

REPUBLICAN TOLERATION. Saturda, Review.

nore religion, turning women out of their homes with circumstances of ig-nominy, because they adopt a mode of The freedom that has ever flourished under French republics is now well to the fore in France; fraternity is at its height; equality is universal. French life as height; equality is inversal. French citizens are being persecuted for noth-ing but their religious opinions; women whose only fault is not wearying in these welldoing are turned out of their homes; the political agitator is exempted from the operation of law enforced with violence against the religious believer. A republican's conception of toleration never included those who do no agree with himself. His elementary notion of liberalism is merely to compel others to tolerate him ; his perfected others to tolerate him; his perfected plan is to excommunicate all except himself. M. Combes, a politician whose intelligence is exactly of the order to worship the pedantic sophisms the Rev-olution consecrated by every sin against humanity, is a brilliant illustra-tion of the republican type, if anything can be brilliant which has no flaw in its productive. It is a pity he did not live mies. Its political opponents mediocrity. It is a pity he did not live medioerity. It is a pity he did not rive in the early days of the Convention; he would have so rejoiced in Robespierre's pedantic sterilities iterated until in-finitesimal intelligence could hardly fail to remember and be impressed. Probably, however, he would have been less happy in the later stages when the pleasure of persecuting others would be dashed by the fear of going to the guillotine himself. He not have feared; you had to be somebody, or something, even to be guillotined. The French Premier's guillotined. olence towards the religious schools in France, the ignominious treatment of the Sisters whom every decent person respects, no matter what he thinks of their religion, is exactly the kind of their religion, is exactly the kind of policy the mannikin rejoices in. Such show of force he thinks will prove him a strong man. But the real strong man, M. Waldeck - Rousseau, would have nothing to do with this violence—in public. He astutely left his poor suc-ues the discretion in the encessor to use his discretion in the en-forcement of a measure which its author knew full well could be turned to persecuting purposes; and probably knew equally well would be turned to such purposes, with unpopularity as result, political failure, and public unrest. Thus the way would be paved for M. Waldeck-Rousseau's glorious return. The ex-premier, rather the latest expremier, for they are legion, is an ad-roit politician.

The desire to cloke these republican proceedings for political objects, the prejudice against denominational teaching in some cases, against Catholic Christianity in others, has tended to prevent the readers of newspapers, Eng-lish and French, from perceiving what is really going on in France. The Associations Law was cleverly and speciously framed. All the Orders had to do, the simple Englishman is inclined to say, was to apply for State authori-sation, and they would be allowed to go on as before. If they do not choose to apply, they must not complain of the consequences that follow their obstinate resistance to Government. The Engfishman's wholesome regard for law makes it difficult for him to realize that law, though strictly popular in its manufacture, may be as ready an instrument of tyranny as a despot or an oligarchy. It is indeed much safer to persecute legally than autocratically. You cannot shoot a whole Chamber and in most "constitutional" countries the premier is usually too unimportant son to be taken as its repreperson entative. sentative. But an emperor or the all-powerful minister of an oligarchy is always a fair target. In these days any tyrant, in the bad sense, who wished to do his business thoroughly could work through a parliament. It allays suspicion as well as protects his person. The Associations Act is a good instance in point. Only be authorized, it says to the Orders, and you shall live. Just so: but the Order that applies for authorization has to accept it on the Government terms. To accom-plish the ruin of an Order the secular-

ist, free-thinking, agnostic minister (whichever term most nicely describes him) has only to insert terms which he him) has only to insert terms which he knows the members of the applicant Order cannot conscientiously accept. Such terms he inserts: and he gets his way with all fair show of law. The unfortunate religious are caught in an inextricable dilemma; if they do not ap-ply for authorization they are told that they have failed to avail themselves of the law; if they apply and are offered im-possible terms, they are equally in conpossible terms, they are equally in con-flict with authority. They must either sacrifice their conscience or leave their country. Anyone can see that is plain persecution. It is precisely what was always going on when persecution was a universally recognized institution, a universally recognized institution, when only he did not persecute who had not the power. Republicans and secularists are never tired of orating not the power. on the religious persecutions of the past; but now that they have the power they do the same things themselves, with this difference, they persecute in an age which has outlived persecution as a recognized practice; they have therefore the less excuse. Nor have they logical justification, A Church or a sect, which believed that membership in any other Church or sect was the greatest of all evils and imperilled the eternal welfare of the heretic and all whom he might influence, was not illogical in using violence to convert the unbeliever and to extirpate him if The vice he could not be converted. was not in the inference but in the pre-On a wrong moral foundation misses. was built a wrong moral practice : but the two agreed. The free thinker and the agnostic, on the contrary, is es-topped by his own profession from persecuting. If he uses force to prevent people holding or being taught to hold particular views, he gives away his own position. He has not the honesty of the philosopher of pagan days who believing all religions to be equally false contemptuously left them all alone The real truth, of course, about these political "unsectarians" is that aloofpolitical "unsectarians" is that aloot-ness does not, as their name implies, describe their position; their dominat-ing character is hatred of religion for its own sake. Therefore we see such as are now being provided in France. We see a freethinking Govern-

THE CATHOLIC RECORD.

Rev. John F. Mullany, LL D., in the Rosary Magazine for Sept.

Our first visit after settling ourselves in the "Casa Nova," was to the great basilica of the holy sepulebre. Here we reverently knelt beside the tomb wherein our plessed Lord and Saviour ociated with religion. Educationally there is nothing against these schools. The teaching is probably better, as less mechanical, than in many of the State schools; but the schools of the Sisters have the audacity wherein our biesset lord and safter being taken down from the Cross two thou-sand years ago. For the Christian it is the holiest spot on earth, for here was wrought the Redemption of the human to recognize God. That is too much for a Republican government; it wounds its vanity. The suggestion that the Orders are a political danger is ob-viously factitious. We have harbored race. At last the dream of our lives was realized. I cannot describe the the Jesuits-always taken by the Re emotions of such a moment. They are too sacred and belong to the soul and to the Jesuits—always taken by the Re-publicans as the most dangerous of the Orders—for many years; and not one political phenomenon can be traced to their immigration. Never since it was "born in bitterness and nurtured in convulsion" has the Third Republic God rather than to the public. We ended that sweet, and never to be forgotten visit with the prayer that our nowledge of the sacred spots when Christianity was cradled might be made been in so little danger from its enedeeper, our holy faith stronger, and the love of God and our neighbor, greater. There is one place in the holy city nearly destroyed themselves. The Re-public will indeed come to an end, probably a violent end, but it we love to visit more frequently any other, and that is the church of the Republican that will end it. Holy Sepulchre. We have offered the holy Sacrifice of the Mass at many of the sacred shrines within this sacred en-M. Decasse is the real preserver of the Republic; for he keeps France out of war; war, whether successful or unsuc-cessful, will equally be fatal to the Reclosure, consecrated by the blood of our blessed Saviour, with greater spiritual joy than at any of the other venerated publican regime. If successful, the general will overthrow the Republic ; places, because here the priest offers the august sacrifice on the very spit where Jesus offered Himself as the if unsuccessful, the people. We have not observed that any of our distinguished assailants of Church Victim to His Heavenly Father for the salvation of mankind. Each act in this schools have gone over to France to en joy the spectacle of the forcible closing of church schools there. Surely they terrible tragedy is marked by a priv-ileged altar. First is that of Calvary, where our Saviour died upon the Cross; would find it a most agreeable holiday For it is a consummation they are most anxious to bring about in England. second, the altar over the tomb where Jesus was buried; third, where He was was nailed to the Cross; fourth where Cannot Mr. Perks spare even a week end from the service of his American backer, Mr. Yerkes, to run across to of his American the Blessed Virgin stood during the crucifixion. Then there are many Paris? He might have the luck to chance upon the eviction of some nuns, others such as the altar marking the spot where Jesus appeared to His Blessed Mother after His a sight to warm his generous non-con formist heart. We suppose the exigen-cies of the Education Bill do not allow resurrection; another where He ap-peared to St. Mary Magdalen; and still another where St. Helena found the these gentlemen this little diversion. They have to be content with the de-scriptions in their various "organs," true Cross. This sweet consolation of true Cross. This sweet consolation of saying Holy Mass at these sacred places was graciously granted us as often as we desired, through the kindness of the reverend custodians. There are many there are many which do not scruple to falsify the move ment as anti-clerical or anti-sacerdotal That is a direct suggestio falsi. It is a movement simply against religion, other sacred shrines where we will have the same heavenly privileges, but which is proved by the fact that when it no place can have the same attraction for us. We love Bethlehem, Nazareth, was found, during the discussion of the Associations Bill, that as drafted it the Jordan and a hundred other places yould bring socialist and political sociin Holy Land, but we always turn with eties under its operation, the Govern-ment amended the Bill by making it more affection to the sacred spot where Jesus Christ triumphed over death and ment amended the bird by mending he specifically apply only to religious soci-eties. French Protestants know this, as the protest of M. Johnston in the "Debats" has shown: Protestants whose religion is something more than sin by His glorious resurrection.

LEAVES FROM A MISSIONARY'S NOTEBOOK.

BY REV. A. P. DOYLE, C. S. P.

There are very few who come to the Church by conversion who come to the some bitter trials to undergo. A minis-ter who had been received into the Church in England a few years ago re-cently informed me that his wife keeps up a bitter opposition. " She threat ens to steal away the children and send them to her folk in England," he says, The types and figures are fulfilled; Exacted is the legal pain; The precious promises are sealed; The spotless Lamb of God is slain.

" and latterly she is devising ways and means of having me declared insane so that my charge of the children may be the alphabet. But perhaps, on no sub-ject more embarrassingly than that of destroyed and my influence over them may be weakened." A story came from Los Angeles. A young lady of good family and some so-cial distinction, after due instruction,

our religion. As an illustration what layman without halting, and how many All grace is now to sinners given. And, lo! I plead the atoning blood, And in Tny right I claim my heaven." not all could name the ornaments worn by a bishop when officiating solemnly? And how few the number who still re-This doctrine is reduced by the "New Theology" of the school of the "higher criticism" to a mere emotionwas received into the Church at a mission by the Paulist Fathers. Though member their origin. Let us see. The stockings and slip-pers put on in the church were marks the young lady was of age, yet, nevertheless, she sought and secured the con-sent of her mother. Her father was so bitterly opposed to the step that she al conception, a fanciful figure. Rev. of distinction worn by priests and senators in Rome. They signify that Mr. Bacon of the Congregational Church calls it degrading to God and was useless to consult him in offensive to the sense of justice in man. successors of the the bishops are successors of the Apostles. Then there is the pectoral the matter at all.

While she made no concealment of her reception into the Church, yet she cross worn on the breast, recalling a custom of the first Christians. Next to Wesleyan University at Middletown, did not go out of her way to inform him the small tunic and dalmatic peculiar of it, because she knew it would cause a in Connecticut, that there the young man "came under the influence of a certain professor who is a 'higher to subdeacons and deacons signifying that he is clothed with the plenitude seene. Her conversion finally came to his knowledge. One morning at the breakfast table she found under her critic,' and ' came home an infidel and of the priesthood. We also see him wearing gloves has not been once inside a church since.'" This is a very natural plate a statement from her father as follows: "I have my will made, under which you are a beneficiary to the ex-tent of \$50,000. If you will renounce sequence of passing from unquestioning belief in the Bible as God's Word to

ment closing schools right and left, solely because these schools do not ig-nore religion, turning women out of ally rewarded, when, after a few years of waiting, her soul was stirred with Gcd's call to a life of prayer, seclusion and chant, in the Order of the Good Shepherd."

RELIGIOUS REVIVAL WANTED.

From the New York Sun. A tract entitled "A Crisis in Methodism," written by Rev. Dr. Munhall, a Methodist "evangelist," bitterly a Methodist "evangelist," bitch, laments a very great change which has come over the spirit of that body. The causes to which Dr. Munhall at tributes it are increasing "worldliness," the substitution of showy formal ity for simple faith and worship, and most of all, the destruction of belief in the Bible wrought by the "higher crit icism' inculcated in Methodist logical schools and from many Method-

"Thousands of Methodists," says Dr. "Thousands of Methodists," says Dr. Muni all, "are courting the world and comforming to its fashions." They have put steeples on their churches, have introduced into their once simple corvices," vosted choir, processionals. services " vested choir, processionals. recessionals and elaborate ritualism, borrowed from the Episcopal Church A great popular movement, that

Even Satan has at times done ins for his own purposes. The proposed rem-edy must recommend itself in every respect as practical and as violating no established principle. To accept universal Socialism, then, promises to proceed at the new General Conference, is being pushed forward with energy to remove from the dis-cipline the rule that forbids dancing, card-playing and theatre-going," prac-tices once universally eschewed by Methodists as diversions of the devil. The sweeping revivals which distin-guished the Methodism of earlier days have ceased. Methodists used to bur out with " amens" and "glory to God to give vent to their bubbling religious emotion, but usually such interruptions are looked on nowadays as "bad form." Hired professional singers have replaced "the fervent and soul-stirring singing that was in other days so important a part of public worship." "Class meetings," once a dis-tinguishing feature of Methodism, "are to be found in but few churches." "The prayer meeting is languishing; family altars are no longer common." Mean-time there is "comparatively little increase in the membership of the Church;" and, we may add, if the official statistics gave only those who could be included properly an ominous failing off would appear. Declining faith in the Bible is at the

ley, to denounce the Socialism that is being propagated in his episcopal city, bottom of the trouble, according to Dr. Munhall. "A large majority of the to the injury of faith and morals teachers in the leading Methodist eduteachers in the leading Methodist end-cational institutions deny " the infal-lible authority of the Bible, he says. This may be too sweeping a statement, but that in the main it is true is un-that in the main it is true is unquestionable. Far beyond the confines of Methodism the old faith in the old Bible has gone. The central doctrine of Christian theology in that Atonement, of which Charles Wesley sang:

" 'Tis finished ! The Messiah dies Cut off for sins, but not His own ; Accomplished is the sacrifice. The great redeeming work is done.

'Tis finished! All the debt was paid; Instice Diving is mainfed.

Justice Divine is sa isfled ; The grand and full Atonement made ; Christ for a guilty world hath died.

Death, hell and sin are now subdued ;

Dr. Munhall of the tearful complaint

Methodist father who sent his son

ligion as an authority of right and wrong and rightly directed civic power as aid and sanction, we may hope for, at least, an amelioration of present hard conditions .- Cleveland Universe.

DIOCESE OF SAINT ALBERT.

A MALE OR FEMALE TEACHER HOLD A ing a 2nd class certificate for R No. 7 Dover South, qualified to teac and English. Statesalary expected Vital Carron, Sec. Treas., Dover Sou

DIOCESE OF SAINT ALBERT. During the month of July the Right Rev. Bishop of S wint Albert preached two rotreats to the members of his derry. He one at S: Albert, the other at Calkary. Bishop Leval is presently visiting the eastern portion of his diocese. On his roturn he will visit the outlern distribution in June, owing to the members of hishop Grandtown. The there is comparatively no leves at St. Emerged in the last two places, where the membership of the parishes required larger and heapels built in the early days of the settime of the grand at Gleichen; churches are be-ing more suitable accommodations than the membership of the parishes required larger and chapels built in the early days of the settime. The parishioners of St. Albert, and visitors for the grand at Gleichen; churches are be-ing mig out of the grand. The proportione of the church are such that heave the testifies to the strength of Cath-den while it testifies to the strength of Cath-den while it testifies to the strength of Cath-about three hundred and twenty five, pligring syst. The cross of St. Ann." informs us that about three hundred and twenty five, pligring syst. The cross of St. Ann." informs dust about the heavest actual distant form the itake St. Ann is fifty miles distant from Ed-minton. The nearcest actuements from whith take St. Ann is fifty miles from the little sanc-tance of twenty-five miles from the little sanc-tround good locations near St. Albert, Har-sabout the 21th of Augurt. Ont. 1243-2 WANTED, A TEACHER, MALE OR female, for Dover school, for the balance of the year. Teacher knowing French and English preferred. Application to be sent to Gregory G. Caron, Dover South. 1245-2 WANTED A CATHOLIC FEMALE TEACH-er fully qualified to teach and speak French and English, and holding legal certifi-cate, to teach in S. Sault Ste Marie, Ad-dress: The Secretary R C. S. S Board, Sault Ste, Marie Ont. 1243 WANTED IMMEDIATELY, A TEACHER W (male or female) holding a qualified certi-ficate, 2nd class professional preferred, to teach in S. S. No. 3, March. State salary and Danrohin P. O. Ont

To the Editor of the CATHOLIC RECORD

C. M. B. A.

Yours gratefully. (Signed) ANNIE CURRIE COX.

VOLUME

The Catho

OF D Our respected fi

the Christian Gua the ability of being ous under the most stances. To him still growing prosee that the fervor days of his sect ha that the "mood and religion has been of religious indiff This is apparent to The editor, howe and reads a little in the Church. is no reason for our part, croaker has gro With the sects ste ministers besmire with vaudeville all protests against marriage; with t scalpel of broad-mi Methodist friends tics of souperism; us that the major the United States en a church doo that all the breth ful as the edit One of them Raab, tells us th the Bible are bei not a whit optim and says that a w church, led by I know what to pre changing the mor world. Then, a the propaganda a regard Protestan sequential barrie Men like Matthe Catholicism has a it; that it will testant sects dis Others are beec to reject histor patch up a theory of Bible texts, scheme of the l import which are and fountain-hea a procedure ag sense must re indignation.

> CATHOLICS SO

We see by th esteemed friend has received a his C. M. B. A time Provinces. note the fact b man has left to make his Association an

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SEPTEMBER 6, 1902.

Life of Jesus Christ

Embracing the Entire Gospel Narrative, embodying the Teachings and the Miracles of Our Saviour, together with the History of His Foundation of the Christian Church.

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THOS. COFFEY,

(Sole Canadian Agent)

Nor is a new system of economics to Nor is a new system of economics to RECORD and our efficial organ The Canadi P. F. Boyle, Ser

Catholic Record,

find favor because it points out wrong. Even Satan has at times done this for

as does a recent correspondent, is to

welcome it under every aspect, relig-ious, civic and economic, that is to say,

to deny authority in religion, to desire the abolition of any form of govern-ment, to demand the cession of all prop-

erty rights. Is not this to proclaim the

widest anarchy? To prove too much is

to prove nothing. It may be said that

true Socialism means none of all this: then let the expounders draw the lines

clearly and show that they alone have a right to speak for the Socialist pro-paganda and that they have no connec-

tion with the enemies of law and order. The fact is that the noisy

defenders of the new economic faith lose no opportunity of attack-ing and belittling religion and endeav-

oring to show a hostility between the

classes. For

Church and the laboring classes. For that reason has Leo XIII. spoken, so

that conscience and a sense of justice should regulate the relations between

employer and workman, and the rights

of both be held sacred. The same rea-

son forced the distinguished Bishop of

Buffalo, the Right Rev. James E. Quig-

The growing danger impelled gener-ous men, like Count de Mun to insti-

tute work systems that would respect not merely the shop life of the laborer,

but his domestic and religious condi

tions as well ; while they did not deny

a proper compensation to those to whom failure would mean disaster. With re-

LONDON, CANADA

OBITUARY.

ANNIE J. MACDONALD, AVONMORE

ANNIE J. MACDONALD, AVONMORE. It is with the despest of sorrow we chronicle the death of Annie J. MacDonald, who died at her home. 2 at concession of Roxborough, on Sunday morning, Aug. 24th. The deceased had been ailing for some time. Her funeral took place on Tueeday morning to SL, An-drew's. The services were conducted by the Rev. Father McDonald, after which the re-mains were interred in SL. Andrew's cemetery, She was of a loving and kind disposition. She was also a member of the Lesgue of the Sacred Heart, and leaves a moher, two brothers and four sisters, who have the symmathy of the whole conmunity in their sad bereave ment.

FROM ST. ANNE'S, MUSKOKA LAKE,

Dear Editor-As you are perhaps aware the

greation, the writer teactor Father Best for his great kindness to the peep o of St. Anne's, and to assure him that he has by his very kind, and friendly manner endeared himself to the heandful of Catholice here. Our little church was well filled on each Sun-day by visitors, both Catholic and Protestant, we are becoming known a little more every year, especially to our American Catholic consins, and no doubt when it is known that Catholic visitors can come to a beautiful sum mer resort and also attend Mass regulary, we shall have in the near future to enlarge out little church of St. Anne's, Muskoka Lake. GEO, F. Ducley,

HOME NURSING.

HOME NURSING. We have recently received a book en-titled "Home Nursing" published by the Davis & Lawrence Co., L.d., Montrea, Thispublication contains practical information for the performance of all offices perializing to the sick. It tells what to do in case of acci-dents, treats with nearly all the diseases to which human flesh is heir, as well as contain-ing many recipes for preparing solid and liquid food for the sick. No home should be without a copy of it. It is a very at tractive book of about 30 pages, and can be obtained upon ap-plication to the publishers. Davis & Lawrence Co., Ltd., Montreal, enclosing to them 5 cents in stamps to cover the expense of mailing, etc.

BORN.

In Hullet, on Wednesday, August 27. to Mr. and Mrs. P. Reynolds, a bright baby boy.

TEACHERS WANTED.

WANTED FOR S. S. NO 6, RALPH, A FE.

W male teacher for the balance of the ye Duties to begin. August 18th. Applicants y please state salary expected and address undersigned at Wylie, P.O., Ont. F. McCart 1920

Dear Editor—As you are perhaps a coogregation at St. Annes. seidom Holy Sacriflee rflered up on Sundays wing to the fact that our passor. Fa line has two iowns to attend on Sun during the past three Sundays we hav rur midst the Rev. Father Best of Falls. On t, who is up here in our liake country recoperating. Notwith this, Father Best has during the past given us Holy Mass and Vespers an Sunday morning preached a fervid quent sermon on the gospel of the d evening Father Best said a ferw ord well, thanking all for what he was to call the Christian charity of the con and visitors of St. Annes. As one o gregation, the writer venbures to asso is our thanks which are due to Father.

May her soul rest in peace !

Imprimatur of the Archbishop of New York.

PROTESTANTISM

LONDON, SATURDA

which signify purity with which he approaches the altar. The ring denotes the alliance which he contracts with reh in his consecration. The mitre, whose origin dates back to the ancient law, denotes the royalty of the priesthood, while the two streamers hanging from the same on his shoulders signify the Old and New Testament with which he must be conversant. TIe crosier, his sceptre, or shepherd's crock is to remind him that he must watch over his flock. The gremial is a piece of silk placed on his knees when he sits during Mass to prevent the soiling

whole matter by describing the

mere anti-Catholicism are against the

Government's action. In short in this

matter he that is against religion is on

the side of the Republic ; he that is on the side of religion is against the Re-

Forgotten Lessons.

all of us have frequently experienced. It usually puts us to blush about

matters which were once as familiar as

What a treacherous thing is memory

of the vestment. Should he be an archbishop he also wears the pallium. This is made of the wool of a white lamb and is marked with small black crosses, signifying the charity and innocence which should characterize a pastor. And now we all characterize a pastor. emember the forgotten lessons .-Church Progress.

What is Meant by the Seal of Confession.

The obligation of secrecy which is on e minister of the sacrament of Penance called the Seal of Confession. This She then gave a list of her difficulties ; The obligation of secrecy which is on he minister of the sacrament of Penance obligation arises from the natural law, for every one who confides secrets to another has a right to have his con-fidence respected. It is also required by the Divine law; for when God in-stituted the sacrament under the form of a secret trial, He by implicaton required the minister who holds His place to do nothing which would frustrate the purpose of this secrecy; and these natural and Divine obligations are enforce by the canon law of the church. The obligation is absolute, admitting of no exception whatever. The seal binds the priest and all other persons to whose knowledge the confession has come, such as interpreters, or if ever it should chance that any one overheard what was said ; and it extends not only to sins, but also to whatever else has become known in a confession made in order to obtain absolution, the revelation of which would in any way annoy the penitent. The penitent himself is not under any

obligation of secrecy, but if he be wise he will always observe it. — Rev. Sylvester J. Hunter, S. J.

the Catholic Church, it will stand, If you do not by this day week, it will be so modified that at my death you will be homeless and penniless.

It was a great trial to subject one to. The step to the Church had not been made thoughtlessly. The young con-vert was mindful of the consequences, and the sudden precipitation of the calamity did not shake her steadfast purpose. When the appointed time purpose. When the appointed time came around, she gave her father a quiet, determined answer : "Father," she said, "my soul is worth more than \$50,000. I would not do what you ask for all the wealth of the world."

"While I was giving some non-Catholic

missions in a Western State," said a mis-sionary of our acquaintance, "I received long letter from a young lady, a school teacher in a small country town. She said she was deeply interested in the Catholic Church but much troubled about certain objections which she had been anxiously studying for over a year;

adding that there was no priest in her town and very few Catholics, none whom she could consult. I prepared sources.

carefully an elaborate answer to her objections and mailed it. But her reply, which came immediately, sur-prised me. She said that the moment she had mailed her first letter to me she felt ashamed of heaself, for she then perceived plainly that her difficulties were not rooted in her intelligence but were only the evidence of her timidity. And then she informed me that she had gone at once to a neighboring town,

called on the parish priest, and placed called on the parish priest, and placed herself under instruction. Then her troubles began, or rather thickened, for she had encountered bitter opposition all along. Her parents insisted that she should wait till she was of age, for all along. Her parents insisted that she should wait till she was of age, for she lacked a year of being her own mistress. They brought against her the village minister, but she assured me that she had vanquished them all. At

sm of it as a very imperfect human critic production, and in making the change this young man is typical of a multi-tude. Familiarity with the Bible, once universal among Protestants, is now un-usual. The professionally religious papers are dying out; those which were formerly most vigorous are now struggl-ing to keep the breath of life in them. Manifestly, as Dr. Munhall cries out, if there shall not come speedily " such times of refreshing and conquest as the Church has never seen," "worldliness and formality will increase and spirit-

A LIVE QUESTION.

ual inertia and decay will follow."

Socialism is a live question, and as we believe that many who hurrah for Socialism do not fully understand its doctrines or their logical consequences, we think it well to give to the subject considerable attention. As we deem radical Socialism

An ignis fatuus, that bewitches And leads men into pools and ditches."

we will seek to convince our readers of its baneful character by illustrations and arguments drawn from various

We do not mean to question the advantages or disadvantages of the municipal ownership and control of public lighting, water works, transportation, etc., or of the national ownership of railways and telegraph lines. We wish to discuss solely the question of ultimate and complete centralization, the abolition of private capital and the common ownership of all the means and

I am very much gratified at the way I have been treated by the C. M. B. A., both by the officers of Branch 50 and by the head officers, and by the orompt manner in which the be-quest of my late father, Patrick Curry, has been paid to me. It is just on occasious such as this that one appreciates Associations like the C. M. B. A. instruments of production. This is the goal of the Socialist.

(Signed) ANNIE CURRIE COX. RESOLUTION OF CONDOLENCE. At the last regular meeting of Branch No. 4. C. M. B. A. the following resolution of condol-ence was passed That whereas it has pleased Almighty God in His infinite wisdom to call to Himself our late Brother George Burns. Be it resolved that we tender our heartfelt sympathy to his bereaved widow and family in their sourow. That great evils exist in our economic system cannot be denied, but it is also apparent that were our laws made operative and not left to the mercy of that she had vanquished them all. At last she was received into the Church, and God granted her the usual consola-tion and spiritual joys of newly re-ceived converts, perhaps even more. A structure of the presented of the pre

FROM CALGARY.

Dunrobin P. O. Ontario. 1203– TEACHER, MALLE OR FEMALE. FOR Teschool Soc No. 5. Weilesley Township, for the year 1993. German preferred. By sending their application, state salary, and apply 10 John Haid, Sec. Treas., Hawkeeville, P. O., 0.4. 1243–



A GOOD WORK WORTHY OF ENCOUR

A GOOD WORK WORTHY OF ENCO AGEMENT. If any of your readers would like have an entarged photo of the late Rev. 1 Traher, we would advise them to send 55 c to Rev. L. Cochin, O. M. L. Aldina P. O. S. N. W. T. The Rev. Father has been enough to send us a sample copy; and we r say the picture is a very good one indeed, would be an ornament to any home. It is sides, very cheap for the small sum wike-5bets. He has also a nice collection views, groups, portraits of Indians or oth large and small (35 or 455 inches), that would sell at 55 or 30 cents, according to size per photo. This will add much to the external beauty This will add much to the external deality of the church, but the announcement was hard-ly set made before he added that through the magnanimity of some friends and the help of the congregation he purposed to order five bells from France from about 350 lbs, to about 1,600 lbs. 1,600 lbs. Though the famous river Lee does not flow and meander near Calgary yet those bells must content themselves by flinging to the brezes over the prairies and the Bow and Elbow rivers, the sounds and chiming which will doubless be the privilege of those new and blessed strangers for centuries yet to come

size per photo By aiding this poor priest in his missionary labors our readers would be doing a good work, and God will surely reward them relad



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REV. JOHN FEHRENBACH, C.R.

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FOR CATALOGUE ADDRESS-

President.